



Welcome to

Kangaroo Island Catholic Community

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

SOLEMNITY OF MARY, THE HOLY MOTHER OF GOD - YEAR A

Vol 5 : No 06

KANGAROO ISLAND CATHOLIC PARISH

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NOARLUNGA DOWNS CATHOLIC PRESBYTERY

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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
2nd and 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

Numbers 6:22-27

The Lord spoke to Moses and said,
'Say this to Aaron and his sons:
"This is how you are to bless the
sons of Israel. You shall say to them:

May the Lord bless you and
keep you.
May the Lord let his face shine on
you and be gracious to you.
May the Lord uncover his face
and bring you peace."

This is how they are to call down my
name on the sons of Israel, and I will
bless them.'

RESPONSORIAL PSALM

Psalm 66:2-3, 5, 6, 8

May God bless us in his mercy.

SECOND READING

Galatians 4:4-7

When the appointed time came, God
sent his Son, born of a woman, born
a subject of the Law, to redeem the
subjects of the Law and to enable us
to be adopted as sons. The proof that
you are sons is that God has sent the
Spirit of his Son into our hearts: the

Spirit that cries, 'Abba, Father', and
it is this that makes you a son, you
are not a slave any more; and if God
has made you son, then he has made
you heir.

GOSPEL ACCLAMATION

Heb1:1-2

Alleluia, alleluia!

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

GOSPEL

Luke 2:16-21

The shepherds hurried away to
Bethlehem and found Mary and
Joseph, and the baby lying in the
manger. When they saw the child
they repeated what they had been
told about him, and everyone who
heard it was astonished at what the
shepherds had to say. As for Mary,
she treasured all these things and
pondered them in her heart. And the
shepherds went back glorifying and
praising God for all they had heard
and seen; it was exactly as they had
been told.

(Continued page 4)

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.

SINGLE LIFE OFFERS OPPORTUNITIES

“The refusal of woman is fault in my chastity...and all my compensations are a desperate and useless expedient to cover this irreparable loss which I have not fully accepted.

“I can learn to accept it in the spirit and in love and it will no longer be ‘irreparable.’ The cross repairs and transforms it. The tragic chastity which suddenly realizes itself to be mere loss, and the fear that death has won – that one is sterile, useless, hateful. I do not say this is my lot, but in my vow I can see this as an ever-present possibility.”

Those are the words of Thomas Merton as he reflects upon the dangers of not marrying. (Quoted by J.H. Griffin, *Follow the Ecstasy*, Page 44) In sexual in-consummation, be it a deliberately chosen state or one imposed by circumstance, there is always the feeling, seldom far from the surface, that there is something sterile within one’s existence. Merton designated this as “a fault in one’s chastity,” a fault which can either be tragic or transformed by the cross.

I’ve thought about this a lot lately, not just as it pertains to my own celibate existence, but especially as it pertains to persons living a single life in the world. For many of them, life can seem particularly unfair. Society is set up for couples. They are alone. Society has accepted and made a place for consecrated religious. However, singles in the world, while sharing the celibate lot of consecrated religious, share virtually none of their security or advantages. Moreover, unlike married persons and consecrated religious, singles in the world are rarely given a thriving set of symbols which can provide a symbolic hedge within which to understand their in-consummation.

Too often single persons in the world feel like they are looking in at life from the outside, that they are abnormal, that they are missing fundamentally something within life. Consequently, unlike married persons and consecrated religious, few single persons feel that they have positively chosen their state of life. They feel victimized into it. Few

single persons feel relaxed, easeful, and accepting of their lot. The feeling, instead, is always that this must be temporary. Rarely can a young single person project his or her future acceptingly to the end and see him or herself growing old and dying single and happy. Invariably the feeling is this: Something has to happen to change this! I don’t choose this! I can’t see myself for the rest of my life like this!

There are immense dangers in these feelings. First of all, there is the danger of simply never fully and joyfully picking up one’s life and seeing it as worthwhile, of never choosing to be what one is, of never accepting the spirit that fits the life that one is actually living. As well, there is the danger of panicking and marrying simply because marriage is seen as a panacea and no possibility of real happiness is seen outside of it.

Some of these feelings are good. The truth sets us free and so it is not good to pretend. Pious lies, denial, or spiritualities of espousal with God which do little to placate the emotions, cannot erase the facts: “It is not good for the man to be alone.” The universe works in pairs, the absence of consummation creates a fault in one’s chastity which the creator, himself, has condemned. To be single is to be different, more different than we often dare admit. But it is in the admitting that truth can set us free. However, for that to happen, certain things must be understood and accepted.

Sexuality is a dimension of our self-awareness. We awake to consciousness and feel ourselves, at every level, as cut off, sexed, lonely monads separated and aching for unity. Celibacy is a fault in our chastity. However, to be single is not necessarily to be asexual or sterile. Today sometimes the impression is given that sexual union is happiness and no happiness is possible outside of that. That is a superficial and dangerous algebra.

Sexuality is the drive in us towards connection, community, family, friendship, affection, love, creativity, and generativity. We are happy and

whole when these things are in our lives, not on the basis of whether or not we sleep alone. The single celibate life offers its own unique opportunities for achieving these. God never closes one door without opening a few others. In recognizing that it is easier to find a lover than a friend, we also recognize that human sexuality and generativity are more than biological.

Biology is one thing, but there are other ways of being deeply sexual, other ways of getting pregnant and impregnating, other kinds of sexual intimacy, and other ways of being mother and father. There is a mysterious dynamic within separation and community. Sexuality and community function at various levels.

I remember a young man I worked with several years back. He was discerning between religious life and marriage. At one point he commented: ‘I have always been afraid of being a priest because it will mean dying alone. My father died when I was 15 and he died in my mother’s arms. I have always rejected the celibate state because I want to die like my father died...in a woman’s arms.

“However, one day I was meditating on Christ’s life and it struck me powerfully that he died alone, loved, but in nobody’s arms. He was really alone, though he was powerfully linked to everyone in a different way. It struck me that this could also be a good way to die!”

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 (2nd, 4th, 5th week) 9.00am
Tuesday (1st, 3rd week) 9.45am
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

2nd, 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

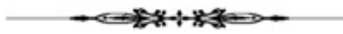
St Joan of Arc, 30 Seaview Road
Saturday 6.00pm
Sunday 11.00am
Tuesday 9.00am
Thursday 9.00am
Friday (other than 1st) 9.00am
1st Friday 11.30am

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)

When the eighth day came and the child was to be circumcised, they gave him the name Jesus, the name the angel had given him before his conception.



BACKGROUND ON THE GOSPEL READING

Today's reading is a continuation from the Gospel proclaimed at the Christmas Mass at midnight. In it the shepherds act upon the message they receive from the angel and go to find Jesus in the manger in Bethlehem. In their visit to the manger, the shepherds find things just as the angel had said. The shepherds' visit, therefore, is a moment of fulfilment, manifestation, and the beginning of the salvation we receive through Christ.

In the context of today's Solemnity, this reading also helps us focus on Mary as the Mother of God. The reading tells us at least three things about Mary as a mother. First, Mary is described as a reflective person, keeping the reports of the shepherds in her heart. Second, we are reminded of how obedient Mary was to God when she named the baby Jesus as the angel Gabriel had directed. Third, this reading shows Mary and Joseph faithfully observing their Jewish tradition by having Jesus circumcised.

Mary's faithfulness to God is evident in all three of these things. Her reflection upon the events in her life indicates that she was a person of prayer. This prayer made possible her obedience to God and God's will, even if the outcome was not clear. Finally, her faithfulness to a community of faith grounded her relationship with God and enabled her to participate in God's plan of salvation.

Because of Mary's faithfulness to God, she was able to receive the gift of God's Son and accept her role in God's plan for salvation. By doing so, she models for us the path of discipleship and is also called Mother of the Church.

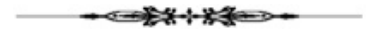
Our call to discipleship also includes these three aspects. First,

discipleship means prayer and reflection on the events of our lives that we might see God's presence and work in our lives. Second, discipleship means obedience to God and God's will. Third, discipleship includes fidelity to a community of faith.

Loyola Press website

DID YOU KNOW?

- Although there is evidence from as early as the mid-second century of honour being given to Mary, it is not until the Council of Ephesus in 431AD that we have strong evidence of devotion to Mary on any official level.
- The Church in Rome celebrated a number of Marian feasts by the late 600s, including Mary, the Mother of God (January 1), the Purification of Mary (February 2), the Annunciation (March 25) and the Birth of Mary (September 6).
- While the New Testament gives us virtually no detail of Mary's life, early tradition in the Church suggested that she was the daughter of Joachim and Anna and was raised in the precinct of the Temple in Jerusalem.



THIS WEEK'S READINGS

(2 - 8 January)

- **Monday, 2:** Sts Basil the Great and Gregory (1 Jn 2:22-28; Jn 1:19-28)
- **Tuesday 3:** Weekday of Christmas Time (1 Jn 2:29 - 3:6; Jn 1:29-34)
- **Wednesday 4:** Weekday of Christmas Time (1Jn 3:7-10; Jn 1:35-42)
- **Thursday 5:** Weekday of Christmas Time (1 Jn 3:11-21; Jn 1:43-51)
- **Friday 6:** Weekday of Christmas Time (1Jn 5:5-13; Mk 1:6-11)
- **Saturday 7:** Weekday of Christmas Time (1Jn 5:14-21; Jn 2:1-11)
- **Sunday 8:** The EPIPHANY of the LORD (Is 60:1-6; Eph 3:2-3, 5-6; Mt 2:1-12)