



## KANGAROO ISLAND CATHOLIC PARISH

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## PARISH TEAM CONTACTS

### PARISH PRIEST

Fr Josy Sebastian (8382 1717;  
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### PARISH PASTORAL COUNCIL

Mr Peter Clark (8559 5131)

### PARISH NEWSLETTER

Mr Peter Clark (8559 5131,  
[paclark@muckra.com.au](mailto:paclark@muckra.com.au))

*(All items for the newsletter must be  
received no later than Tuesday  
evening.)*

## MASS CENTRES

### • KINGSCOTE:

Our Lady of Perpetual Help,  
Cnr Giles/Todd Sts  
Sunday - 9.30am

### • PENNESHAW:

St Columba's Anglican Church,  
Cnr North Terrace and Fourth Street  
1<sup>st</sup> Sunday - 3.15pm

## SPONSORSHIP

KANGAROO ISLAND  
TRANSFERS (0427 887 575)  
generously donate transport for  
our visiting Priests.

## CHILD PROTECTION

Child Protection Unit 8210 8159



## FIRST READING

*Isaiah 42:1-4, 6-7*

Thus says the Lord:

Here is my servant whom I uphold,  
my chosen one in whom my soul  
delights.

I have endowed him with my spirit  
that he may bring true justice to the  
nations.

He does not cry out or shout aloud,  
or make his voice heard in the  
streets.

He does not break the crushed reed,  
nor quench the wavering flame.  
Faithfully he brings true justice; he  
will neither waver, nor be crushed  
until true justice is established on  
earth, for the islands are awaiting his  
law.

I, the Lord, have called you to serve  
the cause of right; I have taken you  
by the hand and formed you; I have  
appointed you as covenant of the  
people and light of the nations, to  
open the eyes of the blind, to free  
captives from prison, and those who  
live in darkness from the dungeon.

## RESPONSORIAL PSALM

*The Lord will bless his people with  
peace.*

## SECOND READING

*Acts 10:34-38*

Peter addressed Cornelius and his

household: 'The truth I have now  
come to realise' he said 'is that God  
does not have favourites, but that  
anybody of any nationality who  
fears God and does what is right is  
acceptable to him.

'It is true, God sent his word to the  
people of Israel, and it was to them  
that the good news of peace was  
brought by Jesus Christ – but Jesus  
Christ is Lord of all men. You must  
have heard about the recent  
happenings in Judaea; about Jesus of  
Nazareth and how he began in  
Galilee, after John had been  
preaching baptism. God had  
anointed him with the Holy Spirit  
and with power, and because God  
was with him, Jesus went about  
doing good and curing all who had  
fallen into the power of the devil.'

## GOSPEL ACCLAMATION

*Alleluia, alleluia!*

*The heavens were opened and the  
Father's voice was heard: this is my  
beloved Son, hear him.*

## GOSPEL

*Matthew 3:13-17*

Jesus came from Galilee to the  
Jordan to be baptised by John. John  
tried to dissuade him. 'It is I who  
need baptism from you' he said 'and  
yet you come to me!' *(Continued page 4)*



## 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.*

### DEEP INCARNATION – ANOTHER MEANING OF CHRISTMAS

Some years ago at a religious conference a man approached the microphone and after apologizing for what he felt would be an inappropriate question, asked this: “I love my dog. When he dies will he go to heaven? Do animals have eternal life?”

The answer to that might come as a surprise to many of us, but, looked at through the eyes of Christian faith, yes, his dog can go to heaven. It’s one of the meanings of Christmas. God came into the world to save the world, not just the people living in it. The incarnation has meaning for humanity, but also for the cosmos itself. We don’t know exactly what that means, and our imaginations aren’t up to the task of picturing it, but, because of the incarnation, dogs too can go to heaven. Is this fanciful? No, it’s scriptural teaching.

At Christmas we celebrate the birth of Jesus and see in his birth the beginning of the mystery of the incarnation unfolding in history, the mystery of God becoming human in physical flesh in order to save the world. What we tend to struggle with though is how we understand what’s meant by Christ saving the world. Most of us take that to mean that Christ came into the world to save the people, those of us with self-awareness and eternal souls.

That’s true, but our faith also asks us to believe that God’s saving activity in the Christ extends to more than only human beings and more than even animals and other living things. God’s saving activity in Christ reaches so deep that it saves creation itself – the oceans, the mountains, the soil that grows our food, the desert sands, and the earth itself. Christ came to save all of those things too, not just us, the people.

Where, you might ask, does scripture teach this? It teaches it most everywhere in implicit ways though it teaches it quite explicitly in a number of different places. For example, in the Epistle to the Romans (8, 19-22) St. Paul writes: I consider that our present sufferings are not worth comparing with the glory that will be revealed in us. For the creation waits in eager expectation for the children of God to be revealed. For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that creation itself will be liberated from its bondage to decay and brought into the freedom and glory of the children of God. We know that the whole creation has been groaning as in the pains of childbirth right up to the present time.

This may come as a surprise to us since, until quite recently, our preaching and catechesis has not often made this explicit. However what St. Paul is saying here is that physical creation itself, the cosmic world, will, at the end of time, be transformed in some glorious way and enter into heaven, just as human beings do. He’s also saying that, like us, it too somehow senses its mortality and groans to be set free from its present limits.

We need to ask ourselves this question? What do we believe will happen to physical creation at the end of time? Will it be destroyed, burnt-up, annihilated? Or, will it simply be abandoned and left empty and deserted like a stage after a play has ended, while we go on to life elsewhere? Scripture informs us otherwise, that is, it tells us that physical creation itself, our planet earth, will also be transformed (“liberated from its bondage to decay”) and enter into heaven with us. How will this happen? We can’t

imagine it, just as we can’t imagine our own transformed state. But scripture assures us that it will happen because, like ourselves, our world, physical creation, is also destined to die, and, like us, it intuits its mortality and groans under that sentence, aching to be set free from its limitations and become immortal.

Science agrees. It tells us that physical creation is mortal, that the sun is burning out, that energy is ever-so-slowly decreasing and that the earth as we know it will someday die. The earth is as mortal as we are and so if it’s to have a future it needs to be saved by Something or Someone from outside itself. That Something and Someone are revealed in the mystery of the incarnation within which God takes on physical flesh in Christ in order to save the world – and what he came to save was not just us, the people living on this earth, but rather, “the world”, the planet itself, and everything on it.

Jesus assured us that nothing is ever ultimately lost. No hair falls from someone’s head and no sparrow falls from the sky and simply disappears forever, as if it had never been. God created, loves, cares for, and ultimately resurrects every bit of creation for all eternity – including a beloved dog.

*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 How 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

## NOARLUNGA

*St Luke, the Evangelist,  
cnr Honeypot Rd and Goldsmith Dve*  
Saturday 6.00pm  
Sunday 9.00am  
1<sup>st</sup> Sunday 11am (Spanish Mass)  
2<sup>nd</sup> Sunday 2.00pm (Filipino Mass)  
Sunday (Youth Mass) 5.30pm  
Monday 9.00am  
Tuesday 9.00am  
Wednesday 7.30pm  
Thursday 8.15am (St Luke's)  
Thursday 9.15am (St John's - term time)  
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  
11.50am Adoration, 12.00 noon Mass

## PENNESHAW

*St Columba, North Terrace  
(shared with Anglicans)*  
1<sup>st</sup> Sunday 3.15pm

## 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 9.00am  
1<sup>st</sup> Friday Benediction following Mass

## 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)*

But Jesus replied, 'Leave it like this for the time being; it is fitting that we should, in this way, do all that righteousness demands.' At this, John gave in to him.

As soon as Jesus was baptised he came up from the water, and suddenly the heavens opened and he saw the Spirit of God descending like a dove and coming down on him. And a voice spoke from heaven, 'This is my Son, the Beloved; my favour rests on him.'

## DID YOU KNOW?

- The Jordan River runs the length of Israel, from north of the Sea of Galilee to the Dead Sea in the south, and is the lifeblood of the land.
- The exact site of the baptism of Jesus by John is unknown, but the traditional site is at el-Maghtas, about ten and a half kilometres north of the point where the river enters the Dead Sea.
- The word baptism comes from a Greek word meaning 'to plunge'.
- The first Christians were baptised by being plunged into running streams or rivers, following the practice of John. Later, large fonts were built in churches, and baptism of the faithful, usually adults, was by full immersion.

## EXPLORING THE WORD

This text introduces Jesus in the first public moment of his adult life. It is significant that the public mission of Jesus begins with his baptism. He has made decisions about his future action, which begins with a long and arduous journey spanning the length of Israel from Galilee to the deep south. This is not a random act. Jesus makes that journey with a single purpose: 'to be baptised by John.' In light of Matthew's presentation of Jesus as the fulfillment and perfection of all that is good in Israel, the conversation between these two figures is fascinating. The Baptist

recognises Jesus' greater role in God's plan. He has played the part of the Old Testament prophet in preparing the way. Now that the main player has appeared on the stage, is it not fitting that the Baptist bows out of the action? But Jesus is aware of a bigger picture and insists that things remain as they are 'for the time being' so that the demands of righteousness can be satisfied. Both Jesus and John show an openness to accept God's plan, and in reward, God himself enters the story with words of affirmation and love for the Chosen One. Heaven and earth have met in the person of Jesus.

## LIVING THE WORD

Like Jesus, every Christian enters the waters of baptism, or have them poured over them. The symbolism, especially apparent in the practice of full immersion, is that of the tomb. The person enters into the depths and darkness of the tomb and rises to a new life in Christ, symbolised by the white garment worn at baptism. This symbolism also recalls our physical birth from the waters of the womb. In baptism, we are reborn into the life of faith.

## THIS WEEK'S READINGS

*(13 - 19 January)*

- **Monday, 13:** Weekday Ord Time 1 (1 Sam 1:9-20; Mk 1:21-28)
- **Tuesday, 14:** Weekday Ord Time 1 (1 Sam 3:1-10, 19-20; Mk 1:29-39)
- **Wednesday, 15:** Weekday Ord Time 1 (1 Sam 4:1-11; Mk 1:40-45)
- **Thursday, 16:** Weekday Ord Time 1 (1 Sam 4:1-11; Mk 1:40-45)
- **Friday, 17:** St Anthony (1 Sam 8:4-7, 10-22; Mk 2:1-12)
- **Saturday, 18:** Weekday Ord Time 1 (1 Sam 9:1-4, 17-19, 10:1; Mk 2:13-17)
- **Sunday 19:** 2<sup>nd</sup> SUNDAY in ORDINARY TIME (Is 49:3, 5-6; 1 Cor 1:1-3; Jn 1:29-34)

## PASTORAL CARE

If you (or someone you know) is house-bound, in hospital or in residential care and would appreciate a visit from a Priest or someone from the Parish, please let us know.  
Contact: Noarlunga/Seaford (8382 1717), Willunga (0488 287 552),  
Victor Harbor/Goolwa (8552 1084), Kangaroo Island (0418 819 078).