



The Parish of Good Shepherd & St. Joseph

June 6th, 2021

The Most Holy Body and Blood of

Church of the Good Shepherd - Rhinebeck

Weekend Mass: Saturday: 5:00 p.m. and Sunday: 8:00 a.m., 9:30 a.m. & 11:15 a.m.

Daily Mass: Monday through Saturday (Except Tuesday): 9:00 a.m.

Good Shepherd Church is fully accessible for the disabled.

St. Joseph Church - Rhinecliff

Sunday: 9:30 a.m.

CONFESSIONS

Monday through Friday: 8:30a.m.—8:55a.m. (except Tuesday)

Saturday: 4:00p.m.- 4:55p.m.

SPECIAL DEVOTIONS

Eucharistic Adoration every Friday from 9:30 a.m. until 12:00 p.m.

(September through June)

Miraculous Medal Novena immediately following 9:00 a.m. Mass on Monday

St. Joseph Litany and Prayer immediately following 9:00 a.m. Mass on Wednesday

Daily Rosary at 8:30 a.m. (except Tuesday)

BAPTISMS

Baptisms are conducted on weekends. Parents who have not previously attended instruction in the sacrament must do so prior to the child's Baptism.

MARRIAGES

Those seeking to marry must meet with the Pastor at least 6 months prior to the proposed wedding date to allow time for pre-marriage program attendance, gathering of appropriate documents, and securing any dispensation from ecclesial authorities.

RECTORY OFFICE

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PARISH LAY TRUSTEES

Mr. Daniel Higgins, Mr. Sean Kemp

PARISH FINANCE COUNCIL

Mr. Thomas Hanna, Mr. Christopher Leggett,
Mr. Christopher Pociask, Mr. Thomas Visentin

COLLECTION REPORT

Due to the early printing of this bulletin, the collection numbers for Most Holy Trinity will be in the Eleventh Sunday of the ordinary time bulletin.

Thank you for your continued support!

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Birthright

Provides love, support, and hope to women facing unplanned pregnancies. Located on Main Street in Poughkeepsie near Holy Trinity Church. For information, please call 845.473.1300.

EnCourage

EnCourage is a Catholic Apostolate for those who have family members with same-sex attraction. EnCourage provides the faithful with information about the Church's teachings as well as spiritual support. Visit: www.encourageny.com

PARISHIONER UPDATE

Name _____

Address _____

Phone _____

Email _____

Change of Address Moving out of Parish

Home Visit Requested Need Envelopes

Please fill out and cut form. Return it through the Collection Basket or by mail to the Rectory Office. New registrants are invited to visit the Rectory during office hours to receive the registration form and information on parish activities.

MASS INTENTIONS

Saturday 9:00 A.M. 5:00 P.M.	June 5 Saint Boniface, Bishop & Martyr Pro Populo Jane Uebbing † req by Ellen DiPippo
The Most Holy Body and Blood of Christ	
Sunday 8:00 A.M. 11:15 A.M. 9:30 A.M.	June 6 The Most Holy Body and Blood of Christ Brion Campbell † req by Dan & Doreen Campbell Lucy & Matthew Miller † req by Betty Lutz The Gavin Family † req by the Browne Family
Monday 9:00 A.M.	June 7 Weekday George A. Gardes, Jr. † req by Bob Hechler
Tuesday	June 8 Weekday No Mass
Wednesday 9:00 A.M.	June 9 Saint Ephrem, Doctor of the Church Debbie Shaffer req by Kathy Doxtader
Thursday 9:00 A.M. 5:00 P.M.	June 10 Weekday Peter & Mary Richard req by Colleen Contreni Deceased Members of the Women's Society † Installation Mass
Friday 9:00 A.M.	June 11 The Most Sacred Heart of Jesus Pro Populo
Saturday 9:00 A.M. 5:00 P.M.	June 12 The Immaculate Heart of the Blessed Virgin Mary Rodney Tortarella † req by Barbara Ruger Hedy McCloskey † req by Kevin McCloskey
Sunday 8:00 A.M. 11:15 A.M. 9:30 A.M.	June 13 Eleventh Sunday in Ordinary Time Anthony Gentile † req by Jim & Jane Gentile Helen & Edward Kozloski † req by Alex & Linda Sabo Pro Populo



THE SANCTUARY LAMP

CHURCH OF THE GOOD SHEPHERD

In Honor of Beverly Cornwell

req by Laurie Walters

St. Joseph Church

For the intentions of Herbert Owens

req by Father Crawford

ST. JOSEPH'S NOT-UNTIMELY DEATH

by Michael Pakaluk

St. Joseph was certainly not alive when Jesus began his public ministry. This, the tradition has always maintained, for four reasons.

First, after the public ministry begins, Joseph is never mentioned in the Gospels in connection with Jesus or Mary, or with the broader family of the “brothers” or more properly “cousins” of the Lord. There is even some suggestion in the way people refer to Joseph that he is no longer alive: “Isn’t this the son of the carpenter?” (Mt. 13:55)

Second, why would Jesus have conferred Mary to John, to take her into his house (Jn 19:27), if Joseph were still alive?

Third, Simeon’s prophecy of suffering – “a sword your soul too shall pierce” (Lk 2:35) – pertains only to Mary, not Joseph.

Fourth, it was most fitting that Joseph should leave the scene, before the Lord’s public ministry, so that when Jesus taught about “my Father” it would always be clear of whom he was speaking.

I find this list of reasons itself fascinating. I was a Protestant once, and, as a Protestant, I was convinced that the Gospel could have a much-needed sharpness in confronting “the world” only if Christians based their beliefs solely on Scripture, not on “mere human tradition.”

And yet what is the status of this truth, that “Joseph was not alive when Jesus began his public ministry?” It is not quite based on Scripture alone; and yet it is based on Scripture. Moreover, it is not a “mere human tradition.” Surely, it is a *pious* tradition, at least, that is, it is something shared and handed down among those who look at the life of the Lord with the eyes of faith.

As a Protestant, too, I had no coherent notion of authority in the Church. Thus, I could draw no distinction between what Christians are bound to believe as “of the faith” (*de fide*), and what we are free to believe because it is well-grounded and widely held among pious and thoughtful Christians.

As a Catholic, now, I can say that this truth – *that Joseph died prior to the public ministry* – is not *de fide*. And then that understanding frees me up to affirm it with just that force: I can defend it as true, and profitable to believe, while not implying that others are bound to believe it, if they are not persuaded by my reasons.

Of that list of reasons, the fourth is the most fascinating to me. Did Joseph appreciate it himself? Did he understand that it was better for him to depart from the world before Jesus entered upon the public stage? Fr. Gasnier in his great book of meditations, *Joseph the Silent*, thinks so: “Because he

was Joseph, he realized too that his presence might become an obstacle rather than a help to Jesus. The world must not believe any longer that he was Jesus’ true father.”

If so, Joseph’s death takes on an interesting meaning. To see why, consider a second question: About how old was Joseph when he died? If he was old when he was married, he would have been very old when he died. There are some ancient traditions, rooted in the apocryphal writings, that Joseph was an old man, previously married for over forty years, when he was espoused to Mary. St. Epiphanius places him at 90 years old! But his view was vigorously rejected by St. Jerome. And it is safe to say that fuller reflection in the Church over the centuries has sided with St. Jerome.

The better opinion, I think, which I accept, is that he was a young man when he married Mary. It was the custom then that men would aim to be married in their late teens. His devotion to virginity, his own and Mary’s, was rooted in the idealism of the young. No one would have supported the marriage of 90-year-old man to a teenage girl. And it is misguided to attribute his respect of Mary’s virginity to senility not virtue.

So let us suppose he was 20 when he married Mary: he would likely have been in his 40s when he died. That is to say, St. Joseph died an “early death,” even for those days. He did not die from old age and its generalized weakness, but (we exclude violence) from some definite affliction that took him away.

Now put these two thoughts together: Joseph realized that it was best for him to depart the scene; and he died as a relatively young man, accepting his death, at just that time, as sent by God.

And now I think we come to some remarkable results. The first is that we can understand the death of Joseph to be in its own mysterious way a participation, through foreshadowing, of the passion of the Lord – just like the death of John the Baptist, and the martyrdom of the Holy Innocents.

The second is that he offered up his life without yet seeing what the life of Jesus was for. Thus, his death was marked by tremendous faith. He did not hear the Sermon on the Mount. He did not see Jesus turn water into wine, heal lepers, or raise Lazarus. He did not see the Passion or the Resurrection.

The third is that the new life in Christ that he was chosen to witness was, exactly, the life of working alongside Jesus as friend, and living a domestic life with Mary. No wonder that, where Christian family life in its ordinarieness has flourished, St. Joseph has been fervently invoked!

cont'd

Finally, we can understand why popes have appointed St. Joseph for us at Patron of the Dying, because he is especially sensitive to our felt untimeliness of death: “O Lord, happily will I die at the moment, in the place, and in the way that you want.”

“Let me die as did glorious St. Joseph, accompanied by Jesus and Mary, pronouncing those sweetest of names, which I hope to extol for all eternity.”

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CHINESE AUTHORITIES ARREST BISHOP, PRIEST, SEMINARIANS

By John Burger

To Western ears, the Chinese city of Xinxiang might well be mistaken for the province of Xinjiang. But in spite of the similarity in spelling, differentiated only by one letter in Western transliteration, *Xinxian* is some 3,000 miles to the east of *Xinjiang* and, culturally, vastly different.

But this past week, action taken by Chinese authorities gave Xinxiang, a city of some 5 million inhabitants in Henan Province, and Xinjiang, the autonomous region in China’s northwest, inhabited by Muslim Uighurs, something in common.

For while the People’s Republic of China has been undertaking a campaign of Sinicization of the Uighurs in Xinjiang Province, amounting to a reeducation crusade that has been marked by violations of religious liberty, authorities are also imposing that Sinicization on the local Catholic Church in Xinxiang.

“Authorities in northern China have arrested a Vatican-appointed Catholic bishop, his seven priests, and an unspecified number of seminarians in what is seen as part of a renewed crackdown on the underground Catholic Church in the communist country,” reported the Union of Catholic Asian News (UCANews) on Monday. “Police arrested 63-year-old Bishop Joseph Zhang Weizhu of Xinxiang Diocese in Henan Province on May 21, a day after they detained the priests and seminarians for allegedly violating the country’s repressive new regulations on religious affairs.”

Asia News, also on Monday, reported that Bishop Zhang and 10 priests were taken to a hotel where they are being held in solitary confinement and subjected to “political sessions.”

UCANews pointed out that Zhang was secretly made a bishop in 1991, because his appointment by the Vatican was not approved by the state-aligned Bishops’ Conference of the Catholic Church in China and the Chinese Catholic Patriotic Association.

Zhang has been arrested in the past, but this time authorities had new rules with which to charge him. **Those rules, issued by the Chinese Communist Party, require cler-**

gy to register with the state and direct the Catholic laity to elect their bishops democratically.

UCANews pointed out that those precepts ignore a deal the Vatican entered into with Beijing in 2018 and which was renewed last fall, which “reportedly agreed on appointing bishops by mutual agreement, ending the conflict of the state appointing Catholic bishops without the Vatican’s mandate.” The news service continued:

Dioceses headed by Vatican-approved bishops are part of the underground church not aligned with the state. The regulations, local Catholics say, aim to end the underground church by criminalizing and arresting its clergy as they work outside the state-approved database of the clergy. ...

Since the deal came into force, the Vatican has approved seven Beijing-appointed bishops, but the state-sanctioned church has approved and installed five Vatican-appointed bishops.

Bishop Zhang, who heads the diocese of 100,000 Catholics, has not been approved by the state-run church even after the Sino-Vatican deal was signed.

The underground bishop has been continuously under pressure from state authorities, UCANews said: “Local Catholics said a government-appointed administrator has run the diocese since 2010 and reports to the state directly. The bishop is not allowed to manage diocesan finances and resources.”

Seminary arrests

Last week’s arrests came after the diocese decided to use an abandoned factory building as a seminary. AsiaNews said that 13 students who were arrested “were handed over to their families and forbidden to continue studying theology.”

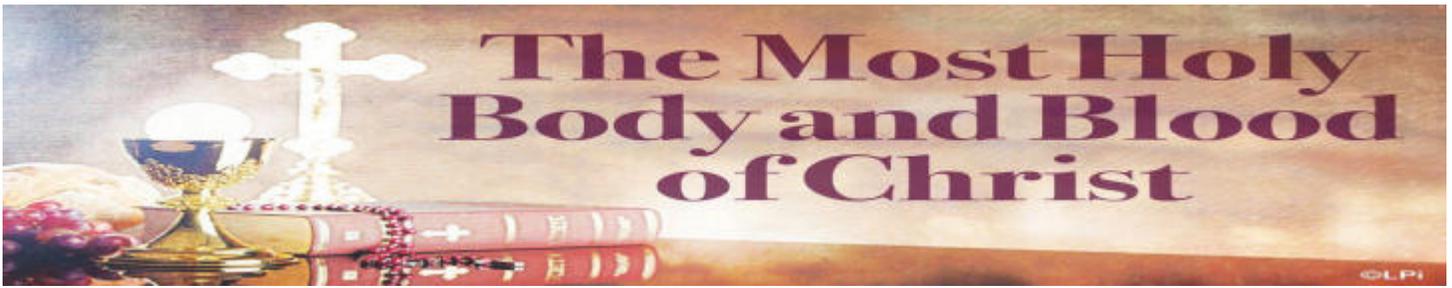
UCANews reported:

Media reports claimed about 100 policemen surrounded the building the day before Bishop Zhang was arrested. While the police deployment continues, a manhunt is underway to search for other seminarians who allegedly fled to avoid arrests.

Last year authorities in Xinxiang shut down Catholic schools and kindergartens in line with the Chinese Communist Party’s ban on education by religious groups including the Catholic Church, reported Bitter Winter, a magazine on religious liberty and human rights.

Authorities have accused Christian groups of proselytizing and converting children by using charities and of violating a repressive clause in the new regulations.

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A LIGHT UNTO MY PATH THE FEAST OF CORPUS CHRISTI

Bishop Robert Barron

After the great Sinai covenant between God and his holy people had been concluded, Moses ordered the Israelites to construct an altar and twelve pillars for the twelve tribes of Israel. Then, having slaughtered a series of oxen, Moses took the blood and splashed half of it on the altar and half on the people. What he effected thereby was a kind of blood-brotherhood between the people of Israel and the God who had liberated them from slavery. Each partner to the agreement pledged, as it were, his lifeblood to the other. Though God certainly remained faithful to the covenant, Israel, sadly, did not.

Then came Jesus of Nazareth, the one who, in his very person, brought together divinity and humanity. As such, Jesus was, himself, the fulfillment of the covenant, the coming together at last of the faithful Lord and faithful Israel. At the climax of his life, in the presence of his intimate band, meant to symbolize the twelve tribes, the God-man spoke of a new covenant in his blood, and he invited his companions to *drink* that blood.

What was symbolized externally in the blood ritual described in the Book of Exodus came to full and real expression at the Last Supper. Those privileged to assist at the meal were not only covered in blood of the new covenant, they imbibed it, making it part of themselves. How wonderful that this literal incorporation into the covenant is re-enacted at every Mass.

Prayer Shawl Ministry

In addition to daily prayers for our friends who have received a Prayer Shawl and those on the Parish Prayer List, Prayer Shawl Ministry members unite themselves with others throughout the world praying for our Holy Father's monthly intentions. We invite parishioners to join with us as we pray this month for: **The Beauty of Marriage** - Let us pray for young people who are preparing for marriage with the support of a Christian community: may they grow in love, with generosity, faithfulness and patience. Please pray for our ministry and those we serve. "*I am the living bread that came down from heaven, says the Lord; whoever eats this bread will live forever.*" Jn 6:51

Alleluia, friends. Alleluia!

Cardinal Appeals Update:

Thank you to all who contributed to this year's Cardinal's Appeal. To date, we have 97 gifts pledging \$35,670.00.

Covid 19: Updated Guidelines for Good Shepherd/St. Joseph

- *Masks are not required if you are fully vaccinated
- *We expect that everyone will observe the "*honor system*". If you are not fully vaccinated, please continue to wear your mask.
- *The wing of our church will have a reserved section to maintain social distance. Please wear a mask in these pews to make others feel comfortable.
- *The formal sign of peace remains suspended.
- *The holy water fountains will remain empty (if you need holy water, call the rectory)
- *Due to renovations, the restrooms will remain closed until completion.

Women's Society Installation Mass and Dinner

This year's Installation Mass will be said by Fr. Crawford Thursday, June 10th at 5pm with a dinner following at Foster's, 6pm

All members of the Women's Society and Parishioners are invited.

Dinner will be ordered from the menu and paid individually.

Pray for the Sick

Rev. Patrick Curly

Beverly Cornwell

Robert Peters

Kenneth C. Russell

Scott Schaffer

Lonnie Traudt

Christina Vaczi

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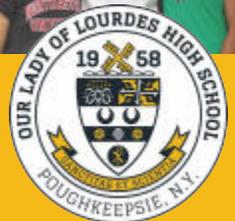
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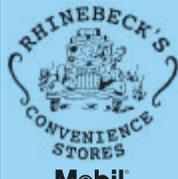
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