



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 B

Vol 6 : No 06

KANGAROO ISLAND CATHOLIC PARISH

Parish House: 22 Giles Street,
KINGSCOTE, SA 5223
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KINGSCOTE, SA 5223
Email: cphkings@adam.com.au
Web: www.kicatholic.org.au

NOARLUNGA DOWNS CATHOLIC PRESBYTERY

Phone: 8382 1717

PARISH TEAM CONTACTS

Fr Charles Gauci (Parish Priest -
involved in another ministry in 2017)
Fr Tony Telford-Sharp (Parish
Administrator - 8382 1717)
Fr Peter Zwaans (Associate Priest)
Fr Josy Sebastian (A/P - 0452 524 169)

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

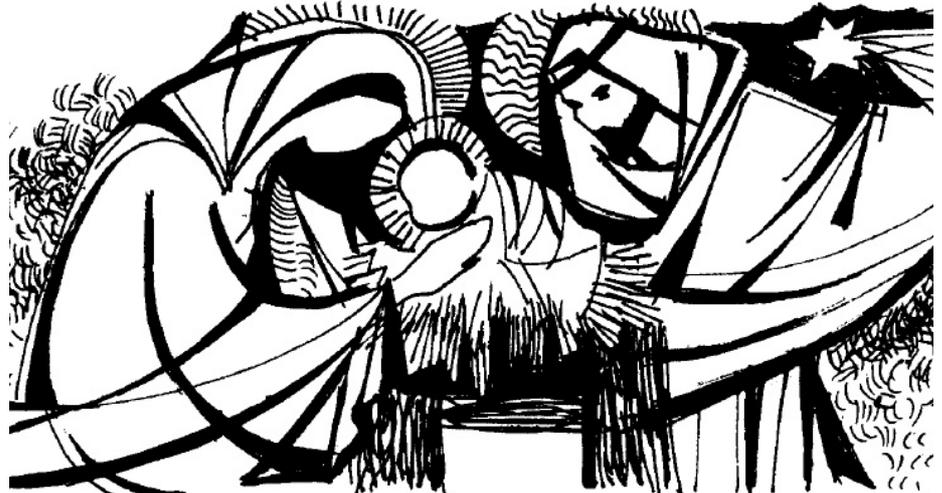
- KINGSCOTE: Our Lady of
Perpetual Help, Cnr Giles/Todd Sts
Sunday - 9.30am
- PARNDANA: Uniting Church,
Cook Street
2nd and 4th Sunday - 3.00pm
- PENNESHAW: St Columba's
Anglican Church, Cnr North
Terrace and Fourth Street
1st Sunday - 2.00pm

SPONSORSHIP

KANGAROO ISLAND
TRANSFERS (0427 887 575)
generously donate transport for our
visiting Priests.

CHILD PROTECTION

Child Protection Unit 8210 8159



FIRST READING

Genesis 15:1-6; 21:1-3

The word of the Lord was spoken to
Abram in a vision, 'Have no fear,
Abram, I am your shield; your
reward will be very great'.

'My Lord,' Abram replied 'what do
you intend to give me? I go childless
...' Then Abram said, 'See, you
have given me no descendants; some
man of my household will be my
heir'. And then this word of the Lord
was spoken to him, 'He shall not be
your heir; your heir shall be of your
own flesh and blood'. Then taking
him outside he said, 'Look up to
heaven and count the stars if you
can. Such will be your descendants'
he told him. Abram put his faith in
the Lord, who counted this as
making him justified.

The Lord dealt kindly with Sarah as
he had said, and did what he had
promised her. So Sarah conceived
and bore a son to Abraham in his old
age, at the time God had promised.
Abraham named the son born to him
Isaac, the son to whom Sarah had
given birth.

RESPONSORIAL PSALM

Ps 104:1-6, 8-9

*The Lord remembers his covenant
for ever.*

SECOND READING

Hebrews 11:8, 11-12, 17-19

It was by faith that Abraham obeyed
the call to set out for a country that
was the inheritance given to him and
his descendants, and that he set out
without knowing where he was going.

It was equally by faith that Sarah, in
spite of being past the age, was made
able to conceive, because she believed
that he who had made the promise
would be faithful to it. Because of
this, there came from one man, and
one who was already as good as dead
himself, more descendants than could
be counted, as many as the stars of
heaven or the grains of sand on the
seashore.

It was by faith that Abraham, when
put to the test, offered up Isaac. He
offered to sacrifice his only son even
though the promises had been made to
him and he had been told: It is
through Isaac that your name will be
carried on. He was confident that God
had the power even to raise the dead;
and so, figuratively speaking, he was
given back Isaac from the dead.

GOSPEL ACCLAMATION

Heb 1:1-2

Alleluia, alleluia!

*In the past God spoke to our fathers
through the prophets; now he speaks
to us through his Son.*

Alleluia!

(Continued page 4)

Kangaroo Island Catholic Parish

DECEMBER ANNIVERSARIES

Prudence Brook, Margaret Chapmann, Ann Commerford, Ernest Commerford, George Frauley, Annie Griffith, Graham Hammat, Franziska Hilz, Scott Imboden, Geraldine Kent, Nora Kerin RSJ, Eileen Johnson, John Kreffel, Anne Livingstone, Marcellina Mamogay, Frederick Moore, Valma Mumford, Sheila Norman, Denise Pettigrew, Ernie Reynolds, Joel Riley, Vernice Southern, Kevin Steinwedel, Eric Tabor, Mary Tully, John Wallace, Willard Wickham, Veronica Rue,

and all the faithful departed.

Prayers for the Sick

Please pray for Pat Barrett, Annemeike Berden, Marj and Jimmy Browne, Denice Carter, Lloyd & Aileen Dodson & family, Jenny Fechner, Diane Florenance, Charles & Sue Gorman, John Lavers, Elijah & Magenta Laundry and family, Ben Martin, Janice Mills, Dianne McCarthy, Philip McDonald, Peter Murray, Max Moss, Darren Morris, Deidre Morrison, Mick Muller, Jill Oldfield, Jack Pitcher, Margaret Rich, Anthony Roestenburg, Bill Roestenburg, Darren Smith, John Smith, Peter Smith, Linda Tippett, Greg Turner, Patrick Walsh and Rob Wilkinson.

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

*Our
church family
is a circle of strength
and love. With every new
connection, the circle grows.
Every joy shared adds love.
Every crisis faced together
makes the circle
stronger.*

PARISH NOTICES –31/12/17

1. Thank you to Fr My Tran for saying Mass today.
2. Next Sunday there will be Mass with Fr Josy.
3. Confession is available every Sunday in Kingscote at 30 minutes before Mass.



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.

MORAL PROGRESS AND REGRESSION

(From the Archives)

“We didn’t stop burning witches because we stopped reading scripture; we stopped burning witches because we kept on reading scripture.”

Gil Bailie, *Violence Unveiled*, wrote those words and they teach a lesson that we would be wise to learn as we debate whether morality is progressing or declining today within secular culture.

What Bailie’s axiom suggests is that history should be written carefully: The past wasn’t all golden and the present isn’t all bad, just as the past wasn’t all bad and the present isn’t all good. Our age, like every other, has brought moral advancements in some areas and moral decline in others. Mostly this is not acknowledged in our debates about morality.

Conservatives too easily idealize the past and demonize the present. In their view, secular culture is generally seen to be morally decadent, soft, hedonistic, shortsighted, and superficial, a fall from a better time, from a golden moral age wherein people believed in God more strongly, were more generous, more community-minded, more committed to church, and more responsible sexually. Conservatives tend to look at certain moral indicators within our culture (abortion, euthanasia, family breakdown, declining church attendance, sexual irresponsibility) and see the whole culture as “a culture of death”.

Liberals too easily do the opposite: They tend to see secular culture precisely as an “enlightenment”, a huge moral advance over many former moral blind-spots, racism, superstition, sexism, narrow fundamentalism, unhealthy fear, and intolerance in the name of God. Secular culture is then seen as possessing the moral high ground and this achievement is itself seen as the result of secular culture shedding the narrowness and restraints of religion.

For many liberals, we have stopped burning witches precisely because we have stopped reading scripture, or at least because we have stopped listening to organized religion.

What Bailie’s comment does, among other things, is expose both these views as being too selective in their reading of history.

Conservatives are right in pointing out that secular culture’s too-easy acceptance of abortion, family breakdown, euthanasia, faith without church, pornography, and sex outside of marriage are major moral blind-spots, a regression that does make for a certain “culture of death”. But, as Bailie’s comment also makes clear, that’s not the whole story. The same culture, so blind in some areas, is progressing morally in other areas. It has stopped burning witches. In what way?

Christianity and the cross (which lies at its center) can be compared to a time-released moral-capsule that is dissolving slowly in history. We can trace, historically, some of the more salient moments in this process: It took us, the Christian world, eighteen hundred years to accept, unequivocally, that slavery is wrong, but eventually we learned it. We kept reading scripture long enough. It took us two thousand years, and the last pope, John Paul II, to accept that capital punishment is wrong, but, like slavery, eventually too we learned that. We kept reading scripture long enough. And it has taken us two thousand years and we are still, slowly, learning and accepting more and more of the implications of the gospel in terms of social justice, equality for all, and respect for the integrity of creation.

The good news is that we are, slowly, getting it and it is no accident that, for instance, Holland, the most secularized culture in the world, takes care of its poor better than any other country in the world, has perhaps the highest status for women in the world, and is a culture of high tolerance.

These are major moral achievements inside of a culture that is at the same time regressing morally in terms of its acceptance of abortion, euthanasia, prostitution, pornography, and drugs. Moreover, its moral achievements have come about not because Holland or secular culture has stopped reading scripture. What’s best morally inside of secular culture issues forth mostly from its Judeo-Christian roots. Liberalism’s reluctance to admit that stems more from an adolescent grandiosity than from any honest reading of history, akin to a seventeen-year-old who sees only her parents’ faults and is unable to acknowledge that the very moral guns she now has trained on her parents were given to her by those same parents.

What all this highlights is that our moral judgments may not be simple: The past we sometimes idealize, for all its moral strengths (its faith in God, in church, in family, in sacrifice, in self-renunciation, in sexual responsibility) was, because of racism, sexism, and dogmatic intolerance, less of a golden age for some than for others. We once too had our “Taliban” that declared that error had no rights and killed people in the name of God and of purity of doctrine. Conversely, today, our secularized liberal culture, for all its heightened moral sensitivity within the areas of race, gender, justice, tolerance, and the integrity of creation, has its own glaring moral blind-spots in the areas of abortion, end of life issues, church, family values, and sexuality.

And so, no doubt, we need, all of us, to keep on reading scripture.

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 How 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

NOARLUNGA

*St Luke, the Evangelist,
cnr Honeypot Rd and Goldsmith Dve*
Saturday 6.00pm
Sunday 9.00am
1st, 3rd Sundays 11am (Spanish Mass)
2nd Sunday 2.00pm (Filipino Mass)
Sunday (Youth Mass) 5.30pm
Monday 9.00am
Tuesday 9.00am
Tuesday 1st week 9.00am and 9.45am
(later Mass followed by Tuesday Chats)
Wednesday 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

2nd, 4th Sunday 3.00pm

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)

GOSPEL

Luke 2:22-40

"When the day came for them to be purified as laid down by the Law of Moses, the parents of Jesus took him up to Jerusalem to present him to the Lord - observing what stands written in the Law of the Lord: Every first-born male must be consecrated to the Lord - and also to offer in sacrifice, in accordance with what is said in the Law of the Lord, a pair of turtledoves or two young pigeons. Now in Jerusalem there was a man named Simeon. He was an upright and devout man; he looked forward to Israel's comforting and the Holy Spirit rested on him. It had been revealed to him by the Holy Spirit that he would not see death until he had set eyes on the Christ of the Lord. Prompted by the Spirit he came to the Temple; and when the parents brought in the child Jesus to do for him what the Law required, he took him into his arms and blessed God; and he said:

'Now, Master, you can let your servant go in peace, just as you promised; because my eyes have seen the salvation which you have prepared for all the nations to see, a light to enlighten the pagans and the glory of your people Israel.'

As the child's father and mother stood there wondering at the things that were being said about him, Simeon blessed them and said to Mary his mother, 'You see this child: he is destined for the fall and for the rising of many in Israel, destined to be a sign that is rejected - and a sword will pierce your own soul too - so that the secret thoughts of many may be laid bare.'

There was a prophetess also, Anna, the daughter of Phanuel, of the tribe of Asher. She was well on in years. Her days of girlhood over, she had been married for seven years before becoming a widow. She was now eighty-four years old and never left the Temple, serving God night and day with fasting and prayer. She

came by just at that moment and began to praise God; and she spoke of the child to all who looked forward to the deliverance of Jerusalem.

When they had done everything the Law of the Lord required, they went back to Galilee, to their own town of Nazareth. Meanwhile the child grew to maturity, and he was filled with wisdom; and God's favour was with him.

EXPLORING THE WORD

All four characters in today's gospel are devout and observant Jews, faithfully waiting for the fulfilment of the promises made to Israel. But the time of waiting has come to an end. In many ways, Simeon's words are universal, representing the whole of Israel's wait: 'Now Lord, you can let your servant go in peace ... because my eyes have seen the salvation which you have prepared for all nations.' Likewise, Anna proclaims to all Jerusalem the identity of this child. Both point to Jesus as the visitation of God, not only to those traditionally seen as the people of God but to all the nations. The salvation brought is universal. Mary's 'yes' to God's plan has brought fulfilment of the promise, but still she is left wondering what that will mean in the future.

THIS WEEK'S READINGS

(1 - 7 January)

- **Monday, 1:** MARY, the Holy MOTHER OF GOD (Num 6:22-27; Gal 4:4-7; Lk 2:16-21)
- **Tuesday, 2:** Sts Basil the Great and Gregory (1Jn 2:22-28; Jn 1:19-28)
- **Wednesday, 3:** Weekday, Christmas Time (1Jn 2:29-3:6; Jn 1:29-34)
- **Thursday, 4:** Weekday, Christmas Time (iJn 3:7-10; Jn 1:35-42)
- **Friday, 5:** Weekday, Christmas Time (1 Jn 3:11-21; Jn 1:43-51)
- **Saturday, 6:** Weekday, Christmas Time (1Jn 5:5-13; Mk 1:6-11)
- **Sunday 7:** The EPIPHANY of the LORD (IS 60:1-6; EPH 3:2-3, 5-6; MT 2:1-12)

PASTORAL CARE

If you (or someone you know) is house-bound, in hospital or in residential care and would appreciate a visit from a Priest or someone from the Parish, please let us know.
Contact: Noarlunga/Seaford (8382 1717), Willunga (0488 287 552),
Victor Harbor/Goolwa (8552 1084), Kangaroo Island (0418 819 078).