



Welcome to

# Willunga Catholic Parish

Mary of Galilee, Aldinga; St Peter's, Normanville; St Joseph's, Willunga

THE EPIPHANY OF THE LORD - YEAR A

Vol 21 : No 07

## WILLUNGA CATHOLIC PARISH CENTRE

12 St Judes Street (PO Box 14)  
WILLUNGA SA 5172  
Phone: 8556 2132  
Email: [admin@willungaparish.org.au](mailto:admin@willungaparish.org.au)  
Web: [www.willungaparish.org.au](http://www.willungaparish.org.au)

## PARISH OFFICE

If you need to contact the Office, please ring 0447 421 948 or 0488 287 552 if there is no-one in the Office to take your call.

## PARISH TEAM CONTACTS

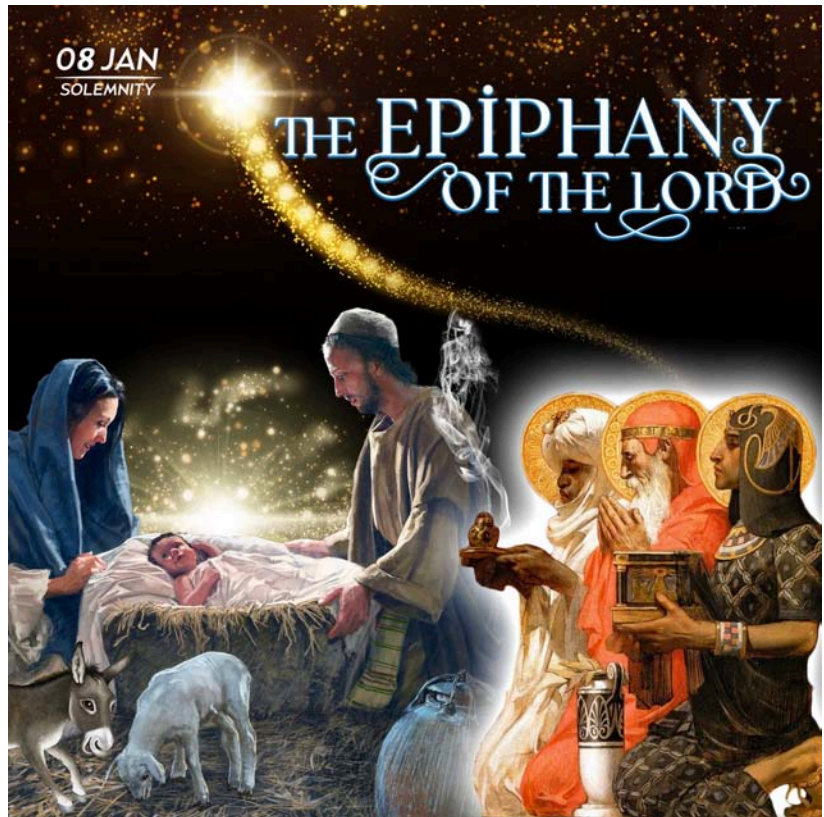
- Fr Josy Sebastian (Parish Priest - 8382 1717; emergency 0452 524 169)
- Fr Dominick Okwadha (A/Priest - 8382 1717; 0421 074 212; [okwadha@yahoo.com](mailto:okwadha@yahoo.com))
- Fr Tom Gleeson (Resident Priest - 8557 1072)
- Sr Margaret Ann (Parish worker - 0488 287 552, [maconnelly@goodsams.org.au](mailto:maconnelly@goodsams.org.au))
- Gael Maloney (Parish Office and Newsletter - articles due Wednesday - 0447 421 948, [bahloo2@bigpond.com](mailto:bahloo2@bigpond.com))
- Bob Daly (Parish Finance Officer - 0416 156 213, [dalybc@inet.net.au](mailto:dalybc@inet.net.au))

## MASS CENTRES

- Mary of Galilee, cnr Quinliven and How Roads, ALDINGA - Galilee
- St Peter's, Cape Jervis Road, NORMANVILLE
- St Joseph's, St Judes St, WILLUNGA

## MASS TIMES

- SATURDAY EVENING 5.30pm  
Aldinga Beach (Mary of Galilee)
- FIRST, THIRD, FIFTH SUNDAYS  
8.30am Willunga (St Joseph's)  
10.30am Normanville (St Peter's)
- SECOND, FOURTH SUNDAYS  
8.30am Normanville (St Peter's)  
10.30am Willunga (St Joseph's)



## 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, bringing 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

## REGULAR MASS TIMES

(resumes beginning of December)

Mon	No Masses - Willunga Parish 9.00am - Noarlunga
Tue	9.15am - Aldinga
Wed	9.00am - Willunga
Thur	9.00am - Willunga
Fri	9.00am - Willunga 12.00noon - Normanville
1st Fri	9.00am - Willunga 12.00 noon - Normanville

## WEEKEND MASSES

(Times on front page of this bulletin)

## PRIEST ROSTER - WEEKENDS

(Often this roster changes

if something unforeseen crops up)

07 Jan	5.30pm - Aldinga, Fr Josy
08 Jan	8.30am - N/Ville, Fr Josy 10.30am - Willunga, Fr Josy
14 Jan	5.30pm - Aldinga, Fr Tom
15 Jan	8.30am - Willunga, Fr Dominick 10.30am - N/Ville, Fr Dominick
21 Jan	5.30pm - Aldinga, Fr Josy
22 Jan	8.30am - N/Ville, Fr Josy 10.30am - Willunga, Fr Tom
28 Jan	5.30pm - Aldinga, Fr Dominick
29 Jan	8.30am - Willunga, Fr Dominick 10.30am - N/Ville, Fr Tom
31 Jan	5.30pm - Aldinga, Fr Dominick
01 Feb	8.30am - Willunga, Fr Dominick 10.30am - N/Ville, Fr Tom

## ENTRANCE ANTIPHON

Behold, the Lord, the Mighty One, has come; and kingship is in his grasp, and power and dominion.

## THANK YOU FROM PARISH FINANCE OFFICER

I would like to thank members of the Willunga Parish communities for their help and assistance during my time as Parish Finance Officer.

Cathy and I are moving from Sellicks at the end of January, 2023 to a retirement village in Nuriootpa. I will complete my time as Finance Officer on 12 January.

I wish the incoming Finance Officer all the best with his/her fine commitment to God's valuable work.

*Bob Daly*

## 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.

## PRELIMINARY NOTICE WORLD DAY OF PRAYER



The World Day of Prayer is an international ecumenical Christian laywomen's initiative.

It is run under the motto: **"Informed Prayer and Prayerful Action,"** and is celebrated annually in over 170 countries on the first Friday in March. The movement aims to bring together people of various races, cultures and traditions in a yearly common Day of Prayer, as well as in closer fellowship, understanding and action throughout the year.

This year, St Joseph's community at Willunga will be hosting a World Day of Prayer event on 3 March. The featured country will be Taiwan.

## 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."

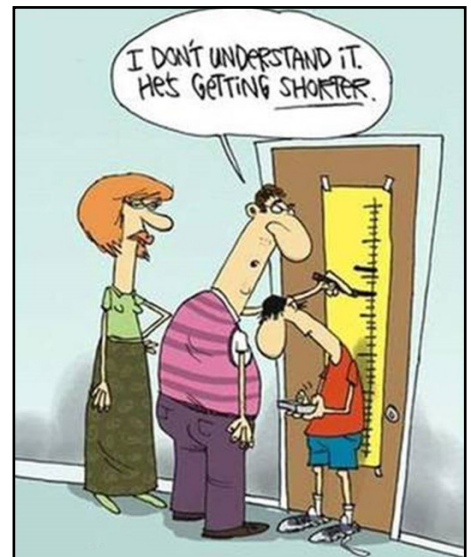
What an apt image! Gossip does resemble steam hissing from a radiator or the growl of a small dog,

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*

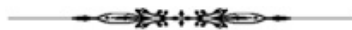
*your scapegoat!*) The goat was then chased off to die in the desert. It leaving the community was understood as taking the community's sin and tension away, leaving the community free of tension by its banishment.

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 gracious-ness; 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 smallest dog inside us will finally be silent.

Ronald Rolheiser



### ROSTERS

**ALDINGA** *Saturday 07 January*  
 Welcomer Rose Sulda  
 Commentator Christina Tiedge  
 Readers Rod Boucher  
 Vivi Boucher  
 Eucharistic Minister Judy Driscoll

*Saturday 14 January*  
 Lorraine Ellis  
 Bob Daly  
 Heidi Davidson  
 Ken Creevey  
 David Manders

**NORMANVILLE** *Sunday, 08 January*  
 Welcomer Tim Fleming  
 Commentator Thia Van Kuyk  
 Reader Michael Steller  
 Altar/Cleaning Nigel Pile, Leo Montgomery

*Sunday, 15 January*  
 Peter Bohnsack  
 Trish Bohnsack  
 Chris Symes  
 Nigel Pile, Leo Montgomery

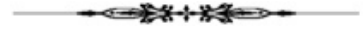
**WILLUNGA** *Sunday, 08 January*  
 Commentator Michael Hynes  
 Reader Ian La Ronde  
 Eucharistic Minister Denny Ford  
 Flowers Tony Harding  
 Church Linen Marie Cester

*Sunday, 15 January*  
 Wayne Best  
 Andrew Beach  
 Marie Cester  
 Tony Harding  
 Anna Rogers

### PLEASE KEEP THESE PEOPLE IN YOUR PRAYERS

**Sick:** Veronica Shortland, Muriel Smith, Janet Burbidge, Arthur and Carol Jones, Bill and Janet McIver, Rainer Maack, Adrian Andrews,

**Recently deceased:** Pope Emeritus Benedict, Heidi Kunzelmann (*Heidi's funeral will be held at St Joseph's on Friday 13<sup>th</sup> at 11.00am*), Maxine Steller



### DATES

- 21 Jan Tour Down Under - Port Willunga - Willunga 11.00am - 2.30pm
- 22 Jan Lunar New Year (Chinese Year of the Rabbit)
- 26 Jan Australia Day holiday
- 30 Jan First school day - 2023
- 22 Feb Ash Wednesday
- 26 Feb First Sunday of Lent
- 3 Mar World Day of Prayer - St Joseph's, Willunga
- 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
- 16 Apr Divine Mercy Sunday
- 21 Apr Marian Procession
- 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



*I need this outfit so I can walk through my house and dust it.*

## 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) 8556 2132 or 0488 287 552.