



**NOVEMBER ANNIVERSARIES**

Jim Airton , Francis E Bannan, Vic Banner, Clorice Bates, Toni Berden, Leon Bourke , Imogen Brinkley, Harold Burgess, Donald Chalmers, Tim Clark, Evelyn Drane, John and Dien Hendrix, Carmel Higgins, Diane Hodgens, Agnes Hughes, Margaret Hughes, Peggy Imboden, Andrew Kelly, Thomas Lydon, John McDonald, Pat Maynard, Colleen Moore, Roger Pahl, Teresa Paniza, Sam Perkins, Roy Rayson, Helen Redden, Patricia Ross, Harold Semler, Marie Slagter, Pat Smith, Graham Turner, Gwen Willson and all the faithful departed.

**Prayers for the sick**

Please pray for 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, John Slagter, Darren Smith, John Smith, and Peter Weatherstone,

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

**MAKING CONNECTIONS**

Be alert and watchful for the needs of others this week and be ready to respond to those needs.  
Rejoice in the unexpected.

**Eight Characteristics of parishes in the process of renewal:**

**5. The parish community is visibly engaged with those who experience poverty and need, and with those at the margins of society and church.**

Our parishes and communities will need to go out to both their own members in need, including those who are old, isolated, sick, and those who are in need in their neighbourhoods and in the wider world. Pope Francis tells us that he wants “a Church which is poor and for the poor” (*Joy of the Gospel, Par 198*)

- ◆€What is your reaction to this passage?
- ◆€Share with someone else how we in our parish might do what Pope Francis asks of us?

**PARISH NOTICES –27/11/16**

1. Thank you to Fr Charles for saying Mass for us today.
2. Next week there will be Mass with Fr Tony
3. **Today, 27<sup>th</sup> November, there is a Shared Lunch after Mass at the Howson’s.**

Please bring a plate of food to share and BYO drinks.

4. **Monday 28<sup>th</sup> November Ladie’s Guild Meeting at 9-30am followed by our Christmas Lunch.**

Please put your name on the list at the back of the Church if you would like to join us.



## 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 DANGERS IN BEING A WARRIOR PROPHET

*A prophet makes a vow of love, not of alienation.* Daniel Berrigan wrote those words and they need to be highlighted today when a lot of very sincere, committed, religious people self-define as cultural warriors, as prophets at war with secular culture.

This is the stance of many seminarians, clergy, bishops, and whole denominations of Christians today. It is a virtual mantra within in the “Religious Right” and in many Roman Catholic seminaries. In this outlook, secular culture is seen as a negative force that’s threatening our faith, morals, religious liberties, and churches. Secular culture is viewed as, for the main part, being anti-Christian, anti-ecclesial, and anti-clerical and its political correctness is seen to protect everyone except Christians. More worrisome for these cultural warriors is what they see as the “slippery slope” wherein they see our culture as sliding ever further away from our Judeo-Christian roots. In the face of this, they believe, the churches must be highly vigilant, defensive, and in a warrior stance.

Partly they’re correct. There are voices and movements within secular culture that do threaten some essentials within our faith and moral lives, as is seen in the issue of abortion, and there is the danger of the “slippery slope”. But the real picture is far more nuanced than this defensiveness merits. Secularity, for all its narcissism, false freedoms, and superficiality, also carries many key Christian values that challenge to us to live more deeply our own principles. Moreover the issues on which they challenge us are not minor ones. Secular culture, in its best expressions, is a powerful challenge to everyone in the world to be more sensitive and more moral in the face of economic inequality,

human rights violations, war, racism, sexism, and the ravaging of Mother Nature for short-term gain. The voice of God is also inside secular culture.

Christian prophecy must account for that. Secular culture is not the anti-Christ. It ultimately comes out of Judeo-Christian roots and has inextricably embedded within its core many central values of Judeo-Christianity. We need then to be careful, as cultural warriors, to not blindly be fighting truth, justice, the poor, equality, and the integrity of creation. Too often, in a black-and-white approach, we end up having God fighting God.

A prophet has to be characterized first of all by love, by empathy for the very persons he or she is challenging. Moreover, as Gustavo Gutierrez teaches, our words of challenge must come more out of our gratitude than out of our anger, no matter how justified the anger. Being angry, being in someone else’s face, shredding those who don’t agree with us with hate-filled rhetoric, and winning bitter arguments, admittedly, might be politically effective sometimes. But all of these are counter-productive long term because they harden hearts rather than soften them. True conversion can never come about by coercion, physical or intellectual. Hearts only change when they’re touched by love.

All of us know this from experience. We can only truly accept a strong challenge to clean up something in our lives if we first know that this challenge is coming to us because someone loves us, and loves us enough to care for us in this deep way. This alone can soften our hearts. Every other kind of challenge only works to harden hearts. So before we can effectively speak a prophetic challenge to our culture we must first let the people we are

trying to win over know that we love them, and love them enough to care about them in this deep way. Too often this is not the case. Our culture doesn’t sense or believe that we love it, which, I believe, more than any other factor renders so much of our prophetic challenge useless and even counter-productive today.

Our prophecy must mirror that of Jesus: As he approached the city of Jerusalem shortly before his death, knowing that its inhabitants, in all good conscience, were going to kill him, he wept over it. But his tears were not for himself, that he was right and they were wrong and that his death would make that clear. His tears were for them, for the very ones who opposed him, who would kill him and then fall flat on their faces. There was no glee that they would fall, only empathy, sadness, love, for them, not for himself.

Father Larry Rosebaugh OMI, one of my Oblate confreres who spent his priesthood fighting for the peace and justice and was shot to death in Guatemala, shares in his autobiography how on the night before his first arrest for civil disobedience he spent the entire night in prayer and in the morning as he walked out to do the non-violent act that would lead to his arrest, was told by Daniel Berrigan: “If you can’t do this without getting angry at the people who oppose you, don’t do it! This has to be an act of love.”

Prophecy has to be an act of love; otherwise it’s merely alienation.

*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

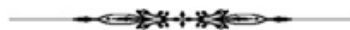
### WILLUNGA

*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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It will be like this when the Son of Man comes. Then of two men in the fields one is taken, one left; of two women at the millstone grinding, one is taken, one left.

‘So stay awake, because you do not know the day when your master is coming. You may be quite sure of this that if the householder had known at what time of the night the burglar would come, he would have stayed awake and would not have allowed anyone to break through the wall of his house. Therefore, you too must stand ready because the Son of Man is coming at an hour you do not expect.’



## BACKGROUND ON THE GOSPEL READING

Today is the first Sunday of Advent, which is also the first Sunday of a new liturgical year for the Church. The Advent season includes the four Sundays that precede Christmas. It is a time of preparation for the coming of the Lord. In this season, we recall two central elements of our faith: the final coming of the Lord in glory and the incarnation of the Lord in the birth of Jesus. Key themes of the Advent season are watchful waiting, preparation, and justice.

In this new liturgical year, the Gospel of Matthew will be the primary Gospel proclaimed (Lectionary Cycle A). In today's Gospel, we hear Jesus speak about the need for wakefulness, for watchful waiting, for the coming of the Son of Man.

Matthew's Gospel is dated by most scholars after 70 A.D. Most believe that Matthew wrote for a primarily Jewish community, but one that was no longer centered on the Temple in Jerusalem. These were Jewish Christians trying to come to terms with their relationship to Judaism in a new situation: Judaism after the destruction of the Temple in Jerusalem. There may have been Christians who believed that the events of the world around them gave evidence of the imminent return of the Lord in glory.

The passage from Matthew we read today is rather straightforward. No

one knows the precise time of the coming of the Lord in glory, so watchful waiting and vigilance are required. The passage speaks to the uselessness of looking for signs; there will be none. As a thief sneaks in during the night, so will the Lord's coming in glory be.

The question for us as members of the Christian community, then, is how do we prepare for this? Today's passage speaks more about the manner of waiting, rather than the details of the preparation. Jesus compares the vigilance required of Christians to the vigilance of a homeowner who knows the plans of the thief. If one knows that the thief's action is imminent, one remains watchful. As Christians, we know that our Lord is coming even if we cannot know the precise timing. Jesus calls us to be watchful and vigilant, like the homeowner. If we become lax in our Christian living, we may be caught unprepared.

## SYMBOLS AND IMAGES

Advent has a past, present and future dimension. We look back to the events of Bethlehem when Christ first entered the world; we reflect on Christ's presence today and we look forward with joy to the future coming of Christ. Today's Gospel reminds us that we must be ready for that coming.



## THIS WEEK'S READINGS (28 November - 4 December)

- **Monday, 28:** Monday, 1<sup>st</sup> week of Advent (Is 4:2-6; Mt 8:5-11)
- **Tuesday 29:** Tuesday, 1<sup>st</sup> week of Advent (Is 11:1-10; Lk 10:21-24)
- **Wednesday 30:** St Andrew (Rom 19:9-18; Mt 4:18-22)
- **Thursday 01:** Thursday, 1<sup>st</sup> week of Advent (Is 26:1-6; Mt 7:21, 24-27)
- **Friday 02:** Friday, 1<sup>st</sup> week of Advent (Is 29:1-6; Mt 7:21, 24-27)
- **Saturday 03:** St Francis Xavier (Is 30:19-21, 23-26; Mt 9:35 - 10:1, 6-8)
- **Sunday 04:** SECOND SUNDAY OF ADVENT (Is 11:1-10; Rom 15:4-9; Mt 3:1-12)