



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 10 : No 06

KANGAROO ISLAND CATHOLIC PARISH

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PARISH TEAM CONTACTS PARISH PRIEST

Fr Josy Sebastian (8382 1717;
in emergency - 0452 524 169)

Fr Prathap Katta (A/Priest -
8382 1717)

Fr Arul Dev (A/Priest - 8382 1717)

PARISH PASTORAL COUNCIL Mr Peter Clark (8559 5131)

FINANCE

Mrs Helen Mumford (0408 367 009
or kimumford@bigpond.com)

PARISH NEWSLETTER

Mr Peter Clark (8559 5131,
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(All items for the newsletter must be
received no later than Tuesday
evening.)

SPONSORSHIP

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

CHILD PROTECTION

Child Protection Unit 8210 8159

WEEKEND MASSES

This weekend Mass will be held at
Kingscote at 9.30am.



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

Ps 83:2-3, 5-6, 9-10

*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. 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

Acts 16:14

Alleluia, alleluia!

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

(Continued page 4)



PLEASE KEEP THESE PEOPLE IN YOUR PRAYERS

Sick: Bill Roestenburg, Peter Weatherstone and Melanie Howson

December anniversaries: Prudence Brook, Margaret Chapman, Ann Comerford, Ernest Comerford, 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.

Please pray for all the faithful departed and may all our sick parishioners, relatives and friends know the healing love of Christ.

ROSTERS

	Comm	Reader	Cleaning
26/12	A Clark	M Slagter	C Berden

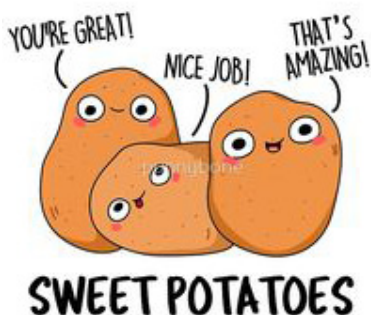
COVID Marshal
26/12 H Mumford

PRIEST ROSTER

(Often this roster changes if something unforeseen crops up)
26/12 Fr William Loh

PRAYER FOR HEALING

There will be a short break in the Prayers for Healing for Thursday 23 and Thursday 30 December. They will recommence on 6 January.



CLERICAL APPOINTMENTS

“I wish to communicate the following appointments I have made, all effective on the Feast of St Agnes, Friday 21st January, 2022

1. Vicar General

After 12 years of sterling service as either Vicar General or Apostolic Administrator’s Delegate, Fr Philip Marshall has asked to be relieved of that role. I understand his request and am happy to accede to it. I take this opportunity to thank Philip for the manner in which he has, unstintingly, fulfilled these roles, often under difficult circumstances, yet always with generosity, compassion and wisdom. Thank you immensely Philip. A suitable opportunity will be found to thank him more formally at a later date.

I appoint Fr Dean Marin, hitherto Parish Priest of Mount Gambier and Millicent Parishes, as my new Vicar General.

In addition to this role I have asked Fr Dean to coordinate the Vocations Team

2. Parishes of Murray Bridge, Murray Mallee & Mallee Border

As Administrator of these three Parishes I appoint Fr Philip Marshall. For the time being Fr Philip will retain his present residence and commute between his home and the Parish as required.

3. Parish of Payneham

Fr Allan Winter PP has asked to be relieved of the role of Parish Priest of Payneham. I accept his request to move to lesser duties.

As the new Parish Priest Payneham I appoint Fr Michael Romeo, hitherto Parish Priest of Penola to this role.

In addition to this role as Parish Priest of Payneham I have asked Fr Michael to take on a mission of studies to begin preparations to study for a licentiate in Canon Law.

4. Parishes of Mount Gambier & Millicent

As the new Parish priest of Mount Gambier & Millicent, I hereby

appoint Fr Peter Zwanns, hitherto Parish Priest of Brooklyn Park-Richmond.

5. Parish of Brooklyn Park-Richmond

As Parish Priest of the Parish of Brooklyn Park- Richmond, I appoint Fr Long Hai, hitherto Assistant Priest in Croydon Parish.

6. Parish of Penola

As Parish Priest of the Parish of Penola, I appoint Fr Arul Dev, hitherto Assistant Priest at Noarlunga/Seaford and Willunga.

7. Parish of Noarlunga Seaford

I appoint as Assistant Priest of Noarlunga/Seaford and Willunga, Fr Dominick Okwadha, hitherto Assistant priest at Brighton and Hallett Cove

8. Parishes of Brighton and Hallett Cove |

I appoint as Assistant priest of Brighton and Hallett Cove Fr Prathap Katta hitherto Assistant Priest at Noarlunga Seaford and Willunga.

9. Parish of Kangaroo Island

I have transferred Pastoral Care of the Parish of Kangaroo Island from Noarlunga Seaford Parish to henceforth be administered by the Cathedral Parish, Adelaide.

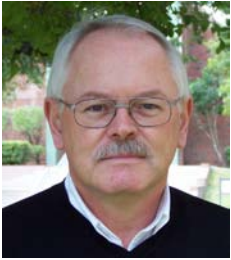
10. Cathedral Parish of St Francis Xavier

I appoint Deacon Paul Crowe to the staff of the Cathedral Parish.

*In Domino,
+Patrick O’Regan
Archbishop of Adelaide*

How to say hi in Mandarin





Ron Rolheiser column

Ronald Rolheiser, a Roman Catholic priest and member of the Missionary Oblates of Mary Immaculate. 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

NO ROOM IN THE INN

Jesus was born outside of the city, outside of a hospital, outside of a normal house. The Gospels tell us he was born in a stable, outside the city because *there was no room for them in the inn.*

We have always vilified the infamous innkeeper who turned Mary and Joseph away, and the lesson we took from this was the need for less self-preoccupation in our lives, that we should not be so busy and preoccupied that there's no room for the divine to be born in our lives.

Indeed, there's a lesson there, one I need for my own life. Given the pressures of the past few weeks, so far this year I haven't had the chance to give Christmas more than a passing thought. No room in my inn right now! And so, I nurse a lot of sympathy for that original innkeeper, knowing how easily we can over-pack our lives so that there's no room left to welcome in a divine visitor.

Now, while that's an important challenge, biblical scholars suggest there's a deeper lesson in the fact that Jesus was born in a stable outside the city because there was no room for him in the inn. The real point the Gospels are making is not so much the seeming callousness of an innkeeper, but rather the fact that Jesus was born outside of a city, outside of what's comfortable, outside of glamour and fame, outside of being recognized by the rich and the powerful, outside of notice by the everyday world. Jesus was born in anonymity, poor, outside of all notice, except by faith and God.

His birth outside the city also foreshadowed his death and burial. Jesus' earthly life will end as it began, as a stranger, an outsider, crucified outside the city, buried outside the city, just as he was born outside the city.

Thomas Merton once gave a particularly poignant comment on this: *Into this world, this demented*

inn, in which there is absolutely no room for Him at all, Christ has come uninvited. But because He cannot be at home in it, because He is out of place in it, and yet must be in it, His place is with those others for whom there is no room. His place is with those who do not belong, who are rejected by power because they are regarded as weak, those who are discredited, who are denied status as persons, who are tortured, bombed, and exterminated. With those for whom there is no room, Christ is present in the world. He is mysteriously present in those for whom there seems to be nothing but the world at its worst.

Jesus was born into this world unnoticed, outside the city, outside of all persons and events that seemed important at the time. Two thousand years later, we now recognize the importance of that birth. Indeed, the world measures time by it. We are in the year 2021 since that unnoticed birth. However, at the time, almost no one took notice.

What's the lesson? What's the takeaway? Among other things, this is meant to give us a different perspective vis-à-vis what's ultimately important in this world and what isn't. Who ultimately shapes history? The big movers and shakers or those on the outside?

Biblically speaking, most of us were born outside the city, meaning that in our lives we will forever be the outsiders, unknowns, anonymous, small-time, small-town, persons who are incidental to the big picture and the big action. Our photo and our story will never grace the headlines. Our names will never be up in lights and we will live and die in basic anonymity, not known by many outside of our own small circles.

Most of us will live out our lives in quiet obscurity, in rural areas, in small towns, and in the unknown parts of our cities, watching the big events of our world from the outside and always seeing someone other than ourselves

as important. We ourselves, seemingly, will remain forever unknown and our talents and contributions will not be particularly noticed by anyone, perhaps not even by our own families. Figuratively, we will always be "outside the city". We will live, work, and give birth to love and life in humble places.

Perhaps most painful of all, we will know the frustration of being unable to truly give our talents and gifts over to the world, but will find instead that the deepest symphonies and melodies that live within us will never find much expression in the outside world. Our dreams and our deepest riches will never find much of an earthly stage. There will never be a place in the inn for what's best in us to be born. Our deep riches, like Jesus' birth in our world, will remain "outside the city", ultimately dying by the martyrdom of anonymity and inadequate self-expression (also "outside the city").

Mary gave birth to the Christ in a barn outside the city because there was no room in the inn. This is a comment on more than just the inhospitality of one over-stressed innkeeper. It's an important teaching on how we need to assess what ultimately shapes life. In essence, it tells us that it's not necessarily those who seemingly preside at the center of things (the powerful, the rich, the famous, the government leaders, the entertainment celebrities, the corporate heads, the scholars, the academics) who will have time measured by their lives. What's deepest, most meaningful, and most important in life is often born in anonymity, unnoticed by the powerful, tenderly swaddled in faith, outside the city.

You can read, or download, Ron Rolheiser's weekly columns from his website at: www.ronrolheiser.com

COMPLIANCE WITH COVID-19 REGULATIONS

(Current from 21 December, 2021)

- Places of Worship are restricted to 3 people per 4 square metres with social distancing of 1.5 metres. The number of people at a Private Activity has increased from 50 people to 150 people, provided density requirements are met. If more than 50 people are present, there must be an independent COVID Marshal. QR codes and/or handwritten logs are essential.
- Wearing of masks is mandatory. (A doctor's certificate must be produced on request, if claiming an exemption.)
- Attendees at indoor religious services may sing during worship and members of choirs or chorus groups may perform or rehearse indoors, if they wear masks while doing so.
- Social distancing is mandatory - DO NOT CONGREGATE at entry/exit and outside.
- There should be no shaking of hands or holding hands during the Mass.
- Every gathering must record contact details - either with the QR code for smart phones, or the handwritten log - both located at the entrance to the Church
- Hand sanitizer is available at Church entrances.
- Offertory procession will be omitted. Communion is given only in hands. Precious Blood will not be distributed.
- Collection plates will not be passed around.
- Holy Water is not available at the doors of churches.
- Sick and high risk/vulnerable people should be encouraged not to attend.
- The Archdiocese recommends Covid vaccination for all (please check with your GP if you have concerns).
- Obligation for Sunday Mass for the laity HAS NOT BEEN RE-INVOKED at this stage. You may wish to access: [Mass for You at Home – The official website of Mass For You At Home, Australia](#) online and on Channel 10 every Sunday at 6 am.

COVIDSAFE
Let's continue to be a church

(Continued from page 1)

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.

GOSPEL BACKGROUND

Mary, Joseph, and Jesus are presented in today's Gospel as a faithful Jewish family. They are participating in the annual pilgrimage to Jerusalem for the feast of Passover, an event shared each year with family and friends. When Jesus is found, Luke describes him as seated in the Temple in the midst of the Jewish teachers. Although he is young, Jesus seems not to need teaching about his Jewish tradition. In his dialogue with these learned teachers, Jesus astounds them

with his insight and understanding. Jesus is a child of Israel. His Father is God.

The dialogue between Mary and Jesus contains many references to family relationships. In fact, in this Gospel reading Mary and Joseph are never identified by name. Instead they are referred to by their relationship to Jesus. Ultimately, this emphasizes Luke's point about the identity of Jesus. When Mary and Joseph find Jesus in the Temple, they question Jesus and express their anxiety. Jesus replies in words that many have thought to be disrespectful. Jesus says that he was never lost; he was at home. Jesus is God's Son, and he is in his Father's house. Luke will continue to suggest that faith in Jesus establishes new family relationships as he describes Jesus' public ministry.

In Luke's Gospel, Mary's importance is even greater than her role as Jesus' mother. Mary is the first disciple and will be present with Jesus' disciples after his Resurrection at Pentecost to work through her so that salvation might come to everyone. Because of this, Mary is a model and symbol of the Church. May we be like Mary, open and cooperative in God's plan for salvation. *Loyola Press*

THIS WEEK'S READINGS

(December 27 - January 2)

- **Monday, 27:** St John (1 Jn 1:1-4; Jn 20:2-8)
- **Tuesday, 28:** The Holy Innocents (1 Jn 1:5 - 2:2; Mt 2:13-18)
- **Wednesday, 29:** 5th day in Octave of the Nativity (1 Jn 2:3-11; Lk 2:22-35)
- **Thursday, 30:** 6th day in Octave of the Nativity (1 Jn 2:12-17; Lk 2:36-40)
- **Friday, 31:** 7th day in Octave of the Nativity (1 Jn 3:7-10; Jn 1:35-42)
- **Saturday, 01:** MARY, the Holy MOTHER OF GOD (Num 6:22-27; Gal 4:4-7; Lk 2:16-21)
- **Sunday 02:** The EPIPHANY of the LORD (Is 60:1-6; Eph 3:2-3, 5-6; Mt 2:1-12)

PASTORAL CARE

If you need a Priest for anointing of the sick or last rites contact: Noarlunga/Seaford (8382 1717), Willunga (0488 287 552), Victor Harbor/Goolwa (8552 1084), Kangaroo Island (0418 819 078).