



Welcome to

# Kangaroo Island Catholic Community

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

**THE HOLY FAMILY OF JESUS, MARY AND JOSEPH - YEAR C**

**Vol 5 : No 6**

## **KANGAROO ISLAND CATHOLIC PARISH**

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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  
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**

*Samuel 1:20-22, 24-28*

Hannah conceived and gave birth to  
a son, and called him Samuel 'since'  
she said 'I asked the Lord for him.'

When a year had gone by, the  
husband Elkanah went up again with  
all his family to offer the annual  
sacrifice to the Lord and to fulfil his  
vow. Hannah, however, did not go  
up, having said to her husband, 'Not  
before the child is weaned. Then I  
will bring him and present him  
before the Lord and he shall stay  
there for ever.'

When she had weaned him, she took  
him up with her together with a  
three-year-old bull, an ephah of flour  
and a skin of wine, and she brought  
him to the temple of the Lord at  
Shiloh; and the child was with them.  
They slaughtered the bull, and the  
child's mother came to Eli. She said,  
'If you please, my lord. As you live,  
my lord, I am the woman who stood  
here beside you, praying to the Lord.  
This is the child I prayed for, and the  
Lord granted me what I asked him.  
Now I make him over to the Lord for  
the whole of his life. He is made  
over to the Lord.'

There she left him, for the Lord.

## **RESPONSORIAL PSALM**

*How happy they who dwell in  
your house, O Lord.*

## **SECOND READING**

*1 Jn 3:1-2, 21-24*

Think of the love that the Father has  
lavished on us, by letting us be  
called God's children; and that is  
what we are. Because the world  
refused to acknowledge him,  
therefore it does not acknowledge  
us.

My dear people, we are already the  
children of God but what we are to  
be in the future has not yet been  
revealed, all we know is, that when  
it is revealed we shall be like him  
because we shall see him as he really  
is.

My dear people, if we cannot be  
condemned by our own conscience,  
we need not be afraid in God's  
presence, and whatever we ask him,  
we shall receive, because we keep  
his commandments and live the kind  
of life that he wants.

His commandments are these: that  
we believe in the name of his Son  
Jesus Christ and that we love one  
another as he told us to.

*(Continued page 4)*

**DECEMBER ANNIVERSARIES**

Prudence Brook, Margaret Chapmann, Ann Commerford, Ernest Commerford, George Frauley, Annie Griffith, Graham Hammat, Franziska Hiliz, 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, Tim Ruge, 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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**Making Connections**

This week take a note of all the questions you would like to ask about your new life of faith.  
Ask them next week.

**PARISH NOTICES 27/12/2015**

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

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**PRAYER**

Use the Responsorial Psalm as your prayer this week:

*How lovely is your dwelling place, Lord, God of hosts.  
My soul is longing and yearning for the courts of the Lord.  
My heart and my soul ring out their joy to God, the living God.*

**SYMBOLS AND IMAGES**

Despite the worry that he caused them in this episode, Jesus returns to Galilee to live in obedience to Mary and Joseph, just as he was obedient to his heavenly Father.  
This episode shows that, even at an early age, Jesus is focused on the will of the one who sent him and his search to know God completely.



## 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 MEANING OF CHRISTMAS – CONNECTING THE DOTS BETWEEN THE CRIB AND THE CROSS

Christmas 2015

The Gospel stories about the birth of Jesus are not a simple retelling of the events that took place then, at the stable in Bethlehem. In his commentaries on the birth of Jesus, the renowned scripture scholar, Raymond Brown, highlights that these narratives were written long after Jesus had already been crucified and had risen from the dead and that they are colored by what his death and resurrection mean. At one level, they are as much stories about Jesus' passion and death as they are about his birth. When the Gospel writers looked back at the birth of Jesus through the prism of the resurrection they saw in his birth already the pattern for both his active ministry and his death and resurrection: God comes into the world and some believe and accept him and others hate and reject him. For some, his person gives meaning, for others it causes confusion and anger. There is an adult message about Christ in Christmas and the meaning of Christmas is to be understood as much by looking at the cross as by looking at the crib. Hardly the stuff of our Christmas lights, carols, cribs, and Santa.

And yet, these too have their place. Karl Rahner, not naïve to what Raymond Brown asserts, argues that, even so, Christmas is still about happiness and the simple joy of children captures the meaning of Christmas more accurately than any adult cynicism. At Christmas, Rahner contends, God gives us a special permission to be happy: "Do not be afraid to be happy, for ever since I [God] wept, joy is the standard of living that is really more suitable than the anxiety and grief of those who think they have no hope.

... I no longer go away from the world, even if you do not see me now. ... I am there. It is Christmas. Light the candles. They have more right to exist than all the darkness. It is Christmas. Christmas that last forever." At Christmas, the crib trumps the cross, even as the cross does not fully disappear.

How do the cross and the crib fit together? Does Calvary cast a permanent shadow on Bethlehem? Should Christmas disturb us more than console us? Is our simple joy at Christmas somehow missing the real point?

No. Joy is the meaning of Christmas. Our carols have it right. At Christmas, God gives us a special permission to be happy, though that must be carefully understood. There is no innate contradiction between joy and suffering, between being happy and undergoing all the pain that life hands us. Joy is not to be identified with pleasure and with the absence of suffering in our lives. Genuine joy is a constant that remains with us throughout all of our experiences in life, including our pain and suffering. Jesus promised us "a joy that no one can take away from you". Clearly that means something that doesn't disappear because we get sick, have a loved one die, are betrayed by a spouse, lose our job, are rejected by a friend, are subject to physical pain, or are enduring emotional distress. None of us will escape pain and suffering. Joy must be able to co-exist with these. Indeed it is meant to grow deeper through the experiences of pain and suffering. We are meant to be women and men of joy, even as we live in pain. That's a coloring, taken from their understanding of Jesus' death and resurrection, which the Gospel writers insert into their narratives about his birth.

But, of course, that is not what children see when they get caught up in the excitement of Christmas and when they look at the Christ-child in the crib. Their joy is still innocent, healthily protected by their naiveté, still awaiting disillusion, but real nonetheless. The naïve joy of a child is real and the temptation to rewrite and recolor it in light of the disillusionment of later years is wrong. What was real was real. The fond memories we have of anticipating and celebrating Christmas as children are not invalidated when Santa has been deconstructed. Christmas invites us still, as John Shea poetically puts it, "to plunge headlong into the pudding." And despite all the disillusionment within our adult lives, Christmas still offers us, depressed adults, that wonderful invitation.

Even when we no longer believe in Santa, and all the cribs, lights, carols, cards, colorful wrapping-paper, and gifts of Christmas no longer bring the same thrill, the same invitation still remains: Christmas invites us to be happy, and that demands of us an elemental asceticism, a fasting from adult cynicism, a discipline of joy that can hold the cross and the crib together so as to be able to live in a joy that no one, and no tragedy, can take from us. This will allow us, at Christmas, like children, to plunge headlong into the pudding.

Christmas gives, both children and adults, permission to be happy.

*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 9.00am  
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

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

(Continued from page 1)

Whoever keeps his commandments lives in God and God lives in him. We know that he lives in us by the Spirit that he has given us.

## GOSPEL ACCLAMATION

*Alleluia, alleluia!*

*Open our heart, O Lord,  
to listen to the words of your Son.*

## GOSPEL

**Luke 2:41-52**

Every year the parents of Jesus used to go to Jerusalem for the feast of the Passover. When he was twelve years old, they went up for the feast as usual. When they were on their way home after the feast, the boy Jesus stayed behind in Jerusalem without his parents knowing it. They assumed he was with the caravan, and it was only after a day's journey that they went to look for him among their relations and acquaintances. When they failed to find him they went back to Jerusalem looking for him everywhere.

Three days later they found him in the Temple, sitting among the doctors, listening to them, and asking them questions; and all those who heard him were astounded at his intelligence and his replies. They were overcome when they saw him, and his mother said to him, 'My child, why have you done this to us? See how worried your father and I have been, looking for you.

'Why were you looking for me?' he replied. 'Did you not know that I must be busy with my Father's affairs?' But they did not understand what he meant. He then went down with them and came to Nazareth and lived under their authority. His mother stored up all these things in her heart. And Jesus increased in wisdom, in stature, and in favour with God and men.

## 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. "Create neighbourhood networks and improvement programs. Create welcoming spaces that help people connect and trust each other. Do something nice for your community."

## WE CANNOT HOLD ON TO OUR CHILDREN, AS THE GOSPEL REMINDS US

Today's readings invite us to focus on family relationships. At a very basic level, we are all "children of God", invited to remember the love that God has "lavished on us". In the Gospel reading, Luke presents the young Jesus coming with his parents from Nazareth to Jerusalem "as usual" for the great feast of Passover. He is 12 years of age, capable in that culture of making quite serious decisions for himself. He does just that, much to the consternation of his parents, who only become aware after a day's journey that he has remained in Jerusalem and not joined the extended family group or for the return journey to Nazareth. Mary and Joseph are not well pleased. They express their concern but fail to understand his response: he is primarily God's child and must follow God's call first and foremost. It foreshadows the pain involved in parenting this young man whose mission will take him along paths they would never have chosen for him.

As Luke's story unfolds, Joseph fades from the picture. Mary lives in the reflective way we all called to live, "storing all these things in her heart". Sometimes God's call to children is in tension with parents' wishes or hopes. Children are first of all "children of God". Much as we might want to, we cannot hold on to them. We try to understand their choices, we do everything we can to nurture their uniqueness, and we pray that they too will grow in wisdom and stature and in favour with God as responsible members of the whole Earth community.

*Sr Veronica Lawson rsj*

## THIS WEEK'S READINGS

(28 December - 3 January)

- **Monday, 21:** The Holy Innocents (1 Jn 1:5 - 2:2; Mt 2:13-18)
- **Tuesday, 22:** 5<sup>th</sup> day in Octave of Nativity (1 Jn 2:3-11; Lk 2:22-35)
- **Wednesday, 23:** 6<sup>th</sup> day in Octave of Nativity (1 Jn 2:12-17; Lk 2:36-40)
- **Thursday, 24:** 7<sup>th</sup> day in Octave of Nativity (1 Jn 2:18-21; Jn 1:1-18)
- **Friday, 25:** Mary, the Holy Mother of God (Num 6:22-27; Gal 4:4-7; Lk 2:16-21)
- **Saturday, 26:** Sts Basil the Great and Gregory (1 Jn 2:22-28; Jn 1:19-28)
- **Sunday, 27:** The Epiphany of the Lord (Is 60:1-6; Eph 3:2-3, 5-6; Mt 2:1-12)