



Welcome to

# Kangaroo Island Catholic Community

(Part of the Adelaide Cathedral Parish)

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

**Vol 11 : No 09**

## KANGAROO ISLAND CATHOLIC PARISH

Parish House: 22 Giles Street,  
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Phone: 8553 2132

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## ADELAIDE CATHEDRAL PARISH

39 Wakefield St, ADELAIDE 5000  
Phone: (08) 8210 8155

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## PARISH TEAM CONTACTS

### PARISH ADMINISTRATOR

Fr Anthoni Adimai

Phone: (08) 8210 8155

### PARISH PASTORAL COUNCIL

Mr Peter Clark (8559 5131)

### FINANCE

Mrs Helen Mumford (0408 367 009  
or [kimumford@bigpond.com](mailto:kimumford@bigpond.com))

### PARISH NEWSLETTER

Mrs Wendy Bennett (0475 894 755  
[wendygibennett@icloud.com](mailto:wendygibennett@icloud.com))

(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

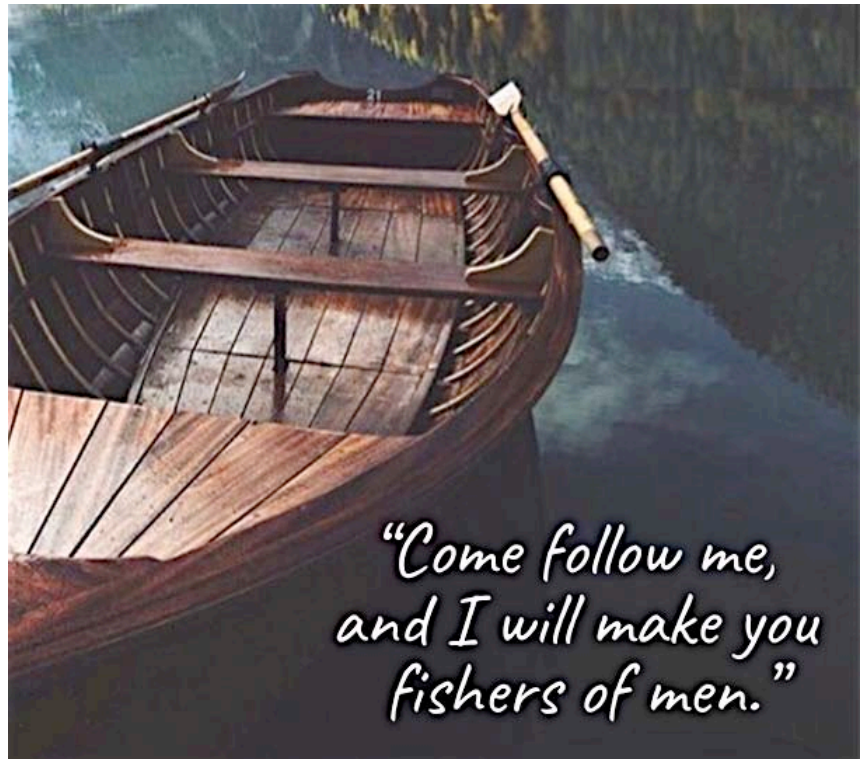
Kingscote at 9.30am

## 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

*Isaiah 8:23-9:3*

In days past the Lord humbled the  
land of Zebulun and the land of  
Naphtali, but in days to come he will  
confer glory on the Way of the Sea on  
the far side of Jordan, province of the  
nations.

The people that walked in  
darkness has seen a great light;  
on those who live in a land of deep  
shadow a light has shone.  
You have made their gladness  
greater, you have made their joy  
increase; they rejoice in your  
presence as men rejoice at harvest  
time, as men are happy when they  
are dividing the spoils.

For the yoke that was weighing on  
him, the bar across his shoulders,  
the rod of his oppressor – these you  
break as on the day of Midian.

## RESPONSORIAL PSALM

*Ps 26:1, 4, 13-14*

*The Lord is my light and my  
salvation.*

## SECOND READING

*1 Corinthians 1:10-13, 17*

I appeal to you, brothers, for the sake

of our Lord Jesus Christ, to make up  
the differences between you, and  
instead of disagreeing among  
yourselves, to be united again in your  
belief and practice. From what  
Chloe's people have been telling me,  
my dear brothers, it is clear that there  
are serious differences among you.

What I mean are all these slogans that  
you have, like: 'I am for Paul', 'I am  
for Apollos', 'I am for Cephas', 'I am  
for Christ.' Has Christ been parcelled  
out? Was it Paul that was crucified for  
you? Were you baptised in the name  
of Paul?

For Christ did not send me to baptise,  
but to preach the Good News, and not  
to preach that in the terms of  
philosophy in which the crucifixion of  
Christ cannot be expressed.

## GOSPEL ACCLAMATION

*Mt 4:23*

*Alleluia, alleluia!*

*Jesus preached the Good News of the  
kingdom, and healed all who were  
sick. Alleluia!*

## GOSPEL

*Matthew 4:12-23*

Hearing that John had been arrested,  
Jesus went back to Galilee,

(Continued page 4)



# Bulletin Board

## PLEASE KEEP THESE PEOPLE IN YOUR PRAYERS

**Sick:** Stephanie Langridge, Carmen Northcott, Joella Davidson

**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 Storf, Mary Weatherstone

**Recently deceased:** Sr Carmel Clark, Pope Emeritus Benedict

*Please pray for all the faithful departed and all our sick parishioners, relatives and friends.*

## PARISH ROSTERS

	Comm	Reader	Cleaning
15/1	S Semmler	P Bennett	K Brinkley
22/1	M Glynn	L Grant	H Mumford
29/1	A Clark	K Hammat	H Mumford
5/2	L Grant	S Semmler	H Mumford
12/2	M Glynn	M Slagter	A Clark
19/2	S Semmler	A Gibbs	A Clark

## PRIEST ROSTER

*(Often this roster changes*

*if something unforeseen crops up)*

22/1 Fr Christopher Matala

## 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

## MARIAN PROCESSION

Each year the Archdiocese of Adelaide hosts the annual Marian Procession in honour of Our Lady.

The 2023 event will be held on Sunday, 21 May at 2pm. This event has been running for almost 75 years and is one of the longest standing consecutive events in the Australian Catholic Church.

## "FOLLOW ME"

A time of prayer, reflection and discussion for young men discerning a call to the priesthood.

Saturday February 4 at 10.00am in the Sacristy of the Cathedral of St Francis Xavier, Wakefield Street.

For further enquiries contact Fr Dean Marin, Director of Vocations on 82108122 or at [vocations@adelaide.catholic.org.au](mailto:vocations@adelaide.catholic.org.au)

*"Leaving the boat and their father, they followed him" Matthew 4.22*

## LOVE ADELAIDE

### Walk for Life

Saturday 11 February  
Pennington Gardens, North Adelaide  
- opposite St Peters Cathedral

10.00am - 12.00 noon  
Gates open at 9.00am

Free entry tickets available at [loveadelaide.org.au](http://loveadelaide.org.au)

## "THE SOUTHERN CROSS"

As usual, there will be no edition of The Southern Cross published in January. The first issue for 2023 will be available in Parishes on the weekend of February 4/5 and online from February 6.

## SYNODALITY AND MISSION

Sr Nathalie Becquart  
February 1 2023

Grange Golf Course 5:30pm (dinner)  
6:30-8:30pm (presentation)

Sr Nathalie Becquart is the Undersecretary for the General Synod in the Vatican which is responsible for the organisation of the 2023-24 Global Synod on Synodality. Sr Nathalie will be in Adelaide on February 1 as part of a visit to Australia/Oceania. All are invited to the Sr Nathalie's presentation on synodality and mission at the Grange Golf Course. RSVP essential, register online at [www.trybooking.com/CEUOA](http://www.trybooking.com/CEUOA) by January 27. Visit [www.adelaidediocesanassembly.org](http://www.adelaidediocesanassembly.org) for more information.

## FESTIVAL OF HYMNS

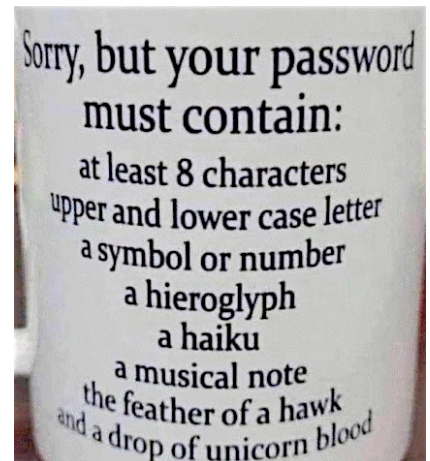
On Sunday February 19 at 1pm, James Lloyd, Cathedral Organist at St Francis Xavier's Cathedral will give a free concert featuring well-loved hymns played on the magnificent Cathedral Casavant Frères pipe organ to which you are warmly invited to both attend and join in singing. James is the regular organist at the Cathedral's 11am Sunday Solemn Mass and his vibrant and effusive style has pleased Mass-goers for many years.

This promises to be an afternoon of high entertainment and great delight for those who love music played on the magnificent Casavant Frère organ.

The concert is part of the 2023 Fringe Organ Recitals program at the Cathedral.

## DATES

22 Jan	Lunar New Year (Chinese Year of the Rabbit)
26 Jan	Australia Day holiday
30 Jan	First school day - 2023
16 Feb	KI Racing Carnival
22 Feb	Ash Wednesday
26 Feb	First Sunday of Lent
13 Mar	Adelaide Cup Day
14 Apr	Last day School term 1
6 Apr	Thursday of Lord's supper
7 Apr	Good Friday
8 Apr	Holy Saturday
9 Apr	Easter Sunday
10 Apr	Easter Monday
25 Apr	ANZAC Day
1 May	First day School term 2
12 Jun	King's birthday
7 Jul	Last day School term 2
24 Jul	First day School term 3
29 Sep	Last day School term 3
2 Oct	Labour Day
16 Oct	First day School term 4
15 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

### HOW SERIOUS IS LAUGHTER?

In a homily, Karl Rahner once commented that in the Beatitudes in Luke's Gospel, Jesus makes a rather stunning statement. He says, 'blessed are you who are now weeping, for you shall laugh'. Rahner suggests that Jesus is teaching that our final state of happiness in heaven will not just lift us out of our sadness and dry away our tears, it will bring us to laughter, to "an intoxication of joy." Laughter is integral to the final ecstasy.

Further still, if laughter constitutes the final happiness in heaven, then it should follow that *whenever we are laughing, we are on good terms with reality*. Laughter, Rahner submits, is part of the eternal praise of God at the end of time.

However, this can be glib and misleading. Not all laughter gives God praise and not all laughter suggests that we are on good terms with reality. Laughter can also be cheap, glib, and wrong. The final joy of heaven is not always found at that place in a room where folks are cracking up with laughter.

There are many kinds of laughter and not all of them are healthy or godly. There is the laughter of drunkenness, of deadening your senses and jettisoning your moral compass and normal sensitivity. That kind of laughter will not be heard in some noisy little corner of heaven. Then there is the laughter of sarcasm, laughter that belittles others, that delights in others' problems, and sees itself as superior. That too won't be heard in heaven. Then there is the laughter that's predicated on being insensitive and blind to the pain of others, that can enjoy itself even while Lazarus is starving just outside the door. The gospels are clear as to where that kind laughter lands us. As well, there is the laughter of pure superficiality, laughter that comes

easy because it really doesn't care about anything. Such laughter, though harmless, speaks of nothing.

However there are other kinds of laughter that speak of health and of God. There is the laughter of pure spontaneous energy, seen most clearly in the natural joyous bubbling over of the life-principle inside of a young person, *like the delight you see in a toddler delighting in her first steps*. This is the laughter of sheer delight, one that says, *It's great to be alive!* When we laugh in this way, we are honoring God and thanking God for the gift of life and energy – since the best way to thank a gift-giver is to enjoy thoroughly the gift and delight in it.

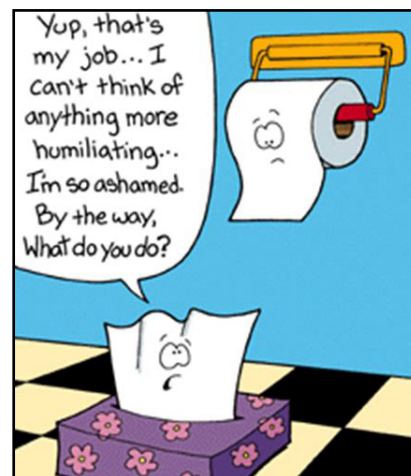
This kind of laughter is most spontaneous is us when we are young and, sadly, generally becomes more difficult for us as the wounds, failures, pressures, and anxieties of adulthood begin to depress our spontaneous energies. We still laugh, but when we stop feeling spontaneous delight in our lives, when healthy laughter dries up, we tend to turn to unhealthy kinds of laughter to try to lift ourselves out of our depression. Hence, the loud, boisterous, cranked-up laughter we hear at our parties is often really only our attempt to keep depression at bay. See how happy I am!

Peter Berger once wrote that laughter is one of the proofs for the existence of God in that our capacity to laugh in any situation shows that, deep down, we are aware that no situation ultimately binds us. Our capacity to laugh in any situation, no matter how grave or threatening, shows that on some level we are aware that we transcend that situation. That's why a prisoner being led to his execution might still joke with his executioner and why a dying person can still enjoy a bit of irony. Healthy laughter isn't just godly. It manifests transcendence inside us.

But, not all laughter is born equal. There is a laughter that simply bespeaks superficiality, forced lightness, insensitivity, drunkenness, or a thinly disguised attempt to keep depression at bay. That is not the laughter of heaven. However, there is another kind of laughter, spoken of by Jesus in the Beatitudes, which is a laughter that simply delights in the joy of being alive and (in that delight) intuitively its own transcendence. That kind of laughter is a key component in love and sanctity. It will be one of the "intoxications of joy" that we will feel in heaven.

If this is true, then the holiest person you know is not the humorless, dour, easily offended, over-pious person you deem as serious, deep, and spiritual whom you do not necessarily want as your table companion. The holiest person you know is probably the person you want beside you at table.

When I was a novice in religious life, our Assistant Novice Director, an over-serious, fearful man, frequently cautioned us against levity and humor, telling us, that there isn't a single recorded incident in the gospels of Jesus laughing. Now deceased, I suspect the man is in heaven. I also suspect that from that vantage point, he would drop that caution.



## COMPLIANCE WITH COVID-19 REGULATIONS

(Current from 20/01/23)



- If you have tested positive for COVID-19 please follow the instructions as per SA Health in terms of contact tracing and isolating yourself as per government health protocols. Please stay home and do not attend church services until you have fully recovered.
- Wearing of face-masks in Church is strongly recommended.
- Sick and high risk/vulnerable people are requested to stay home and not attend services.
- Hand sanitiser is available at church entrances.
- Communion is given only in hands. Precious Blood will not be distributed.
- Holy Water is not available at the doors of churches.
- Procession of gifts has resumed.
- Collection plates are to be passed around with minimum contact

### DID YOU KNOW?

- When the people of Israel returned to the Promised Land after their liberation from Egypt, the land was divided among the twelve tribes descended from the twelve sons of Jacob. Zebulun and Naphtali were two of those sons.
- The town of Capernaum stood on the shores of the Sea of Galilee, on the border of the areas given to these two sons of Jacob.
- Matthew uses the term *kingdom of heaven* rather than *kingdom of God*. This may have been because his audience is largely Jewish, and Jews avoided using the sacred name of God.
- This is another example of Matthew stating that, in Jesus, the Old Testament prophecies of the Messiah coming are fulfilled.

(Continued from page 1)

and leaving Nazareth he went and settled in Capernaum, a lakeside town on the borders of Zebulun and Naphtali. In this way the prophecy of Isaiah was to be fulfilled:

‘Land of Zebulun! Land of Naphtali! Way of the sea on the far side of Jordan, Galilee of the nations! The people that lived in darkness has seen a great light; on those who dwell in the land and shadow of death a light has dawned.’

From that moment Jesus began his preaching with the message, ‘Repent, for the kingdom of heaven is close at hand.’

As he was walking by the Sea of Galilee he saw two brothers, Simon, who was called Peter, and his brother Andrew; they were making a cast in the lake with their net, for they were fishermen. And he said to them, ‘Follow me and I will make you fishers of men.’ And they left their nets at once and followed him. Going on from there he saw another pair of brothers, James son of Zebedee and his brother John; they were in their boat with their father Zebedee, mending their nets, and he called them. At once, leaving the boat and their father, they followed him.

He went round the whole of Galilee teaching in their synagogues, proclaiming the Good News of the kingdom and curing all kinds of diseases and sickness among the people.

### BACKGROUND ON THE GOSPEL READING

Today's Gospel describes the beginning of Jesus' public ministry. In the Gospels of Matthew, Mark, and Luke (called the Synoptic Gospels), Jesus' public ministry begins after his baptism by John the Baptist and after his retreat to the desert where he was tempted by the devil. When Jesus returns from the desert, he hears that John has been arrested.

The first part of today's Gospel places Jesus' ministry in the context of the writings of the prophet, Isaiah. Matthew wants to show that Jesus is the fulfilment of the prophecies given

to the people of Israel, and he refers to Isaiah to do so. Isaiah says that the Messiah will begin his ministry in Galilee, the land of the Gentiles. When Jesus begins to preach in Galilee, Matthew points to his ministry as a fulfilment of Isaiah's prophecy, proof that Jesus is the Messiah.

When Jesus called his first disciples, the Gospel tells us that the fishermen (Peter and Andrew, James and John) dropped everything to follow Jesus immediately. Yet this Gospel tells us little about the prior experience that the fishermen had of Jesus. Did they know him? Had they heard him preach? What kind of person must Jesus have been to invoke such a response? We can imagine that Jesus was a powerful presence to elicit a response as immediate and complete as these first disciples gave.

The Gospel concludes with a description of the ministry that Jesus begins in Galilee. Jesus inaugurates the Kingdom of God with his work. He teaches in the synagogue and preaches the kingdom. His ability to cure people's diseases and illness is a sign of the kingdom. In Jesus' ministry, we already begin to see the Kingdom of God among us.

*Loyola Press website*

### THIS WEEK'S READINGS

(23 - 29 January)

- **Monday, 23:** Weekday Ord Time 3 (Heb 9:15, 24-28; Mk 3:22-30)
- **Tuesday, 24:** St Francis de Sales (Heb 10:1-10; Mk 3:31-35)
- **Wednesday, 25:** The Conversion of St Paul (Acts 22:3-16; Mk 16:15-18)
- **Thursday, 26:** AUSTRALIA DAY (Is 32:15-18; Mt 5:1-12)
- **Friday, 27:** Weekday Ord Time 3 (Heb 10:32-39; Mk 4:26-34)
- **Saturday, 28:** St Thomas Aquinas (Heb 11:1-2, 8-19; Mk 4:35-41)
- **Sunday 29:** 4th SUNDAY in ORDINARY TIME (Zeph 2:3, 3:12-13; 1 Cor 1:26-31; Mt 5:1-12)

### 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