



Welcome to

Kangaroo Island Catholic Community

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

SECOND SUNDAY OF ADVENT - YEAR B

Vol 6 : No 02

KANGAROO ISLAND CATHOLIC PARISH

Parish House: 22 Giles Street,
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NOARLUNGA DOWNS CATHOLIC PRESBYTERY

Phone: 8382 1717

PARISH TEAM CONTACTS

Fr Charles Gauci (Parish Priest -
involved in another ministry in 2017)
Fr Tony Telford-Sharp (Parish
Administrator - 8382 1717)
Fr Peter Zwaans (Associate Priest)
Fr Josy Sebastian (A/P - 0452 524 169)

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/Todd Sts Sunday - 9.30am
- **PARNDANA:** Uniting Church, Cook Street 2nd and 4th Sunday - 3.00pm
- **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

Child Protection Unit 8210 8159



FIRST READING

Isaiah 40:1-5, 9-11

‘Console my people, console them’
says your God.

‘Speak to the heart of Jerusalem
and call to her that her time of service
is ended, that her sin is atoned for, that
she has received from the hand of the
Lord double punishment for her
crimes.’

A voice cries, ‘Prepare in the
wilderness a way for the Lord.
Make a straight highway for our God
across the desert. Let every valley be
filled in, every mountain and hill be
laid low. Let every cliff become a
plain, and the ridges a valley; then the
glory of the Lord shall be revealed and
all mankind shall see it; for the mouth
of the Lord has spoken.’

Go up on a high mountain, joyful
messenger to Zion. Shout with a loud
voice, joyful messenger to Jerusalem.
Shout without fear,
say to the towns of Judah,
‘Here is your God.’

Here is the Lord coming with power,
his arm subduing all things to him.
The prize of his victory is with him,
his trophies all go before him. He is
like a shepherd feeding his flock,
gathering lambs in his arms, holding
them against his breast and leading to
their rest the mother ewes.

RESPONSORIAL PSALM

Ps 84:9-14

*Lord, let us see your kindness,
and grant us your salvation.*

SECOND READING

2 Peter 3:8-14

There is one thing, my friends, that
you must never forget: that with the
Lord, ‘a day’ can mean a thousand
years, and a thousand years is like a
day. The Lord is not being slow to
carry out his promises, as anybody
else might be called slow; but he is
being patient with you all, wanting
nobody to be lost and everybody to be
brought to change his ways. The Day
of the Lord will come like a thief, and
then with a roar the sky will vanish,
the elements will catch fire and fall
apart, the earth and all that it contains
will be burnt up.

Since everything is coming to an end
like this, you should be living holy and
saintly lives while you wait and long
for the Day of God to come, when the
sky will dissolve in flames and the
elements melt in the heat. What we are
waiting for is what he promised: the
new heavens and new earth, the place
where righteousness will be at home.
So then, my friends, while you are
waiting, do your best to live lives
without spot or stain so that he will
find you at peace.

GOSPEL ACCLAMATION

Lk 3:4, 6

Alleluia, alleluia!

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

Alleluia!

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Kangaroo Island Catholic Parish

DECEMBER ANNIVERSARIES

Prudence Brook, Margaret Chapmann, Ann Commerford, Ernest Commerford, George Frauley, Annie Griffith, Graham Hammat, Franziska Hilz, Scott Imboden, Geraldine Kent, Nora Kerin RSJ, Eileen Johnson, John Kreffel, Anne Livingstone, Marcellina Mamogay, Frederick Moore, Valma Mumford, Sheila Norman, Denise Pettigrew, Ernie Reynolds, Joel Riley, Vernice Southern, Kevin Steinwedel, Eric Tabor, Mary Tully, John Wallace, Willard Wickham, Veronica Rue,

and all the faithful departed.

Prayers for the Sick

Please pray for Pat Barrett, Annemeike Berden, Marj and Jimmy Browne, Denice Carter, Lloyd & Aileen Dodson & family, Jenny Fechner, Diane Florenance, Charles & Sue Gorman, John Lavers, Elijah & Magenta Laundry and family, Ben Martin, Janice Mills, Dianne McCarthy, Philip McDonald, Peter Murray, Max Moss, Darren Morris, Deidre Morrison, Mick Muller, Jill Oldfield, Jack Pitcher, Margaret Rich, Anthony Roestenburg, Bill Roestenburg, Darren Smith, John Smith, Peter Smith, Linda Tippett, Greg Turner, Patrick Walsh and Rob Wilkinson.

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

8. Eucharistic communities that are viable will be enabled to continue.

There will be times when there will be a need to discern whether particular communities remain viable. But smaller Eucharistic communities can be closer to the people, and are to be maintained in our new and emerging pastoral structures, as long as they have the capacity, and the ministers, to be a genuine centre of Christian life, to have formation in discipleship, outreach to those in need and life-giving Eucharistic celebrations.

It is important to recognize the value of other forms of prayer in such communities, including Services of the Word, and Liturgies of the Word with Holy Communion.

PARISH NOTICES –10/12/17

1. Thank you to Fr Peter for saying Mass today.
2. Next Sunday there will be Mass with Fr Sam.
3. Confession is available every Sunday in Kingscote at 30 minutes before Mass.
4. **Christmas Bowl Appeal** - If you wish to support this appeal envelopes are on the table at the back of the church. Please send your donation directly in the envelope provided.



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.



RETICENCE AND SECRECY AS VIRTUE

In all healthy people there's a natural reticence about revealing too much of themselves and a concomitant need to keep certain things secret. Too often we judge this as an unhealthy shyness or, worse, as hiding something bad. But reticence and secrecy can be as much virtue as fault because, as James Hillman puts it, when we're healthy we will normally "show the piety of shame before the mystery of life."

When are secrets healthy and when are they not? When is it healthy to "cast our pearl" before others and when is it not? This is often answered too simplistically on both sides.

No doubt secrets can be dangerous. From scripture, from spirituality in every tradition, from what's best in psychology, and, not least, from the various "12-Step Programs" that today help so many people back to health, we learn that keeping secrets can be dangerous, that what's dark, obsessive, and hidden within us has to be brought to light, confessed, shared with someone, and owned in openness or we can never be healthy. Scripture tells us that the truth will set us free, that we will be healthy only if we confess our sins, and that our dark secrets will fester in us and ultimately corrupt us if we keep them hidden. *Alcoholics Anonymous* submits that we are as sick as our sickest secret.

Psychology tells us that our psychic health depends upon our capacity to share our thoughts, feelings, and failings openly with others and that it's dangerous to keep things bottled up inside ourselves. That's right. That's wise.

There are secrets that are wrongly kept, like the dark secrets we keep when we betray or the secrets a young child clutches to as an

exercise in power. Such secrets fester in the soul and keep us wrongly apart. What's hidden must be brought into the light. We should be wary of secrets.

But, as is the case with most everything else, there's another side to this, a delicate balance that needs to be struck. Just as it can be bad to keep secrets, we can also be too loose in sharing ourselves. We can lack proper reticence. We can trivialize what's precious inside us. We can open ourselves in ways that takes away our mystery and makes us inept subjects for romance. We can lose our depth in ways that makes it difficult for us to be creative or to pray. We can lack "the piety of shame before the mystery of life." We all need to keep some secrets.

Etymologically to keep a secret means to keep something apart from others. And we need to do that in healthy ways because a certain amount of honest privacy is necessary for us to nurture our individuality, for us to come to know our own souls. All of us need to keep some secrets, healthy secrets. What this does, apart from helping us know more deeply our individuality, is that secrets protect our mystery and depth by shielding them under a certain *mystique*, from which we can more richly offer our individuality to others.

We derive both the words *mystery* and *mystic* from the Greek word *myein* which is a word that's used to describe what we are left looking at when a flower closes its petals or a person closes his or her eyelids. Something's hidden then, something of beauty, of intelligence, of wit, of love. Its depths are partially closed off and so that individual flower or person

takes on a certain *mystique* which triggers a desire within us to want to uncover those depths. Romance has its origins here, as does creativity, prayer, and contemplation. It's no accident that when artists paint persons at prayer normally they are depicted with their eyelids closed. Our souls need to be protected from over-exposure. Just as our eyes need to be closed at times for sleep, so too our souls. They need time away from the maddening crowd, time alone with themselves, time to healthily deepen their individuality so as to make them richer for romance.

Some years ago in an American television sitcom, a mother issued this warning to her teenage daughter just as this young person was leaving for a party with friends: "Now remember your body is a temple of the Holy Spirit – not a public amusement park!" Inside that wit, there's wisdom. The mother's warning is about properly guarding one's body, but the body is connected to the soul and, like the body, the soul too shouldn't be trivialized and become fodder for recreation.

Jesus warns us to not give to the dogs what's sacred or throw pearls to swine. That's strong talk, but what he's warning us about merits strong language. Soul is a precious commodity that needs to be properly cherished and guarded. Soul is also a sacred commodity that needs to be accorded its proper reverence. We protect that preciousness and sacredness when we confess openly are sick secrets and then properly guard our healthy ones.

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 How 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

NOARLUNGA

*St Luke, the Evangelist,
cnr Honeypt Rd and Goldsmith Dve*
Saturday 6.00pm
Sunday 9.00am
1st, 3rd Sundays 11am (Spanish Mass)
2nd Sunday 2.00pm (Filipino Mass)
Sunday (Youth Mass) 5.30pm
Monday 9.00am
Tuesday 9.00am
Tuesday 1st week 9.00am and 9.45am
(later Mass followed by Tuesday Chats)
Wednesday 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 3.00pm

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

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GOSPEL

Mark 1:1-8

The beginning of the Good News about Jesus Christ, the Son of God. It is written in the book of the prophet Isaiah:

Look, I am going to send my messenger before you; he will prepare your way. A voice cries in the wilderness: Prepare a way for the Lord, make his paths straight.

and so it was that John the Baptist appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. All Judaea and all the people of Jerusalem made their way to him, and as they were baptised by him in the River Jordan they confessed their sins. John wore a garment of camel-skin, and he lived on locusts and wild honey. In the course of his preaching he said, 'Someone is following me, someone who is more powerful than I am, and I am not fit to kneel down and undo the strap of his sandals. I have baptised you with water, but he will baptise you with the Holy Spirit.'

DID YOU KNOW?

- John the Baptist is a prominent figure in Mark's Gospel. In Luke's Gospel he is portrayed as a cousin of Jesus, however in the other gospels he seems not to know the identity of Jesus and no family connection is mentioned.
- John's clothing of homespun camel hair tied with a leather thong around the waist is the explicit garb of a prophet.
- God had called the people of Israel out of Egypt and led them across the River Jordan to be a new people. God, through John, is now calling for a new people by passing them through the waters of baptism in the same river.

EXPLORING THE WORD

The prophet Isaiah brought a message of hope and comfort to the people of Israel who were in exile in Babylon. Despite their failings, God is merciful and has promised them a new beginning. John the Baptist appears in the line of that great prophet and again promises Israel the chance of a new

beginning if they repent and turn again towards God.

The emphasis in Mark's portrait of the Baptist is very much that of the subordinate. John's self-effacing manner makes it clear that he is not the one who is promised, but the one who is to prepare the way. The emphasis in John's preaching is on judgment; for Jesus it is the Reign of God and salvation.

SHARING THE TRADITION

Mark's Gospel was the first to be written down, around the year 70AD. It is generally accepted that Mark wrote for an audience in Rome who were undergoing persecution for their faith. It is the shortest of the four gospels and is told in a lively and straightforward style. Mark seeks to explore the identity of Jesus, to describe the responses of various people to him and to invite us to become disciples.

In this opening verse of his gospel, Mark alerts his readers instantly to the identity of the main character. This work is the Good News about Jesus Christ who is Son of God.

THIS WEEK'S READINGS

(11 - 17 December)

- **Monday, 11:** Monday of 2nd week Advent (Is 35:1-10; Lk 5:17-26)
- **Tuesday, 12:** Tuesday of 2nd week Advent (Is 40:1-11; Mt 18:12-14)
- **Wednesday, 13:** St Lucy (Is 40:25-31; Mt 11:28-30)
- **Thursday, 14:** St John of the Cross (Is 41:13-20; Mt 11:11-15)
- **Friday, 15:** Friday of 2nd week of Advent (Is 48:17-19; Mt 11:16-19)
- **Saturday, 16:** Saturday of 2nd week Advent (Sirach 48:1-4, 9-11; Mt 17:10-13)
- **Sunday 17:** Third Sunday of Advent (Is 61:1-2, 10-11; 1 Thess 5:16-24; Jn 1:6-8, 19-28)

THE YEAR OF YOUTH

Celebrate Youth
The Life You're Living
YEAR of YOUTH 2018

PASTORAL CARE

If you (or someone you know) is house-bound, in hospital or in residential care and would appreciate a visit from a Priest or someone from the Parish, please let us know.

Contact: Noarlunga/Seaford (8382 1717), Willunga (0488 287 552), Victor Harbor/Goolwa (8552 1084), Kangaroo Island (0418 819 078).