



Welcome to

# Kangaroo Island Catholic Community

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

**SECOND SUNDAY IN ORDINARY TIME - YEAR A**

**Vol 5 : No 08**

## **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  
2<sup>nd</sup> and 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**

*Isaiah 49:3, 5-6*

The Lord said to me, 'You are my servant, Israel, in whom I shall be glorified'; I was honoured in the eyes of the Lord, my God was my strength.

And now the Lord has spoken, he who formed me in the womb to be his servant, to bring Jacob back to him, to gather Israel to him:

'It is not enough for you to be my servant, to restore the tribes of Jacob and bring back the survivors of Israel; I will make you the light of the nations so that my salvation may reach to the ends of the earth.'

## **RESPONSORIAL PSALM**

*Psalm 39:2, 4, 7-10*

*Here I am, Lord;  
I come to do your will.*

## **SECOND READING**

*1 Corinthians 1:1-3*

I, Paul, appointed by God to be an

apostle, together with brother Sosthenes, send greetings to the church of God in Corinth, to the holy people of Jesus Christ, who are called to take their place among all the saints everywhere who pray to our Lord Jesus Christ; for he is their Lord no less than ours. May God our Father and the Lord Jesus Christ send you grace and peace.

## **GOSPEL ACCLAMATION**

*Jn 1:14, 12*

*Alleluia, alleluia!*

*The Word of God became flesh and dwelt among us. He enabled those who accepted him to become the children of God.*

*Alleluia!*

## **GOSPEL**

*John 1:29-34*

Seeing Jesus coming towards him, John said, 'Look, there is the lamb of God that takes away the sin of the world. This is the one I spoke of when I said: A man is coming after

*(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**

Like John, give witness to Christ this week.  
Share something of your search for faith with others.

**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 –15/01/17**

1. Thank you to Fr Charles for saying Mass for us today.
2. Next week there will be Mass with Fr Tony.
3. Raffle Results: Basket - K Hammat  
Glasses - C Howson  
Decanter- M Dunn  
Spring Rolls - D Perkins  
Congratulations.



## 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.*



### ORTHODOXY, SIN, AND HERESY

Recently, while on the road giving a workshop, I took the opportunity to go the Cathedral in that city for a Sunday Eucharist. I was taken aback by the homily. The priest used the Gospel text where Jesus says, *I am the vine and you are the branches*, to tell the congregation that what Jesus is teaching here is that the Roman Catholic Church constitutes what is referred to as the branches and the way we link to those branches is through the mass and if we miss mass on a Sunday we are committing a mortal sin and should we die in that state we will go to hell.

Then, aware that what he was saying would be unpopular, he protested that the truth is often unpopular, but that what he just said is orthodox Catholic teaching and that anyone denying this is in heresy. It's sad that this kind of thing is still being said in our churches.

Does the Catholic Church really teach that missing mass is a mortal sin and that if you die in that state you will go to hell? No, that's not Catholic orthodoxy, though popular preaching and catechesis often suppose that it is, even as neither accepts the full consequences.

Here's an example: Some years ago, I presided at the funeral of a young man, in his twenties, who had been killed in a car accident. In the months before his death he had for all practical purposes ceased practicing his Catholicism: He had stopped going to church, was living with his girlfriend outside of marriage, and had not been sober when he died. However his family and the congregation who surrounded him at his burial knew him, and they knew that despite his ecclesial and moral carelessness he had a good heart, that he brought

sunshine into a room and that was a generous young man.

At the reception after the funeral one of his aunts, who believed that missing mass was a mortal sin that could condemn you to hell, approached me and said: "He had such a great heart and such a wonderful energy; if I were running the gates of heaven, I would let him in." Her comment wonderfully betrayed something deeper inside of her, namely, her belief that a good heart will trump ecclesial rules in terms of who gets to go to heaven and the belief that God has wider criteria for judgment than those formulated in external church rules. She believed that it was a mortal sin to miss mass on Sunday but, for all the right reasons, could not accept the full consequences of that, namely, that her nephew was going to hell. Deep down, she knew that God reads the heart, understands human carelessness, welcomes sinners into his bosom, and does not exclude goodness from heaven.

But that still leaves the question: Is it orthodox Roman Catholic teaching to say that it is a mortal sin to not go to church on a Sunday and that such an ecclesial lapse can send you to hell? No, to teach that categorically would itself be bordering on heresy.

Simply stated, Catholic moral theology has always taught that sin is a subjective thing that can never be read from the outside. We can never look at an action from the outside and say: "That's a sin!" We can look at an action from the outside and say: "That's wrong!" But that's a different judgment. From the outside we can judge an action as objectively wrong, but we can never make the judgment that it's a sin. Moreover this isn't new, liberal teaching, it is already found in our traditional Catechisms. Nobody can

look at the action of someone else and say: "That's a sin!" To teach that we can make such a judgment goes against Catholic orthodoxy. We can, and must, affirm that certain things are wrong, objectively wrong, but sin is something else.

Probably the most quoted line from Pope Francis is his famous response to a moral question where he simply responded: "Who am I to judge?" He's in good company. In the Gospel of John, Jesus says: "You judge by appearances; I judge no one." That, of course, does not mean that there isn't any judgment. There is, it's real, and it can condemn someone to hell. But it works this way: God's Love, Life, Truth, and Light come into the world and we judge ourselves apposite them. God condemns no one, but we can condemn ourselves. It is God's Love, Life, Truth, and Light against which we weigh ourselves and these determine who goes where, already here on earth and in eternity.

In our catechesis and our popular preaching we must be more careful in our use of the term "mortal sin" and in our judgments as to who goes to heaven and who goes to hell, fully aware that there wasn't any group that Jesus was harsher on than on those who were making those kinds of judgments.

*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 (2<sup>nd</sup>, 4<sup>th</sup>, 5<sup>th</sup> week) 9.00am  
Tuesday (1<sup>st</sup>, 3<sup>rd</sup> week) 9.45am  
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

2<sup>nd</sup>, 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 Blvd*  
Sunday 10.45am  
Wednesday 9.00am

### VICTOR HARBOR

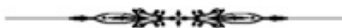
*St Joan of Arc, 30 Seaview Road*  
Saturday 6.00pm  
Sunday 11.00am  
Tuesday 9.00am  
Thursday 9.00am  
Friday (other than 1<sup>st</sup>) 9.00am  
1<sup>st</sup> Friday 11.30am

### 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

(Continued from page 1)

me who ranks before me because he existed before me. I did not know him myself, and yet it was to reveal him to Israel that I came baptising with water.' John also declared, 'I saw the Spirit coming down on him from heaven like a dove and resting on him. I did not know him myself, but he who sent me to baptise with water had said to me, "The man on whom you see the Spirit come down and rest is the one who is going to baptise with the Holy Spirit." Yes, I have seen and I am the witness that he is the Chosen One of God.'



## BACKGROUND ON THE GOSPEL READING

This Sunday we break from our reading of Matthew's Gospel (the primary Gospel for our current liturgical cycle, Cycle A) to read from John's Gospel. We heard Matthew's account of Jesus' baptism last Sunday, on the feast of the Baptism of the Lord. Today, we hear John the Baptist's testimony about Jesus as found in John's Gospel. John's Gospel differs from the other Gospels because John does not describe Jesus' baptism by John the Baptist. Instead, John the Baptist announces that he knows that Jesus is the Son of God.

In today's reading, John the Baptist sees Jesus approaching and cries out, giving witness about who Jesus is. In John's testimony he says that he saw the Spirit descend upon Jesus. By this sign, John the Baptist knew that Jesus was the one who is to come after him.

John the Baptist uses two titles for Jesus that are familiar to us. John calls Jesus the "Lamb of God" and the "Son of God." By using these titles, John the Baptist identifies Jesus' ultimate purpose: to redeem sinful humanity.

John the Baptist's testimony about Jesus clearly distinguishes John's baptism from the Baptism that Jesus will inaugurate. John baptizes with water; Jesus will baptize with the Holy Spirit. John also puts his practice of baptism in the context of Jesus' ministry. The purpose of

John's baptism was to make Jesus known to Israel.

John the Baptist's sense of purpose is clearly identified in this reading: he baptized in order to prepare for and make known the ministry of the One who was to follow. John's witness is an excellent example of what it means to be a disciple. By our Baptism, we are called to make Jesus known to all the world by our words and by the witness of our lives. *Loyola Press website*

## DID YOU KNOW?

- The title of Lamb of God would have suggested the Passover feast to those listening to John. At that time, sacrificial lambs were slaughtered in the Temple, recalling the blood of the lambs which was shed so that Israel could be spared death and freed from slavery in Egypt.
- Now that the Christmas cycle is completed the Church enters what is known as 'Ordinary Time' for a period. (This will be interrupted for the Lent-Easter-Pentecost cycle.)
- Ordinary Time does not mean commonplace or unremarkable. The name derives from the word 'ordinal' which means counted and sequential.



## THIS WEEK'S READINGS

(16 - 22 January)

- **Monday, 16:** Weekday, Ordinary Time 2 (Heb 5:1-10; Mk 2:18-22)
- **Tuesday 17:** St Anthony (Heb 6:10-20; Mk 2:23-28)
- **Wednesday 18:** Weekday Ordinary Time 2 (Heb 7:1-3, 15-17; Mk 3:1-6)
- **Thursday 19:** Weekday Ordinary Time 2 (Heb 7:25 - 8:6; Mk 3:7-12)
- **Friday 20:** Weekday Ordinary Time 2 (Heb 8:6-13; Mk 3:13-19)
- **Saturday 21:** St Agnes (Heb 9:2-3, 11-14; Mk 3:20-21)
- **Sunday 22:** 3<sup>rd</sup> SUNDAY in ORDINARY TIME (Is 8:23 - 9:3; 1 Cor 1:10-13, 17; Mt 4:12-23)