



Welcome to

Kangaroo Island Catholic Community

(Part of the Adelaide Cathedral Parish)

THIRD SUNDAY IN ORDINARY TIME - YEAR C

Vol 10 : No 10

KANGAROO ISLAND CATHOLIC PARISH

Parish House: 22 Giles Street,
KINGSCOTE, SA 5223
Phone: 8553 2132

Postal address: PO Box 749,
KINGSCOTE, SA 5223

Email: cphkingscote@inet.net.au
Web: www.kicatholic.org.au

ADELAIDE CATHEDRAL PARISH

39 Wakefield St, ADELAIDE 5000
Phone: (08) 8210 8155
E: acp@acp.adelaide.catholic.org.au

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)

PARISH NEWSLETTER

Mr Peter Clark (8559 5131,
paclark@muckra.com.au)
(All items for the newsletter must be received no later than Tuesday evening.)

SPONSORSHIP

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

CHILD PROTECTION

Child Protection Unit 8210 8159

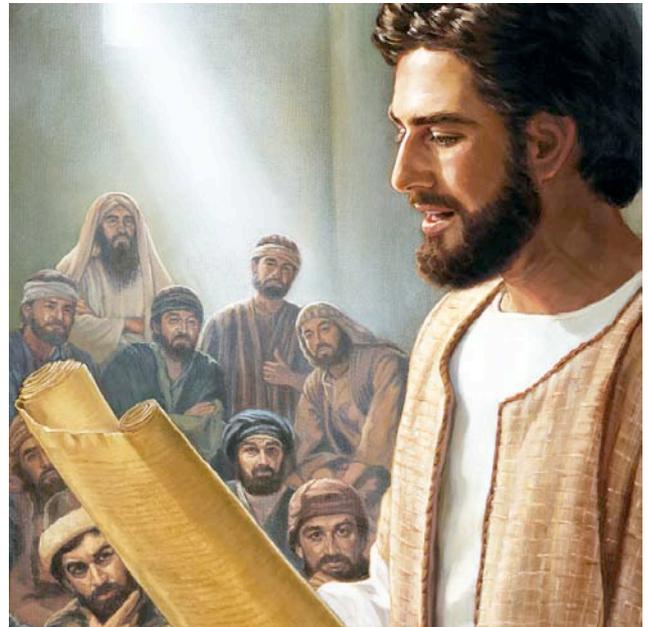
WEEKEND MASSES

This weekend Mass will be held at Kingscote at 9.30am.

FIRST READING

Nehemiah 8:2-6, 8-10

Ezra the priest brought the Law before the assembly, consisting of men, women, and children old enough to understand. This was the first day of the seventh month. On the square before the Water Gate, in the presence of the men and women, and children old enough to understand, he read from the book from early morning till noon; all the people listened attentively to the Book of the Law.



Ezra the scribe stood on a wooden dais erected for the purpose. In full view of all the people – since he stood higher than all the people – Ezra opened the book; and when he opened it all the people stood up. Then Ezra blessed the Lord, the great God, and all the people raised their hands and answered, ‘Amen! Amen!’; then they bowed down and, face to the ground, prostrated themselves before the Lord. And Ezra read from the Law of God, translating and giving the sense, so that the people understood what was read.

Then Nehemiah – His Excellency – and Ezra, priest and scribe and the Levites who were instructing the people said to all the people, ‘This day is sacred to the Lord your God. Do not be mournful, do not weep.’ For the people were all in tears as they listened to the words of the Law.

He then said, ‘Go, eat the fat, drink the sweet wine, and send a portion to the man who has nothing prepared ready. For this day is sacred to our Lord. Do not be sad: the joy of the Lord is your stronghold.’

RESPONSORIAL PSALM

Ps 18:8-10, 15

Your words, Lord, are spirit and life.

SECOND READING

1 Corinthians 12:12-30

Just as a human body, though it is made up of many parts, is a single unit because all these parts, though many, make one body, so it is with Christ. In the one Spirit we were all baptised, Jews as well as Greeks, slaves as well as citizens, and one Spirit was given to us all to drink.

Nor is the body to be identified with any one of its many parts. If the foot were to say, ‘I am not a hand and so I do not belong to the body’, would that mean that it stopped being part of the body? If the ear were to say, ‘I am not an eye, and so I do not belong to the body’, would that mean that it is not a part of the body? If your whole body was just one eye, how would you hear anything? If it was just one ear, how would you smell anything?

Instead of that, God put all the separate parts into the body on purpose. If all the parts were the same, how could it be a body? As it is, the parts are many but the body is one. The eye cannot say to the hand, ‘I do not need you’, nor can the head say to the feet, ‘I do not need you.’ What is more, it is precisely the parts of the body that seem to be the

(Continued page 4)



Bulletin Board

PLEASE KEEP THESE PEOPLE IN YOUR PRAYERS

Sick: Bill Roestenburg, Peter Weatherstone, Melanie Howson

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, Ettie McDonald, Irene Northcott, Ottaviano Orsi, Marj Phillips, Una Reynolds, George Rowen, Ann Smith, Sheila Tabor, Lorraine Laher-Storfer, Mary Weatherstone, ... And all the faithful departed.

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

ROSTERS

	Comm	Reader	Cleaning
23/1	M Slagter	S Semler	K Brinkley
30/1	P Bennett	A Gibbs	K Brinkley

COVID Marshal

23/1 W Bennett
30/1 H Mumford

PRIEST ROSTER

(Often this roster changes if something unforeseen crops up)
22/1 Fr Anthoni Adimai
30/1 Fr Sam Arockiasamy
6/2 Fr My Tran

PRAYER FOR HEALING

Prayer for Healing and Renewal gatherings on Thursdays will resume in a few weeks. The date will be advertised in the bulletin.

LATEST COVID RESTRICTIONS

3 people per 4 square metres with social distancing of 1.5 metres. Please see page 4 for the latest restrictions.

WELCOME

This weekend we welcome Fr Anthoni Adimai to Kangaroo Island for his first official visit since his appointment as our Parish Administrator. We look forward to working with him.

FROM FR ANTHONI

Dear families, friends, visitors and holiday makers,



As we are still in the midst of the pandemic, Mary, the Mother of Jesus invites us 'to do whatever He says'. 'Do not be afraid' is the message from God to the whole of the humanity. When the Jewish people were enslaved in Egypt – God rescued them. When Israel was devastated by Babylon, when Jerusalem and the temple were destroyed and the people were exiled in a foreign country, God never abandoned them. When external signs of God's presence (like the temple) were gone and the people felt alone, God upheld them. At the Cross, when all seemed lost, Jesus died ... but three days later He rose from the dead! When the disciples were ridiculed, tortured and put to death, a new Church was being born on the faith of those early martyrs. God is with us, Do not be afraid.

As you are made aware by Peter Clark, the Chair of the Parish Pastoral Council about the transfer of Pastoral Care of Kangaroo Island Parish from Noarlunga-Seafood Catholic Parish to Adelaide Cathedral Parish, on behalf of all of you, I would like to sincerely acknowledge the service of Fr Josy Sebastian (Parish Priest) and Frs Arul Dev and Prathap Katta (Assistant Parish Priests), Toni Fishlock, the Parish Manager of Noarlunga-Seafood Parish and Gael Maloney of Willunga Parish who assists with the newsletter and website.

It is often said that one of the most important parts of the Catholic Church is the parish. It is in the parish setting where we receive the Body and Blood of Christ, listen to the Word of God proclaimed, find forgiveness of our sins in Reconciliation, communal support, and ways to give life to our faith. Like any family, Kangaroo Island Parish family functions most efficiently with your active participation and generous contribution of time and energy. May God bless all of you and your families. I am happy to be part of the

Kangaroo Island of Parish and look forward to be with you all to continue the good work of our parish and the Church.

Fr Anthoni

CARITAS AUSTRALIA - CARITAS LEBANON CRISIS APPEAL

Fuel and food prices in Lebanon have skyrocketed since 2019, leaving the population struggling to pay for basic essentials like groceries, electricity, healthcare and education. Give now to help Lebanese families with healthcare, education support and cash grants.

We stand United with Lebanon and are accepting donations now. Visit caritas.org.au/lebanon or call 1800 024 413 toll free. All donations made through Caritas Australia are tax deductible.

SEASONS OF THE SPIRIT

A three-day retreat

This retreat offers a chance to reflect on how God is at work through the seasonal movements of each individual 'inner life'. A gentle nourishing time of silent reflection and engagement with the Holy.

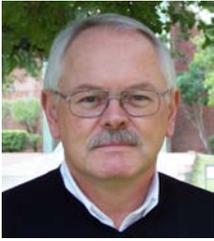
Date: Thursday 17 March 4.30pm - Sunday 20 March 10.00am
Venue: Sevenhill Centre of Jesuit and Ignatian Spirituality, College Road, SEVENHILL
Cost: \$430 – Live-in

Enquiries and bookings

Judy Backstrom:
judyback@internode.on.net
Anne Maloney:
candamaloney@bigpond.com

Ignatian Heart Spirituality
www.ignatianheartspirituality.com
contact@ignatianheartspirituality.com





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

THEOLOGY AND SPIRITUALITY – WRITING ABOUT IT OR WRITING IT

In the world of the arts, they make a distinction between persons who create an artifact, an artist, a sculptor, or a novelist, and persons who write about artists and their works. We have novelists and literary critics, artists and art critics, and both are important. Critics keep art and literature from bad form, sentimentality, vulgarity, and kitsch; but it's the artists and novelists who produce the substance; without them critical assessment has no function.

For example, the book *The Diary of Anne Frank* is a masterpiece. Countless books and articles have been written about it, but these are not the masterpiece, the substance, the artifact that so deeply touched the soul of millions. They are commentaries about the artifact. Of course, sometimes a person can be both, a novelist and a literary critic, an artist, and an art critic, still the distinction holds. These are separate crafts and separate disciplines.

That same distinction holds true within the area of theology and spirituality, though it is often not recognized. Some people write theology and others write about theology, just as some people write spirituality and others write about spirituality. Right now, I'm writing about theology and spirituality rather than actually doing theology or spirituality.

Perhaps an example can help. Henri Nouwen was one of the most popular spiritual writers in the past seventy years. Nouwen wrote spirituality; he never wrote about it, he wrote it. He was not a critic; he wrote spiritual texts. Many people, including myself, have written about Nouwen, about his life, his works, and why he influenced so many people. Strictly speaking, that's

writing about spirituality as opposed to writing spirituality as Nouwen did. Truth be told, we don't have an abundance of spiritual writers today the caliber of Nouwen. What we do have, particularly at an academic level, is an abundance of critical writings about spirituality.

I offered the example of a contemporary spirituality writer, Henri Nouwen, but the distinction is perhaps even clearer when we look at classical spiritual writers. We have in fact created a certain "canon" of spirituality writers whom we deem as classics: the Desert Fathers and Mothers, the Pseudo-Dionysius, Julian of Norwich, Nicholas of Cusa, Francis of Assisi, Dominic, Ignatius, John of the Cross, Theresa of Avila, Francis de Sales, Vincent de Paul, and Therese of Lisieux, among others. None of these wrote works of criticism in se, they wrote spirituality. Countless books have been written about each of them, critically assessing their works. As valuable as these books are, they are in the end not spirituality books, but books about spirituality.

The same is true for theology. We have infinitely more books written about theology than we have books that are actual theology. The word "theology" comes from two Greek words, Theos (God) and logos (word). Hence, in essence, theology is "words about God". Most theology books and courses on theology contain some "words about God", but these are generally dwarfed by "words about words about God."

This is not a criticism, but a clarification. I have taught and written in the area of theology and spirituality for nearly fifty years and am blissfully unaware of this distinction most of the time, mainly because we need both and the two simply flow in and out of each other. However, there is a point where it

becomes important not to confuse or conflate the critical assessment of an artifact with the artifact itself, and in our case to recognize that writing about theology and spirituality is not the same thing as actually doing theology and doing spirituality. Why? Why highlight this distinction?

Because we need the artist and the critic to speak to different places inside of us and we need to recognize (explicitly at times) where we need to be fed or guided. The artist speaks to the soul with one kind of intent, namely, to inspire, to inflame, to deepen, to bring new insight, and to move us affectively. The critic speaks with a different intent: to guide, to keep us balanced, sane, robust, clear-headed, and within the bounds of decency, community, proper aesthetics, and orthodoxy. Both are important. One saves the other from unbridled sentimentality and the other saves the other from simply being an empty exercise. In a vast oversimplification, we might put it this way. Critics define the rules of the game and hold the players to the rule; but art, theology, and spirituality are the game. Games need to be refereed or they quickly degenerate.

In our churches today there is often a tension between those who are trying to create new insight, generate new enthusiasm, and speak more affectively to the soul, and those who are guarding the castles of academia, orthodoxy, liturgy, and good taste. Academic theology is often in tension with devotional life, liturgists are often in tension with pastors, and popular spiritual writers are often in tension with critics. One or the other may irritate us, but each is ultimately a friend.

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

COMPLIANCE WITH COVID-19 REGULATIONS

(Current from 18 January, 2022)

- Places of Worship are restricted to 3 people per 4 square metres with social distancing of 1.5 metres.

Gathering at home cap: 10 (gatherings at residential premises, including residents of residential premises)

- Wearing of masks is mandatory. (An official medical certificate must be produced on request, if claiming an exemption.)
- Attendees at indoor religious services may sing during worship, if they wear masks while doing so.
- Social distancing is mandatory - DO NOT CONGREGATE at entry/exit and outside.
- There should be no shaking of hands or holding hands during the Mass.
- Every gathering must record contact details - either with the QR code for smart phones, or the handwritten log - both located at the entrance to the Church
- Hand sanitizer is available at Church entrances.
- Offertory procession will be omitted. Communion is given only in hands. Precious Blood will not be distributed.
- Collection plates will not be passed around.
- Holy Water is not available at the doors of churches.
- Sick and high risk/vulnerable people should be encouraged not to attend.
- The Archdiocese recommends Covid vaccination for all (please check with your GP if you have concerns).
- Obligation for Sunday Mass for the laity HAS NOT BEEN RE-INVOKED at this stage. You may wish to access:
[Mass for You at Home – The official website of Mass For You At Home, Australia](#) online and on Channel 10 every Sunday at 6 am.

(Continued from page 1)

weakest which are the indispensable ones; and it is the least honourable parts of the body that we clothe with the greatest care. So our more improper parts get decorated in a way that our more proper parts do not need. God has arranged the body so that more dignity is given to the parts which are without it, and that there may not be disagreements inside the body, but that each part may be equally concerned for all the others. If one part is hurt, all parts are hurt with it. If one part is given special honour, all parts enjoy it.

Now you together are Christ's body; but each of you is a different part of it. In the Church, God has given the first place to apostles, the second to prophets, the third to teachers; after them, miracles, and after them the gift of healing; helpers, good leaders, those with many languages. Are all of them apostles, or all of them prophets, or all of them teachers? Do they all have the gift of miracles, or all have the gift of healing? Do all speak strange languages, and all interpret them?

GOSPEL ACCLAMATION

Lk 4:18

Alleluia, alleluia!

The Lord sent me to bring Good News to the poor and freedom to prisoners.

GOSPEL

Luke 1:1-4, 4:14-21

Seeing that many others have undertaken to draw up accounts of the events that have taken place among us, exactly as these were handed down to us by those who from the outset were eyewitnesses and ministers of the word, I in my turn, after carefully going over the whole story from the beginning, have decided to write an ordered account for you, Theophilus, so that your Excellency may learn how well founded the teaching is that you have received.

Jesus, with the power of the Spirit in him, returned to Galilee; and his reputation spread throughout the countryside. He taught in their synagogues & everyone praised him.

He came to Nazara, where he had been brought up, and went into the synagogue on the sabbath day as he usually did. He stood up to read and they handed him the scroll of the prophet Isaiah. Unrolling the scroll he found the place where it is written:

The spirit of the Lord has been given to me, for he has anointed me. He has sent me to bring the good news to the poor; to proclaim liberty to captives and to the blind new sight, to set the downtrodden free, to proclaim the Lord's year of favour.

He then rolled up the scroll, gave it back to the assistant and sat down. And all eyes in the synagogue were fixed on him. Then he began to speak to them, 'This text is being fulfilled today even as you listen.'

DID YOU KNOW?

- Of all the gospels, Luke's is the most explicit and frequent in its references to the Holy Spirit.
- All Jewish men who have been 'bar mitzvah' are eligible to come forward to read the sacred scrolls.
- Jesus would have been attending the very important Saturday morning synagogue prayers.



THIS WEEK'S READINGS

(24 - 30 January)

- **Monday, 24:** St Francis de Sales (2 Sam 5:1-7, 10; Mk 3:22-30)
- **Tuesday, 25:** The Conversion of St Paul (Acts 22:3-16; Mk 16:15-18)
- **Wednesday, 26:** Australia Day (Is 32:15-18; 1 Cor 12:4-11; 4:1-20; Mt 5:1-12:)
- **Thursday, 27:** Weekday, Ordinary Time 3 (2 Sam 7:18-19, 24-29; Mk 4:21-25)
- **Friday, 28:** St Thomas Aquinas (2 Sam 11:1-10, 13-17; Mk 4:26-34)
- **Saturday, 29:** Weekday, Ordinary Time 3 (2 Sam 12:1-7, 10-17; Mk 4:35-41)
- **Sunday, 30:** 4th SUNDAY in ORDINARY TIME (Jer 1:4-5, 17-19; 1 Cor 12:31 - 13:13; Lk 4:21-30) 4:14-21)

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