



Welcome to

Kangaroo Island Catholic Community

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

FOURTH SUNDAY OF ADVENT - YEAR C

Vol 5 : No 4

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

Micah 5:1-4

The Lord says this:

You, Bethlehem Ephrathah, the least of the clans of Judah, out of you will be born for me the one who is to rule over Israel; his origin goes back to the distant past, to the days of old. The Lord is therefore going to abandon them till the time when she who is to give birth gives birth. Then the remnant of his brothers will come back to the sons of Israel. He will stand and feed his flock with the power of the Lord, with the majesty of the name of his God. They will live secure, for from then on he will extend his power to the ends of the land. He himself will be peace.

RESPONSORIAL PSALM

Lord, make us turn to you; let us see your face and we shall be saved.

SECOND READING

Hebrews 10:5-10

This is what Christ said, on coming into the world:

You who wanted no sacrifice or oblation, prepared a body for me. You took no pleasure in

holocausts or sacrifices for sin; then I said, just as I was commanded in the scroll of the book, 'God, here I am! I am coming to obey your will.'

Notice that he says first: You did not want what the Law lays down as the things to be offered, that is: the sacrifices, the oblations, the holocausts and the sacrifices for sin, and you took no pleasure in them; and then he says: Here I am! I am coming to obey your will. He is abolishing the first sort to replace it with the second. And this will was for us to be made holy by the offering of his body made once and for all by Jesus Christ.

GOSPEL ACCLAMATION

Alleluia, alleluia!

I am the servant of the Lord: may his will for me be done.

GOSPEL

Luke 1:39-44

Mary set out and went as quickly as she could to a town in the hill country of Judah. She went into Zechariah's house and greeted Elizabeth.

(Continued page 4)

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.

SEX AND OUR CULTURE

No generation in history, I suspect, has ever experienced as much change as we have experienced in the past sixty years. That change is not just in the areas of science, technology, medicine, travel, and communications; it is especially in the area of our social infrastructure, of our communal ethos. And perhaps nowhere is this change more radical than in the area of how we understand sex. In the past seventy years we have witnessed three major, tectonic shifts in how we understand the place of sex in our lives.

First, we moved away from the concept that sex is morally connected to procreation. With few exceptions, prior to 1950, at least in terms of our moral and religious notions around sex, sex was understood as constitutively connected to procreation. This connection wasn't always respected of course, but it was part of our communal ethos. That connection, while still upheld in some of our churches, effectively broke-down in our culture about sixty years ago.

The second severing was more radical. Up to the 1960s, our culture tied sex to marriage. The norm was that the only moral place for sex was inside of a marriage. Again, of course, this wasn't always respected and there was plenty of sex taking place outside of marriage. But it wasn't morally or religiously accepted or blessed. People had sex outside of marriage, but nobody claimed this was right. It was something for which you apologized. The sexual revolution of the 1960s effectively severed that link. Sex, in our cultural understanding, has become an extension of dating and one of the fruits of that is that more and more people now live together outside of marriage and before marriage, without any sense of moral implication. This has become so prevalent today that sex outside of

marriage is more the norm than the exception. More and more young people today will not even have a moral discussion on this with either their parents or their churches. Their glib answer: "We don't think like you!" They don't.

But the shift in our sexual ethos didn't stop there. Today more and more we are witnessing, not least on our university campus, the phenomenon of "hook-up" sex, where sex is deliberately and consciously cut off from love, emotion, and commitment. This constitutes the most-radical shift of all. Sex is now cut off from love. As Donna Freitas (*The End of Sex*), among others, has documented, more and more young people are making a conscious decision to delay looking for a marriage partner while they prepare for a career or launch that career and, while in that hiatus, which might last anywhere from ten to twenty years, they plan to be sexually active, but with that sexual activity consciously cut off from love, emotion, and commitment (all of which are feared as time-demanding, messy, and in the way of study, work, fun, and freedom). The idea is to eventually tie sex to love and commitment, but first to split it off for some years. Sadly this ethos is taking root among many young people today. Of course, again, as with the other shifts in our understanding of sex, this too has always been around, to which the phenomenon of prostitution and single's bars attest. But, until now, no one has claimed that this is healthy.

What's particularly disturbing is not that there is sex taking place outside of its prescribed Christian ground, marriage. Human beings have struggled with sex since the beginning of time. What's more worrisome is that more and more this is not only being held-up as the

norm, it is also, among many of our own children, being understood and hailed as moral progress, a liberation from darkness, with the concomitant understanding, often voiced with some moral smugness, that anyone still holding the traditional view of sex is in need of moral and psychological enlightenment. Who's judging who here?

This may not make me popular among many of my contemporaries, but I want to state here unequivocally that our culture's severing of the non-negotiable tie between sex and marriage is just plain wrong. It's also naïve.

I once attended a conference on sexuality where the keynote speaker, a renowned theologian, suggested the churches have always been far too-uptight about sex. She's right about that. We're still a long ways from healthily integrating sexuality and spirituality. However she went on to ask: "Why all this anxiety about sex? Who's ever been hurt by it anyway?" A more-sober insight might suggest: "Who hasn't been hurt by it?" History is strewn with broken hearts, broken families, broken lives, terminal bitterness, murders, and suicides within which sex is the canker.

Our churches have, admittedly, never produced a fully healthy, robust theology and spirituality of sex, though nobody else, secular or religious, has either. However, what it has produced, its traditional morality and ethos, does give a fair and important warning to our culture: Don't be naïve about sexual energy. It isn't always as friendly and inconsequential as you think!

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)

Now as soon as Elizabeth heard Mary's greeting, the child leapt in her womb and Elizabeth was filled with the Holy Spirit. She gave a loud cry and said, 'Of all women you are the most blessed, and blessed is the fruit of your womb. Why should I be honoured with a visit from the mother of my Lord? For the moment your greeting reached my ears, the child in my womb leapt for joy. Yes, blessed is she who believed that the promise made her by the Lord would be fulfilled.'

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.

"Listen to, protect lands of and involve indigenous peoples. The disappearance of cultures is even more serious than losing a species." (Par 145)

WORDS OF PRAISE AND DEVOTION RESOUND DOWN THROUGH THE AGES

The final Sunday of Advent draws us closer to the celebration of the Christmas mysteries. The Gospel offers the story of the young pregnant woman, Miriam of Nazareth, travelling in haste from her home town of Nazareth to the hill country of Judea, some 130 kilometres to the south, to be with an older woman who is also pregnant, her cousin Elizabeth. Mary enters "the house of Zechariah" who remains silent and in the background throughout. While Zechariah is the householder according to Jewish law, his earlier reluctance to believe renders him silent and powerless to offer hospitality. Elizabeth's contrasting openness to recognise and affirm the living presence of God in their midst makes her the true householder and foreshadows the reversal that is to characterise the new order. The two women embrace and, in their loving embrace, the Spirit-filled life gestating within Mary encounters and physically affects the life that is coming to birth in Elizabeth.

Elizabeth's words resound throughout the ages in the prayer we know as the Hail Mary: "Blessed are you among women, and blessed is the fruit of your womb...."

Elizabeth's proclamation of the blessing of God on Mary is found daily on the lips of countless faith-filled Christians across the globe. It echoes the blessing prayer of Moses to the Israelites (Deut 28: 2-4): "May you be blessed in the city and blessed in the country. Blessed is the fruit of your womb, the produce of your soil and the offspring of your livestock...." In our times, God's blessing on the whole Earth community can only become a reality when we stop playing politics in the interests of short-term gains or personal greed, when we read the signs of the times, and work together to address the underlying causes of global warming and its effects. Advent is not a time of passive waiting. It is a time to ponder the various ways that God sustains life in its diverse forms and to become householders, like Elizabeth, who clear the paths and open our doors for the God of life to enter in.

Mercy Sister Veronica Lawson

THIS WEEK'S READINGS

(21 - 27 December)

- **Monday, 21:** Monday, 4th week of Advent (Song 2:8-14; Lk 1:39-45)
- **Tuesday, 22:** Tuesday, 4th week of Advent (1 Sam 1:24-28; Lk 1:46-56)
- **Wednesday, 23:** Wednesday, 4th week of Advent (Mal 3:1-4, 23-24; Lk 1:57-66)
- **Thursday, 24:** Christmas Eve (Vigil, Midnight readings)
- **Friday, 25:** The Nativity of the Lord (Christmas readings)
- **Saturday, 26:** St Stephen (Acts 6:8-10, 7:54-59; Mt 10:17-22)
- **Sunday, 27:** The Holy Family of Jesus, Mary and Joseph (Sirach 3:2-6, 12-14; Col 3:12-21; Lk 2:41-52)