



# Pius News

**4th Sunday of Lent Year A**

**26th March 2017**

## OUR SHADOW AND OUR SELF-UNDERSTANDING

What is meant when certain schools of psychology today warn us about our “shadow”? What’s our shadow? In essence, it’s this: We have within us powerful, fiery energies that, for multiple reasons, we cannot consciously face and so we handle them by denial and repression so as to not have to deal with them. Metaphorically speaking, we bury them in the hidden ground of our souls where they are out of conscious sight and mind. But there’s a problem: What we’ve buried doesn’t stay hidden. While these energies are out of conscious sight and conscious mind, they continue to deeply impact our feelings, thoughts, and actions by pushing through in all kinds of unconscious ways to colour our actions, mostly negatively. Our deep, innate energies will always act out, consciously or unconsciously. Carl Jung, one of the pioneer voices in this, says that we are doomed to act out unconsciously all the archetypal configurations which we do not access and control through conscious ritual.

Perhaps a simple image can be helpful in understanding this. Imagine living in a house with a basement beneath your living room, a basement into which you never venture, and every time you need to dispose of some garbage you simply open the basement door and dump the garbage there. For a while, that can work, it’s out of sight and out of mind; but soon enough that garbage will begin to ferment and its toxic fumes will begin to seep upward through the vents, polluting the air you breathe. It wasn’t a bother, for a time, but eventually it poisons the air.

That’s a helpful image, though it’s one-sided in that it has us only throwing our negative garbage downstairs. Interestingly, we also throw into that same place those parts of us that frighten us in their luminosity. Our own greatness also scares us, and we too bury huge parts of it. Our shadow is not just made up of the negative parts that frighten us; it is also made up of the most luminous parts of us that we feel too frightened to handle. In the end, both the negative and positive energies inside us, which we are too frightened to handle, come from one and the same source, the image and likeness of God imprinted in us.

The most fundamental thing we believe about ourselves as Christians is that we are made in the image and likeness of God. However it isn’t very helpful to imagine this as a beautiful icon stamped inside our souls. Rather we might think of it as irrepressible divine energy, infinite eros and infinite spirit, constantly wrestling with the confines of our finitude. No surprise then that we have to contend with energies, feelings, pressures, and impulses that frighten and threaten us in their magnitude.

Ironically, the struggle with this can be particularly trying for sensitive people; the more sensitive you are, morally and religiously, the more threatening these energies can be. Why? Because two fears tend to afflict sensitive souls: First, the fear of being egoistical. Greatness isn’t easy to carry and few carry it well, and sensitive souls know this. The wild and the wicked unreflectively feed off of sacred fire, except they aren’t known for their sensitivity and too often end up hurting others and themselves. Sensitive souls find themselves considerably more reflective and timid, and for good reason. They’re afraid of being full of themselves, egotists, unhealthily imposing. But that timidity doesn’t everywhere serve them well. Too sensitive in dealing with certain energies inside them, they sometimes end up too empty of God.

The second reason sensitive people tend to bury much of their luminosity is because they’re more in touch with that primal fear within us that’s expressed in the famous Greek myth of Prometheus, namely, that our most creative energies might somehow be an affront to God, that we might be stealing fire from the gods. Sensitive people worry about pride, about being too full of ego.

(Continued over page)

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(Ron Rolheiser continued)

Healthy as that is in itself, it often leads them to bury some or much of their luminosity. The consequence isn't good. Like the negative parts of ourselves we bury, our buried luminosity too begins to ferment, turn into toxic fumes, and seep upward through the vents of our consciousness. Those fumes take the form of free-range anger, jealousy, bitterness, and cold judgments of others. So much of our undirected anger, constantly looking for someone or something to land on, is the shadow side of a greatness, which is repressed and buried.

Where to go in the face of this? James Hillman suggests that a symptom suffers most when it doesn't know where it belongs. We need more spiritual guides who can diagnose this. Too often our spiritualities have been naïve in their diagnosis of human pride and ego. We need more spiritual guides who can recognize how we too much bury parts of our luminosity and how our fear of being too full of ourselves can leave us too empty of God.



## Fourth Sunday of Lent 26<sup>th</sup> March 2017



Today we take a breath and celebrate Laetare Sunday — a day of hope, when Easter is at last within sight. We pause to look back on our Lenten journey and to refocus on the road ahead.

It seems appropriate that John's story of the man born blind is the reading for this Sunday. This move from blindness (darkness) to sight (light) is the metaphor for the transformation of character that happens as a result of commitment to Christ.



Are our eyes still on Easter?

This reading is a strong and powerful message for our times where so many of our neighbours have experienced circumstances not of their making and are in need of a helping hand. In our Project Compassion story this week, we meet Nguyet from Vietnam, a young woman with a severe disability. As is the case in many countries, people like Nguyet and her family are often 'out of sight' when it comes to receiving the support and care needed to participate in the life of the community.

As Jesus turned his gaze to the man born blind, may we refuse to avert our gaze from those who most need acceptance, love and support. Together with Caritas Australia's partner agency Catholic Relief Services, may we be ignited by the promise of enlivened hope for Nguyet and her community.



**Please donate to Project Compassion 2017 and give children living with disabilities in Vietnam the opportunity for education and inclusion in their community.**

You can donate through Parish boxes and envelopes, by visiting [www.caritas.org.au/projectcompassion](http://www.caritas.org.au/projectcompassion) or phoning 1800 024 413.

### Thank You

#### Easter Raffle

Raffle tickets are still on sale. There are now six baskets of goodies so there is no more need for donated goods.

Thank you  
Dot, Lou & Marie

Thelma and all the family would like to sincerely thank everyone who made Herbie's funeral such a blessed event. They appreciated all the help they received in the mass liturgy and in the hall afterwards.

Thank you for all your prayers and support.  
God bless,  
Thelma.

**Mass Times at St Pius X**

**Saturday Vigil** 6.30pm  
**Sunday** 9.30am & 5.30pm  
**Tues & Wed** 9.15am Mass  
**Thurs** 9.30am  
**Fri** 9.15am  
**3rd Sunday of the Month** 12.30pm Indonesian Mass

**Daily Morning Prayer:** Tues, Wed, Fri 8.40am  
 Thurs, 8.55am

**Rosary:** Tues, Wed, Fri 8.55am. Thurs 9.10am

**RECONCILIATION:** Saturdays 11.30am-12noon

**EXPOSITION:** Fridays during school term time  
 10am—12 noon  
 6pm – 9pm



**Next Week's Readings 5th Sunday of Lent**

**Year A:** Ezek 37:12-14; Rom 8:8-11;  
 Jn 11:1-45

**PLEASE REMEMBER THE SICK OF OUR PARISH IN YOUR PRAYERS**

Alan Birtles, Alan Hughes, Alex Stirrat, Alicia Prince, Alison Hellams, Anna Johnston, Anne McEvoy, Anthony Young, Anton Niemoeller, Ayette Ramos, Barbara Oliveira, Barbara Stirling, Bernadette Thornton, Bill Adcock, Charles Greeneklee, Charlotte Johnstone, Cherri Hyde, Christine Brassier, Christine Gordon, Claudia Rose, David Beaven, Damian Canavan, Elisabeth Burns, Emma Altin, Eva McCarthy, Fr Alfred Farrugia, Fr David Shelton OMI, Fr John O'Doherty OMI, Fran Lewis, Geoff Monteleone, Georgina Evans, Gill Chuachett, Graham Hellams, Granville Davies, Greg Cashmere, Helen Durkin, Hermy Ramos, Ian Roberts, Ian Wallace, Jackie Chin, Jason Luis, Jean Keanan, Jet Robinson, Josie Cinmino, Justin Rowe, Katie Correll, Kath Bradfield, Kathleen Duggan, Lara Luis, Lisa Johnstone, Margaret Baugham, Martin Cox, Maria Galinato, Maria Schinella, Marie Trainor, Marthese Cinelli, Mary Meatheringham, Maryrose Aquilina, Maureen Cunningham, May Green, Michael Frederick, Mollie Davidson, Moya Nussio, Murray Williams, Paddy McLean, Pat Durkin, Paul Halman, Peter Hale, Peter Kelly, Philip McKelliff, Ray Bragg, Renata Stirrat, Richard Walsh, Robert Kean, Roeben Johnstone, Ron Todd, Ros Venn, Stanley Sagucio, Tania Altin, Terry Bayldon, Theresa Sara, Tony Petrie, Tony Siciliano, Trish Hehir, Marie Kelly.

*Recently Deceased: Mary Quinn*

**Diary Dates:**

**Fridays in Lent: Stations of the Cross 7.20pm**

**April 4th: Regional Reconciliation at Modbury Parish 7pm**

**April 10th: Chrism Mass Cathedral 6pm**

**April 13th: Holy Thurs mass 7.30pm**

**April 14th: Good Friday Station of the Cross Church 9.30am**

**Outdoor Stations Kildare 11am Liturgy 3pm**

**April 15th: Easter Vigil 7pm**

**April 16th: Masses Easter Sunday 9.30am & 5.30pm**



**St Vincent de Paul Food Bank**

This week—**WEETBIX, BREAKFAST CEREAL, RICE, FULL CREAM LONG LIFE MILK, PASTA, PASTA SAUCE**, Cans of Tomatoes, Jam, Milo, Vegemite.

**Items for baby layettes: cotton vests, socks or booties, nappies, nappy pins, disposable nappies, cotton blankets, cotton sheets, towels, soap, wipes, wash cloths, baby shampoo, bibs, onesies, wool.** Items can be left in foyer.

*Thank You*



**Parish Prayer Network:**

Prayers for any need.

All you need to do is call one of the following:  
 Marie 8264 9569, Maureen 8261 6906  
 or Beth 8396 2079

**MINISTRY ROSTER 1/2/ April 2017**

	6.30pm	9.30am	5.30pm
<b>Ministers Please Note:</b>	C Patricia Beaven	C Dorothy Nappa	C Terry Roberts
This roster follows the original roster. If you have made any changes they will not be reflected here. Please check the notice board at the back of the church for updates.	R1 Anna Szczepanik	R1 Roderick Essery	R1 Heather Hier
	R2 Hughette Rignanese	R2 Thelma Weber	R2 Christine Clift
	EM1 Jim Kelly	Em1 Joe Colangelo	Em1 Amy Bartjes
	Em2 Roman Szczepanik	Em2 Sue Griffith	Em2 Philip Matthews
	Em3 David Lloyd	Em3 Brigitte Colangelo	Em3 Stuart Feirlough
	Em4 Sr Pat Keane	Em4 Doris Taylor	Em4 Jijimol Poulouse
	M James Lloyd	M Michael & Tim Carter	M

**Church Cleaners:** Team C: Anderson/Matthews/Goss

**Altar Linen:** 2nd April: Marie

## 4<sup>th</sup> Sunday of Lent, Year A 26th March

### **First Reading** 1 Sm 16:1. 6-7. 10-13

A reading from the first book of Samuel

The Lord said to Samuel, 'Fill your horn with oil and go. I am sending you to Jesse of Bethlehem, for I have chosen myself a king among his sons.' When Samuel arrived, he caught sight of Eliab and thought, 'Surely the Lord's anointed one stands there before him,' but the Lord said to Samuel, 'Take no notice of his appearance or his height for I have rejected him; God does not see as man sees; man looks at appearances but the Lord looks at the heart.' Jesse presented his seven sons to Samuel, but Samuel said to Jesse, 'The Lord has not chosen these.' He then asked Jesse, 'Are these all the sons you have?' He answered, 'There is still one left, the youngest; he is out looking after the sheep.' Then Samuel said to Jesse, 'Send for him; we will not sit down to eat until he comes.' Jesse had him sent for, a boy of fresh complexion, with fine eyes and pleasant bearing. The Lord said, 'Come, anoint him, for this is the one.' At this, Samuel took the horn of oil and anointed him where he stood with his brothers; and the spirit of the Lord seized on David and stayed with him from that day on.

### **The Word of the Lord**

### **Responsorial Psalm**

**(R.) The Lord is my shepherd; there is nothing I shall want.**

1. The Lord is my shepherd; there is nothing I shall want. Fresh and green are the pastures where he gives me repose. Near restful waters he leads me, to revive my drooping spirit. (R.)
2. He guides me along the right path; he is true to his name. If I should walk in the valley of darkness no evil would I fear. You are there with your crook and your staff; with these you give me comfort. (R.)
3. You have prepared a banquet for me In the sight of my foes. My head you have anointed with oil; my cup is overflowing. (R.)
4. Surely goodness and kindness shall follow me all the days of my life. In the Lord's own house shall I dwell for ever and ever. (R.)

### **Second Reading** Eph 5:8-14

A reading from the letter of St Paul to the Ephesians

You were darkness once, but now you are light in the Lord; be like children of light, for the effects of the light are seen in complete goodness and right living and truth. Try to discover what the Lord wants of you, having nothing to do with the futile works of darkness but exposing them by contrast. The things which are done in secret are things that people are ashamed even to speak of;

but anything exposed by the light will be illuminated and anything illuminated turns into light. That is why it is said: Wake up from your sleep, rise from the dead, and Christ will shine on you.

### **The Word of the Lord**

### **Gospel Acclamation**

Glory to you, Word of God, Lord Jesus Christ!  
I am the light of the world, says the Lord; whoever follows me will have the light of life.  
Glory to you, Word of God, Lord Jesus Christ!

### **Gospel** Jn 9:1. 6-9. 13-17. 34-38

A reading from the holy Gospel according to John

As Jesus went along, he saw a man who had been blind from birth. He spat on the ground, made a paste with the spittle, put this over the eyes of the blind man and said to him, 'Go and wash in the Pool of Siloam' (a name that means 'sent'). So the blind man went off and washed himself, and came away with his sight restored.

His neighbours and people who earlier had seen him begging said, 'Isn't this the man who used to sit and beg?' Some said, 'Yes, it is the same one.' Others said, 'No, he only looks like him.' The man himself said, 'I am the man.'

They brought the man who had been blind to the Pharisees. It had been a sabbath day when Jesus made the paste and opened the man's eyes, so when the Pharisees asked him how he had come to see, he said, 'He put a paste on my eyes, and I washed, and I can see.' Then some of the Pharisees said, 'This man cannot be from God: he does not keep the sabbath.' Others said, 'How could a sinner produce signs like this?' And there was disagreement among them. So they spoke to the blind man again, 'What have you to say about him yourself, now that he has opened your eyes?' 'He is a prophet' replied the man.

'Are you trying to teach us,' they replied 'and you a sinner through and through, since you were born!' And they drove him away.

Jesus heard they had driven him away, and when he found him he said to him, 'Do you believe in the Son of Man?' 'Sir,' the man replied 'tell me who he is so that I may believe in him.' Jesus said, 'You are looking at him; he is speaking to you.' The man said, 'Lord, I believe', and worshipped him.

### **The Gospel of the Lord**