



The Parish of Good Shepherd & St. Joseph

June 13th, 2021

Eleventh Sunday in Ordinary Time

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

3 Mulberry Street, Rhinebeck, NY 12572

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PASTOR

Rev. Douglas Crawford

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PARISHIONER UPDATE

Name _____
Address _____
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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	June 12 The Immaculate Heart of the Blessed Virgin Mary
9:00 A.M.	Rodney Tortarella † req by Barbara Ruger
5:00 P.M.	Hedy McCloskey † req by Kevin McCloskey
Eleventh Sunday in Ordinary Time	
Sunday	June 13 Eleventh Sunday in Ordinary Time
8:00 A.M.	Anthony Gentile † req by Jim & Jane Gentile
11:15 A.M.	Helen & Edward Kozloski † req by Alex & Linda Sabo
9:30 A.M.	Pro Populo
Monday	June 14 Weekday
9:00 A.M.	John T. Mulligan, Priest † de caritate req by Father Marc Oliver
Tuesday	June 15 Weekday
	No Mass
Wednesday	June 16 Weekday
9:00 A.M.	Andrew Clark req by Maria Clark Marie Adolphe req by Marie Coq Laforttine
Thursday	June 17 Weekday
9:00 A.M.	Bob Offer † req by Father Marc Oliver
Friday	June 18 Weekday
9:00 A.M.	Mark McGann † req by Bill & Donna McGann
Saturday	June 19 Weekday
9:00 A.M.	Ethel Schmitt † req by Bill & Donna McGann
5:00 P.M.	Lillian D'Agostino † req by Joseph D'Agostino
Sunday	June 20 Twelfth Sunday in Ordinary Time
8:00 A.M.	Father's Day Novena
11:15 A.M.	Father's Day Novena
9:30 A.M.	Father's Day Novena



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req by Sarah Hale-Rude

St. Joseph Church
For the intentions of the newly ordained
Priests of the Archdiocese
req by **Father Crawford**

SPIRITUAL FATHERHOOD AND EUCHARISTIC COHERENCE

by Rev. Jim Baron

This month, the United States Conference of Catholic Bishops will debate the topic of Eucharistic coherence at their annual general meeting. Predictably, the bishops do not all agree. Unfortunately, some bishops' first instinct is to see the Church's eucharistic discipline as politically motivated, especially when it comes to denying communion. The world of politics is always changing and easily manipulated, and it is easy to find excuses for inaction. But despite the Church's internal messiness, she is not a political organization. A better analogy to account for the reality of the mess within the Church is that of the family—especially when it comes to communion and the consequences of high-profile Church members' behavior.

Many families today are deeply affected by one or more children suffering from physical or mental illness, maturity concerns, addiction, or grave behavioral challenges. In each case, the child in question necessarily requires additional attention—a reality that affects everyone and everything in the family. As a result, family dynamics shift.

Such issues have the potential to call forth incredible virtue from the rest of the family: children and parents grow in respect for the value of human life, discover meaning in suffering, develop patience with the limitations of others, and overlook superficial barriers between people. The heroism of families with children who have a physical or mental disability is a good example. Healthy self-sacrifice and goodwill enrich their communion.

When a child's problems are rooted in his own voluntary behaviors, the effect on the family is often especially harmful. Left unchecked, the other children in the family also suffer the negative consequences of this wrongdoer's behavior. Many times, the legitimate needs of the other children are neglected.

Blaming the "problem child" is an obvious and understandable reflex. After all, the child's behavior has ruptured the communion of the family. But parents are the ones most culpable when these disruptions overtake the home. Parents are responsible for setting the family agenda. It is their role to offer encouragement, correction, and exhortation. When parents fail to establish and enforce the boundaries and expectations of family life, they end up intensifying the harm caused by their child's behavior. Very often, co-dependent or enabling behavior develops from a false sense of compassion or misplaced guilt.

When it comes to dysfunctional children, the Christian imagination tends toward images of lost sheep and prodigal sons, and rightly so. But to misunderstand the lessons of these parables is wrong and even dangerous.

The good shepherd loves selflessly and extravagantly as he searches for just one lost sheep. But if the shepherd left his other sheep in a dangerous place surrounded by wolves, he would be no longer good but wicked. The parable of the lost sheep illustrates the lengths to which the Lord will go in order to bring a sinner back into the communion of his love. It is not a parable that justifies gross neglect.

In the parable of the prodigal son, the father gives his defiant son everything he demands. But even in his deep longing to have his son back with him, the father does not forsake the rest of his household just so that he and his lost son could be together. If the father abdicated the family patrimony in order to accompany his lost son in that distant country, what would have become of the rest of the household? Instead, the father eagerly hoped for his son's return but waited at home. The home, the father, the life of that family remained in place. The stability of the home was a necessary condition for the son's return.

The family of the Church has both functional and dysfunctional members: saints and sinners. Recent problems facing the Church—sexual scandals, doctrinal disputes, bureaucratic infighting, a creeping cultural accommodation—have everything to do with the dysfunction of its members but, perhaps even more so, with the neglect of those responsible for keeping it all together.

When the Church's prodigal children stubbornly reject her core beliefs and practices, communion is already broken. Therefore, presenting oneself for Eucharistic communion is disingenuous. Are our "problem children" still part of the family? Yes—at least in name if not in practice. The question of Eucharistic coherence, however, is not just about which individual Catholics get to receive the Eucharist.

More fundamentally, it is about the stability and coherence of family life in both belief and behavior. Negligent parents often do not realize the effect their co-dependent behaviors have on the rest of the family. When shepherds of the Church excuse or enable the behavior of a defiant high-profile Catholic, they compound the damage. They discourage earnest Catholics, place stumbling blocks before wavering Catholics, and trivialize the great sacrifices made by many other Catholics to remain in communion.

Parents who neglect their families, lead them based on what other people might say, or act simply to prevent childish tantrums fail in their responsibility. Spiritual fatherhood in the Church is no different.

Fr. Jim Baron is a diocesan priest and pastor in the diocese of Colorado Springs.

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HOW TO CHANNEL YOUR ANGER LIKE ST. FRANCIS DE SALES

by Mathilde De Robien

Today we continue with a series of articles about how saints can help us manage our emotions and practice virtue, guided by Edwige Billot, author of a recent book on getting guidance from the saints on how to handle our emotions (published in French: “*Et si les saints nous coachaient sur nos émotions?*”).

Billot, passionate about both human psychology and the testimonies of the saints, is convinced that **these holy men and women have grasped the extent to which God wishes to reach us at the very heart of our emotions.** If emotions can make us stumble, they can also, as in the case of the saints, allow us to grow, to move forward and to make good decisions.

Putting your heart on guard

Known for his gentleness, St. Francis de Sales provides a precious testimony of life and encourages us to suppress the first feelings of anger. “A mountain man with a rather energetic and strong-willed temperament, he learned to control himself so well that, with the grace of God, **he became a model of patience and gentleness,**” says Edwige Billot. St. Francis de Sales defined anger as a swelling of the heart, often accompanied by an “appetite for revenge.”

According to his experience, the best remedy against anger is to practice gentleness every day and to put one’s heart on guard: If we’re able to recognize our anger with calmness and gentleness, we’ll be much more apt to control it and not let it explode. **“At the first sign of anger, collect yourself gently and seriously, not hastily or with impetuosity,”** writes the author of *Introduction to the Devout Life*.

This is the prayer he wrote to ask the Lord’s help in finding the path of gentleness when anger “flares up in him”—a prayer to be recited in moments of peace as well as on the threshold of anger.

O Lord, with your help, I want to practice gentleness in daily encounters and annoyances. As soon as I realize that anger is kindled in me, I will collect myself, not with violence, but gently, and I will seek to restore my heart to peace. Knowing that I can do nothing alone, I will take care to call on You for help, as the Apostles did when they were tossed by the raging sea.

Teach me to be gentle with all, even with those who offend me or are opposed to me, and even with myself, not burdening myself because of my faults. When I fall, in spite of my efforts, I will gently pick myself up and say: “Come on, my poor heart, let’s get up and leave this pit forever. Let’s have recourse to the Mercy of God, and He will help us.” Amen.

LET ST. VINCENT DE PAUL TEACH YOU HOW TO PRACTICE COMPASSION

by Mathilde De Robien

“I realized that we can’t go to Mass leaving our anger or sadness out in front of the church. **The Lord asks us to come to Him with our whole being,**” says Edwige Billot, author of a recent book published in French on getting guidance from the saints for how to handle our emotions (“*Et si les saints nous coachaient sur nos émotions?*”).

Passionate about both human psychology and the testimonies of the saints, Billot is convinced that these holy men and women have grasped the extent to which God wishes to reach us at the very heart of our emotions. If emotions can make us stumble, they can also, as in the case of the saints, allow us to grow, to move forward and to make good decisions.

Compassion: The “lens of the heart”

Out of a sense of superiority or a lack of interest in those around us, sometimes we unconsciously allow ourselves to view others with contempt. This is a tendency that the Gospel, which advocates love and charity especially towards the weakest, invites us to combat.

Pope Francis proposes a remedy to fight against this prideful disdain of our brothers and sisters: When we feel contempt for someone, we must make every effort to feel compassion, the capacity to feel the suffering of others and seek to relieve it. Thus, for Pope Francis, compassion is like “the lens of the heart.”

Giving soup and bread is not enough

Now, if there’s an expert in the field of compassion, it’s St. Vincent de Paul, also called the “apostle of charity.” Ordained a priest in 1600, St. Vincent de Paul spent his life in the service of the poor. He realized that visiting the needy was more difficult than giving money to start a soup kitchen.

“You will see that charity is a heavy burden to carry, heavier than a pot of soup,” he said. “But you must keep up your kindness and your smile. Giving soup and bread is not enough.” In other words, compassion cannot be delegated.

“If you want to be compassionate, it’s not enough to give a coin to a person on the street. What counts even more is having contact with the person,” emphasizes Edwige Billot. Stopping voluntarily and performing an act of charity is a way of practicing compassion and of gradually putting on the lenses of the heart, until one forgets any feeling of contempt towards those who are in some way less privileged than oneself.

Both articles are reprinted with permission/Aleteia



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Is it possible for someone to receive a second Guardian Angel?



We receive only one Guardian Angel during our lifetime, who is our personal guardian. St. Thomas Aquinas, however, with a number of other theologians, holds that not only bishops receive an additional angel to help them fulfil their responsibilities when they are ordained; but also that certain types of public officials who have grave responsibilities, for example, the rulers of nations, governors of states, or of large communities receive an additional angel to help them rule and guide as well. It must be stressed, however, that the additional angel assigned to a person with ecclesiastical and civil responsibilities is not an extra Guardian Angel. Rather, the additional angel acts as a kind of auxiliary to help the person to whom they are assigned to more effectively carry out their mission and duties of state in life.

Furthermore, St. Thomas Aquinas points out that charisms in the Church are appropriated to the Holy Spirit who administers them through the holy angels. Now every religious community and spiritual movement has a charism. For this reason, whoever belongs to any such movement, enjoys the ministry of the holy angel who is assigned to watch over that movement with its members. What's more, each diocese and perhaps each parish has its own Guardian Angel. And so, at any one time, we are under the guidance and protection of several angels. But to repeat, only one holy angel individually is assigned to us personally by God as our Guardian Angel.

Please note—Mass Time Change:

Beginning July 11, the 9:30 Mass at St. Joseph will be celebrated at Good Shepherd until September 19th.

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.

Pray for the Sick

- Rev. Patrick Curly*
- Beverly Cornwell*
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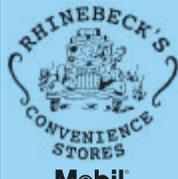
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