



Welcome to

# Kangaroo Island Catholic Community

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

**THIRD SUNDAY IN ORDINARY TIME - YEAR C**

**Vol 4 : No 10**

## **KANGAROO ISLAND CATHOLIC PARISH**

Parish House: 22 Giles Street,  
KINGSCOTE, SA 5223  
Phone: 8553 2132  
Postal address: PO Box 749,  
KINGSCOTE, SA 5223  
Email: [cphkings@adam.com.au](mailto:cphkings@adam.com.au)  
Web: [www.kicatholic.org.au](http://www.kicatholic.org.au)

## **NOARLUNGA DOWNS CATHOLIC PRESBYTERY**

Phone: 8382 1717

## **PARISH TEAM CONTACTS**

Fr Charles Gauci (Parish Priest -  
phone 8382 1717)

## **PARISH PASTORAL COUNCIL**

Mr Peter Clark (8559 5131)

## **PARISH NEWSLETTER**

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

## **MASS CENTRES**

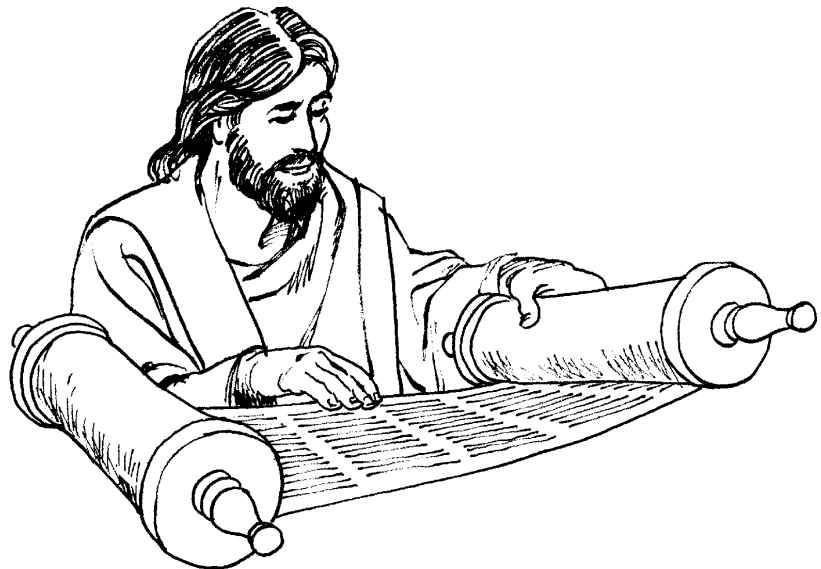
- **KINGSCOTE:** Our Lady of Perpetual Help, Cnr Giles and Todd Streets  
Sunday - 9.30am  
4<sup>th</sup> Sunday - Youth Mass - 6.00pm
- **PARNDANA:** Uniting Church, Cook Street  
4<sup>th</sup> Sunday - 4.00pm
- **PENNESHAW:** St Columba's Anglican Church, Cnr North Terrace and Fourth Street  
1<sup>st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

*Nehemiah 8:2-6, 8-10*

Ezra the priest brought the Law before the assembly, consisting of men, women, and children old enough to understand. This was the first day of the seventh month. On the square before the Water Gate, in the presence of the men and women, and children old enough to understand, he read from the book from early morning till noon; all the people listened attentively to the Book of the Law.

Ezra the scribe stood on a wooden dais erected for the purpose. In full view of all the people – since he stood higher than all the people – Ezra opened the book; and when he opened it all the people stood up. Then Ezra blessed the Lord, the great God, and all the people raised their hands and answered, 'Amen! Amen!'; then they bowed down and, face to the ground, prostrated themselves before the Lord. And Ezra read from the Law of God, translating and giving the sense, so that the people understood what was read.

Then Nehemiah – His Excellency – and Ezra, priest and scribe and the Levites who were instructing the people said to all the people, 'This

day is sacred to the Lord your God. Do not be mournful, do not weep.' For the people were all in tears as they listened to the words of the Law.

He then said, 'Go, eat the fat, drink the sweet wine, and send a portion to the man who has nothing prepared ready. For this day is sacred to our Lord. Do not be sad: the joy of the Lord is your stronghold.'

## **RESPONSORIAL PSALM**

*Your words, Lord, are spirit and life.*

## **SECOND READING**

*1 Corinthians 12:12-30*

Just as a human body, though it is made up of many parts, is a single unit because all these parts, though many, make one body, so it is with Christ. In the one Spirit we were all baptised, Jews as well as Greeks, slaves as well as citizens, and one Spirit was given to us all to drink.

Nor is the body to be identified with any one of its many parts. If the foot were to say, 'I am not a hand and so I do not belong to the body', would that mean that it stopped being part of the body? If the ear were to say, 'I am not an eye, and so I do not belong to the body', would that mean that it is not a part of the

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**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 Sam Baynes, Helen Berden, Cath Cantlon, Clarence Cook, Joelle Davidson, Thea & Manning Depold, Don Duffy, Pam Elliott, Tony Fisher, Veronica Farnden, Sue and Charles Gorman, Scott McCreary, Leigh and Phillip McDonald, Kate Palmer, Jack Pitcher, Anne Redden, Bill Roestenburg, Tim Ruge, John Smith, Greg Turner, Karen Williams, Margaret & Harry Rich, Simon Slagter, Nicki and Craig Hoar, Noel Grace,

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



**MAKING CONNECTIONS**

This week, offer the gift of yourself to someone who is downtrodden or be good news to someone who is in need.

**PARISH NOTICES –24/01/16**

- 1. Thank you to Fr Charles for saying Mass today for us
- 2. Next week there will be Mass



**PRAYER**

Repeat often and contemplate this week:

*The Spirit of the Lord is upon me,  
For he has chosen me.  
He has sent me to bring Good News to the poor.*

**SYMBOLS AND IMAGES**

In this passage, Jesus announces his mission: to bring good news to the poor, liberty to captives, sight to the blind and freedom to the downtrodden.

The remainder of Luke’s Gospel portrays Jesus fulfilling this mission!

How will the Spirit coming to you at baptism give you a new mission?



## 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.*



### ON BOWING AND RAISING OUR HEADS

At end of every Roman Catholic liturgy, there is an invitation given to the people to receive a blessing. That invitation is worded this way: *Bow your heads and pray for God's blessing.* The idea behind that, obviously, is that a blessing can only truly be received in reverence, in humility, with head bowed, with pride and arrogance subjugated and silent.

A bowed head is a sign of humility and is understood, almost universally, as our proper spiritual posture. Spiritual writers have rarely questioned or felt the need to nuance the notion that spiritual health means a head bowed in humility. But is it really that simple?

Admittedly there is a lot of wisdom in that. A head bowed in reverence is a sign of humility. Moreover pride heads the list of deadly sins. Human pride is congenital, deep, and impossible to uproot. It can be redeemed and it can be crushed, but it always remains in us, necessarily so. There is no health without pride, but pride can also derail health. There is something inside of human nature, inherent in our very individuality and freedom, which does not like to bend the knee before what is higher and superior. We guard our pride fiercely and it is no accident that the archetypal image of resistance to God is expressed in Lucifer's inflexible, pride-anchored statement: *I will not serve!*

Moreover we do not like to admit weakness, finitude, dependence, and interdependence. Thus all of us have to grow and mature to a place where we are no longer naive and arrogant enough to believe that we do not need God's blessing. All spirituality is predicated on humility. Maturity, human and spiritual, is most evident in someone whom you see on his or her knees praying.

But, while pride can be bad, sometimes pride and arrogance are not the problem. Rather our struggle is with a wounded and broken spirit that no longer knows how to stand upright. It is one thing to be young, healthy, strong, arrogant, and unaware of how fragile and finite we are (and that illusion can survive and stay with us into old age); but it is quite another thing to have one's heart broken, one's spirit crushed, and one's pride taken away. When that happens, and it happens to all of us if we are half-sensitive and live long enough, wounded pride does some very negative things in us, it cripples us so that we can no longer truly get off our knees, stand upright, raise our heads, and receive love and blessing.

I remember as a child, growing up on a farm, watching something that was then called "breaking a horse". The men would catch a young colt which had until then run completely free and they would, through a rather brutal process, force the young colt to submit to halter, saddle, and human commands. When the process was finished, the colt was now compliant to human commands. But the process of breaking the horse's freedom and spirit was far from gentle, and thus yielded a mixed result. The horse was now compliant, but part of its spirit was broken.

That's an apt image for the journey, both human and spiritual. Life, in ways that are far from gentle, eventually breaks our spirit, for good and for bad, and we end up humble, but we also end up somewhat wounded and unable to (metaphorically) stand upright. Conscripted humility has a double effect: On the one hand, we find that we more-naturally genuflect before what is higher; but, on the other hand, because the pain of our

brokenness, as is so often the case with pain, we focus more upon ourselves than on others and we end up handicapped. Bruised and fragile, we are unable to properly give and receive and are stuttering and reticent in sharing the goodness and depth of our own persons.

Spirituality and religion have, for the most part, been too one-sided on this. They have perennially been vigilant about pride and arrogance (and, admittedly, these are real and are forever the deadly sins). But spirituality and religion have been too slow to lift up the fallen. We all know the dictum that the task of spirituality is to afflict the comforted and comfort the afflicted. Historically, religion and spirituality, while not always being very successful with the former, have been too-negligent of the latter.

Pride and arrogance are the deadliest of all vices. However wounded pride and a broken spirit can equally derail us.

So, perhaps when the church blesses its congregation at the end of a liturgy, it might, instead of saying: *Bow your heads and pray for God's blessing,* say instead: *Those of you who think you are not in need of this blessing: Please bow your heads and pray for God's blessing. Meanwhile those of you who feel beaten, broken, and unworthy of this blessing: Raise your heads to receive a love and gift that you have long despaired of ever again receiving.*

You can read, or download, Ron Rolheiser's weekly columns from his website at: [www.ronrolheiser.com](http://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  
1<sup>st</sup> Sunday 11.00am (Spanish Mass)  
2<sup>nd</sup> Sunday 2.00pm (Filipino Mass)  
Sunday (Youth Mass) 5.30pm  
Monday 9.00am  
Tuesday 9.00am  
Wednesday 7.00am, 7.30pm  
Thursday 9.00am (St John's School)  
Friday 10.00am

**NORMANVILLE**

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

**PARNDANA**

4<sup>th</sup> Sunday 4.00pm

**PENNESHAW**

*St Columba, North Terrace  
(shared with Anglicans)*  
1<sup>st</sup> 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 1<sup>st</sup>) 9.00am  
1<sup>st</sup> Friday 11.30am

**WILLUNGA**

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

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body? If your whole body was just one eye, how would you hear anything? If it was just one ear, how would you smell anything?

Instead of that, God put all the separate parts into the body on purpose. If all the parts were the same, how could it be a body? As it is, the parts are many but the body is one. The eye cannot say to the hand, 'I do not need you', nor can the head say to the feet, 'I do not need you.'

What is more, it is precisely the parts of the body that seem to be the weakest which are the indispensable ones; and it is the least honourable parts of the body that we clothe with the greatest care. So our more improper parts get decorated in a way that our more proper parts do not need. God has arranged the body so that more dignity is given to the parts which are without it, and that there may not be disagreements inside the body, but that each part may be equally concerned for all the others. If one part is hurt, all parts are hurt with it. If one part is given special honour, all parts enjoy it.

Now you together are Christ's body; but each of you is a different part of it. In the Church, God has given the first place to apostles, the second to prophets, the third to teachers; after them, miracles, and after them the gift of healing; helpers, good leaders, those with many languages. Are all of them apostles, or all of them prophets, or all of them teachers? Do they all have the gift of miracles, or all have the gift of healing? Do all speak strange languages, and all interpret them?

**GOSPEL ACCLAMATION**

*Alleluia, alleluia!*

*The Lord sent me to bring Good News to the poor and freedom to prisoners.*

**GOSPEL**

*Luke 1:1-4, 4:14-21*

Seeing that many others have undertaken to draw up accounts of the events that have taken place among us, exactly as these were handed down to us by those who from the outset were eyewitnesses and ministers of the word, I in my turn, after carefully going over the

whole story from the beginning, have decided to write an ordered account for you, Theophilus, so that your Excellency may learn how well founded the teaching is that you have received.

Jesus, with the power of the Spirit in him, returned to Galilee; and his reputation spread throughout the countryside. He taught in their synagogues and everyone praised him.

He came to Nazara, where he had been brought up, and went into the synagogue on the sabbath day as he usually did. He stood up to read and they handed him the scroll of the prophet Isaiah. Unrolling the scroll he found the place where it is written:

The spirit of the Lord has been given to me, for he has anointed me. He has sent me to bring the good news to the poor, to proclaim liberty to captives and to the blind new sight, to set the downtrodden free, to proclaim the Lord's year of favour.

He then rolled up the scroll, gave it back to the assistant and sat down. And all eyes in the synagogue were fixed on him. Then he began to speak to them, 'This text is being fulfilled today even as you listen.'

**THIS WEEK'S READINGS**

(25 - 31 January)

- **Monday, 25:** The Conversion of St Paul (Acts 22:3-16; Mk 16:15-18)
- **Tuesday, 26:** Australia Day 2 (Is 32:15-18; 1 Cor 12:4-11; Mt 5:1-12)
- **Wednesday, 27:** Weekday, Ord Time 3 (2 Sam 7:4-17; Mk 4:1-20)
- **Thursday, 28:** St Thomas Aquinas (2 Sam 7:18-19, 24-29; Mk 4:21-25)
- **Friday, 29:** Weekday, Ord Time 3 (2 Sa, 11:1-10, 13-17; Mk 4:26-34)
- **Saturday, 30:** Weekday, Ord Time 3 (2 Sam 12:1-7, 10-17; Mk 4:35-41)
- **Sunday, 31:** 4<sup>th</sup> Sunday, Ordinary Time (Jer 1:4-5, 17-19; 1 Cor 12:31 - 13:13; Lk 4:21-30)