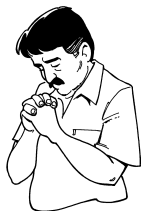


"Blessed are the poor in spirit, for theirs is the kingdom of heaven."
Mt 5:3



Welcome to

Kangaroo Island Catholic Community

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

FOURTH SUNDAY IN ORDINARY TIME - YEAR A

Vol 5 : 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
Web: 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)
(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

Zephaniah 2:3, 3:12-13

Seek the Lord, all you, the humble of the earth, who obey his commands. Seek integrity, seek humility: you may perhaps find shelter on the day of the anger of the Lord.

In your midst I will leave a humble and lowly people, and those who are left in Israel will seek refuge in the name of the Lord. They will do no wrong, will tell no lies; and the perjured tongue will no longer be found in their mouths. But they will be able to graze and rest with no one to disturb them.

RESPONSORIAL PSALM

Psalm 145: 7-10

Happy the poor in spirit; the kingdom of heaven is theirs!

SECOND READING

1 Corinthians 1:26-31

Take yourselves, brothers, at the time when you were called: how many of you were wise in the ordinary sense of the word, how many were influential people, or came from noble families? No, it was to shame the wise that God

chose what is foolish by human reckoning, and to shame what is strong that he chose what is weak by human reckoning; those whom the world thinks common and contemptible are the ones that God has chosen – those who are nothing at all to show up those who are everything. The human race has nothing to boast about to God, but you, God has made members of Christ Jesus and by God's doing he has become our wisdom, and our virtue, and our holiness, and our freedom. As scripture says: *if anyone wants to boast, let him boast about the Lord.*

GOSPEL ACCLAMATION

Mt 5:12

*Alleluia, alleluia!
Rejoice and be glad: your reward will be great in heaven.
Alleluia!*

GOSPEL

Matthew 5:1-12

Seeing the crowds, Jesus went up the hill. There he sat down and was joined by his disciples. Then he began to speak. This is what he taught them:

(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

Live the Beatitudes as consciously as possible this week.

PRAYER AT HOME

Read and reflect on the Beatitudes this week
Can you write one for yourself?

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 –29/01/17

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

ACEDIA AND SABBATH

Early Christian monks believed in something they called, *Acedia*. More colloquially, they called it, *the Noonday Devil*, a name that essentially describes the concept. Acedia, for them, was different from ordinary depression in that it didn't draw you into the dark, chaotic areas of your mind and heart, to have you diseased before your own complex and infinite depth; it was more of a flattening out, a dearth of energy, that put you into a semi-vegetative state that simply deadened all deep feeling and thoughts.

The early church considered it one of the seven capital sins. Later it was renamed as *Sloth*. There's an abundance of good spiritual literature on the concept of acedia, not least Kathleen Norris' rather definitive work on how acedia was understood by the early church.

But until recently, acedia hadn't been studied in depth as a psychological concept. Happily that's changing, with important implications for spirituality. To offer just one example: I recently attended a lecture on acedia given by a Jungian specialist, Lauren Morgan Wuest. I cannot do justice to her full thesis here, but let me risk an over-simplified synopsis.

Having read the literature of the Desert Fathers and the various commentaries on the idea of acedia, she attempted to interface that spiritual literature with the insights of contemporary psychology, particularly those from the Jungian school of thought. What were her conclusions?

In brief, her view is that acedia is not a clinical diagnosis, meaning that it isn't a pathology requiring treatment, nor is it an ordinary depression. Rather the symptoms of acedia are the result of a healthy instinctual reflex of our bodies and minds which, when they not given

something they need, sometimes forcefully shut us down, much like an ordinary depression shuts someone down; except that in the case of acedia, the shutdown of energy is for the purpose of health. Simplistically put, because we won't sit down on our own and give our bodies and minds the rest, nourishment, and space they need, our bodies and minds conspire together to sit us down, forcibly. In essence, that's acedia, and, in essence, it's for our own health.

As a psychologist, she didn't go on to draw out the potential ramifications of this for spirituality, particularly how this might relate to the practice of Sabbath in our lives, but all the implications are there.

When you read the Judeo-Christian scriptures, particularly the early sections in Genesis which chronicle the creation of the world and how God "rested" on the Sabbath, you see that there's a divinely-ordered rhythm to how work and rest are supposed to unfold in our lives. Briefly stated, there's to be pattern, a rhythm, to our lives which works this way: *You work for six days, and then have a one day sabbatical; you work for seven years, and then have a one-year sabbatical; you work for seven times seven years, and then have a Jubilee year, a sabbatical for the whole planet; and then you work for a lifetime, and go on an eternity of sabbatical.*

In essence, our lives of work, our everyday agenda, and our normal anxieties, are to be regularly punctuated by a time in which we lay down the hammer, lay down our agenda, lay down our work-a-day worries and simply sit, rest, vegetate, enjoy, soak-in, luxuriate, contemplate, pray, and let things take care of themselves for a while. That's the biblical formula for health, spiritual, human, psychic,

and bodily. And whenever we don't do this voluntarily, in effect, whenever we neglect to do Sabbath in our lives, our bodies and minds are likely to do it for us by shutting down our energies. Acedia is our friend here: We will do Sabbath, one-way or the other.

It's no secret that today the practice of Sabbath is more and more disappearing within our culture. Indeed, our culture constitutes a virtual conspiracy against the practice of Sabbath. Among the many culprits responsible for this, I highlight our addiction to information technology, our current inability to go for any stretch of time without being connected to others and the world through a phone, a commuter pad, or a computer screen. We are finding ourselves less and less able to step away from all that we are connected to through information technology, and consequently we are finding ourselves less and less able to simply rest, to let go of things, to be in Sabbath-mode. Perhaps the most important ascetical practice for us today would be the practice of Cyber-Sabbaths.

Already seven hundred years ago, the Sufi poet, Rumi, lamented: *I have lived too long where I can be reached!* That's a cry for Sabbath time that went up long before today's information technology placed us where we can always be reached, and that cry is going up everywhere today as our addiction to information technology increases. One worries that we will not find the asceticism needed to curb our addiction, but then acedia may well do for us what we cannot do for ourselves.

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)

'How happy are the poor in spirit; theirs is the kingdom of heaven.
Happy the gentle: they shall have the earth for their heritage.
Happy those who mourn: they shall be comforted.
Happy those who hunger and thirst for what is right: they shall be satisfied.
Happy the merciful: they shall have mercy shown them.
Happy the pure in heart: they shall see God.
Happy the peacemakers: they shall be called sons of God.
Happy those who are persecuted in the cause of right: theirs is the kingdom of heaven.

'Happy are you when people abuse you and persecute you and speak all kinds of calumny against you on my account. Rejoice and be glad, for your reward will be great in heaven.'

BACKGROUND ON THE GOSPEL READING

Today's reading is the beginning of Jesus' Sermon on the Mount, which is found in Matthew's Gospel. The form of the Beatitudes found here is not unique to Jesus. Beatitudes are found in the Old Testament, in the psalms, and in wisdom literature, for example. They are a way to teach about who will find favour with God.

We quickly note in this reading that the people whom Jesus calls "blessed" and "happy" are not people we think of as blessed or happy . . . the poor in spirit, the meek, the persecuted. This Gospel is one of reversals. Jesus' blueprint for happiness reflects little of what the world might call happiness.

"Blessed" is sometimes translated as *happy, fortunate, or favoured*. In other words, Jesus is saying that divine favour is upon those who are poor, those who mourn, those who are persecuted. This news might have been welcome—and surprising—to the crowds who heard Jesus that day.

The Beatitudes can be understood as a framework for Christian living. Our vocation as Christians is not to be first in this world, but rather to be first in the eyes of God. By referring to the good things that the faithful will experience, Matthew reminds us that those who act in the manner described in the Beatitudes will find their reward with God. *Loyola Press website*

DID YOU KNOW?

- This collection of sayings is known as the Beatitudes, which means blessings.
- This text is also known as the Sermon on the Mount. Luke also has a version of this text, but it is set on a plain by the Sea of Galilee (Luke 6:20-26).
- Just as Moses received the Law on Mt Sinai, Matthew situates Jesus giving the new law on a mountain.
- There are a number of instances in his Gospel where Matthew parallels Jesus with Moses. Again, this may be to appeal to the largely Jewish audience of his own community.

SYMBOLS AND IMAGES

The 'poor' are those who are not smug and self-satisfied. Those who 'mourn' are those who grieve at the effects of sin in the world. The 'meek' are the lowly and powerless in any situation. Those who 'hunger for righteousness' are those who long for justice and peace. The 'pure of heart' are those who seek God alone. The 'peacemakers' are those who work to restore broken relationships. Those who are 'persecuted' are those who are ridiculed for their faith. Taken all together, the Beatitudes describe what a Christian should be like.

THIS WEEK'S READINGS

(30 January - 5 February)

- **Monday, 30:** Weekday, Ord Time 4 (Heb 11: 32-40; Mk 5:1-20)
- **Tuesday 31:** St John Bosco (Heb 12:1-4; Mk 5:21-43)
- **Wednesday 1:** Weekday, Ord Time 4 (Heb 12:4-7, 11-15; Mk 6:1-6)
- **Thursday 2:** The Presentation of the Lord (Malachi 3:1-4; Lk 2:22-40)
- **Friday 3:** Weekday, Ord Time 4 (Heb 13:1-8; Mk 6:14-29)
- **Saturday 4:** Weekday, Ord Time 4 (Heb 13:15-17, 20-21; Mk 6:30-34)
- **Sunday 5:** FIFTH SUNDAY in ORDINARY TIME (Is 58:7-10; 1 Cor 2:1-5; Mt 5:13-16)