

Welcome to

Kangaroo Island Catholic Community

(Part of the Fleurieu and Kangaroo Island Cluster of Catholic Parishes)

THIRD SUNDAY IN ORDINARY TIME - YEAR A

Vol 5 : No 09

KANGAROO ISLAND CATHOLIC PARISH

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NOARLUNGA DOWNS CATHOLIC PRESBYTERY

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PARISH TEAM CONTACTS

Fr Charles Gauci (Parish Priest -
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PARISH PASTORAL COUNCIL

Mr Peter Clark (8559 5131)

PARISH NEWSLETTER

Mrs Annette Roestenburg
(8553 8281; rostie2@bigpond.com)
(All items for the newsletter must be
received no later than Wednesday
evening.)

MASS CENTRES

- KINGSCOTE: Our Lady of Perpetual Help, Cnr Giles and Todd Streets
Sunday - 9.30am
4th Sunday - Youth Mass - 6.00pm
- PARNDANA: Uniting Church, Cook Street
2nd and 4th Sunday - 4.00pm
- PENNESHAW: St Columba's Anglican Church, Cnr North Terrace and Fourth Street
1st Sunday - 2.00pm

SPONSORSHIP

KANGAROO ISLAND
TRANSFERS (0427 887 575)
generously donate transport for our
visiting Priests.

CHILD PROTECTION UNIT

Sally Wellington (Manager)
Phone: 8210 8268



FIRST READING

Isaiah 8:23-9:3

In days past the Lord humbled the land of Zebulun and the land of Naphtali, but in days to come he will confer glory on the Way of the Sea on the far side of Jordan, province of the nations.

The people that walked in darkness has seen a great light; on those who live in a land of deep shadow a light has shone. You have made their gladness greater, you have made their joy increase; they rejoice in your presence as men rejoice at harvest time, as men are happy when they are dividing the spoils.

For the yoke that was weighing on him, the bar across his shoulders, the rod of his oppressor – these you break as on the day of Midian.

RESPONSORIAL PSALM

Psalms 26:1, 4, 13-14

The Lord is my light and my salvation.

SECOND READING

1 Corinthians 1:10-13, 17

I appeal to you, brothers, for the sake of our Lord Jesus Christ, to make up the differences between you, and instead of disagreeing among yourselves, to be united again in your belief and practice. From what Chloe's people have been telling me, my dear brothers, it is clear that there are serious

differences among you. What I mean are all these slogans that you have, like: 'I am for Paul', 'I am for Apollos', 'I am for Cephas', 'I am for Christ.' Has Christ been parcelled out? Was it Paul that was crucified for you? Were you baptised in the name of Paul?

For Christ did not send me to baptise, but to preach the Good News, and not to preach that in the terms of philosophy in which the crucifixion of Christ cannot be expressed.

GOSPEL ACCLAMATION

Mt 4:23

Alleluia, alleluia!

Jesus preached the Good News of the kingdom, and healed all who were sick. Alleluia!

GOSPEL

Matthew 4:12-23

Hearing that John had been arrested, Jesus went back to Galilee, and leaving Nazareth he went and settled in Capernaum, a lakeside town on the borders of Zebulun and Naphtali. In this way the prophecy of Isaiah was to be fulfilled:

'Land of Zebulun! Land of Naphtali! Way of the sea on the far side of Jordan, Galilee of the nations! The people that lived in darkness has seen a great light; on those who dwell in the land and shadow of death a light has dawned.'

(Continued page 4)

JANUARY ANNIVERSARIES

Eunice Airton, Eileen Bateman, Dorothy Brook, Monica Buick, May Cairney, Dominic Cash, Marlene Cummins, Jim Dodgson, Lucy Edwards, Colin Fahey, Margaret Flemming, Ralph Florance, Catherine Glynn, Alec Goodwin, Edward Hughes, Ida Jackson, Christina James, Jack Kindellan, Ettie McDonald, Irene Northcott, Ottaviano Orsi, Marj Phillips, Una Reynolds, George Rowen. Ann Smith, Sheila Tabor, Lorraine Laher Storfer, Mary Weatherstone, ...
And all the faithful departed.

Prayers for the sick

Please pray for Eli Bellamarie, Jimmy Browne, Cath Cantlon, Maureen Dunn, Kathleen Feareer,

Charles and Sue Gorman, Tony Hodgens, Ashtenna Langridge, Elijah Laundry, Howie Laundry, Philip McDonald John Lavers, Peter Murray, Fr Frank Perry, Jack Pitcher, Kingsley Pledge, Margaret Rich, Bill Roestenburg, Eddie Schneemild, Bernie Schulz, John Slagter, Darren Smith, John Smith, and Peter Weatherstone,

May they know the healing love of Christ through our actions and His healing presence.

MAKING CONNECTIONS

Try to be a light for other people this week.

Be aware of opportunities in which you could draw other people to Christ.

Eight Characteristics of parishes in the process of renewal:

7. The Parish is led by a Priest with a Pastoral team.

These small teams may involve lay leaders, religious and deacons.. They may take on a variety of roles such as coordinator of the community, manager of the parish, finance officer, youth worker, pastoral associate and pastoral director.

There will be a need to plan for the teams of the future, identifying, supporting and providing learning experiences for lay leaders. Our parish will need to nurture the vocations of those called to both lay and ordained ministry

The pastoral team, along with the whole parish will show the values of openness and transparency. It is essential that the pastoral team will be visibly collegial, and contribute to building up authentic communion in the parish.

- ◆ What do you see is most important for our parish at this time?
- ◆ Have a conversation with someone and share your thoughts.

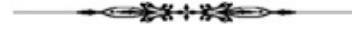
PARISH NOTICES –22/01/17

1. Thank you to Fr Tony for saying Mass for us today.
2. Next week there will be Mass with Fr Charles.
3. We need more helpers for the Markets at Penneshaw. If you are able to help please put your name on the roster at the back of the church.
Thank you.



Ron Rolheiser column

Ronald Rolheiser, a Roman Catholic priest and member of the Missionary Oblates of Mary Immaculate, is president of the Oblate School of Theology in San Antonio, Texas. He is a community-builder, lecturer and writer. His books are popular throughout the English-speaking world and his weekly column is carried by more than sixty newspapers worldwide.



TAKING OUR WOUNDS TO THE EUCHARIST

Recently a man came to me, asking for help. He carried some deep wounds, not physical wounds, but emotional wounds to his soul. What surprised me initially was that, while he was deeply wounded, he had not been severely traumatized either in childhood or adulthood. He seemed to have just had to absorb the normal bumps and bruises that everyone has to absorb: some belittling, some bullying, never being the favorite, dissatisfaction with his own body, unfairness within his family and siblings, career frustration, unfairness in his workplace, the sense of being chronically ignored, the sense of never being understood and appreciated, and the self-pity and lack of self-confidence that results from this.

But he was a sensitive man and the combination of all these seemingly little things left him, now in late mid-life, unable to be the gracious, happy Elder he wanted to be. Instead, by his own admission, he was chronically caught-up in a certain wounded self-absorption, namely, in a self-centered anxiety that brought with it the sense that life had not been fair to him. Consequently he was forever somewhat focused on self-protection and was resentful of those who could step forward openly in self-confidence and love. "I hate it," he shared, "when I see persons like Mother Teresa and Pope John Paul speak so with such easy self-confidence about how big their hearts are. I always fill with resentment and think: 'Lucky you! You haven't had to put up with what I've had to put up with in life!'"

This man had been through some professional therapy that had helped bring him to a deeper self-understanding, but still left him

paralyzed in terms of moving beyond his wounds. "What can I do with these wounds?" he asked.

My answer to him, as for all of us who are wounded, is: *Take those wounds to the Eucharist.* Every time you go to a Eucharist, stand by an altar, and receive communion, bring your helplessness and paralysis to God, ask him to touch your body, your heart, your memory, your bitterness, your lack of self-confidence, your self-absorption, your weaknesses, your impotence. Bring your aching body and heart to God. Express your helplessness in simple, humble words: *Touch me. Take my wounds. Take my paranoia. Make me whole. Give me forgiveness. Warm my heart. Give me the strength that I cannot give myself.*

Pray this prayer, not just when you are receiving communion and being physically touched by the body of Christ, but especially during the Eucharistic prayer because it is there that we are not just being touched and healed by a person, Jesus, but we are also being touched and healed by a sacred event. This is the part of the Eucharist we generally do not understand, but it is the part of the Eucharist that celebrates transformation and healing from wound and sin. In the Eucharist prayer we commemorate the "sacrifice" of Jesus, that is, that event where, as Christian tradition so enigmatically puts it, *Jesus was made sin for us.* There is a lot in that cryptic phrase. In essence, in his suffering and death, Jesus took on our wounds, our weaknesses, our infidelities, and our sins, died in them, and then through love and trust brought them to wholeness.

Every time we go to Eucharist we are meant to let that transforming event touch us, touch our wounds, our weaknesses, our infidelities, our

sin, and our emotional paralysis and bring us to a transformation in wholeness, energy, joy, and love.

The Eucharist is the ultimate healer. There is, I believe, a lot of value in various kinds of physical and emotional therapies, just there is immeasurable value in 12-Step programs and in simply honestly sharing our wounded selves with people we trust. There is too, I believe, value in a certain willful self-effort, in the challenge contained in Jesus' admonition to a paralyzed man: *Take up your couch and walk!* We should not allow ourselves to be paralyzed by hypersensitivity and self-pity. God has given us skin to cover our rawest nerves.

But, with that being admitted, we still cannot heal ourselves. Therapy, self-understanding, loving friends, and disciplined self-effort can take us only so far, and it is not into full healing. Full healing comes from touching and being touched by the sacred. More particularly, as Christians, we believe that this touching involves a touching of the sacred at that place where it has most particularly touched our own wounds, helplessness, weaknesses, and sin, that place, where God "was made sin for us". That place is the event of the death and rising of Jesus and that event is made available to us, to touch and enter into, in the Eucharistic prayer and in receiving the body of Christ in communion.

We need to bring our wounds to the Eucharist because it is there that the sacred love and energy that lie at the ground of all that breathes can cauterize and heal all that is not whole within us.

You can read, or download, Ron Rolheiser's weekly columns from his website at: www.ronrolheiser.com

REGULAR MASS TIMES IN OUR CLUSTER CHURCHES

ALDINGA

*Mary of Galilee, the First Disciple
cnr Quinliven and Howe Roads*
Saturday 5.30pm
Tuesday 9.15am

GOOLWA

St John the Apostle, 10-14 Gardiner St
Sunday 9.00am
Wednesday 9.30am

KINGSCOTE

*Our Lady of Perpetual Help,
cnr Todd and Giles Streets*
Sunday 9.30am
4th Sunday (Youth Mass) 6.00pm

NOARLUNGA

*St Luke, the Evangelist,
cnr Honeypot Rd and Goldsmith Dve*
Saturday 6.00pm
Sunday 9.00am
1st Sunday 11.00am (Spanish Mass)
2nd Sunday 2.00pm (Filipino Mass)
Sunday (Youth Mass) 5.30pm
Monday 9.00am
Tuesday (2nd, 4th, 5th week) 9.00am
Tuesday (1st, 3rd week) 9.45am
Wednesday 7.00am, 7.30pm
Thursday 9.00am (St John's School)
Friday 10.00am

NORMANVILLE

St Peter, Cape Jervis Road
1st, 3rd, 5th Sundays 10.30am
2nd, 4th Sundays 8.30am
1st Friday 6.00pm

PARNDANA

2nd, 4th Sunday 4.00pm

PENNESHAW

*St Columba, North Terrace
(shared with Anglicans)*
1st Sunday 2.00pm

SEAFORD

Seaford Ecumenical Mission, Grand Bvd
Sunday 10.45am
Wednesday 9.00am

VICTOR HARBOR

St Joan of Arc, 30 Seaview Road
Saturday 6.00pm
Sunday 11.00am
Tuesday 9.00am
Thursday 9.00am
Friday (other than 1st) 9.00am
1st Friday 11.30am

WILLUNGA

St Joseph, 12 St Judes Street
1st, 3rd, 5th Sundays 8.30am
2nd, 4th Sundays 10.30am
Wednesday 9.00am
Thursday 9.00am
Friday 9.00am

(Continued from page 1)

From that moment Jesus began his preaching with the message, 'Repent, for the kingdom of heaven is close at hand.'

As he was walking by the Sea of Galilee he saw two brothers, Simon, who was called Peter, and his brother Andrew; they were making a cast in the lake with their net, for they were fishermen. And he said to them, 'Follow me and I will make you fishers of men.' And they left their nets at once and followed him. Going on from there he saw another pair of brothers, James son of Zebedee and his brother John; they were in their boat with their father Zebedee, mending their nets, and he called them. At once, leaving the boat and their father, they followed him.

He went round the whole of Galilee teaching in their synagogues, proclaiming the Good News of the kingdom and curing all kinds of diseases and sickness among the people.

BACKGROUND ON THE GOSPEL READING

Today's Gospel describes the beginning of Jesus' public ministry. In the Gospels of Matthew, Mark, and Luke (called the Synoptic Gospels), Jesus' public ministry begins after his baptism by John the Baptist and after his retreat to the desert where he was tempted by the devil. When Jesus returns from the desert, he hears that John has been arrested.

The first part of today's Gospel places Jesus' ministry in the context of the writings of the prophet, Isaiah. Matthew wants to show that Jesus is the fulfilment of the prophecies given to the people of Israel, and he refers to Isaiah to do so. Isaiah says that the Messiah will begin his ministry in Galilee, the land of the Gentiles. When Jesus begins to preach in Galilee, Matthew points to his ministry as a fulfilment of Isaiah's prophecy, proof that Jesus is the Messiah.

When Jesus called his first disciples, the Gospel tells us that the fishermen (Peter and Andrew, James and John)

dropped everything to follow Jesus immediately. Yet this Gospel tells us little about the prior experience that the fishermen had of Jesus. Did they know him? Had they heard him preach? What kind of person must Jesus have been to invoke such a response? We can imagine that Jesus was a powerful presence to elicit a response as immediate and complete as these first disciples gave.

The Gospel concludes with a description of the ministry that Jesus begins in Galilee. Jesus inaugurates the Kingdom of God with his work. He teaches in the synagogue and preaches the kingdom. His ability to cure people's diseases and illness is a sign of the kingdom. In Jesus' ministry, we already begin to see the Kingdom of God among us.

Loyola Press website

DID YOU KNOW?

- When Israel returned to the Promised Land after their liberation from Egypt, the land was divided among the twelve tribes descended from the twelve sons of Jacob. Zebulun and Naphtali were two of those sons.
- The town of Capernaum stood on the shores of the Sea of Galilee on the border of the areas given to these two sons of Jacob.
- Matthew uses the term Kingdom of Heaven rather than Kingdom of God. This may have been because his audience is largely Jewish and Jews avoided using the sacred name.
- This is another example of Matthew stating that, in Jesus, the Old Testament prophecies of the Messiah coming are fulfilled.

THIS WEEK'S READINGS

(23 - 29 January)

- **Monday, 23:** Weekday, Ord Time 3 (Heb 9:15, 24-28; Mk 3:22-30)
- **Tuesday 24:** St Francis de Sales (Heb 10:1-10; Mk 3:31-35)
- **Wednesday 25:** Conversion of St Paul (Acts 22:3-16; Mk 16:15-18)
- **Thursday 26:** AUSTRALIA DAY (Is 32:15-18; 1 Cor 12:4-11; Mt 5:2-12)
- **Friday 27:** Weekday Ord Time 3 (Heb 10:32-39; Mk 4:26-34)
- **Saturday 28:** St Thomas Aquinas (Heb 11:1-2, 8-19; Mk 4:35-41)
- **Sunday 29:** 4th SUNDAY in ORD TIME (Zeph 2:3; 3:12-13; 1 Cor 1:26-31; Mt 5:1-12)