



Welcome to

# Kangaroo Island Catholic Community

(Part of the Adelaide Cathedral Parish)

**THE EPIPHANY OF THE LORD - YEAR A**

**Vol 11 : No 07**

## KANGAROO ISLAND CATHOLIC PARISH

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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  
[wendygbenett@icloud.com](mailto:wendygbenett@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

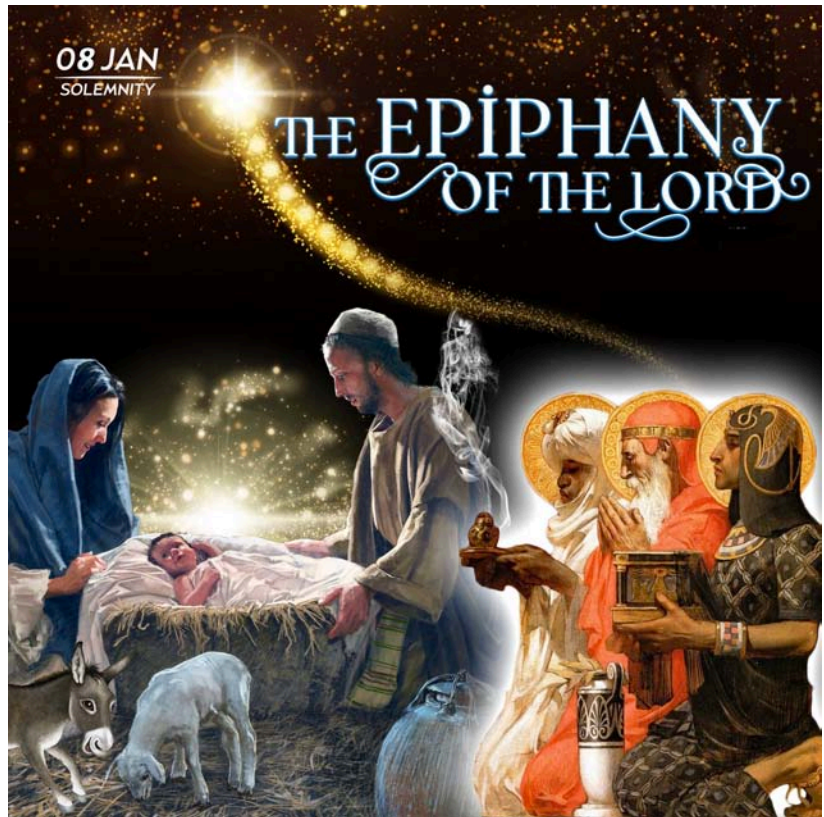
Kingscote at 9.30am

## 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 60:1-6*

Arise, shine out, Jerusalem, for your  
light has come, the glory of the Lord  
is rising on you, though night still  
covers the earth and darkness the  
peoples.

Above you the Lord now rises and  
above you his glory appears.  
The nations come to your light  
and kings to your dawning brightness.

Lift up your eyes and look round: all  
are assembling and coming towards  
you, your sons from far away and  
daughters being tenderly carried.

At this sight you will grow radiant,  
your heart throbbing and full; since  
the riches of the sea will flow to you,  
the wealth of the nations come to you;  
camels in throngs will cover you, and  
dromedaries of Midian and Ephah;  
everyone in Sheba will come, bring-  
ing gold and incense and singing the  
praise of the Lord.

## RESPONSORIAL PSALM

*Ps 71:1-2, 7-8, 10-13*

*Lord, every nation on earth will adore  
you.*

## SECOND READING

*Ephesians 3:2-3, 5-6*

You have probably heard how I have  
been entrusted by God with the grace  
he meant for you, and that it was by a  
revelation that I was given the  
knowledge of the mystery. This  
mystery that has now been revealed  
through the Spirit to his holy apostles  
and prophets was unknown to any  
men in past generations; it means that  
pagans now share the same  
inheritance, that they are parts of the  
same body, and that the same promise  
has been made to them, in Christ  
Jesus, through the gospel.

## GOSPEL ACCLAMATION

*Mt 2:2*

*Alleluia, alleluia!*

*We have seen his star in the East; and  
have come to adore the Lord.*

*Alleluia!*

## GOSPEL

*Matthew 2:1-12*

After Jesus had been born at  
Bethlehem in Judaea during the reign  
of King Herod, some wise men came  
to Jerusalem from the east. 'Where is

*(Continued page 4)*



# Bulletin Board

## PLEASE KEEP THESE PEOPLE IN YOUR PRAYERS

**Sick:** Reg Willson, 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 Storfer, 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
8/1	M Slagter	A Clark	K Brinkley
15/1	S Semmler	P Bennett	K Brinkley
22/1	M Glynn	L Grant	H Mumford

## PRIEST ROSTER

*(Often this roster changes if something unforeseen crops up)*  
8/1/23 Fr Anthoni Adimai

## 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.

## POPE BENEDICT XVI 16/4/27 - 31/12/22

Joseph Ratzinger (Pope Benedict XVI) was born on 16 April 1927 in Marktl am Inn, Germany. His father, a police officer, came from a traditional family of farmers from Lower Bavaria. He spent his adolescent years in Traunstein, a small town on the Austrian border.

Joseph's days of youth were far from easy. His faith and family upbringing prepared him for the harsh experience of the problems connected with the Nazi regime; he even remembered seeing his parish priest being beaten by Nazis before celebrating Holy Mass, and was well aware of the fiercely hostile atmosphere to the Catholic Church that existed in Germany at the time. Towards the end of World War II, Joseph was enrolled in the auxiliary anti-aircraft service.

From 1946 to 1951, he studied philosophy and theology at the University of Munich and at the higher school in Freising. Together with his brother Georg, he was ordained a priest on 29 June 1951 in the Cathedral at Freising.

Fr Ratzinger's important and useful experience as a priest and an "expert" at the Second Vatican Council was immensely valuable and fundamental to his life.

His role as President of the Commission for Drafting the Catechism of the Catholic Church and the six years of intense work (1986-92) behind its preparation are one of his many outstanding achievements.

On 6 November 1998, he was appointed Vice-Dean of the College of Cardinals; on 30 November 2002. Until his election to the Chair of Peter Cardinal Ratzinger was a Member of the Council of the Second Section of the Secretariat of State; of the Congregations: for the Oriental Churches, for Divine Worship and the Discipline of the Sacraments, for Bishops, for the Evangelization of Peoples, for Catholic Education, as well as for the Pontifical Council for Promoting Christian Unity and of the Pontifical Commission for Latin America and the Pontifical Commission Ecclesia Dei. As Dean of the College of Cardinals he presided

over the College's deliberations during the Vacancy of the Holy See following the death of Pope John Paul II on 2 April 2005.

On Tuesday, 19 April, Cardinal Joseph Ratzinger was elected the 265th Pontiff of the Roman Catholic Church, selecting the name Benedict XVI.

He was head of the Catholic Church and sovereign of the Vatican City State from 19/4/05 until his resignation on 28/2/13 when he chose to be known as Pope emeritus.

Pope Emeritus Benedict passed away at the Vatican on last Saturday (31<sup>st</sup> December).

*(Info from vatican.va and Britannica sites)*

## 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

### THE ANTHROPOLOGICAL FUNCTION OF GOSSIP

In his novel, *Oscar and Lucinda*, Peter Carey offers this colorful image of gossip. The setting is a small town where there are rumors about the priest and a particular young woman. Here's his metaphor: "The vicar of Woolahra then took her shopping and society, always feeling shopping to be the most intimate activity, was pleased to feel the steam pressure rising in itself as it got ready to be properly scandalized – its pipes groaned and stretched, you could hear the noises in its walls and cellars. They imagined he paid for her finery. When they heard this was not so, that the girl had sovereigns in her purse – enough, it was reported, to buy the priest a pair of onyx cufflinks – the pressure did not fall, but stayed constant, so that while it did not reach the stage where the outrage was hissing out through the open valves, it maintained a good rumble, a lower note which sounded like a growl in the throat of a smallish dog."

What an apt image! Gossip does resemble steam hissing from a radiator or the growl of a small dog, and yet it's important. For most of our lives, we form community around it. How so?

Imagine going out for dinner with a group of colleagues. While there isn't overt hostility among you, there are clear differences and tensions. You wouldn't naturally choose to go out to dinner together, but you have been thrown together by circumstance and are making the best of it.

You have dinner together and things go along quite pleasantly. There's harmony, banter, and humor at the table. How do you manage to get on so well despite and beyond differences? By talking about somebody else. Much of the time is spent talking about others on whose

faults, eccentricities, and shortcomings we all agree. Alternatively, we talk about shared indignations. We end up having a harmonious time together because we talk about someone or something else whose difference from us is greater than our differences from each other. Of course, you are afraid to leave the table because you already suspect whom they will be talking about then! Your fear is well founded.

Until we reach a certain level of maturity, we form community largely around scapegoating, that is, we overcome our differences and tensions by focusing on someone or something about whom or which we share a common distancing, indignation, ridicule, anger, or jealousy. *That's the anthropological function of gossip* – and it's a very important one. We overcome our differences and tensions by scapegoating someone or something. That's why it's easier to form community against something rather than around something and why it's easier to define ourselves more by what we are against than by what we are for.

Ancient cultures knew this and designed certain rituals to take tension out of the community by scapegoating. For example, at the time of Jesus within the Jewish community a ritual existed that essentially worked this way: At regular intervals, the community would take a goat and symbolically adorn it with the tensions and divisions of the community. Among other things, they would drape it with a purple cloth to symbolize that it symbolically represented them and push a crown of thorns into its head to make it feel the pain of their tensions. (Notice how Jesus is draped in these exact symbols when Pilate shows him to the crowd before the crucifixion: *Ecce homo ... Behold your scapegoat!*) The goat was then chased off to die in the

desert. It leaving the community was understood as taking the community's sin and tension away, leaving the community free of tension by its banishment.

Jesus is our scapegoat. He takes away our sin and division, though not by banishment from the community. He takes away our sins by taking them in, carrying them, and transforming them so as not to give them back in kind. Jesus takes away sin in the same way as a water filter purifies, by holding the impurities within itself and giving back only what is pure.

When we say Jesus died for our sins, we need to understand it this way: *He took in hatred and gave back love; he took in curses and gave back blessing; he took in bitterness and gave back graciousness; he took in jealousy and gave back affirmation; and he took in murder and gave back forgiveness.* By absorbing our sin, differences, and jealousies, he did for us what we, in a less mature and less effective way, try to do when we crucify each other through gossip.

And that's Jesus' invitation to us: As adults, we are invited to step up and do what Jesus did, namely, take in the differences and jealousies around us, hold them, and transform them so as not to give them back in kind. Then won't we need scapegoats any more, and the steam-pipes of gossip will cease hissing and the low growl of that smallish dog inside us will finally be silent.



## COMPLIANCE WITH COVID-19 REGULATIONS

(Current from 06/01/23)



- 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?

- The word 'epiphany' comes from a Greek word meaning manifestation or revelation. In Matthew's Gospel, this episode is the first public manifestation of Jesus.
- Herod the Great ruled only because Rome allowed it. He was not Jewish (his mother was not Jewish) but he had married into the royal family. He would have been very afraid of a possible rival to his claim to the throne.
- This text again mentions that Jesus was born at home in Joseph's house in Bethlehem. The family only relocated to Nazareth after having fled to Egypt to escape the threat from Herod to the child's safety.
- The 'wise men' were probably magi or astrologers from Persia and represent all those who seek God with a sincere heart.
- The gifts of the magi are of great value; gifts fit for a king!

(Continued from page 1)

the infant king of the Jews?' they asked. 'We saw his star as it rose and have come to do him homage.' When King Herod heard this he was perturbed, and so was the whole of Jerusalem. He called together all the chief priests and the scribes of the people, and enquired of them where the Christ was to be born. 'At Bethlehem in Judaea,' they told him 'for this is what the prophet wrote:

And you, Bethlehem, in the land of Judah, you are by no means least among the leaders of Judah, for out of you will come a leader who will shepherd my people Israel.'

Then Herod summoned the wise men to see him privately.

He asked them the exact date on which the star had appeared, and sent them on to Bethlehem. 'Go and find out all about the child,' he said 'and when you have found him, let me know, so that I too may go and do him homage.' Having listened to what the king had to say, they set out. And there in front of them was the star they had seen rising; it went forward, and halted over the place where the child was. The sight of the star filled them with delight, and going into the house they saw the child with his mother Mary, and falling to their knees they did him homage. Then, opening their treasures, they offered him gifts of gold and frankincense and myrrh. But they were warned in a dream not to go back to Herod, and returned to their own country by a different way.

### EXPLORING THE WORD

The key to understanding this highly symbolic gospel lies in the response to Jesus of the various actors. The wise men are not of the house of Israel; they are foreigners from the East. And yet it is they who recognise the signs and embark on a journey to find the newborn king and worship him. The opposite response comes from the very people who should know better. Herod, the King of the Jews, and the chief priests and scribes, the interpreters of Scripture, have not seen what is there before them and, when they do come to understand, seek only to do harm to Jesus. This is the first hint of the harm that will

ultimately come to him from similar characters much later in his life. They are not open to the revelation of God in this child.

Imagine the disappointment the wise men must have felt when they find a poor child born in a simple house instead of a mighty king. But they are open to the revelation of God and bow down before him. The expensive gifts of the wise men are highly symbolic: gold was presented to kings, frankincense was offered to God, and myrrh used in anointing for burial. Thus they refer to the kingship of Jesus, his divinity and his salvific death.

### SHARING THE TRADITION

This feast of the Epiphany originated in the Eastern Church and took hold in Rome some time during the fourth century. The main focus given to the feast was that of celebrating the coming to faith of the gentiles. Over time, the Magi of the gospel became the three kings of folklore and eventually even developed names: Balthasar, Melchior and Caspar. These three are often depicted as Asian, African and European, representing the three known continents of the time. What is important in this later development is that it retains the original meaning: that Christ came to all nations and is the salvation of all people who recognise him.

### THIS WEEK'S READINGS

(09 - 15 January)

- **Monday, 09:** The Baptism of the Lord (Is 42:1-4, 6-7; Mt 3:13-17)
- **Tuesday, 10:** Weekday, Ordinary Time 1 (Heb 2:5-12 ; Mk 1:21-28)
- **Wednesday, 11:** Weekday, Ordinary Time 1 (Heb 2:14-18 ; Mk 1:29-39)
- **Thursday, 12:** Weekday, Ordinary Time 1 (Heb 3:7-14; Mk 1:40-45)
- **Friday, 13:** Weekday, Ordinary Time 1 (Heb 4:1-5, 11; Mk 2:1-12)
- **Saturday, 14:** Weekday, Ordinary Time 1 (Heb 4:12-16; Mk 2:13-17)
- **Sunday 15:** 2<sup>nd</sup> SUNDAY in ORDINARY TIME (Is 49:3, 5-6; 1 Cor 1:1-3; Jn 1:29-34)

### 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