



Welcome to

Kangaroo Island Catholic Community

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

THIRD SUNDAY OF ADVENT - YEAR C

Vol 5 : No 3

KANGAROO ISLAND CATHOLIC PARISH

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PARISH TEAM CONTACTS

Fr Charles Gauci (Parish Priest -
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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

Zephaniah 3:14-18

Shout for joy, daughter of Zion, Israel, shout aloud!
Rejoice, exult with all your heart, daughter of Jerusalem!
The Lord has repealed your sentence; he has driven your enemies away.
The Lord, the king of Israel, is in your midst; you have no more evil to fear.

When that day comes, word will come to Jerusalem:
Zion, have no fear, do not let your hands fall limp.
The Lord your God is in your midst, a victorious warrior.
He will exult with joy over you, he will renew you by his love; he will dance with shouts of joy for you as on a day of festival.

RESPONSORIAL PSALM

Cry out with joy and gladness: for among you is the great and Holy One of Israel.

SECOND READING

Philippians 4:4-7

I want you to be happy, always

happy in the Lord; I repeat, what I want is your happiness. Let your tolerance be evident to everyone: the Lord is very near.

There is no need to worry; but if there is anything you need, pray for it, asking God for it with prayer and thanksgiving, and that peace of God, which is so much greater than we can understand, will guard your hearts and your thoughts, in Christ Jesus.

GOSPEL ACCLAMATION

*Alleluia, alleluia!
The Spirit of the Lord is upon me; he sent me to bring Good News to the poor.*

GOSPEL

Luke 3:10-18

When all the people asked John, 'What must we do?' he answered, 'If anyone has two tunics he must share with the man who has none, and the one with something to eat must do the same.' There were tax collectors too who came for baptism, and these said to him, 'Master, what must we do?' He said to them, 'Exact no more than your rate.' Some soldiers

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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.

MAKING CONNECTIONS

Make a special effort to live ethically this week.

PARISH NOTICES 13/12/2015

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

PRAYER

Use today's Responsorial Psalm as this week's prayer:

*Truly, God is my salvation,
I trust, I shall not fear.
For the Lord is my strength, my song,
He became my saviour.
Cry out with joy and gladness:
For among you is the great and Holy One of Israel.*

SYMBOLS AND IMAGES

The image of Jesus as a farmer who separates the wheat from the chaff is a stern one but it serves as a reminder that the choices we make have consequences, not only in this life but in the eternal life to come. Truly living the life of a Christian is not an easy task.



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.



SENSITIVE TO COMMUNITY, BEYOND OURSELVES

Some years ago I was challenged by a Bishop regarding an article I'd written. We were talking in his office and the tone eventually got a little testy: "How can you write something like that?" he asked. "Because it's true," was my blunt reply. He already knew it was true, but now, realizing that, he became more aware of his real agenda: "Yes, I know it's true, but that doesn't mean it should be said in that way in a Catholic newspaper like ours. This isn't a university classroom or the *New York Times*. It's a diocesan newspaper and that's not the best context within which to say something like that. It will confuse a lot of readers."

I'm not immune to pride and arrogance and so my spontaneous reaction was defensive. Immediately there were certain voices in me saying: "I am only saying what's true. The truth needs to be spoken. Why are you afraid to hear the truth? Are we really doing people a favor by shielding them from things they'd rather not hear?"

But I'm glad I swallowed my pride, bit my tongue, muttered a half-sincere apology, and walked out of his office without saying any of those things out loud because, after my initial feelings had subsided and I'd had a more sober and prayerful reflection on our conversation, I realized he was right. Having the truth is one thing, speaking it in a place and a manner that's helpful is quite another. It's not for nothing that Jesus challenged us to speak our truth in parables because truth, as T.S. Eliot once quipped, cannot always be swallowed whole and the context and tone within which it is spoken generally dictate whether it's helpful or not to speak it at a given time or to a given person. Simply put, it isn't always helpful, or

charitable, or mature, to throw a truth into someone's face.

St. Paul says as much in his Epistle to the Romans in words to this effect: *We who are strong must be considerate of those who are sensitive about things like this. We must not just please ourselves.* (Romans 15, 1) That can come across as patronizing, as if Paul were telling a certain elite to tone down some of their enlightened views and actions for the sake of those who are less enlightened, but that's not what's at stake here. Undergirding this kind of admonition is a fundamental distinction that's critically important in our teaching, preaching, and pastoral practice, namely, the distinction between *Catechesis* and *Theology*, the distinction between nurturing and shoring-up someone's faith as opposed to stretching someone's faith so as to make it more universally compassionate.

Catechesis is meant to teach doctrine, teach prayers, teach creeds, clarify biblical and church teachings, and give people a solid, orthodox framework within which to understand their Christian faith. *Theology*, on the other hand, presupposes that those studying it are already catechized, that they already know their creeds and prayers and have a solid, orthodox foundation. *Theology's* function, among other things, is then to stretch its students in function of giving them the symbolic tools with which to understand their faith in a way that leaves no dark, hidden corners into which they are afraid to venture for fear of shaking their faith. *Catechesis* and *Theology* have different functions and must respect each other since both are needed: Young seedling plants need to be protected and gently nurtured; just as older, mature plants have to

be given the wherewithal to live and thrive inside all the environmental challenges in which they find themselves.

Thus the challenge coming to me from the bishop was, in effect, to be more careful with my audience so as to distinguish theology classrooms and academic periodicals from catechetical situations and church newspapers.

It carried too a special challenge to humility and charity, such as was, for example, shown by the scientist-philosopher, Pierre Teilhard de Chardin: Elderly, retired, and in declining health, he still found himself "silenced" by the Vatican in that we has forbidden to publish his theological thoughts. But, rather than reacting with anger and arrogance, he reacted with charity and humility. Writing to his Jesuit Provincial, acknowledges needs beyond his own: "I fully recognize that Rome may have its own reasons for judging that, in its present form, my concept of Christianity may be premature or incomplete and that at the present moment its wider diffusion may therefore be inopportune. ... [This letter] is to assure you that, in spite of any apparent evidence to the contrary, I am resolved to remain a child of obedience. Obviously, I cannot abandon my own personal search – that would involve me in an interior catastrophe and in disloyalty to my most cherished vocation; but I have ceased to propagate my ideas and am confining myself to achieving a deeper personal insight into them."

Recognizing the importance of sensitivity as to where and how we speak the truth, Jesus advises: "Speak your truth in parables."

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)

asked him in their turn, 'What must we do?' He said to them, 'No intimidation! No extortion! Be content with your pay!'

A feeling of expectancy had grown among the people, who were beginning to think that John might be the Christ, so John declared before them all, 'I baptise you with water, but someone is coming, someone who is more powerful than I am, and I am not fit to undo the strap of his sandals; he will baptise you with the Holy Spirit and fire. His winnowing-fan is in his hand to clear his threshing-floor and to gather the wheat into his barn; but the chaff he will burn in a fire that will never go out.' As well as this, there were many other things he said to exhort the people and to announce the Good News to them.

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.

"Business is a noble vocation. Create jobs that allow for personal growth, stability, living out one's values." (Pars 124-128)

LOVE ONE ANOTHER BUT DO IT IN PRACTICAL WAYS

This mid-point of Advent alerts us to issues of justice and equality. The prophet John has been asked as a sort of trick by people who exploited others with tax bills, and soldiers who often used their brute force on others, how they should repent. His words were tough but quite ordinary – don't overcharge, share your surplus with the needy and don't exploit people. It's another, but more figurative way, of stating the basic demands of 'Love one another'.

Christmas can bring out the best in us to care for the needy. We are surrounded by charities looking for aid. We know that Jesus hears the cries of the poor, and he joins every carol singing group trying to help.

Christmas also asks us to consider our honesty and integrity, for we

know that many are poor, at home and abroad, because of the greed of others. Christmas is a reminder and a challenge that all can live with the human dignity we have come to regard as human rights – education, safety, shelter, food, water, employment, freedom. The Christ child who was born poor represents all the poor of the world especially children. As he was born ordinary, he represents that God meets, greets and helps us in the ordinary of life. The one who is to come is the one who will live and love according to these truths of human dignity and equality.

Donal Neary SJ

DID YOU KNOW?

- Tax Collectors at the time of Jesus were disliked immensely for two reasons. They collaborated with the Roman oppressors and they skimmed additional monies from the people for themselves.
- The Jewish people of this time were hopeful that the Messiah would come to overthrow the tyranny of the Roman Empire and set them free.
- The word 'Messiah' in Hebrew means 'anointed one'; the word 'Christ' has exactly the same meaning in Greek.

THIS WEEK'S READINGS

(14 - 20 December)

- **Monday, 7:** St John of the Cross (Num 24:2-7, 15-17; Mt 21:23-27)
- **Tuesday, 8:** Tuesday, 3rd week of Advent (Zeph 45:6-8, 18, 21-25; Lk 7:19-23)
- **Wednesday, 9:** Wednesday, 3rd week of Advent (Is 45:6-8, 21-25; Lk 7:19-23)
- **Thursday, 10:** Thursday, 3rd week of Advent (Gen 49:2, 8-10; Mt 1:1-17)
- **Friday, 11:** Friday, 3rd week of Advent (Jer 23:5-8; Mt 1:18-24)
- **Saturday, 12: Saturday,** 3rd week of Advent (Judges 13:2-7, 24-25; Lk 1:5-25)
- **Sunday, 13:** Fourth Sunday of Advent (Micah 5:1-4; Heb 10:5-10; Lk 1:39-44)