



# The Parish of Good Shepherd & St. Joseph

January 10th, 2021

Baptism of the Lord

## Church of the Good Shepherd - Rhinebeck

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

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: Temporarily transferred to Good Shepherd

### 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 9:00a.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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Email: [goodshep1@frontiernet.net](mailto:goodshep1@frontiernet.net) Website: [www.gsrhinebeck.com](http://www.gsrhinebeck.com)

#### PASTOR

Rev. Douglas Crawford

#### ASSISTANT TO THE PASTOR

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#### PARISH SECRETARY

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Mr. Timothy Williams

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### 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

<b>Saturday</b> 9:00 A.M.	<b>January 9 Christmas Weekday</b> Rita Mion † req by Father Crawford
5:00 P.M.	Julia Bautovich † req by Laurie Walters
<b>Baptism of the Lord</b>	
<b>Sunday</b> 8:00 A.M.	<b>January 10 Baptism of the Lord</b> Catherine McGann † req by Bill & Donna McGann
11:15 A.M.	Ann Schram † req by the Sweeney Family
9:30 A.M..	Annamarie Enright † req by Raymond & Linda Eurich
<b>Monday</b> 9:00 A.M	<b>January 11 Weekday</b> Pro Populo
<b>Tuesday</b>	<b>January 12 Weekday</b> No Mass
<b>Wednesday</b> 9:00 A.M.	<b>January 13 Weekday</b> Annamarie Enright † req by Maria Clark
<b>Thursday</b> 9:00 A.M.	<b>January 14 Weekday</b> Hattie B. Hechler † req by Bob Hechler
<b>Friday</b> 9:00 A.M.	<b>January 15 Weekday</b> John Daley † req by Barbara Ruger
<b>Saturday</b> 9:00 A.M.	<b>January 16 Weekday</b> Annamarie Enright † req by Kerri Martin
5:00 P.M.	Julia Bautovich † req by Lew and Helen Gardner
<b>Sunday</b> 8:00 A.M.	<b>January 17 Second Sunday in Ordinary Time</b> Patricia and Chuck Lewis † req by Clegg Family
11:15 A.M.	Sylvia Lopez † req by Tom and Jean Florio
9:30 A.M.	John Antonell † req by Marty & Mary Theresa Soyka

## THE SANCTUARY LAMP



## CHURCH OF THE GOOD SHEPHERD

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Margaret Schroeder**  
req by the Schroeder Family

# The Baptism of the Lord

by Bevil Bramwell, OMI

Curiously, the prayer at the opening of today's celebration speaks about our renewal through Christ not so much about the Baptism of the Lord. The first option for the Collect says: "grant that your children by adoption, re-born of water and the Holy Spirit may always be pleasing to you." The second option says: "grant, we pray, that we may be inwardly transformed through him whom we recognize as outwardly like ourselves."

In these prayers, then, we learn both something about Christ and something about ourselves. This amplifies what God said in Isaiah, when speaking about the One who comes: "A bruised reed he shall not break, and a smoldering wick he shall not quench until he establishes justice on the earth."

That refers to the wonderful generosity of God. Our natural inclination is to step back from Jesus' Baptism and let it leave us untouched. But according to Isaiah this was the beginning of the justification of the world. The world that we live in! And Jesus Christ is the one who (following Isaiah again) is the "light for the nations."

Now, we could just stop right here – because so few of us actually believe this. Are there *any* nations following this teaching? The government of the Philippines, a once profoundly Catholic nation, recently signed into law the permission for contraception. They did it secretly because they knew that what they were doing was wrong. But it is done.

What has long been forgotten in the United States and was discarded in the Philippines as in so many countries is that Christ came to show us what humanity can really be: not lying and deceptive, which we do outstandingly well without his help, but open to and capable of the greatest good with his help. This is the justice of the Lord spoken of by God in Isaiah.

The two possible Collects for the feast speak in different ways about our transformation. Not the kind envisaged by the Philippine government because they wanted to allow people more latitude to sin. (As a sideline, they were doing this on the assumption that the government knows best and is fully entitled to do social engineering. Odd idea of government!)

On this feast we hear of our being transformed to

choose the good and avoid evil, not merely being transformed to find more evils to do. Choosing the good makes for better human beings. But this message has become as muffled in the Philippines as it is here because the bishops generally do not know how to speak to their people – and do not reach most of them.

The transformation that the prayers speak of is spiritual and temporal. It does not start from me deciding to change (the American self-help movement). Rather, it starts from Christ showing us One who is loved by God. He is the Beloved One of God and so he lives out for us the human life that is the life of someone beloved of God.



The poignant thing about Christ is that in his life he constantly had to deal with evil. In becoming a Christian, there is no saccharine living happily ever after until the Kingdom comes. The resignation to daily dealing with evil is totally counter to the progressivism around us. Progressivism says "apply the will," following current cultural trends, and you will progress into a utopian future. This is a voluntarism that would have made Hitler proud.

But we are coming to the end of the voluntaristic age. It started with the worst excesses of the Enlightenment and has simply gone downhill from there, turning more and more bloody ever since. When you have even many Catholic clergy and religious, for all practical purposes, condoning 3500 abortions a day, normal people realize that there is something radically wrong with society and the Church.

We are at the end of an age. What will replace it of course is not at all clear. Love should be the answer but what does "end" even mean? The historian Jacques Barzun says:

He has captured the problem – at the end of an age there is the loss of *possibility*.

In a Christian understanding, it is the widespread denial of the possibility of life in Christ in all of its unimaginable richness. A life of consumption, for example, is so shabby measured against life in Christ. This is where God's "this is my beloved Son, listen to him," comes in. God is offering the real possibilities of life.

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# Pell and von Balthasar: Works by Two Warriors in Later Years

by Jeff Mirus, Ph.D.

## Hans Urs von Balthasar's Primer for "Unsettled Laymen":

Ignatius Press has just published a new edition of what must be Hans Urs von Balthasar's shortest book, fittingly entitled *A Short Primer for Unsettled Laymen*. It is a noteworthy achievement because von Balthasar's theological work has always been fairly difficult to assimilate properly, but in this little book he wanted to give clear guidance to ordinary Catholics so that they would not be seduced or fooled into embracing the secularized "Catholicism" which was so frequently on offer in the last third of the twentieth century.

Admittedly, the problem continues, but it is not for lack of effort on von Balthasar's part. He died in 1988, after he was named a Cardinal by Pope Saint John Paul II, but before he could actually be installed in that rank. Though his own deep and rich theology—which had a significant influence on John Paul II, and continues to influence Pope Emeritus Benedict XVI—sometimes occasioned misunderstanding and debate, von Balthasar was appalled by the radical secularization of theology which was by the mid-1980s evident throughout the Church. For von Balthasar, this was nothing less than a fundamental rejection of the Faith, which rendered theology utterly useless.

Von Balthasar realized that the men and women "in the pews" were generally ill-equipped to distinguish what was so very wrong with this process of Catholic intellectual secularization, and so in 1985 he deliberately set out to write a clear outline of what it means, conceptually-speaking, to be a Catholic, and what theology must avoid to remain Catholic. The result is a brilliant little book which covers a series of provocative topics in just a few short pages each, making crystal clear how the current intellectual apostasy can be identified and why it must be rejected.

Thus, after introducing the contemporary situation and explaining what it means to possess a "whole" Christianity of Christ, Scripture and Church, von Balthasar considers such issues as Enlightenment, Progressivism, Liberalism, Pluralism, Exegesis, Theological Freedom, Reinterpretation, The Cross, Mary, Intercommunion, Authority, Obedience, Traditionalism, Ecumenism, and Political Theology. Just because the author covers each topic briefly, however, does not mean the book is simple, for von Balthasar is a profound thinker who ties everything to the essential nature of the Church. Because he carefully eschewed the human deceptions of both liberalism and traditionalism (just as CatholicCulture.org does, I might add\*), he explains everything instead from a fundamental understanding of Catholicism as the sole authentic religion, which must be accepted in an act of Faith before theology can even begin to perform its task.

In other words, this "primer" can be deceptive. The read-

er *does* have to think, *does* have to follow the argument. Von Balthasar's purpose is not so much to give us watchwords and "so there" pronouncements as to root us as Catholics in what it truly means to be part of that Church which is the very Body of Christ Himself—as willing participants in the great drama of our salvation.

## George Cardinal Pell's Prison Journal

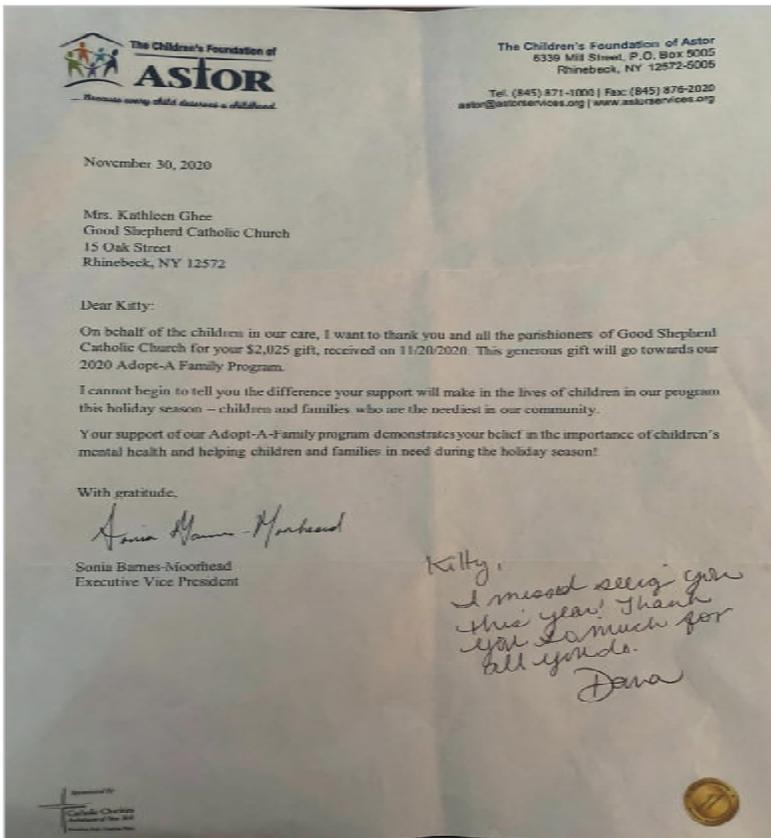
Everybody knows now that charges of sexual abuse were deliberately manufactured against George Cardinal Pell (very likely to discredit his work on financial reform in the Curia), and everybody knows that Pell was convicted in an anti-Catholic Australian jurisdiction despite overwhelming evidence that he was not guilty. Hopefully everyone also knows that he had to endure solitary confinement in jail for over a year before finally having his conviction unanimously overturned on appeal by Australia's High Court. What many people may not know is that during his imprisonment, Cardinal Pell kept a daily journal, recording his experiences in jail, his spiritual reflections, his interactions with both the prison system and those working to free him, and his prayer intentions.

The first volume of this journal, *Prison Journal: The Cardinal Makes His Appeal*, is available for pre-order now from Ignatius Press. I was fortunate to have received an "uncorrected proof", and while I have only read about twenty percent of it at present, I find it fascinating. The journal reveals a great deal of what Pell suffered, though without many complaints on his part. It also reveals a prelate full of Christian hope, and charity toward his keepers, while profoundly aware of his own shortcomings and continuing Catholic growth over the years.

Pell does not, perhaps, strike the reader as in the same class with, say, St. Thomas More in the Tower, but then More always suspected (and eventually knew) that he was awaiting death, and his personal reputation was not really in question. In contrast, Pell was in disgrace but not on death row; of necessity he kept one foot firmly in this world: different situation, different time, and different place. But Pell is a man of our times and our sensibilities, and I suspect he stands with and for the very best of us today, in his genuine grace under immense stress.

There will be another volume, as this one covers only the first five months of Pell's imprisonment. But the 350 pages need not discourage anyone, as each day's entry averages just two pages in length. This means the journal can be taken easily in short bits, without stealing too much time away from other duties—but perhaps often reading "just one more day", because of the compelling character of the Cardinal's plight.

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 liturgical calendars.

We are live streaming Mass for the homebound.  
 The link is on our website,  
 see the website for future Masses.  
 Good Shepherd website: [gsrhinebeck.com](http://gsrhinebeck.com)



**Important Announcement:**  
 Plastering, repairs and painting  
 have begun at  
 St. Joseph Church, Rhinecliff.  
 We expect work to be completed  
 by end of January.



**Pray for the Sick**

*Patricia Daley*  
*Mary C. Kelly*  
*Edward Menti*  
*Jan Murray*  
*Herbert Owens*  
*Kenneth C. Russell*  
*Scott Schaffer*



***The Baptism of the Lord***

Jesus humbles himself to receive John's baptism of the repentance not to be purified himself but to purify us. As Saint Gregory Nazianzen wrote, "Christ was baptized that he might plunge the old Adam entirely in the water." Because of Christ's baptism, we can be confident that at our own baptism the Lord "grasps us by the hand" and heals us from the devil's oppression. We give the Lord glory and praise on this feast for having made us his beloved sons and daughters, well-pleasing to him.

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