



The Parish of Good Shepherd & St. Joseph

July 25th, 2021

Seventeenth 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: Suspended for the summer. Will resume on September 12th

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 11, 2021)

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

Phone: 845.876.4583 Fax: 845.876.7884

PASTOR

Rev. Douglas Crawford

ASSISTANT TO THE PASTOR

Mrs. Hillary Gaddis-Clegg
gsmanager@frontiernet.net

PARISH SECRETARY

Ms. Frances Remenek
goodshep1@frontiernet.net

OPERATIONS MANAGER

Mr. Timothy Williams

MUSIC DIRECTOR

Mr. Erik Cardwell, erikscht@hotmail.com

CATECHETICAL PROGRAM

Mrs. Ellen Farina
Coordinator of Religious Education
Education@stchrisredhook.org 845-758-5506

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

SIXTEENTH SUNDAY IN OT	\$3107.00
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UTILITY COLLECTION	\$ 726.00

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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.	July 24 Weekday Pro Populo Raymond, Gary & Barry Lutz † req by Betty Lutz
Sixteenth Sunday in Ordinary Time	
Sunday 8:00 A.M. 11:15 A.M. 9:30 A.M.	July 25 Seventeenth Sunday in OT Alice Dunphy † req by The Finnegan Family John Grady † req by Joan Grady Rod Tortarella † req by Marybeth Sweeney
Monday 9:00 A.M.	July 26 Weekday Kathryn Koch † req by The Pociask Family
Tuesday	July 27 Weekday No Mass
Wednesday 9:00 A.M.	July 28 Weekday Theresa McKenna † req by Kathleen Scheer
Thursday 9:00 A.M.	July 29 Weekday Pro Populo
Friday 9:00 A.M.	July 30 Weekday Mary Ann Barone † req by Richard & Claire Whitton
Saturday 9:00 A.M. 5:00 P.M.	July 31 Weekday John Marchetti † Kevin McCloskey William F. Granata † req by Knights of Columbus, Hyde Park
Sunday 8:00 A.M. 11:15 A.M. 9:30 A.M.	August 1 Eighteen Sunday in OT John Schroeder † req by Bruce & Linda Tripp Charles Rouse † req by Seidler Family Pro Populo



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req by The Browne Family

CHOOSING NOT TO WORK IS A SIN

by Matt Kappadakunnel

Depending on where one receives the news, there are conflicting reasons given as to why employers are having a hard time filling vacancies. I had a shuttle driver share with me his belief that there are too many people “taking a long vacation on Uncle Sam’s dime.”

Whether or not one agrees with this belief, the fact that this perception exists merits a reflection on the important role work plays in human life, especially for followers of Christ.

While acknowledging there are extenuating circumstances preventing people from working, such as the expense associated with child or elder care (among other reasons), all things being equal, if a person *can* work, then the person *should* work (of course, choosing to stay at home to take care of one’s children is “work” by any definition).

Work is not only necessary for financial viability, but it is a calling from God.

In St. John Paul II’s *Laborem Exercens*, the pope reminds us that man “is made to be in the visible universe an image and likeness of God himself (cf. Genesis 1:26), and he is placed in it in order to subdue the earth (cf. Genesis 1:28). From the beginning therefore he is called to work” (prologue).

This encyclical is an excellent reminder of the importance of work in distinguishing us from the rest of creatures, thereby highlighting the vocation and responsibility inherent in being human: “...the primary basis of the value of work is man himself” (6). The dignity in work stems from the dignity of the human person, made in the image of God (cf. Genesis 1:27).

Additionally, work is a means for humans to fulfill their purpose and to contribute to society:

Work is a good thing for man—a good thing for his humanity—because through work man not only transforms nature, adapting it to his own needs, but he also achieves fulfillment as a human being and indeed, in a sense, becomes “more a human being.” (9)

The Holy Father goes on to state that industriousness is a virtue that enables man to become good (ibid).

Unemployment, therefore, is harmful to humans not only financially, but in impeding their attainment of purpose and fulfillment. Additionally, unemployment stifles the virtue of industriousness that is vital for human flourishing.

As a child, my family experienced the hardship of unemployment on multiple occasions, resulting in us changing states twice and moving six times before I was 14. The anxiety of economic uncertainty, along with the interruption in family life and my father’s ability to provide, are still dark memories that I carry. These experiences influence my own struggles of identity and self-fulfillment in the workplace, both due to the fear of losing employment and the actual instances of being laid off.

Over the past 16 months, COVID-19 restrictions resulted in furloughs and employee severances, and small business owners lost meaningful income. Economic hardship enacts a heavy toll. Far worse than financial loss is the diminishment in morale, which leads to discouragement—the antithesis of the theological virtues of faith, hope, and love.

The encyclical acknowledges the “scourge of unemployment” (8), which the pope names as an injustice toward the worker that frustrates the worker’s progress, as well as the need for there to be suitable employment for those who are capable (18). Moreover, the Holy Father states that work “is a condition for making it possible to found a family” (10), and therefore unemployment is deeply harmful not only to the worker but to the family—which is consistent with my negative memories that I referenced earlier.

Given the significance of work in human life and the harmful effects of unemployment, I turn a critical eye toward those who *can* work but choose not to even look for work:

- *Choosing not to work* is an insult to those who are desperately looking for work
- *Choosing not to work* is a rejection of societal participation in exchange for selfish ends
- *Choosing not to work* is self-harm, frustrating one’s own development, disrupting one’s purpose, and losing sight of one’s own dignity
- *Choosing not to work* is a rejection of God’s call to work and to share in the activity of the Creator (25).

I can appreciate the dilemma of underemployment. One day I was managing a \$400 million portfolio of investments, and the next day I was waiting tables at a restaurant that I often used for business lunches. I also took months searching for the right employment rather than settling for the first job offer.

But choosing the couch over the struggle of job searching and interviewing is downright slothful and self-centered.

In fact, the self-harm in choosing not to work is far greater than the harm resulting from unemployment. The former, symptomatic of being blinded by selfishness and incognizant of the virtuous life, directly opposes God and His call to work. Rejecting the will of the Father, the Giver of the finest gifts (cf. Matthew 7:11), leads one to waste away tending to swine and desiring the fill of their pods (cf. Luke 15:15-16).

Therefore, as followers of Christ, we need to reject the sin of choosing not to work and fight against this tendency in our society. Our work is both a witness to our faith and a participation in God’s activity.

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ON NOT GIVING UP

by Regis Martin, PhD

Someone asked me the other day which saint to turn to when one is struck by a migraine. Since I've never had one, I didn't know. So, I suggested we do a Google search so that we'd both know. Turns out there are two intercessory experts, Gemma Galgani and Teresa of Avila, both of whom were frequently beset with severe, even crippling headaches.

But then I thought of another saint, one whose example of courage—"grace under pressure" is how Hemingway once put it—makes him the perfect, if unofficial, patron for all who suffer from afflictions of the head. And while he may never have suffered this particular malady himself, it scarcely matters in light of the story I'm about to tell.

It's about Francis de Sales, the saintly bishop of Geneva, who, as he lay dying in the last hours of his life, knowing that the end was near, asked for the Last Rites; they were duly administered but without benefit of *Viatikum* owing to the unsettled state of his stomach. He was given a rosary instead, which, at his request, was wrapped around his wrist. He lasted through the night. On the following day, his doctors, having gathered around the sick bed to confer, agreed that *extreme measures* would be necessary in order to save his life. What did they have in mind? *Repeated applications of a red-hot poker to the temple* was their considered recommendation. Was that, one wonders, what the medical experts back then would have called "*following the science*"?

It didn't work, of course, despite having inflicted it three times and leaving poor Francis in a state of excruciating torment. Concerning which, by the way, he did not utter a single word of complaint; instead, he repeated over and over the sacred words of Jesus and Mary. Shortly thereafter, the Litany of the Saints was recited and, while invoking the Holy Innocents, whose feast fell on that day, Francis breathed his last. It was December 28, 1622.

Can you think of a more inspiring example of patient endurance while suffering afflictions of the head?

Or the heart, for that matter, which brings me to the most difficult and demanding test of all in the life of Francis de Sales. It took place in late December of 1584 when Francis, a young student at the Sorbonne, found himself surrounded by learned professors whose minds had been infected by Calvinist theology. The net effect of their teaching drove the young Francis to the brink of despair, so entirely persuaded was he that hellfire awaited him on the other side of death. In a word, God had *predestined* him from all eternity to a state of everlasting damnation. And there wasn't a blessed thing he could do to avert the dreaded certainty of the sentence. "Damned if you do," as they say, "damned if you don't."

Thus, fixated upon a fate that would separate him forever from the sight of God, from a love on which he had come more and more to depend, Francis could only cry out in anguish, reaching again and again for the words of the Psalmist:

"Save me, O my God, because the waters have engulfed my soul!" He knows himself to be at the very end of his rope, feeling the noose as it tightens itself more and more around his neck. "I, miserable as I am," he records in his notes, "should I then be deprived of the grace of him who has made me taste so suavely of his gentleness, and who has shown himself so lovable to me?"

The tension is unbearable, leaving him no resolution whatsoever. Save only this, which he frames in the following heart-felt words: "Whatever it is to be, Lord," he begs, "at least let me love you in this life if I am unable to love you in eternity." And then, as if to ratchet up the request, he adds: "If, because my merits demand it, I must be cursed among the accursed who will not see your most sweet face, grant me, at least, not to be among those who will curse your holy name."

In other words, if he cannot have paradise in the company of God and His angels and saints, and must ineluctably fall into a state of perdition amid the lost souls who languish forever without hope, at least allow the poor man not to despise and detest his God and Judge. It is an absolutely astonishing petition to make to Someone whom you have already convinced yourself is determined to cast you out into the darkness. But there is more to it than dumb resignation. It is, in fact, an act of total abandonment to God, telling Him that whatever eternal decree has been imposed, even were it to send him straight into hell, he will never join with those whose hatred and rejection of God has become their fixed and defining state.

And so, while there appeared to be no way out, no exit at all from the predicament young Francis found himself in, he nevertheless would steel himself to live on the terms God had set, refusing to give way to hatred and revolt. Like the ancient figure of Job, who cries out to God, "Even if you kill me, I will have hope in you," Francis will persist with all his heart in a state of steadfast love of Jesus and Our Lady, determined to unceasingly cry out for a mercy he knows he does not deserve and deeply fears he will never receive.

But he is mistaken. Deliverance will most certainly come, and when it does it will effect a complete cure. And so one day, weeks after the crisis had first struck, he wanders into one of the churches in Paris where he would often stop on his way home from the University. It is the Dominican Church of Saint-Étienne-des-Grès, in one of whose side chapels there is a painting called the Black Virgin, before which he kneels in prayer. And seeing the text of the *Memorare*, he recites it "through to the end." And at once, all temptation to despair falls clean away, his soul wholly and permanently restored.

Yes, by all means, invoke the blessed Francis, whom the Church raised to the altar in 1665, later declaring him to be the Doctor of Love. But do so knowing that for all that he was made physically to suffer at the end, the sheer anguish of

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soul he was made to endure at the beginning was yet worse. And in the triumph of his hope, may we find the consolation of knowing that we, too, are among the chosen of God.

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FOOD PANTRY SUNDAY IS
NEXT WEEKEND, AUGUST 1. .

St. Christopher/Good Shepherd Religious Education

Registration forms for 2021-2022 are now available on our website: gsrhinebeck.com

Or call the rectory at 845-876-4583

The Religious Ed office is seeking Catechists to teach/aid in the program. Please contact Ellen Farina
845-758-5506



Our annual Yard Sale is fast approaching. Collection and pricing of donations begins on Sunday, August 29th from 10 a.m. to 1 p.m. in the church hall. Collections continue on Monday, August 30th through Friday, September 3rd from 10 a.m. to 3 p.m. They also continue on Saturday September 4th and Sunday, September 5th from 10 a.m. to 1 pm. The sale will be held on Friday, September 10th and Saturday, September 11th from 10 a.m. to 4 p.m. and also on Sunday, September 12th from 9 a.m. to 2 p.m. Volunteers are needed to help with this fundraiser. Call Kitty Ghee at 876-6798 if you are available to help or call if you have any questions. Your donations and your time are most appreciated.

SU Residence Housekeeper

The Sisters of St Ursula are seeking a HOUSEKEEPER for the Senior Sisters' Residence at Linwood in Rhinebeck NY. The housekeeping position is part time (2-3 days/week). For information, please phone Sister Donnelly at 845.876.2341 X334 or e-mail kdonnelly@st-ursula.org

Please welcome Fr. Cassian Folsom to Good Shepherd on Friday, August 6th. He will be celebrating the 9am Mass.

Please note—Mass Location Change:

The 9:30 Mass is celebrated at Good Shepherd during the summer. We will resume Mass at St. Joseph on September 12th.



Good Shepherd is seeking a part-time facilities maintenance person. Candidate must be flexible with all types of maintenance work. Position available starting in July. Please contact the rectory with questions or email resume to gsmanager@frontiernet.net
845-876-4583



Pray for the Sick

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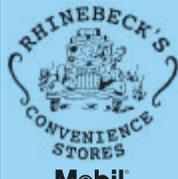
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