



Welcome to

Kangaroo Island Catholic Community

(Part of the Adelaide Cathedral Parish)

SECOND SUNDAY IN ORDINARY TIME - YEAR B

Vol 12 : No 08

KANGAROO ISLAND CATHOLIC PARISH

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PARISH TEAM CONTACTS

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PARISH PASTORAL COUNCIL

Mr Peter Clark (8559 5131)

FINANCE

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PARISH NEWSLETTER

Mrs Wendy Bennett (0475 894 755
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(All items for the newsletter must be
received no later than Tuesday
evening.)

CHILD PROTECTION

We are a Child Safe Organisation
which is committed to the care, well-
being and protection of children and
young people.

Mrs Helen Mumford

(KI contact - 0408 367 009)

Child Protection Unit 8210 8159

WEEKEND MASSES

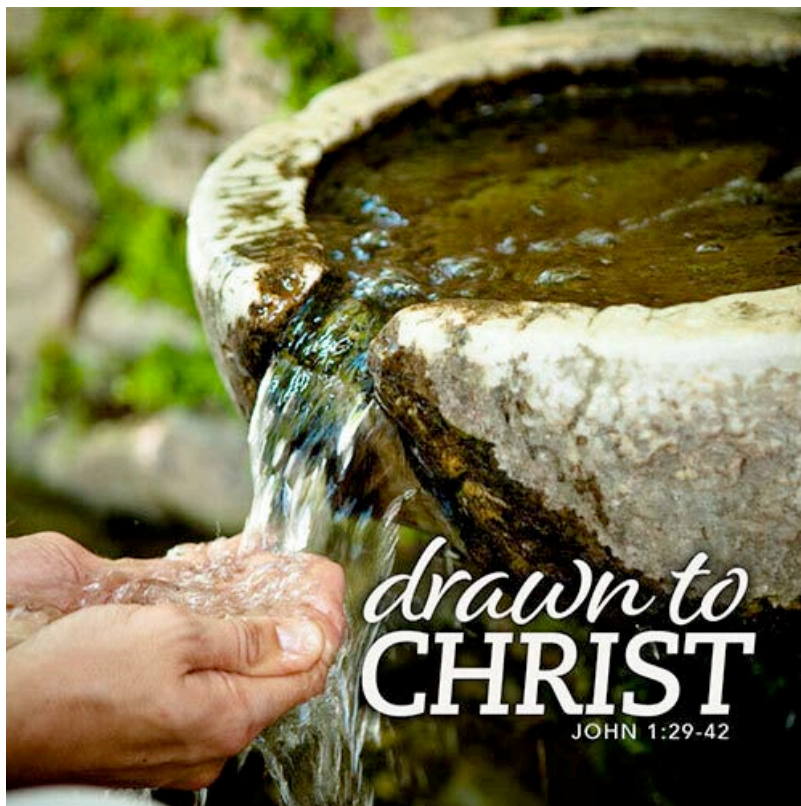
Kingscote at 9.30am

CONFESSION

Kingscote at 9.00am
(prior to Mass)

PRAYERS FOR HEALING

Prayers for Healing and Renewal in
the Church - Thursdays at 9.00am



FIRST READING

1 Samuel 3:3-10, 19

Samuel was lying in the sanctuary of the Lord, where the ark of God was, when the Lord called, 'Samuel! Samuel!' He answered, 'Here I am.' Then he ran to Eli and said, 'Here I am, since you called me.' Eli said, 'I did not call. Go back and lie down.' So he went and lay down. Once again the Lord called, 'Samuel! Samuel!' Samuel got up and went to Eli and said, 'Here I am, since you called me.' He replied, 'I did not call you, my son; go back and lie down.' Samuel had as yet no knowledge of the Lord and the word of the Lord had not yet been revealed to him. Once again the Lord called, the third time. He got up and went to Eli and said, 'Here I am, since you called me.' Eli then understood that it was the Lord who was calling the boy, and he said to Samuel, 'Go and lie down, and if someone calls say, "Speak, Lord, your servant is listening."' So Samuel went and lay down in his place.

The Lord then came and stood by, calling as he had done before, 'Samuel! Samuel!' Samuel answered, 'Speak, Lord, your servant is listening.'

Samuel grew up and the Lord was with him and let no word of his fall to the ground.

RESPONSORIAL PSALM

Psalm 39: 2, 4, 7-10

Here I am, Lord;

I come to do your will.

SECOND READING

1 Corinthians 6:13-15, 17-20

The body is not meant for fornication: it is for the Lord, and the Lord for the body. God, who raised the Lord from the dead, will by his power raise us up too.

You know, surely, that your bodies are members making up the body of Christ; anyone who is joined to the Lord is one spirit with him.

Keep away from fornication. All the other sins are committed outside the

(Continued page 4)



Bulletin Board

PLEASE KEEP THESE PEOPLE IN YOUR PRAYERS

Sick: Sue Semler, Brianna Chudlee, Peter Weatherstone, John Slagter, John Berden

January anniversaries: Eunice Airton, Eileen Bateman, Dorothy Brook, Monica Buick, May Cairney, Dominic Cash, Maureen Dunn, Marlene Cummins, Pauline Deegan, Jim Dodgson, Lucy Edwards, Colin Fahey, Margaret Flemming, Ralph Florance, Catherine Glynn, Alec Goodwin, Edward Hughes, Ida Jackson, Christina James, Jack Kindellan, John Lavers, Ettie McDonald, Irene Northcott, Ottaviano Orsi, Marj Phillips, Una Reynolds, George Rowen. Ann Smith, Sheila Tabor, Lorraine Laher Storfer, Mary Weatherstone

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

PARISH ROSTERS

	Comm	Reader	Cleaning
14/1	M Slagter	A Clark	C Brinkley
21/1	K Hammat	P Bennett	C Brinkley
28/1	A Clark	H Mumford	A Clark

PRIEST ROSTER

(Often this roster changes if something unforeseen crops up)

14/1 Fr Martin Mounsell

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:
BSB 085 005
A/c No 585353994
Reference: K Island or 765

2nd Collection:
BSB 085 005
A/c No 918111484
Reference: Your name

Thank you for your ongoing support of our priests and parish facilities.

GIVING OURSELVES A BETTER STORY

Some years ago, I was at a seminar where one of the keynote speakers was a young French-Canadian priest, Pierre Olivier Tremblay. Tremblay began his talk with words to this effect: I am a chaplain at a university, working with young college students. They are full of life, dreams, and energy; sadly, however they are mostly devoid of hope because they have no meta-narrative. They suffer a lot because they do not have a bigger story within which to understand themselves and make more sense of their own story.

It made me think of my parents and the spirituality that helped sustain them and their generation. They had a meta-narrative, namely, the Christian story of salvation history and of how, in that story, at the very beginning of history, Adam and Eve committed an 'original sin' that has ever since skewed reality so as to leave us with the impossibility of ever attaining the full symphony in this life. When their lives got hard, as is the case with all of us, they had a religious perspective as to why they were frustrated and in pain. They understood themselves to be born into a flawed world and a flawed nature. Hence, their prayer included the words, for now we live, mourning and weeping in a valley of tears.

Today we might frown on this and see it as unhealthy and morbid, but that narrative of Adam and Eve helped give some explanation and meaning to all the shortcomings in their lives. While it didn't take away their pain, it helped give dignity to their miseries. The story within which we frame our pain makes all the difference in the world vis-a-vis how we cope with that pain.

At the end of the day, faith, religion, community, friendship, and therapy, cannot take away our problems. Most times, there isn't any solution; a problem must be lived through. The story within which we frame our pain is the key to turning problem into mystery. Pain can be borne more generatively when it finds itself inside a larger story than our own, when it shares a meta-narrative, a horizon

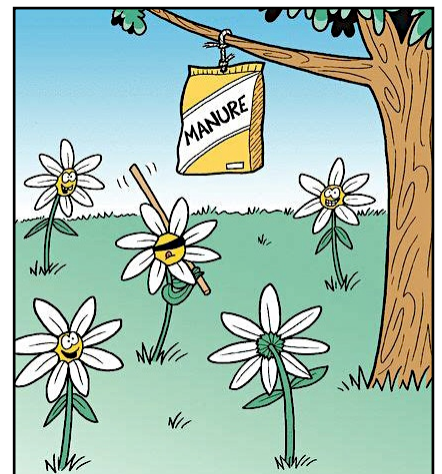
wide enough to dwarf idiosyncratic loneliness. *Ronald Rolheiser*



Please share your love to help communities vulnerable to natural disasters around the world to be ready, respond and recover. When the Hunga Tonga-Hunga Ha'apai volcano erupted last year people fled the tsunami, seeking refuge in a chapel on the top of a hill. The Tongan community urgently needs an evacuation centre and a warehouse to store essential supplies including water, blankets, hygiene kits, family tents and more. This can be made possible with your support. Please give generously to the Caritas Australia Christmas Appeal to support communities in Tonga and other countries around the world that are vulnerable to natural disasters. Together we can help our global family to be ready, to respond and to recover when the next disaster strikes. Donate at caritas.org.au/christmas

DATES

- 29 Jan First day, School term 1
- 14 Feb Ash Wednesday
- 18 Feb 1st Sunday of Lent
- 25 Feb 2nd Sunday of Lent
- 3 Mar 3rd Sunday of Lent
- 10 Mar 4th Sunday of Lent
- 17 Mar 5th Sunday of Lent
- 18 Mar St Patrick's Day
- 24 Mar Palm Sunday of the Passion
- 28 Mar Thursday of Lord's supper
- 29 Mar Friday of Passion of the Lord
- 30 Mar Holy Saturday
- 31 Mar Sunday of the Resurrection
- 12 Apr Last day School term 1
- 25 Apr ANZAC Day
- 29 Apr First day School term 2



REGIONAL ASSEMBLY - "OUR CHURCH"
9 March, Cardijn College - 9.30am until 4.30pm
Register at: www.trybooking.com/CNDKK



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

PIETY AND HUMOR

Piety is the enemy of humor, at least whenever something less than piety is masquerading as piety. Here's an example: I once lived in community with an overly serious man who, after someone would tell a colorful joke, would bring us back to earth with the question, "Would you tell a joke like that in front of the Blessed Sacrament?" That not only deflated the joke and its teller, but it also took the oxygen out of the room.

There's a response I would have liked to have given to his question, namely, a joke my Oblate Novice Master used to tell, one whose irony exposes false piety. The joke runs this way: A young woman was getting married and her family could not afford a venue for a reception for the wedding. The parish priest generously offered them the foyer at the entrance of the church, telling them they could bring in a cake and have a reception there. The father of the bride asked whether they might also bring in some liquor. "Absolutely not," the priest replied, "you can't drink liquor in a church!" "But," protested the bride's father, "Jesus drank wine at the wedding feast of Cana." "But not in front of the Blessed Sacrament!" replied the priest.

Admittedly, humor can be impious, crass, offensive, dirty, but whenever that's the case the fault normally lies more in the aesthetics than in the content of the joke. A joke isn't offensive because it is about sex or religion or any other area we surround with sacredness. Humor is offensive when it crosses a line in terms of respect, taste, and aesthetics. Humor is offensive when it is bad art. Bad art crosses a line in terms of respect, either vis-à-vis its audience or its subject matter. What can make a joke offensive or dirty is when it is told, or how it is told, or to whom it is told, or the tone in

which it is told, or lack of sensitivity to what is being told, or the color of the language as it is being told. Whether or not it can be told before the blessed sacrament isn't a criterion. If a joke shouldn't be told in front of the blessed sacrament it shouldn't be told in front of anyone. There aren't two standards of offensiveness.

Still, bad piety is the enemy of humor. It's also the enemy of robust, earthy living. But that is only the case for bad piety, not genuine piety. Genuine piety is one of the fruits of the Holy Spirit and is a healthy reverence before all of life. But it's a reverence that, while healthily respectful, is not offended by humor (even robust, earthy humor) providing the humor isn't aesthetically offensive – akin to nudity which is healthy in art but offensive in pornography. False sensitivity that masks itself as piety also strips all spirituality of humor, save for the most pious kind. In doing that, in effect, it makes Jesus, Mary, and the saints humorless, and thus less than fully human and healthy. One of our mentors at our Oblate novitiate told us, young novices, that there is not a single incident reported in scripture of Jesus ever laughing. He told us this to dampen our natural, youthful, rambunctious energy, as if this was somehow a hindrance to being religious.

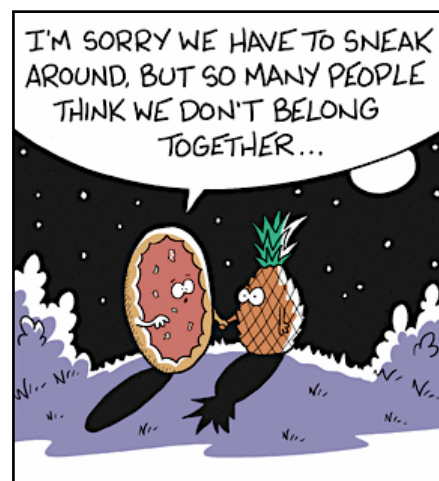
Humorous energy is not a hindrance to being religious. To the contrary. Jesus is the paragon of all that is healthily human, and he, no doubt, was a fully healthy, robust, delightful human person, and none of those words (healthy, robust, delightful) would apply to him if he hadn't had a healthy, indeed earthy, sense of humor.

For fifteen years I taught a course entitled *The Theology of God* to seminarians and others preparing for

ministry. I would try to cover all the required basis asked for in the curriculum – biblical revelation, patristic insights, normative church teachings, and speculative views from contemporary theologians. But, inside all of this, like a recurring theme in an opera, I would tell the students this: In all your preaching and teaching and pastoral practices, whatever else, *try not to make God look stupid*. Try not to make God look unintelligent, tribal, petty, rigid, nationalistic, angry, or fearful. Every homily, every theological teaching, every ecclesial practice, and every pastoral practice ultimately reflects an image of God whether we want it to or not. And if there is something less than healthy in our preaching or pastoral practices, the God who underwrites it will also appear as unhealthy. A healthy God does not undergird an unhealthy theology, ecclesiology, or anthropology.

Hence, if we teach a Jesus who is humorless, who takes offense at the earthiness of life, who is uncomfortable hearing the word sex, who flinches at colorful language, and who is afraid to smile and chuckle at irony, wit, and humor, we make Jesus appear as rigid and uptight, a prude, and not the person you want to be beside at table.

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



COMPLIANCE WITH COVID-19 REGULATIONS

(Current from 11/01/2024)



- If you have tested positive for COVID-19 please stay home until you have fully recovered.
- Sick and high risk/vulnerable people are also requested to stay home.
- Hand sanitiser is available at Church entrances.
- Communion is given only in hands.

EXPLORING THE WORD

The movement in today's text is interesting. The Baptist and his disciples are standing still while Jesus is passing. John gives witness to Jesus as the Lamb of God, a term not normally used of a person. The disciples exhibit an interest in this man based on John's witness about him. They move away from John and towards Jesus. It is a movement of faith, although at this point they do not really understand who Jesus is. Jesus asks them a momentous question: 'What do you want?' It was normal for a teacher to gather students around him, so these two want to know where he lives so that they might come to hear his teachings. Instead they are invited, not just to listen to the teachings, but to share the life of Jesus.

Having entered into this, they recognise that Jesus is more than a teacher and give witness to him themselves: 'We have found the Messiah'. They draw others to Jesus, including Simon Peter, who is to become especially important as the story unfolds.

DID YOU KNOW?

- Part of the celebration of the Passover festival was the ritual sacrifice of many lambs so that the Jews could eat the Passover meal. In the story of Exodus, the blood of the lamb was shed so that it could be daubed on doorposts and thus enable the people to escape the angel of death. John recognises that Jesus will be the one to give his life for the sake of all.
- 'Messiah' is a Hebrew word which means 'anointed one'. 'Christ' is the Greek word meaning the same thing.

(Continued from page 1)

body; but to fornicate is to sin against your own body. Your body, you know, is the temple of the Holy Spirit, who is in you since you received him from God. You are not your own property; you have been bought and paid for. That is why you should use your body for the glory of God.

GOSPEL ACCLAMATION

Jn1:41, 17

Alleluia, alleluia!

We have found the Messiah: Jesus Christ, who brings us truth and grace. Alleluia!

GOSPEL

John 1:35-42

As John stood with two of his disciples, Jesus passed, and John stared hard at him and said, 'Look, there is the lamb of God.' Hearing this, the two disciples followed Jesus. Jesus turned round, saw them following and said, 'What do you want?' They answered, 'Rabbi,' – which means Teacher – 'where do you live?' 'Come and see' he replied; so they went and saw where he lived, and stayed with him the rest of that day. It was about the tenth hour.

One of these two who became followers of Jesus after hearing what John had said was Andrew, the brother of Simon Peter. Early next morning, Andrew met his brother and said to him, 'We have found the Messiah' – which means the Christ – and he took Simon to Jesus. Jesus looked hard at him and said, 'You are Simon son of John; you are to be called Cephas' – meaning Rock.

SHARING THE TRADITION

There are many Scriptural texts which give wonderful descriptions of being 'called' by God (see Isaiah 6; Jeremiah 1; Ezekiel 2; Amos 3:3 - 8; 7:14 -15; Jonah). This could be an appropriate time to look at the concept of vocation in all its richness. Some people are called to the vocation of priesthood or to religious life; others to marriage or to remain single. Whatever vocation one takes on in

life, one is called to live the gospel as Jesus invited the disciples to experience his life.

THE MAGI OR WISEMEN

In ancient Iran - also known as Persia - a priest was called a "magus." The plural is "magi". The word "magic" comes from the same root. Magi were experts in astronomy. This was useful in determining the calendar and the end of winter and the spring planting season. They believed that stars and other celestial objects actually influenced, rather than merely coincided with, earthly events. One, or possibly a series of omens, led them to believe that a royal prince had been born in Israel. They were sent as ambassadors to provide tribute to the newborn. The bible does not say how many Magi visited. It is assumed that there were three because of the number of gifts.

Excerpt from a commentary by Fr Richard Lonsdale

SYMBOLS AND IMAGES

Gifts establish a special relationship between the giver and receiver. We sometimes call them 'presents' because they somehow make the giver present to the one who receives. Often it is the simplest of gifts which are treasured because they recall to us someone we love.

THIS WEEK'S READINGS

(15 - 21 January)

- **Monday, 15:** Weekday, Ord Time 2 (1 Sam 15:16-23; Mk 2:18-22)
- **Tuesday, 16:** Weekday, Ord Time 2 (1 Sam 16:1-13; Mk 2:23-28)
- **Wednesday, 17:** St Anthony (1 Sam 17:32-33, 37, 40-51; Mk 3:1-6)
- **Thursday, 18:** Weekday, Ord Time 2 (1 Sam 18:6-9, 1-7; Mk 3:7-12)
- **Friday, 19:** Weekday, Ord Time 2 (1 Sam 24:3-21; Mk 3:13-19)
- **Saturday, 20:** Weekday, Ord Time 2 (2 Sam 1:1-14, 11-12, 17, 19, 23-27; Mk 3:20-21)
- **Sunday 21:** THIRD SUNDAY in ORDINARY TIME (Jonah 3:1-5, 10; 1 Cor 7:29-31; Mk 1:14-20)

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