



Welcome to

# Kangaroo Island Catholic Community

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

**FOURTH SUNDAY OF ADVENT - YEAR A**

**Vol 5 : No 04**

## **KANGAROO ISLAND CATHOLIC PARISH**

Parish House: 22 Giles Street,  
KINGSCOTE, SA 5223  
Phone: 8553 2132  
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KINGSCOTE, SA 5223  
Email: [cphkings@adam.com.au](mailto:cphkings@adam.com.au)  
Web: [www.kicatholic.org.au](http://www.kicatholic.org.au)

## **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](mailto: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  
4<sup>th</sup> Sunday - Youth Mass - 6.00pm
- **PARNDANA:** Uniting Church, Cook Street  
2<sup>nd</sup> and 4<sup>th</sup> Sunday - 4.00pm
- **PENNESHAW:** St Columba's Anglican Church, Cnr North Terrace and Fourth Street  
1<sup>st</sup> 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 7:10-14*

The Lord spoke to Ahaz and said,  
'Ask the Lord your God for a sign  
for yourself coming either from the  
depths of Sheol or from the heights  
above.' 'No,' Ahaz answered 'I will  
not put the Lord to the test.'

Then Isaiah said:

'Listen now, House of David:  
are you not satisfied with trying  
the patience of men without trying  
the patience of my God, too?  
The Lord himself, therefore,  
will give you a sign.  
It is this: the maiden is with child  
and will soon give birth to a son  
whom she will call Immanuel,  
a name which means "God-is-  
with-us."'

## **RESPONSORIAL PSALM**

*Ps 23:1-6*

*Let the Lord enter;  
he is king of glory.*

## **SECOND READING**

*Romans 1:1-7*

From Paul, a servant of Christ Jesus  
who has been called to be an apostle,  
and specially chosen to preach the  
Good News that God promised long  
ago through his prophets in the  
scriptures.

This news is about the Son of God  
who, according to the human nature  
he took was a descendant of David:

it is about Jesus Christ our Lord  
who, in the order of the spirit, the  
spirit of holiness that was in him,  
was proclaimed Son of God in all his  
power through his resurrection from  
the dead. Through him we received  
grace and our apostolic mission to  
preach the obedience of faith to all  
pagan nations in honour of his name.  
You are one of these nations, and by  
his call belong to Jesus Christ. To  
you all, then, who are God's beloved  
in Rome, called to be saints, may  
God our Father and the Lord Jesus  
Christ send grace and peace.

## **GOSPEL ACCLAMATION**

*Mt 1:23*

*Alleluia, alleluia!  
The virgin will give birth to a son;  
his name will be Emmanuel"  
God-is-with-us.  
Alleluia!*

## **GOSPEL**

*Matthew 1:18-24*

This is how Jesus Christ came to be  
born. His mother Mary was  
betrothed to Joseph; but before they  
came to live together she was found  
to be with child through the Holy  
Spirit. Her husband Joseph; being a  
man of honour and wanting to spare  
her publicity, decided to divorce her  
informally. He had made up his mind  
to do this when the angel of the Lord  
appeared to him in a dream and said,  
'Joseph son of David, do not be

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**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, Bernie Schulz, 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 –18/12/16**

1. Thank you to Fr Sam for saying Mass for us today.
2. Next week, Christmas Day, there will be Mass with  
Fr Frank.
3. The Guild are running a Christmas Raffle to raise  
funds for Jessica Sachse,  
Please support the raffle by donating prizes.  
Tickets will be \$1.00 each.

**MAKING CONECTIONS**

Try to be intuitive to God’s voice this week.  
What is being communicated to you at this time in your  
life?



## 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.*

### OUR CHURCHES AS SANCTUARIES

Whenever we have been at our best, as Christians, we have opened our churches as sanctuaries to the poor and the endangered. We have a long, proud history wherein refugees, homeless persons, immigrants facing deportation, and others who are endangered, take shelter inside our churches. If we believe what Jesus tells us about the Last Judgment in the twenty-fifth chapter of Matthew's Gospel, this should serve us well when we stand before God at the end.

Unfortunately our churches have not always provided that same kind of sanctuary (safety and shelter) to those who are refugees, immigrants, and homeless in their relationship to God and our churches. There are millions of persons, today perhaps the majority within our nations, who are looking for a safe harbor in terms of sorting out their faith and their relationship to the church. Sadly, too often our rigid paradigms of orthodoxy, ecclesiology, ecumenism, liturgy, sacramental practice, and canon law, however well-intentioned, have made our churches places where no such sanctuary is offered and where the wide embrace practiced by Jesus is not mirrored. Instead, our churches are often harbors only for persons who are already safe, already comforted, already church-observing, already solid ecclesial citizens.

That was hardly the situation within Jesus' own ministry. He was a safe sanctuary for everyone, religious and non-religious alike. While he didn't ignore the committed religious persons around him, the Scribes and Pharisees, his ministry always reached out and included those whose religious practice was weak or non-existent. Moreover, he reached out especially to those whose moral lives were not in formal harmony with the religious practices of the time, those deemed

as sinners. Significantly too he did not ask for repentance from those deemed as sinners before he sat down at table with them. He set out no moral or ecclesial conditions as a prerequisite to meet or dine with him. Many repented after meeting and dining with him, but that repentance was never a pre-condition. In his person and in his ministry, Jesus did not discriminate. He offered a safe sanctuary for everyone.

We need today in our churches to challenge ourselves on this. From pastors, to parish councils, to pastoral teams, to diocesan regulators, to bishops' conferences, to those responsible for applying canon and church law, to our own personal attitudes, we all need to ask: Are our churches places of sanctuary for those who are refugees, homeless, and poor ecclesially? Do our pastoral practices mirror Jesus? Is our embrace as wide as that of Jesus?

These are not fanciful ideals. This is the gospel which we can easily lose sight of, for seemingly all the right reasons. I remember a Diocesan Synod within which I participated some twenty years ago. At one stage in the process we were divided in small groups and each group was given the question: *What, before all else, should the church be saying to the world today?*

The groups returned with their answers and everyone, every single group, proposed as its first priority apposite what the church should be saying to the world some moral or ecclesial challenge: *We need to challenge the world in terms of justice! We need to challenge people to pray more! We need to speak again of sin! We need to challenge people about the importance of going to church! We need to stop the evil of abortion!* All of these suggestions are good and important.

But none of the groups dared say: *We need to comfort the world!*

Handel's Messiah begins with that wonderful line from Isaiah 40: "*Comfort, comfort my people, says your God.*" That, I believe, is first task of religion. Challenge follows after that, but may not precede it. A mother first comforts her child by assuring it of her love and stilling its chaos. Only after that, in the safe shelter produced by that comfort, can she begin to offer it some hard challenges to grow beyond its own instinctual struggles.

People are swayed a lot by the perception they have of things. Within our churches today we can protest that we are being perceived unfairly by our culture, that is, as narrow, judgmental, hypocritical, and hateful. No doubt this is unfair, but we must have the courage to ask ourselves why this perception abounds, in the academy, in the media, and in the popular culture. Why aren't we being perceived more as "a field hospital" for the wounded, as is the ideal of Pope Francis?

Why are we not flinging our churches doors open much more widely? What lies at the root of our reticence? Fear of being too generous with God's grace? Fear of contamination? Of scandal?

One wonders whether more people, especially the young and the estranged, would grace our churches today if we were perceived in the popular mind precisely as being sanctuaries for searchers, for the confused, the wounded, the broken, and the non-religious, rather than as places only for those who are already religiously solid and whose religious search is already completed.

You can read, or download, Ron Rolheiser's weekly columns from his website at: [www.ronrolheiser.com](http://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  
1<sup>st</sup> Sunday 11.00am (Spanish Mass)  
2<sup>nd</sup> Sunday 2.00pm (Filipino Mass)  
Sunday (Youth Mass) 5.30pm  
Monday 9.00am  
Tuesday (2<sup>nd</sup>, 4<sup>th</sup>, 5<sup>th</sup> week) 9.00am  
Tuesday (1<sup>st</sup>, 3<sup>rd</sup> week) 9.45am  
Wednesday 7.00am, 7.30pm  
Thursday 9.00am (St John's School)  
Friday 10.00am

### NORMANVILLE

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

### PARNDANA

2<sup>nd</sup>, 4<sup>th</sup> Sunday 4.00pm

### PENNESHAW

*St Columba, North Terrace  
(shared with Anglicans)*  
1<sup>st</sup> 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 1<sup>st</sup>) 9.00am  
1<sup>st</sup> Friday 11.30am

### WILLUNGA

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

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afraid to take Mary home as your wife, because she has conceived what is in her by the Holy Spirit. She will give birth to a son and you must name him Jesus, because he is the one who is to save his people from their sins.' Now all this took place to fulfil the words spoken by the Lord through the prophet:

The virgin will conceive and give birth to a son and they will call him Emmanuel, a name which means 'God-is-with-us.'

When Joseph woke up he did what the angel of the Lord had told him to do: he took his wife to his home.

## BACKGROUND ON THE GOSPEL READING

Finally, on this the Fourth Sunday of Advent, our Gospel Reading permits us to begin our contemplation of the mystery of the Incarnation we celebrate at Christmas: "Now this is how the birth of Jesus Christ came about" (Matthew 1:18).

The Gospel of Matthew tells the story of the birth of Jesus from Joseph's perspective. Today's Gospel passage is the second movement in this story. In the preceding verses of the first chapter of Matthew's Gospel, the Evangelist has listed the genealogy of Jesus, tracing his lineage through King David to Abraham. In the chapter to follow, Matthew tells of the visit from the Magi, the Holy Family's flight into Egypt, and Herod's massacre of the infants in Bethlehem. (The other stories which we associate with Christmas, the Annunciation, the Visitation, the angel and the shepherds, are found in the Gospel of Luke).

We must not gloss over too quickly the difficult circumstances described in today's Gospel. The way that Joseph and Mary face these circumstances tells us much about these holy people and their faith in God. Joseph and Mary are betrothed to be married. This is sometimes described as an engagement period, but it is more than that. Betrothal in first century Jewish culture was in

fact the first part of the marriage contract. A breach of this contract was considered adultery. Mary is found to be with child. If adultery is proven, the punishment might be death. Joseph has rights under Mosaic law, but chooses to act discreetly in his plans to break the marriage contract, so as to protect Mary. Then God intervenes.

The message of the angel of the Lord given to Joseph in his dream tells us much about the child that Mary bears and his role in God's plan. He is conceived by the Holy Spirit. His name will be Jesus, which in the Hebrew means "Yahweh saves." He will be the fulfilment of the prophecy heard in today's first reading from Isaiah: "... The virgin shall be with child ... and shall name him Emmanuel (God with us)."

Joseph does as the angel of the Lord directs. He takes Mary to be his wife and accepts the child in her womb as his own. Joseph and Mary are both cooperative with God's plan. They are both models for us of what it means to be faithful servants of God.

*Loyola Press website*

## THIS WEEK'S READINGS (19 - 25 December)

- **Monday, 19:** Monday, 4<sup>th</sup> week of Advent (Judges 13:2-7, 24-35; Lk 1:5-25)
- **Tuesday 20:** Tuesday, 4<sup>th</sup> week of Advent (Is 7:10-14; Lk 1:26-38)
- **Wednesday 21:** Wednesday, 4<sup>th</sup> week of Advent (Song 2:8-14; Lk 1:39-45)
- **Thursday 22:** Thursday, 4<sup>th</sup> week of Advent (1Sam 1:24-28; Lk 1:46-56)
- **Friday 23:** Friday, 4<sup>th</sup> week of Advent (Mal 3:1-4, 23-24; Lk 1:57-66)
- **Saturday 24:** Saturday, 4<sup>th</sup> week of Advent - (2 Sam 7:1-5, 8-12, 14, 16; Lk 1:67-79)
- **Sunday 25:** The NATIVITY of the LORD (Christmas)  
Vigil: Is 9:1-7; Titus 2:11-14; Lk 2:1-14  
Midnight: Is 9:1-7; Titus 2:11-14; Lk 2:1-14  
Dawn: Is 62:11-12; Titus 3:4-7; Lk 2:15-20  
Day: Is 52:7-10; Heb 1:1-6; Jn 1:1-18