



Welcome to

Kangaroo Island Catholic Community

(Part of the Fleurieu and Kangaroo Island Cluster of Catholic Parishes)

SECOND SUNDAY OF ADVENT - YEAR A

Vol 5 : No 02

KANGAROO ISLAND CATHOLIC PARISH

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NOARLUNGA DOWNS CATHOLIC PRESBYTERY

Phone: 8382 1717

PARISH TEAM CONTACTS

Fr Charles Gauci (Parish Priest -
phone 8382 1717)

PARISH PASTORAL COUNCIL

Mr Peter Clark (8559 5131)

PARISH NEWSLETTER

Mrs Annette Roestenburg
(8553 8281; rostie2@bigpond.com)
(All items for the newsletter must be
received no later than Wednesday
evening.)

MASS CENTRES

- **KINGSCOTE:** Our Lady of Perpetual Help, Cnr Giles and Todd Streets
Sunday - 9.30am
4th Sunday - Youth Mass - 6.00pm
- **PARNDANA:** Uniting Church, Cook Street
2nd and 4th Sunday - 4.00pm
- **PENNESHAW:** St Columba's Anglican Church, Cnr North Terrace and Fourth Street
1st Sunday - 2.00pm

SPONSORSHIP

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

CHILD PROTECTION UNIT

Sally Wellington (Manager)
Phone: 8210 8268



FIRST READING

Isaiah 11:1-10

A shoot springs from the stock of Jesse, a scion thrusts from his roots: on him the spirit of the Lord rests, a spirit of wisdom and insight, a spirit of counsel and power, a spirit of knowledge and of the fear of the Lord. (The fear of the Lord is his breath.) He does not judge by appearances, he gives no verdict on hearsay, but judges the wretched with integrity, and with equity gives a verdict for the poor of the land. His word is a rod that strikes the ruthless, his sentences bring death to the wicked.

Integrity is the loincloth round his waist, faithfulness the belt about his hips.

The wolf lives with the lamb, the panther lies down with the kid, calf and lion cub feed together, with a little boy to lead them. The cow and the bear make friends, their young lie down together. The lion eats straw like the ox. The infant plays over the cobra's hole; into the viper's lair the young child puts his hand.

They do no hurt, no harm, on all my holy mountain, for the country is filled with the knowledge of the Lord as the waters swell the sea. That day, the root of Jesse shall stand as a signal to the peoples. It will be sought out by the nations and its home will be glorious.

RESPONSORIAL PSALM

Ps 71:1-2,7-8,12-13,17

*Justice shall flourish in his time,
and fullness of peace for ever.*

SECOND READING

Romans 15:4-9

Everything that was written long ago in the scriptures was meant to teach us something about hope from the examples scripture gives of how people who did not give up were helped by God. And may he who helps us when we refuse to give up, help you all to be tolerant with each other, following the example of Christ Jesus, so that united in mind and voice you may give glory to the God and Father of our Lord Jesus Christ.

(Continued page 4)

DECEMBER ANNIVERSARIES

Prudence Brook, Margaret Chapmann,
Ann Commerford, Ernest Commerford,
George Frauley, Annie Griffith, Graham
Hammat, Franziska Hiliz, Scott
Imboden, Geraldine Kent, Eileen Johnson,
John Kreffel, Anne Livingstone, Marcellina
Mamogay, Frederick Moore, Valma
Mumford, Sheila Norman, Denise
Pettigrew, Ernie Reynolds, Joel Riley,
Vernice Southern, Eric Tabor, Mary Tully,
Willard Wickham, Veronica Rue,
and all the faithful departed.

Prayers for the sick

Please pray for Eli Bellamarie, Jimmy Browne,
Cath Cantlon, Maureen Dunn, Kathleen
Feareer,

Charles and Sue Gorman, Tony Hodgens,
Ashtenna Langridge, Elijah Laundry, Howie
Laundry, Philip McDonald John Lavers, Peter
Murray, Jack Pitcher, Kingsley Pledge,
Margaret Rich, Bill Roestenburg, Eddie
Schneemild, John Slagter, Darren Smith, John
Smith, and Peter Weatherstone,

May they know the healing love of Christ
through our actions and His healing presence.

CHRISTMAS MASS TIMES

Christmas Eve : Penneshaw 4pm
Kingscote 7-30pm

Christmas Day : Kingscote 8-30am

**Eight Characteristics of parishes
in the process of renewal:**

**6. The parish witnesses to God’s love for all the
creatures of Earth.**

When the community gathers for Eucharist, we bring the whole
creation with us. The Third Eucharistic prayer reads: “All you
have created rightly gives you praise.” Pope Francis in his latest
message to us writes: “. . . The whole cosmos gives thanks to
God. Indeed the Eucharist itself is an act of cosmic love.”
(Laudato Si. Par 236)

- ◆ How do you understand this piece of writing about the whole
of creation?
- ◆ Pope Francis calls us to ‘ecological conversion’. How can we
witness to the use of resources e.g water, solar power,
recycling, supporting community gardens and tree planting?

PARISH NOTICES –04/12/16

1. Thank you to Fr Tony for saying Mass for us today.
2. Next week there will be Mass with Fr Sam.
3. **Church Cleaning** for Christmas will be at on
Wednesday 14th Dec from 9am on-wards. All
parishioners are asked to help, as many hands
make light work.
4. The Guild are running a Christmas Raffle to raise
funds for Jessica Sash, (her story is on page 4 of the
bulletin today).
Please support the raffle by donating prizes.
Tickets will be \$1.00 each.



Ron Rolheiser column

Ronald Rolheiser, a Roman Catholic priest and member of the Missionary Oblates of Mary Immaculate, is president of the Oblate School of Theology in San Antonio, Texas. 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 END OF THE WORLD

People are forever predicting the end of the world. In Christian circles this is generally connected with speculation around the promise Jesus made at his ascension, namely, that he would be coming back, and soon, to bring history to its culmination and establish God's eternal kingdom. There have been speculations about the end of the world ever since.

This was rampant among the first generation of Christians. They lived inside a matrix of intense expectation, fully expecting that Jesus would return before many of them died. Indeed, in John's Gospel, Jesus assures his followers that some of them would not taste death until they had seen the kingdom of God. Initially this was interpreted to mean that some of them would not die before Jesus returned and the world ended.

And so they lived with this expectation, believing that the world, at least as they knew it, would end before their deaths. Not surprisingly this led to all kinds of apocalyptic musings: What signs would signal the end? Would there be massive alterations in the sun and the moon? Would there be great earthquakes and wars across the world that would help precipitate the end? Generally though the early Christians took Jesus' advice and believed that it was useless and counterproductive to speculate about the end of the world and about what signs would accompany the end. The lesson rather, they believed, was to live in vigilance, in high alert, ready, so that the end, whenever it would come, would not catch them asleep, unprepared, carousing, and drunk.

However, as the years moved on and Jesus did not return their understanding began to evolve so that by the time John's Gospel is written, probably about seventy

years after Jesus' death, they had begun to understand things differently: They now understood Jesus' promise that some of his contemporaries would not taste death until they had seen the kingdom of God as being fulfilled in the coming of the Holy Spirit. Jesus was, in fact, already back and the world had not ended. And so they began to believe that the end of the world was not necessarily imminent.

But that didn't change their emphasis on vigilance, on staying awake, and on being ready for the end. But now that invitation to stay awake and live in vigilance was related more to not knowing the hour of one's own death. As well, more deeply, the invitation to live in vigilance began to be understood as code for God's invitation to enter into the fullness of life right now and not be lulled asleep by the pressures of ordinary life, wherein we are consumed with eating and drinking, buying and selling, marrying and giving in marriage. All of these ordinary things, while good in themselves, can lull us to sleep by keeping us from being truly attentive and grateful within our own lives.

And that's the challenge that comes down to us: Our real worry should not be that the world might suddenly end or that we might unexpectedly die, but that we might live and then die, asleep, that is, without really loving, without properly expressing our love, and without tasting deeply the real joy of living because we are so consumed by the business and busy pressures of living that we never quite get around to fully living.

Hence being alert, awake, and vigilant in the biblical sense is not a matter of living in fear of the world ending or of our lives ending. Rather it is a question of having love and reconciliation as our chief concerns, of thanking, appreciating, affirming,

forgiving, apologizing, and being more mindful of the joys of living in human community and within the sure embrace of God.

Buddha warned against something he called, "slouching". We slouch physically when we let our posture break down and become slothful. Any combination of tiredness, laziness, depression, anxiety, tension, over-extension, or excessive pressure can bring down our guard and make our bodies slouch. But that can also happen to us psychologically and morally. We can let a combination of busyness, pressure, anxiety, laziness, depression, tension, and weariness break down our spiritual posture so that, in biblical terms, we "fall asleep", we cease being vigilant, we are no longer alert.

We need to be awake spiritually, not slouching. But the end of the world shouldn't concern us, nor should we worry excessively about when we will die. What we should worry about is in what state our dying will find us. As Kathleen Dowling Singh puts in her book, *The Grace in Aging*: "What a waste it would be to enter the time of dying with the same old petty and weary thoughts and reactions running through our mind."

But, still, what about the question of when the world will end?

Perhaps, given the infinity of God, it will never end. Because when do infinite creativity and love reach their limit? When do they say: "Enough! That's all! These are the limits of our creativity and love!"

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

REGULAR MASS TIMES IN OUR CLUSTER CHURCHES

ALDINGA

*Mary of Galilee, the First Disciple
cnr Quinliven and Howe Roads*
Saturday 5.30pm
Tuesday 9.15am

GOOLWA

St John the Apostle, 10-14 Gardiner St
Sunday 9.00am
Wednesday 9.30am

KINGSCOTE

*Our Lady of Perpetual Help,
cnr Todd and Giles Streets*
Sunday 9.30am
4th Sunday (Youth Mass) 6.00pm

NOARLUNGA

*St Luke, the Evangelist,
cnr Honeypot Rd and Goldsmith Dve*
Saturday 6.00pm
Sunday 9.00am
1st Sunday 11.00am (Spanish Mass)
2nd Sunday 2.00pm (Filipino Mass)
Sunday (Youth Mass) 5.30pm
Monday 9.00am
Tuesday (2nd, 4th, 5th week) 9.00am
Tuesday (1st, 3rd week) 9.45am
Wednesday 7.00am, 7.30pm
Thursday 9.00am (St John's School)
Friday 10.00am

NORMANVILLE

St Peter, Cape Jervis Road
1st, 3rd, 5th Sundays 10.30am
2nd, 4th Sundays 8.30am
1st Friday 6.00pm

PARNDANA

2nd, 4th Sunday 4.00pm

PENNESHAW

*St Columba, North Terrace
(shared with Anglicans)*
1st Sunday 2.00pm

SEAFORD

Seaford Ecumenical Mission, Grand Bvd
Sunday 10.45am
Wednesday 9.00am

VICTOR HARBOR

St Joan of Arc, 30 Seaview Road
Saturday 6.00pm
Sunday 11.00am
Tuesday 9.00am
Thursday 9.00am
Friday (other than 1st) 9.00am
1st Friday 11.30am

WILLUNGA

St Joseph, 12 St Judes Street
1st, 3rd, 5th Sundays 8.30am
2nd, 4th Sundays 10.30am
Wednesday 9.00am
Thursday 9.00am
Friday 9.00am

(Continued from page 1)

It can only be to God's glory, then, for you to treat each other in the same friendly way as Christ treated you. The reason Christ became the servant of circumcised Jews was not only so that God could faithfully carry out the promises made to the patriarchs, it was also to get the pagans to give glory to God for his mercy, as scripture says in one place: For this I shall praise you among the pagans and sing your name.

GOSPEL ACCLAMATION

Lk3:4,6

Alleluia, alleluia!

Prepare the way of the Lord, make straight his paths: all people shall see the salvation of God.

Alleluia!

GOSPEL

Matthew 3:1-12

In due course John the Baptist appeared; he preached in the wilderness of Judaea and this was his message: 'Repent, for the kingdom of heaven is close at hand.' This was the man the prophet Isaiah spoke of when he said:

A voice cries in the wilderness:
Prepare a way for the Lord,
make his paths straight.

This man John wore a garment made of camel-hair with a leather belt round his waist, and his food was locusts and wild honey. Then Jerusalem and all Judaea and the whole Jordan district made their way to him, and as they were baptised by him in the river Jordan they confessed their sins. But when he saw a number of Pharisees and Sadducees coming for baptism he said to them, 'Brood of vipers, who warned you to fly from the retribution that is coming? But if you are repentant, produce the appropriate fruit, and do not presume to tell yourselves, "We have Abraham for our father," because, I tell you, God can raise children for Abraham from these stones. Even now the axe is laid to the roots of the trees, so that any tree which fails to produce good fruit will be cut down and thrown on the fire. I baptise you in water for repentance, but the one who follows me is more powerful than I am, and I am not fit to carry his sandals; he will baptise you with

the Holy Spirit and fire. His winnowing-fan is in his hand; he will clear his threshing-floor and gather his wheat into the barn; but the chaff he will burn in a fire that will never go out.'

NET MINISTRIES AUSTRALIA SPONSORSHIP

Jessica Sachse is a young Adelaide woman who has been accepted to serve as a volunteer with NET ministries, from January until November, 2017. NET stands for National Evangelisation Team and is a Catholic peer-to-peer youth ministry organisation that encourages young people to love Jesus and embrace the Church through retreats, youth groups and other forms of ministry.

Jessica will spend the first five weeks being trained in both practical youth ministry tools and Christian living principles, before beginning ten months of ministry that will take teams throughout Australia.

Each of the team members selected have been asked to raise a minimum sponsorship of \$6,400. The money Jessica raises will contribute to costs associated with serving with NET including training, food, accommodation, vehicle maintenance, transportation, etc.

If you can help Jessica with either a one-off or a monthly donation, please visit her fundraising page (for an electronic donation) at www.youcaring.com/NETsponsorship2017-jesssache or contact Fr Charles. *Fr Charles Gauci*

THIS WEEK'S READINGS

(5 - 11 December)

- **Monday, 5:** Monday, 2nd week of Advent (Is 35:10-10; Lk 5:17-26)
- **Tuesday 6:** Tuesday, 2nd week of Advent (Is 40:1-11; Mt 18:12-14)
- **Wednesday 7:** St Ambrose (Is 40:25-31; Mt 11:28-30)
- **Thursday 8:** Immaculate Conception of the Blessed Virgin Mary (Gen 3:9-15,20; Eph 1:3-6, 11-12; Lk 1:26-38)
- **Friday 9:** Friday, 2nd week of Advent (Is 48:17-19; Mt 11:16-19)
- **Saturday 10:** Saturday, 2nd week of Advent (Sirach 48:1-4, 9-11; Mt 17:10-13)
- **Sunday 11:** THIRD SUNDAY OF ADVENT (Is 35:1-6, 10; James 5:7-10; Mt 11:2-11)