



Welcome to

Kangaroo Island Catholic Community

(Part of the Adelaide Cathedral Parish)

SECOND SUNDAY IN ORDINARY TIME - YEAR C

Vol 13 : No 09

KANGAROO ISLAND CATHOLIC PARISH

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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.)

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

Isaiah 62:1-5

About Zion I will not be silent, about
Jerusalem I will not grow weary,
until her integrity shines out like the
dawn and her salvation flames like a
torch.

The nations then will see your
integrity, all the kings your glory,
and you will be called by a new
name, one which the mouth of the
Lord will confer. You are to be a
crown of splendour in the hand of
the Lord, a princely diadem in the
hand of your God; no longer are you
to be named 'Forsaken', nor your
land 'Abandoned', but you shall be
called 'My Delight' and your land
'The Wedded'; for the Lord takes
delight in you and your land will
have its wedding.

Like a young man marrying a virgin,
so will the one who built you wed
you, and as the bridegroom rejoices
in his bride, so will your God rejoice
in you.

RESPONSORIAL PSALM

Ps 95:1-3, 7-10

*Proclaim his marvellous deeds
to all the nations.*

1. O sing a new song to the Lord,
sing to the Lord all the earth. O
sing to the Lord, bless his name.
<R>
2. Proclaim his help day by day,
tell among the nations his glory
and his wonders among all the
peoples. <R>
3. Give the Lord, you families of
peoples, give the Lord glory and
power, give the Lord the glory of
his name. <R>
4. Worship the Lord in his temple.
O Earth, tremble before him.
Proclaim to the nations: 'God is
king.' He will judge the people
in fairness. <R>

SECOND READING

1 Corinthians 12:4-11

There is a variety of gifts but always
the same Spirit; there are all sorts of
service to be done, but always to the
same Lord; working in all sorts of
different ways in different people, it
is the same God who is working in
all of them. The particular way in
which the Spirit is given to each
person is for a good purpose. One
may have the gift of preaching with

(Continued page 4)



Bulletin Board

PLEASE KEEP THESE PEOPLE IN YOUR PRAYERS

Healing list: Sue Semler, Brianna Chudlee, Peter Weatherstone, John Slagter, Annette Roestenburg, Michelle Glynn, Elijah Laundry, Rebecca Semler, Simon Laundry, Chris Heath, Josh Semler

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

	Reader	Prayers	Cleaning
12/1	A Clark	W Bennett	A Clark
19/1	M Slagter	L Grant	A Clark
26/1	P Bennett	K Hammat	A Clark
2/2	H Mumford	A Clark	C Berden
9/2	S Semler	L Grant	C Berden
16/2	K Hammat	M Glynn	C Berden
23/2	S Semler	L Grant	C Berden

PRIEST ROSTER

12/1 Fr Jacek Wojcik
19/1 Fr John Shanahan

REFLECTION

(Cristian Murphy - "US Catholic")

This Sunday's gospel reading about the wedding at Cana is one that I am sure you find familiar—but which part of the reading strikes a chord with you? See, there are many different elements and layers to this reading, so much so that this reflection could be much longer and even include chapter breakdowns for the historical context of each line. But for today I want to focus on two points: One, "know your role." And two, "the good wine".

Jesus and Mary are at this wedding as guests. It is important to note that a guest at a traditional Jewish wedding feast was not to step outside their role

and start operating as if they were father or mother of the bridegroom or bride. That would have been extremely offensive and disrespectful. So, when Christ says "woman how does your concern affect me? My hour has not yet come," we are to receive that in multiple ways.

One point is that the wine is not the concern of the guests: it is of the family organizing the wedding. And "my hour has not yet come" takes the symbolism of the wedding and transforms it into the building of the church through Christ's sacrifice and the sacrament of his body and blood. The whole use of the wedding feast is a direct foreshadowing of how the church is to be built; this is why we often refer to Jesus as the bridegroom and the church as the bride. The wedding feast helps build the family; Jesus is saying the time has not yet come to build the church.

The second element, of using the good wine, is fascinating because it calls to mind how much we, as people, can be concerned with image, judgement, money, and so forth. That we would make a plan to save money and save face by using the good wine first, then swap it out when people don't notice. That way we can seem fancy but without breaking the bank. Here Jesus is saying: I will perform this miracle, but you all must understand that the truly good wine is to be served and appreciated by the people who desire it. It is not to be used as a tool for status or as a party-trick. It is life-giving and should be given to those in attendance.

Just in this story alone, Jesus is offering multiple lessons while performing this miracle that serves as a declaration of his divinity and his ministry. But for the moment, I think that the lessons of "know your role" and "the good wine" are of most value for those of us in the pews.

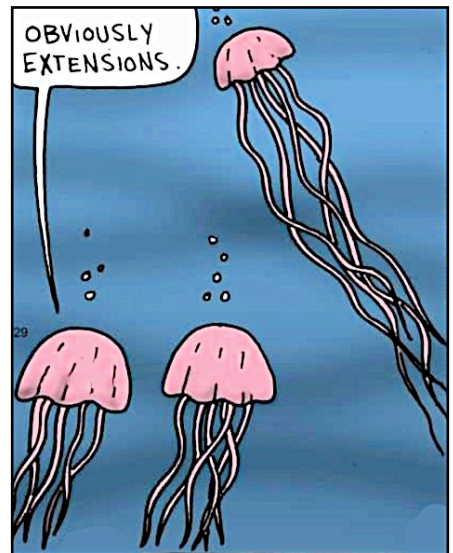
God needs us to know our role within the church and to do it well. To answer the call to action when presented but also understand that the feast we are at is not about us; it's about God and the greater church. It's about all of us and the ways in which we can serve Christ's mission. God also needs us to play our part for the greater good of our church and let us believe in the power of the good wine.



Congratulations to **Kerry Brinkley**, winner of the Kangaroo Island Citizen of the Year Award. He will be officially presented with the award on the Australia Day ceremony on Sunday, January 26.

2025

- 26 Jan Australia Day
- 27 Jan Australia Day holiday
- 28 Jan First day, School term 1
- 29 Jan Lunar New Year (Year of the Wood Snake)
- 9 Feb Day of Unborn Child Appeal
- 5 Mar Ash Wednesday
- 5 Mar Project Compassion
- 10 Mar Adelaide Cup Day
- 12 Apr Last day School term 1
- 13 Apr Palm Sunday
- 17 Apr Thursday of Lord's Supper
- 18 Apr Good Friday
- 18 Apr Holy Places Appeal
- 19 Apr Holy Saturday
- 20 Apr Easter Sunday
- 25 Apr ANZAC Day
- 28 Apr First day School term
- 18 May St Vincent de Paul Appeal
- 9 Jun King's birthday holiday
- 29 Jun Holy Father's Appeal
- 2 Jul Last day School term 2
- 6 July NATSICC Appeal
- 20 Jul Stella Maris - Sea Sunday
- 21 Jul First day School term 3
- 10 Aug Vocations Appeal
- 26 Sep Last day School term 3
- 6 Oct Labour day holiday
- 13 Oct First day School term 4
- 12 Dec Last day School term 4





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

LIES AND THE SIN AGAINST THE HOLY SPIRIT

There is nothing as psychologically and morally dangerous as lying, as denying the truth. Jesus warns us that we can commit a sin that is unforgivable which (in his words) is a blasphemy against the Holy Spirit. What is this sin? Why is it unforgivable? And how is it linked to not telling the truth?

This is the context where Jesus gives us this warning. He had just cast out a demon and some of the people who had witnessed this believed, as a hard religious doctrine, that only someone who came from God could cast out a demon. But they hated Jesus, so seeing him cast out a demon was a very inconvenient truth, so inconvenient in fact that they chose to deny what they had just seen with their own eyes. And so, against everything they knew to be true, they affirmed instead that Jesus had cast out the demon by Beelzebub, the prince of demons. They knew better. They knew that they were denying the truth.

Jesus' first response was to try to make them see their lie. He appeals to logic, arguing that if Beelzebub, the prince of demons, is casting out demons, then Satan's house is divided against itself and will eventually fall. But they persist in their lie. It's then, in that specific context, that Jesus utters his warning about the danger of committing a sin that cannot be forgiven because it blasphemes the Holy Spirit.

In essence, what's in this warning? The people whom Jesus addressed had denied a reality that they had just seen with their own eyes because it was too difficult for them to accept its truth. So, they denied its truth, fully aware that they were lying.

Well, the first lie we tell is not so dangerous because we still know we are lying. The danger is that if we persist in that lie and continue to deny (and lie) we can reach a point where we believe the lie, see it as truth, and see truth as falsehood. Perversion is then seen as virtue, and the sin becomes unforgivable, not because forgiveness is withheld, but because we no longer believe we need forgiveness, nor in fact do we want it or remain open to receive it.

Whenever we lie or in any way deny the truth, we begin to warp our conscience and if we persist in this, eventually we will (and this is not too strong a phrase) pervert our soul so that for us falsehood looks like truth, darkness looks like light, and hell looks like heaven.

Hell is never a nasty surprise waiting for a basically honest, happy person. Hell can only be the full flowering of a long, sustained dishonesty where we have denied reality for so long that we now see dishonesty as truth. There isn't anyone in hell who is repentant and wishing he or she had another chance to live and die in grace. If there is anyone in hell, that person, no matter his or her private misery, is feeling smug and looking with a certain disdain on the naivete of those who are honest, those in heaven.

And how is that a "blasphemy against the Holy Spirit"?

In his letter to the Galatians, St. Paul lays out two fundamental ways we can live our lives. We can live outside of God's spirit. We do that whenever we are living in infidelity, idolatry, hatred, factionalism, and dishonesty. And lying is what takes us there. Conversely, we live inside God's spirit, the Holy Spirit, whenever we are living in charity, joy, peace, patience, goodness, long-suffering, fidelity, gentleness, and chastity. And we live inside these whenever we are honest. Thus,

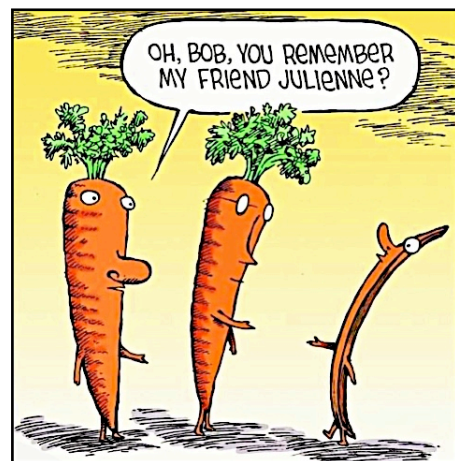
whenever we lie, whenever we deny reality, whenever we deny truth, we are (in effect and in reality) stepping outside of God's spirit, blaspheming that spirit by disdaining it.

Satan is the prince of lies. That's why the biggest danger in our world is the amount of lies, disinformation, misinformation, and flat-out denial of reality that's present most everywhere today – whenever, it seems, we don't find the truth to our liking. There is nothing more destructive and dangerous to the health of our souls, the possibility of creating community among ourselves, the future of our planet, and our own sanity, than the flat-out denial of the truth of something that has happened.

When reality is denied: when a fact of history is rewritten to expunge a painful truth; when you are told that something you witnessed with your own eyes didn't happen; when someone says, *the holocaust didn't happen*; when someone says *there never was slavery in this country*; or when someone says *no kids died at Sandy Hook*, that doesn't just dishonor millions of people, it plays on the sanity of a whole culture.

When something has happened and is subsequently denied, that doesn't just make a mockery of truth, it plays havoc with our sanity, not least with the one who is telling the lie.

Ronald Rolheiser



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 (Support for Priests):
BSB 066-782
A/c No 100027201
Reference: Your name

2nd Collection (Support for our Parish):
BSB 066-782
A/c No 100000067
Reference: Your name

Thank you for your ongoing support of our Priests and Parish Facilities.

CHILD PROTECTION

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

We believe that all God's children and young people have the right to be healthy and safe, and to have their voice heard, respected, and valued. A safe environment for all.

Mrs Helen Mumford
(KI contact - 0408 367 009)
Child Protection Unit 8210 8159

A woman went to the doctor's office where she was seen by one of the younger doctors. After about four minutes in the examination room, she burst out screaming as she ran down the hall. An older doctor stopped her and asked what the problem was, and she told him her story.

After listening, he had her sit down and relax in another room. The older doctor marched down the hallway back to where the young doctor was writing on his clipboard.

"What's the matter with you?" the older doctor demanded.

"Mrs Terry is 71 years old, has four grown children and seven grandchildren, and you told her she was pregnant?"

The younger doctor continued writing and, without looking up said, "Does she still have the hiccups?"

(Continued from page 1)

wisdom given him by the Spirit; another may have the gift of preaching instruction given him by the same Spirit; and another the gift of faith given by the same Spirit; another again the gift of healing, through this one Spirit; one, the power of miracles; another, prophecy; another the gift of recognising spirits; another the gift of tongues and another the ability to interpret them. All these are the work of one and the same Spirit, who distributes different gifts to different people just as he chooses.

GOSPEL ACCLAMATION

2 Thess 2:14

Alleluia, alleluia!

God has called us with the gospel to share in the glory of our Lord Jesus Christ. Alleluia!

GOSPEL

John 2:1-11

There was a wedding at Cana in Galilee. The mother of Jesus was there, and Jesus and his disciples had also been invited. When they ran out of wine, since the wine provided for the wedding was all finished, the mother of Jesus said to him, 'They have no wine.' Jesus said 'Woman, why turn to me? My hour has not come yet.' His mother said to the servants, 'Do whatever he tells you.' There were six stone water jars standing there, meant for the ablutions that are customary among the Jews: each could hold twenty or thirty gallons. Jesus said to the servants, 'Fill the jars with water', and they filled them to the brim. 'Draw some out now' he told them 'and take it to the steward.' They did this; the steward tasted the water, and it had turned into wine. Having no idea where it came from – only the servants who had drawn the water knew – the steward called the bridegroom and said; 'People generally serve the best wine first, and keep the cheaper sort till the guests have had plenty to drink; but you have kept the best wine till now.'

This was the first of the signs given by Jesus: it was given at Cana in Galilee. He let his glory be seen, and his disciples believed in him.

EXPLORING THE WORD

In the Gospel of John, this is the first public act of Jesus and it is the woman, his mother, who initiates this first display of his divine origins when he 'let his glory be seen'. Her total trust that he will respond to her observation helps to explain why we look to Mary as a model of faith and discipleship. Jesus takes the symbol of the old rituals of Israel - the water for ritual cleanliness - and transforms it into something new. This is a recurring motif in John.

Another recurring theme is that of 'the hour' of Jesus. In John's gospel, the 'hour' will not be finally fulfilled until the supreme moment when Jesus shows the fullness of his love for both his Father and for all people; the moment when he is 'lifted up' on the cross. This story is about much more than the performance of a miracle at a wedding feast. In the performance of this sign, Jesus reveals something of the power and glory of God operating in and through him, and it is this revelation of the glory of God that has a transformative effect on his disciples, so that they come to believe in him. The miracle at Cana announces the richness of the gifts of God that Jesus has come to dispense, and for the disciples and for all who come to believe in Jesus, this is a life-changing event.

THIS WEEK'S READINGS

(20 - 26 January)

- **Monday, 20:** Weekday, Ord Time 2 (Heb 5:1-10; Mk 2:18-22)
- **Tuesday, 21:** St Agnes (Heb 6:10-20; Mk 2:23-28)
- **Wednesday, 22:** Weekday, Ord Time 2 (Heb 7:1-3, 15-17; Mk 3:1-6)
- **Thursday, 23:** Weekday, Ord Time 2 (Heb 7:25 - 8:6; Mk 3:7-12)
- **Friday, 24:** St Francis de Sales (Heb 8:6-13; Mk 3:13-19)
- **Saturday, 25:** The Conversion of St Paul (Acts 22:3-16; Mk 16:15-18)
- **Sunday, 26:** AUSTRALIA DAY (Is 32:15-18; 1 Cor 12:4-11; Mt 5:1-12 or Lk 12:22-32)

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