

Welcome to

Kangaroo Island Catholic Community

(Part of the Adelaide Cathedral Parish)

FOURTH SUNDAY IN ORDINARY TIME - YEAR A

Vol 14 : No 11

KANGAROO ISLAND CATHOLIC PARISH

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PARISH TEAM CONTACTS

PARISH PRIEST
Fr Lancy D'Silva
Phone: (08) 8210 8155

PARISH PASTORAL COUNCIL
Mr Peter Clark (8559 5131)

FINANCE
Mrs Helen Mumford (0408 367 009
or kimumford@bigpond.com)

WEEKEND MASSES
Kingscote at 9.30am

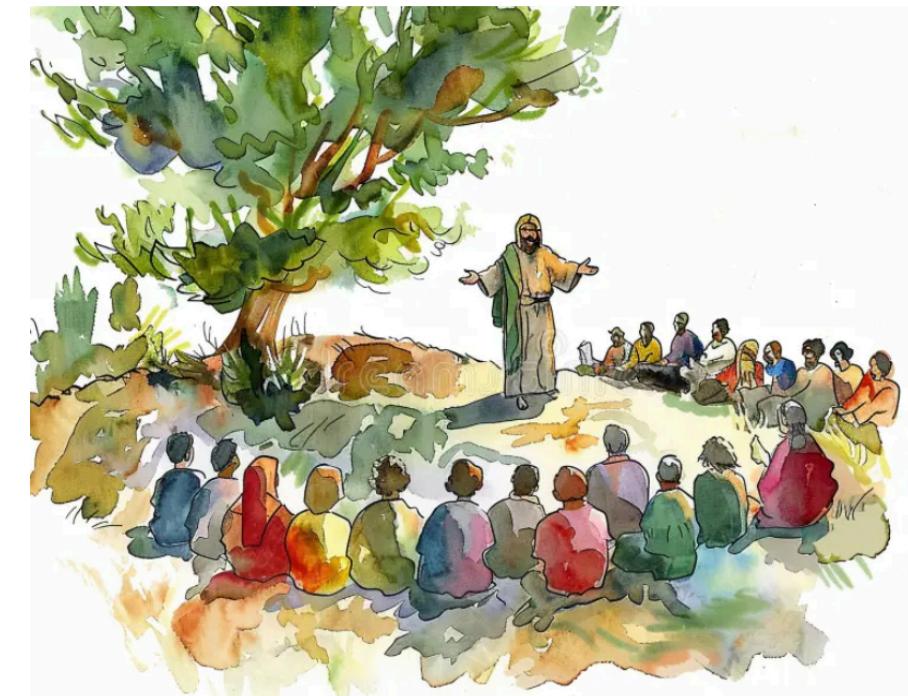
CONFESSON
Kingscote at 9.00am (prior to Mass)

INTEGRITY & SAFEGUARDING

We are a safeguarding Organisation which is committed to the care, wellbeing and protection of children, young people and adults at risk.

We believe that all God's children, young people and adults at risk have the right to be healthy and safe, and to have their voice heard, respected, and valued. A safe environment for all.

- Mrs Helen Mumford
(KI contact - 0408 367 009)
- Integrity and Safeguarding Dept
(8210 8150 - select option 2)



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!

1. It is the Lord who keeps faith for ever, who is just to those who are oppressed. It is he who gives bread to the hungry, the Lord, who sets prisoners free.
2. It is the Lord who gives sight to the blind, who raises up those who are bowed down, the Lord, who protects the stranger and upholds the widow and orphan.
3. It is the Lord who loves the just, but thwarts the path of the

wicked. The Lord will reign for ever, Zion's God, from age to age.

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!

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WEEKLY CONTRIBUTIONS

For those of you who wish to make your weekly contributions to the first and second collections by direct debit, these are the banking details for each.

1st Collection (Support for Priests):

BSB 066-782

A/c No 100027201

Reference: Your name

2nd Collection (Support for Parish):

BSB 066-782

A/c No 100000067

Reference: Your name

Thank you for your ongoing support of our Priests and Parish Facilities.



KEEP THESE PEOPLE IN YOUR PRAYERS

Healing list: Brianna Chudlee, Peter Weatherstone, Annette Roestenburg, Michelle Glynn, Rebecca Semler, Chris Heath, Simon Laundy, Josh Semler

February anniversaries: Heather Barrett, Joan Marie Berden, Mary Clark, Phillip Deakin, Allice Ellick, Alfred Gray, Bernadette Hehir, Kenneth Howard, Ron King, Jamie Larcombe, Frank May, Tom Meaney, Allan Moray, Pat Pawelski, Horace Riley, Christopher Riley, Bert Willson

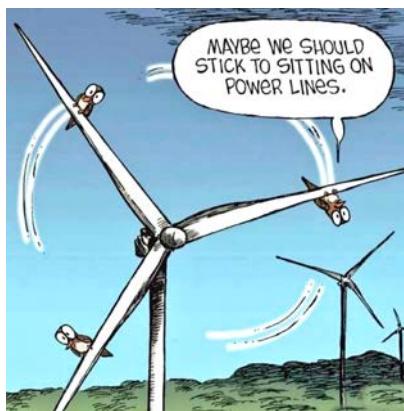
Please pray for all the faithful departed and may all our sick parishioners, relatives and friends know the healing love of Christ.

PARISH ROSTERS

	Reader	Prayers	Cleaning
1/2	H Mumford	A Clark	H Mumford
8/2	S Heath	L Grant	H Mumford
15/2	K Hammatt	M Glynn	H Mumford
22/2	S Semler	L Grant	H Mumford

PRIEST ROSTER

Next week: F Harold Camonias



(Continued from page 1)

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:

‘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*

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.

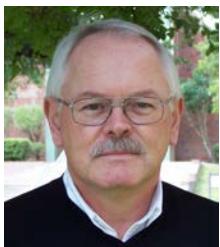
THIS WEEK'S READINGS

(02 - 5 February)

- **Monday, 02:** Presentation of the Lord (Malachi 3:1-4; Lk 2:22-40)
- **Tuesday 03:** Weekday, Ord Time 4 (2 Sam 18:9-10, 14, 24-25, 30 – 19:3; Mk 5:21-43)
- **Wednesday 04:** Weekday, Ord Time 4 (2 Sam 24:2, 9-17 ; Mk 6:1-6)
- **Thursday 05:** St Agatha (1 Kg 2:1-4, 10-12; Mk 6:7-13)
- **Friday 06:** St Paul Miki and companions (Sirach 47:2-11 ; Mk 6:14-29)
- **Saturday 07:** Weekday, Ord Time 4 (1 Kg 3:4-13 ; Mk 6:30-34)
- **Sunday 08:** FIFTH SUNDAY in ORDINARY TIME (Is 58:7-10; 1 Cor 2:1-5; Mt 5:13-16)

PASTORAL CARE

If you need a priest for anointing prior to medical treatment, or if you are ill (not necessarily life-threatening) or for last rites please contact: (08) 8210 8155 or in an emergency 0417 080 955.



Ron Rolheiser column

Ronald Rolheiser, a Roman Catholic priest and member of the Missionary Oblates of Mary Immaculate. 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

THE MEEK ARE NO LONGER INHERITING THE EARTH

It is becoming ever more acceptable today, whether in politics or in general discourse, to speak of brute human strength, force, and power as being the forces we need to guide our lives. Indeed, empathy is now sometimes named explicitly as a weakness.

It is one thing for people to say that strength, force, and power are in fact what govern the world, but it is dangerously wrong to try to throw a Christian cloak over this. In brief, this is the antithesis of Jesus, as the Gospels make clear.

Here's how the Gospels define strength and weakness.

For centuries the chosen people, feeling oppressed, longed and prayed for a Messiah from God who would come brandishing intimidating muscle, would vanquish their enemies, bring them prosperity, and bind them together in community by a *strength, force, and power* that was superhuman. But that's not what they got.

Against every one of their expectations, when their hopes and prayers were finally answered, their longed-for Messiah appeared, not as a superhuman, but as a helpless baby unable to feed himself, helpless to nurture himself into adulthood.

Granted, as an adult he performed miracles and sometimes displayed a strength and power that was supernatural. However, the power he displayed in his miracles was never political, militaristic, or physically intimidating. His miracles were always displays of God's compassion and fidelity.

There's an interesting play of words in the Gospels when they speak of "power" or "authority". They use three different Greek words: Sometimes they refer to power as *Energia* – the type of power a star athlete can bring to a playing field; and sometimes power is referred to as *Dynamis* – the type of power a rock

star can bring to a stage. However, whenever the Gospels refer to Jesus as powerful or as having authority, they never use these words. Instead, they use the word *Exousia* (for which we have no English equivalent), though we do have a concept of it.

Exousia is the paradoxical power a baby brings into a room. On the surface, it looks like powerlessness, but ultimately it's the greatest power of all – vulnerability, the moral power to create intimacy.

Simply put, if you put three people into a room: an athlete in the prime of his physical prowess, a rock star who can electrify a stadium with energy, and a baby. Who ultimately has the most power? Jesus answers that.

We see this clearly in the manner of his death. As he hangs on the cross, suffering and humiliated, he is being taunted, *if you are the son of God, come down off that cross! If you have divine power, show it!* Jesus doesn't take the bait. Instead of demonstrating the kind of power we like to believe God should be using, Jesus instead resorts to another power, a higher one. In his powerlessness, he gives over his spirit in love and empathy and, in that, shows us the place where intimacy is born.

Moreover, Jesus could not be clearer in his teaching. As he makes clear in the *Sermon on the Mount* (perhaps the greatest moral code ever written) human strength, force, and power are not what bring about the kingdom. What creates community and intimacy among us?

- *Blessed are the poor in spirit, for theirs is the kingdom of heaven.*
- *Blessed are those who mourn, for they will be comforted.*
- *Blessed are the meek, for they will inherit the earth.*
- *Blessed are those who hunger and thirst for righteousness, for they will be filled.*
- *Blessed are the merciful, for they will be shown mercy.*

- *Blessed are the pure in heart, for they will see God.*
- *Blessed are the peacemakers, for they will be called children of God.*
- *Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.*

Unfortunately, today in our politics and in our civil discourse (which sadly often lacks civility) people are increasingly putting their faith in brute human power – political power, economic power, military power, social media power, historical privilege. These, as many politicians now claim, are what's real. They decide things in the world. It's the strong, the powerful, and the rich who will inherit the good things of this earth. Those who are poor in spirit, who mourn, who are meek, who are merciful, and who are persecuted, will miss out on life. And, undergirding this is the belief that empathy is a weakness.

What's to be said in the face of this? What should be the Christian response?

Since the beginning of human life on this planet, brute strength and power have always made themselves felt and have often been a dominant force in shaping history. The meek haven't always inherited the earth (at least not this earth). And, today the meek are being threatened from all sides. However, whatever its political or economic expediency, this kind of raw strength and power may not cloak itself with Jesus and the Gospels. It is the antithesis of Jesus and the Gospels.

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