



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 8 : No 09**

## **KANGAROO ISLAND CATHOLIC PARISH**

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Web: [www.kicatholic.org.au](http://www.kicatholic.org.au)

## **NOARLUNGA DOWNS CATHOLIC PRESBYTERY**

Phone: 8382 1717

## **PARISH TEAM CONTACTS**

### **PARISH PRIEST**

Fr Josy Sebastian (8382 1717;  
in emergency - 0452 524 169)

Fr Selva Raj (A/Priest - 8382 1717;  
[selvarajpani@gmail.com](mailto:selvarajpani@gmail.com))

Fr Prathap Katta (A/Priest -  
8382 1717)

### **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 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 me who ranks before me because he existed before me. I did not know him myself, and yet it was to reveal

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## 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.*

### THE IMPORTANCE OF THE INTERIOR AND PRIVATE

We can never be challenged too strongly with regards to being committed to social justice. A key, non-negotiable, summons that comes from Jesus himself is precisely the challenge to reach out to the poor, to the excluded, to those whom society deems expendable.

Therefore the huge, global issues of justice should preoccupy us. Can we be good Christians or even decent human beings without letting the daily news baptize us? The majority of the world still lives in hunger, thousands are dying of Ebola and other such illnesses, countless lives are torn apart by war and violence, and we are still, as a world, a long ways from dealing realistically with racism, sexism, abortion, and the integrity of physical creation. These are major moral issues and we may not escape into our own private world and simply ignore them.

However, precisely because they are so mammoth and important, we can get the impression that the other moral issues we have to deal with, issues of private morality, are not as important. It's all too easy to conclude that, given the mega-problems in our world, it doesn't matter much how we live in the deeper recesses of our private worlds.

Our private, little moral concerns can look pretty petty when weighed against the problems of the world as a whole. Do we really believe that God cares much whether or not we say our morning prayers, gossip about a colleague, nurse a grudge or two, or are less than fully honest in our sexual lives? Does God really care about these things?

Yes. God cares because we care. Large, global issues notwithstanding, issues of personal integrity are

generally what make or break our happiness, not to mention our character and our intimate relationships. In the end, they aren't petty concerns at all. They shape the big things. Social morality is simply a reflection of private morality. What we see in the global picture is simply a magnification of the human heart. When ego, greed, lust, and selfishness are not dealt with inside the private recesses of the heart, it's naive to think that they will be dealt with at a global level. How are we to build a just, loving world, if we cannot, first of all, tame selfishness inside us? There will be no transparency at a global level as long as we continue to think it's okay to not be transparent in our private lives. The global simply reflects the private. The failure to recognize this is, to my mind, the elephant in the room in terms of our inability to bring justice to the earth.

Social action that does not have private morality as its base is not spirituality, but simple political action, power dealing with power, important in itself, but the not to be confused with real transformation. The kingdom of God doesn't work that way. It works by conversion and real conversion is an eminently personal act. Carlos Castaneda, the Native American mystic, writes: "I come from Latin America where intellectuals are always talking about political and social revolution and where a lot of bombs are being thrown. But nothing has changed much. It takes little daring to bomb a building, but in order to stop being jealous or to come to internal silence, you have to remake yourself. This is where real reform begins."

Thomas Merton makes the same point. During the 1960s, when so many intellectuals were involved in various social struggles, Merton was tucked away in a monastery, far (it would seem) from the real

battlefronts. Stung by outside criticism of his monastic seclusion, he admitted that to most outsiders it "must seem like small potatoes" to be engaged mainly in a war against one's private demons. However, he still believed that he was fighting the real battle: that of changing hearts. When you change a heart, he says, you have helped bring about some permanent structural, moral change on this planet. Everything else is simply one power attempting to displace another.

Private morality and all that comes with it – private prayer and the attempt to be honest and transparent in even the smallest and most secret of things – is the core from which all morality takes its root. Jan Walgrave, commenting on the social importance of mysticism, suggests: "You can generate more energy by splitting a single atom than you can by harnessing all the forces of water and wind on earth. That is precisely what Jesus, Buddha, and Mohammed did. They split the inner atom of love. Great energy flowed out." John of the Cross, in teaching about the vital importance of honesty in small things, says: "It makes no difference whether a bird is tied down by a heavy rope or by the slenderest of cords, it can't fly in either case."

Private morality is not an unimportant, unaffordable luxury, a soft virtue, something that stands in the way of commitment to social justice. It's the deep place where the moral atom needs to be split.

*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**

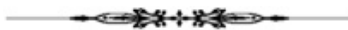
*St Joan of Arc, 30 Seaview Road*  
Saturday 6.00pm  
Sunday 11.00am  
Tuesday 9.00am  
Thursday 9.00am  
Friday 9.00am  
1<sup>st</sup> Friday Benediction following Mass

**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

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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.'



**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 that was shed so that Israel could be spared death and freed from slavery in Egypt. Read the story of this deliverance in Exodus 12.
- 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 a time that is commonplace or unremarkable. The name derives from the word ordinal, which means 'counted and sequential'.

**EXPLORING THE WORD**

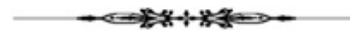
This week, we depart from the normal cycle of readings from Matthew for this text in John. There is no explicit account of the baptism of Jesus in John. Rather, the emphasis is on John the Baptist as a witness to the real identity of Jesus: the Lamb of God and the Chosen One of God. Twice John says, 'I did not know him myself but it was to reveal him that I came.' Such a statement would have had a significant effect on the evangelist's community. This is the last of the gospels written, at around the end of the first century. It is unlikely that many followers of Jesus in this community would have known

him personally, some seventy years earlier!

But John the Baptist, despite his not knowing Jesus in person, is in no doubt as to his identity. Filled with conviction, he knows that Jesus is the one in whom the hopes of Israel and all humankind will be fulfilled. 'Blessed are those who have not seen and yet believe' (John 20:29).

**MAKING CONNECTIONS**

- How do you witness to the Chosen One of God?
- Twice John says that he did not know Jesus himself, but that Jesus was revealed to him by God. What was it that first revealed Jesus to you?
- What sin of the world is in need of redemption today?
- Have you ever been an eye witness to something significant, either in your family or in the wider community? How did you bear witness to this event? What effect did it have on you?



**THIS WEEK'S READINGS**

*(20 - 26 January)*

- **Monday, 20:** Weekday Ord Time 2 (1 Sam 15:16-23; Mk 2:18-22)
- **Tuesday, 21:** St Agnes (1 Sam 16:1-13; Mk 2:23-28)
- **Wednesday, 22:** Weekday Ord Time 2 (1 Sam 17:32-33, 37, 40-51; Mk 3:1-6)
- **Thursday, 23:** Weekday Ord Time 2 (1 Sam 18:6-9, 19:1-7; Mk 3:7-12)
- **Friday, 24:** St Francis de Sales (1 Sam 24:3-21; Mk 3:13-19)
- **Saturday, 25:** The Conversion of St Paul (Acts 22:3-16; Mk 16:15-18)
- **Sunday 26:** 3<sup>rd</sup> SUNDAY in ORDINARY TIME (Is 8:23 - 9:3; 1 Cor 1:10-13, 17; Mt 4:12-23)

**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).