



Welcome to

Kangaroo Island Catholic Community

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

SECOND SUNDAY OF ADVENT - YEAR C

Vol 5 : No 2

KANGAROO ISLAND CATHOLIC PARISH

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PARISH TEAM CONTACTS

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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
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

Baruch 5:1-9

Jerusalem, take off your dress of sorrow and distress, put on the beauty of the glory of God for ever, wrap the cloak of the integrity of God around you, put the diadem of the glory of the Eternal on your head: since God means to show your splendour to every nation under heaven, since the name God gives you for ever will be, 'Peace through integrity, and honour through devotedness.'

Arise, Jerusalem, stand on the heights and turn your eyes to the east: see your sons reassembled from west and east at the command of the Holy One, jubilant that God has remembered them.

Though they left you on foot, with enemies for an escort, now God brings them back to you like royal princes carried back in glory. For God has decreed the flattening of each high mountain, of the everlasting hills, the filling of the valleys to make the ground level so that Israel can walk in safety under the glory of God.

And the forests and every fragrant tree will provide shade for Israel at

the command of God; for God will guide Israel in joy by the light of his glory with his mercy and integrity for escort.

RESPONSORIAL PSALM

The Lord has done great things for us; we are filled with joy.

SECOND READING

Philippians 1:4-6, 8-11

Every time I pray for all of you, I pray with joy, remembering how you have helped to spread the Good News from the day you first heard it right up to the present. I am quite certain that the One who began this good work in you will see that it is finished when the Day of Christ Jesus comes. God knows how much I miss you all, loving you as Christ Jesus loves you. My prayer is that your love for each other may increase more and more and never stop improving your knowledge and deepening your perception so that you can always recognise what is best. This will help you to become pure and blameless, and prepare you for the Day of Christ, when you will reach the perfect goodness which Jesus Christ produces in us for the glory and praise of God.

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DECEMBER ANNIVERSARIES

Prudence Brook, Margaret Chapmann, Ann Commerford, Ernest Commerford, George Frauley, Annie Griffith, Graham Hammat, Franziska Hilz, Scott Imboden, 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 Sam Baynes, Helen Berden, Cath Cantlon, Clarence Cook, Joelle Davidson, Thea & Manning Depold, Don Duffy, Pam Elliott, Tony Fisher, Veronica Farnden, Sue and Charles Gorman, Geraldine Kent, Scott McCreary, Leigh and Phillip McDonald, Kate Palmer, Jack Pitcher, Anne Redden, Bill Roestenburg, John Smith, Greg Turner, Karen Williams, Margaret & Harry Rich, Simon Slagter, Nicki and Craig Hoar, Noel Grace,

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

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PARISH NOTICES -6/12/2015

1. Thank you to Fr tony for celebrating Mass with us today
2. **Next Sunday** there will be Mass with Fr Sam

PRAYER

Today's Entrance Antiphon is a lovely prayer for this week:

*The Lord will come to save the nations,
And the Lord will make the glory of his voice heard
in the joy of your heart.*

SYMBOLS AND IMAGES

The Baptist's words call us to a new beginning. This time of preparation for the coming of the Lord of history at Christmas is a time for us to realign our road, to straighten our path so that the coming of Christ into our lives is made easier. We must prepare to welcome the Christ child.

MAKING CONNECTIONS

This week try not to get bound up in the 'Christmas cheer' which dominates all around us. Choose instead to concentrate on the waiting and the preparation for what is to come.



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 HIDDENNESS OF GOD AND THE DARKNESS OF FAITH

When I first began teaching theology, I fantasized about writing a book about the hiddenness of God. Why does God remain hidden and invisible? Why doesn't God just show himself plainly in a way that nobody can dispute?

One of the standard answers to that question was this: If God did manifest himself plainly there wouldn't be any need for faith. But that begged the question: Who wants faith? Wouldn't it be better to just plainly see God? There were other answers to that question of course, except I didn't know them or didn't grasp them with enough depth for them to be meaningful. For example, one such answer taught that God is pure Spirit and that spirit cannot be perceived through our normal human senses. But that seemed too abstract to me. And so I began to search for different answers or for better articulations of our stock answers to this question. And there was a pot of gold at the end of the search; it led me to the mystics, particularly to John of the Cross, and to spiritual writers such as Carlo Carretto.

What's their answer? They offer no simple answers. What they offer instead are various perspectives that throw light on the ineffability of God, the mystery of faith, and the mystery of human knowing in general. In essence, how we know as human beings and how we know God is deeply paradoxical, that is, the more deeply we know anything, the more that person or object begins to become less conceptually clear. One of the most famous mystics in history suggests that as we enter into deeper intimacy we concomitantly enter into a "cloud of unknowing", namely, into a knowing so deep that it can no longer be conceptualized. What does this mean?

Three analogies can help us here: *the analogy of a baby in its mother's womb; the analogy of darkness as excessive light; and the analogy of deep intimacy as breaking down our conceptual images:*

First: Imagine a baby in its mother's womb. In the womb, the baby is so totally enveloped and surrounded by the mother that, paradoxically, it cannot see the mother and cannot have any concept of the mother. Its inability to see or picture its mother is caused by the mother's omnipresence, not by her absence. The mother is too present, too all enveloping, to be seen or conceptualized. The baby has to be born to see its mother. So too for us and God. Scripture tells us that we live, and move, and breathe, and have our being in God. We are in God's womb, enveloped by God, and, like a baby, we must first be born (death as our second birth) to see God face to face. That's faith's darkness.

Second: Excessive light is a darkness: If you stare straight into the sun with an unshielded eye, what do you see? Nothing. The very excess of light renders you as blind as if you were in pitch darkness. And that's also the reason why we have difficulty in seeing God and why, generally, the deeper we journey into intimacy with God, the deeper we are journeying into Light, the more God seems to disappear and become harder and harder to picture or imagine. We're being blinded, not by God's absence, but by a blinding light to the unshielded eye. The darkness of faith is the darkness of excessive light.

A final analogy: Deep intimacy is iconoclastic. The deeper our intimacy with anyone the more our pictures and images of that person begin to break down. Imagine this: A friend says to you: "I understand

you perfectly: I know your family, your background, your ethnicity, your psychological and emotional temperaments, your strengths, your weakness, and your habits. I understand you." Would you feel understood? I suspect not. Now imagine a very different scenario: A friend says to you: "You're a mystery to me! I've known you for years, but you've a depth that's somehow beyond me. The longer I know you, the more I know that you are your own mystery." In this non-understanding, in being allowed to be the full mystery of your own person in that friend's understanding, you would, paradoxically, feel much better understood. John of the Cross submits that the deeper we journey into intimacy, the more *we will begin to understand by not understanding than by understanding*. Our relationship to God works in the same way. Initially, when our intimacy is not so deep, we feel that we understand things and we have firm feelings and ideas about God. But the deeper we journey, the more those feelings and ideas will begin to feel false and empty because our growing intimacy is opening us to the fuller mystery of God. Paradoxically this feels like God is disappearing and becoming non-existent.

Faith, by definition, implies a paradoxical darkness, the closer we get to God in this life, the more God seems to disappear because overpowering light can seem like darkness.

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 9.00am
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

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)

GOSPEL ACCLAMATION

Alleluia, alleluia!

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

GOSPEL

Luke 3:1-6

In the fifteenth year of Tiberius Caesar's reign, when Pontius Pilate was governor of Judaea, Herod tetrarch of Galilee, his brother Philip tetrarch of the lands of Ituraea and Trachonitis, Lysanias tetrarch of Abilene, during the pontificate of Annas and Caiaphas the word of God came to John son of Zechariah, in the wilderness. He went through the whole Jordan district proclaiming a baptism of repentance for the forgiveness of sins, as it is written in the book of the sayings of the prophet Isaiah:

A voice cries in the wilderness:

Prepare a way for the Lord,
make his paths straight.

Every valley will be filled in,
every mountain and hill be laid low,
winding ways will be straightened
and rough roads made smooth.

And all mankind shall see the
salvation of God.

LAUDATO SI'

Pope Francis' Encyclical *Laudato Si': On the Care for Our Common Home* is a call for global action as well as an appeal for deep inner conversion.

"Believe in a happy future, a better tomorrow. Slow down, recover values and the meaning of life. Putting the brakes on 'unrestrained delusions of grandeur' is not a call to go back to the Stone Age."

(Par 113-114, 225)

WORD OF GOD PROVES GREATER THAN LEADERS OF ROME

Of all the evangelists, Luke had the greatest concern for history. Beginning with the political situation in the known world (ie, the Roman Empire), Luke reduced his focus from the general to the particular. Luke wanted to pinpoint the person of John the Baptist. He also wanted to raise the historical significance of

John's activity. The word of God stirring in the Jordan had the same (even greater) impact than anything the Caesar did! Luke accomplished this feat by name dropping and with the use of a single sentence.

After Luke justified the activity of John as a historical event, he moved to justify the activity in Jewish tradition (the reference to Isaiah 40:3-4). Even though the Roman Empire condoned (and even legalised) anti-Semitism when Luke wrote his gospel, the general populace still had great esteem for the moral life of the Jews. While they might not understand the Jewish mentality and its insistence on monotheism, they did respect its stature as a religion with a tradition. In ancient culture, tradition was paramount, for it represented lasting values and lasting lifestyles.

Writing for a non-Jewish audience, Luke appealed to that tradition. Possibly Luke knew the young Christian movement needed the legitimacy of tradition. He might have even reported the rhetoric of the Baptist movement that Christians adopted as their own. No matter. Luke gave his audience (and possible converts) a sense of place. The new movement fulfilled that of the old. Followers of the Way were now God's people. *Larry Broding*

THIS WEEK'S READINGS

(7 - 13 December)

- **Monday, 7:** St Ambrose (Is 35:1-10; Lk 5:17-26)
- **Tuesday, 8:** The Immaculate Conception of the Blessed Virgin Mary (Gen 3:9-15, 20; Eph 1:3-6, 11-12; Lk 1:26-38)
- **Wednesday, 9:** Wednesday, 2nd week of Advent (Is 40:25-31; Mt 11:28-30)
- **Thursday, 10:** Thursday, 2nd week of Advent (Is 41:13-20; Mt 11:11-15)
- **Friday, 11:** Friday, 2nd week of Advent (Is 48:17-19; Mt 11:16-19)
- **Saturday, 12:** Saturday, 2nd week of Advent (Sirach 48:1-4, 9-11; Mt 17:10-13)
- **Sunday, 13:** Third Sunday of Advent (Zeph 3:14-18; Phil 4:4-7; Lk 3:10-18)