



Welcome to

Kangaroo Island Catholic Community

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

BAPTISM OF THE LORD - YEAR B

Vol 4 : No 8

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
- **PARNDANA:** Uniting Church, Cook Street
4th Sunday - 4pm
- **PENNESHAW:** St Columba's Anglican Church, Cnr North Terrace and Fourth Street
Saturday before 4th Sunday - 7pm

SPONSORSHIP

KANGAROO ISLAND

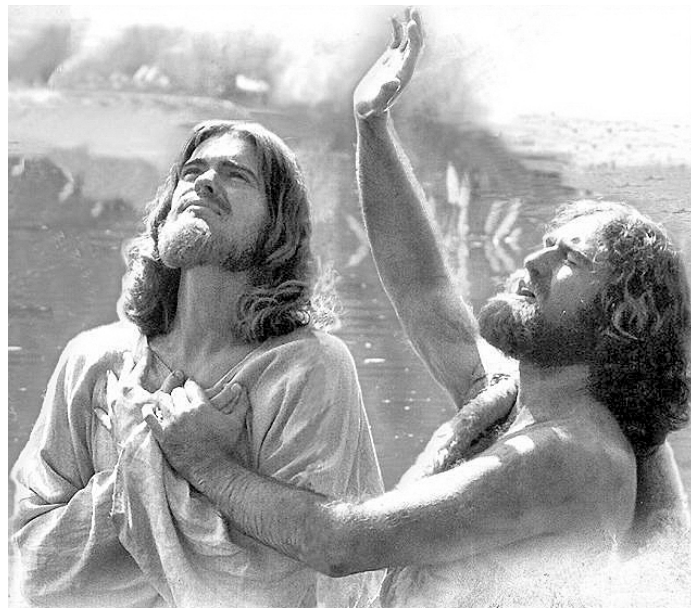
TRANSFERS (0427 887 575)

generously donate transport for our
visiting Priests.

CHILD PROTECTION UNIT

Sally Wellington (Manager)

Phone: 8210 8268



FIRST READING

Isaiah 55:1-11

Oh, come to the water all you who
are thirsty; though you have no
money, come!

Buy corn without money, and eat,
and, at no cost, wine and milk.

Why spend money on what is not
bread, your wages on what fails to
satisfy?

Listen, listen to me, and you will
have good things to eat and rich food
to enjoy.

Pay attention, come to me; listen,
and your soul will live.

With you I will make an everlasting
covenant out of the favours
promised to David.

See, I have made of you a witness to
the peoples, a leader and a master of
the nations.

See, you will summon a nation you
never knew, those unknown will
come hurrying to you, for the sake of
the Lord your God, of the Holy One
of Israel who will glorify you.

Seek the Lord while he is still to be
found, call to him while he is still
near.

Let the wicked man abandon his
way, the evil man his thoughts.

Let him turn back to the Lord who
will take pity on him, to our God
who is rich in forgiving; for my

thoughts are not your thoughts, my
ways not your ways – it is the Lord
who speaks.

Yes, the heavens are as high above
earth as my ways are above your
ways, my thoughts above your
thoughts.

Yes, as the rain and the snow come
down from the heavens and do not
return without watering the earth,
making it yield and giving growth to
provide seed for the sower and bread
for the eating, so the word that goes
from my mouth does not return to
me empty, without carrying out my
will and succeeding in what it was
sent to do.

RESPONSORIAL PSALM

*You will draw water joyfully from the
springs of salvation.*

SECOND READING

1 John 5:1-9

Whoever believes that Jesus is the
Christ has been begotten by God;
and whoever loves the Father that
begot him loves the child whom he
begets.

We can be sure that we love God's
children if we love God himself and
do what he has commanded us; this
is what loving God is –

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JANUARY ANNIVERSARIES

Eunice Airton, Eileen Bateman, Dorothy Brook, Monica Buick, May Cairney, Dominic Cash, Marlene Cummins, Pauline Deagan, 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 Clarence Cook, Phil Connell, Maureen Dunn, Veronica Farneden, Jayden Forster, Cynthia Fowler, Peter Gibbs, Charles & Sue Gorman, John (BJ) Hardy, Rev Brad Henley, Toni Kempster, Leigh and Philip McDonald, Fr Frank Perry, Jack Pitcher, Anne Redden, Bill Roestenburg, John Smith, Brian Travers, Angela Ward, Peter and Anthony Weatherstone and Rob Willmott., Joyce pearson

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

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MAKING CONNECTIONS

Spend time in contemplation on what 'new life in Christ' may mean for you in your day to day existence. What will be new? What will have 'died'?

PARISH NOTICES –11/01/2015

1. Thank you to Fr John Shannahan for celebrating Mass with us today
2. **Next Sunday** there will be Mass with Mon Robert Rice.
3. Each year the Ladies Guild recognises the achievements of the Year 9 students in Maths.

There is an award for each campus and the winners for 2014 were:
Penneshaw – Harley Touhy
Parndana – Lauren Downing
Kingscote – Rhana Berlin

We extend a big thank you to Mei Kuen and Leo for all their work at the Penneshaw Markets to raise money for these awards and to help our youth to attend Catholic Youth Conferences etc. Thank you all who helped out at the Markets last year and please consider helping this year. This our only form of fundraising, so please help if you can.

DID YOU KNOW?

- The word 'baptism' comes from the Greek word meaning 'to plunge'. In the early centuries of the Church, baptism was normally for adults and it was practiced by full immersion, that is, being plunged totally under water.
- In early churches, baptismal fonts were often small, deep pools where the catechumens descended steps to full immersion and then ascended steps on the other side. This symbolised entering the tomb of death and rising to new life with Christ. After emerging, they were clothed with a white robe to symbolise this new life.



UNDERSTANDING AND APPRECIATING OUR DIFFERENCES

It's common for us to see God's grace and blessing in what unites us. We naturally sense the presence of grace when, at our core, we feel a strong moral bond with certain other persons, churches, and faiths. That, biblically, is what defines family.

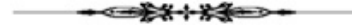
But what if what separates us, what if what makes other persons, churches, and faiths seem foreign and strange is also a grace, a difference intended by God? Can we think of our differences, as we think of our unity, as a gift from God? Most religions, including Christianity, would answer affirmatively.

Thus in both the Jewish and the Christian scriptures there is the strong, recurring motif that God's message to us generally comes through the stranger, the foreigner, from the one who is different from us, from a source from which we would never expect to hear God's voice. Added to this is the notion that when God speaks to us we generally experience it as a surprise, as something unexpected, and as something that does not easily square with our normal expectations as to how God should work and how we should learn. There's a reason for this. Simply put, when we think we are hearing God's voice in what's familiar, comfortable, and secure, the temptation is always to reshape the message according to our own image and likeness, and so God often comes to us through the unfamiliar.

Moreover, what's familiar is comfortable and offers us security; but, as we know, real transformative growth mostly happens when, like the aged Sarah and Abraham, we are forced to set off to a place that's foreign and frightening and that strips us of all that is comfortable and secure. Set off, God told Sarah and Abraham, to a land where 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.



don't know where you're going. Real growth happens and real grace breaks in when we have to deal with what is other, foreign, different. Learn to understand, writes John of the Cross, more by not understanding than by understanding. What's dark, unfamiliar, frightening, and uninvited will stretch us in ways that the familiar and secure cannot. God sends his word to the earth through "angels" and they're not exactly something we're familiar with.

If this is true, then our differences are also a grace. Accordingly, seeing things differently does not mean that we are not seeing the same things. Accordingly, different notions about God and different ways of speaking about God do not mean that we're speaking of a different God. The same holds true for our churches, having difference concepts of what it means to be church does not necessarily mean that there isn't some deeper underlying unity inside our diversity. Similarly for how we conceive of the real presence of Christ in the Eucharist, how we imagine Christ as being really present inside of bread and wine, can take many forms and can be spoken of in different ways, without it meaning that we're speaking of a different reality.

John Paul II, addressing an interfaith gathering, once commented that "there are differences in which are reflected the genius and spiritual riches of God to the nations." Christian de Cherge, after a lifetime of dialogue with Islam, suggests that our differences have a "quasi-sacramental function", that is, they help to give real flesh in this world to the riches of God, who is ineffable and can never be captured in any one expression.

Our differences then are part of the mystery of our unity. Real unity, which needs to reflect the richness of

God, does not exist in uniformity and homogenization, but only in bringing into harmony many different gifts and richness, like a beautiful bouquet of flowers brings together of a variety of different flowers inside one vase. Our legitimate differences are rooted inside of the same God.

This has implications for every area of our lives, from how we receive immigrants in our countries, to how we deal with different personalities inside our families and places of work, to how we deal with other Christian denominations and other religions. Without endorsing a naive syncretism and without denying the rightful place for discernment, it must still be affirmed that our differences, conceived as an expression of a deeper unity that we cannot yet conceive, open us up more fully to the deep unfathomable, ineffable mystery of God and, at the same time, prevents us from making an idol of our own ideas, our own religious traditions, our own ways of understanding faith, and our own theologies and ideologies. Moreover, accepting differences as being intended by God and as the presence of grace in our lives should prevent us from constructing our identity, particularly our religious identity, on the basis of opposition to others and the unhealthy need to forever protest our own uniqueness and truth against what's other.

God loves us all equally. Difference, then, understood as part of the mystery of unity, should help keep us humble and honest enough to let others take their proper place before God.

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 6.00pm
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

NOARLUNGA

*St Luke, the Evangelist,
cnr Honeypot Rd and Goldsmith Dve*
Saturday 6.00pm
Sunday 9.00am
2nd Sunday 2.00pm (Filipino Mass)
Sunday (Youth Mass) 5.30pm
Monday 9.00am
Tuesday 8.00am
Wednesday 7.00am
Thursday 9.15am (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

4th Sunday 4.00pm

PENNESHAW

*St Columba, North Terrace
(shared with Anglicans)*
Saturday before 4th Sunday 7.00pm

SEAFORD

Seaford Ecumenical Mission, Grand Bvd
Sunday 10.45am
Wednesday 9.15am

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

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keeping his commandments; and his commandments are not difficult, because anyone who has been begotten by God has already overcome the world; this is the victory over the world – our faith. Who can overcome the world? Only the man who believes that Jesus is the Son of God: Jesus Christ who came by water and blood, not with water only, but with water and blood; with the Spirit as another witness – since the Spirit is the truth – so that there are three witnesses, the Spirit, the water and the blood, and all three of them agree. We accept the testimony of human witnesses, but God's testimony is much greater, and this is God's testimony, given as evidence for his Son.

GOSPEL ACCLAMATION

Alleluia, alleluia!

John saw Jesus approaching him and said: This is the Lamb of God who takes away the sins of the world.

GOSPEL

Mark 1:7-11

In the course of his preaching John the Baptist said, 'Someone is following me, someone who is more powerful than I am, and I am not fit to kneel down and undo the strap of his sandals. I have baptised you with water, but he will baptise you with the Holy Spirit.'

It was at this time that Jesus came from Nazareth in Galilee and was baptised in the Jordan by John. No sooner had he come up out of the water than he saw the heavens torn apart and the Spirit, like a dove, descending on him. And a voice came from heaven, 'You are my Son, the Beloved; my favour rests on you.'

EVANGELII GAUDIUM

"...solidarity must be lived as the decision to restore to the poor what belongs to them...convictions and habits of solidarity, when they are put into practice, open the way to other structural transformations and make them possible. Changing

structures without generating new convictions and attitudes will only ensure that those same structures will become, sooner or later, corrupt, oppressive and ineffectual."

*Para 189 from Evangelii Gaudium,
Pope Francis, Nov. 24, 2013*

FEAST DAY OF THE WEEK

St Hilary January 13

Hilary of Poitiers (c 300–c 368) was Bishop of Poitiers and is a Doctor of the Church. He was sometimes referred to as the 'Hammer of the Arians' (Latin: *Malleus Arianorum*) and the 'Athanasius of the West.' His name comes from the Latin word for happy or cheerful. His optional memorial in the General Roman Calendar is January 13. In the past, when this date was occupied by the Octave Day of the Epiphany, his feast day was moved to January 14.

WORDS OF WISDOM

"The Holy Bible is like a mirror before our mind's eye. In it we see our inner face. From the Scriptures we can learn our spiritual deformities and beauties. And there too we discover the progress we are making and how far we are from perfection." Pope St Gregory

THIS WEEK'S READINGS

(12 January - 18 January)

- **Mon, 12:** Weekday, Ordinary Time 1 (Heb 1:1-6; Mk 1:21-28)
- **Tue, 13:** Weekday, Ordinary Time 1 (Heb 2:5-12; Mk 1:21-28)
- **Wed, 14:** Weekday, Ordinary Time 1 (Heb 2:14-18; Mk 1:29-39)
- **Thu, 15:** Weekday, Ordinary Time 1 (Heb 3:7-14; Mk 1:40-45)
- **Fri, 16:** Weekday, Ordinary Time 1 (Heb 4:1-5, 11; Mk 2:1-12)
- **Sat, 17:** St Anthony (Heb 4:12-16; Mk 2:13-17)
- **Sun, 18:** 2nd Sunday in Ordinary Time (1Sam 3:3-10, 19; 1 Cor 6:13-15, 17-20)

