



Welcome to

Kangaroo Island Catholic Community

(Part of the Adelaide Cathedral Parish)

THIRD SUNDAY OF ADVENT - YEAR A

Vol 11 : No 03

KANGAROO ISLAND CATHOLIC PARISH

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PARISH TEAM CONTACTS

PARISH ADMINISTRATOR

Fr Anthoni Adimai

Phone: (08) 8210 8155

PARISH PASTORAL COUNCIL

Mr Peter Clark (8559 5131)

FINANCE

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

PARISH NEWSLETTER

Mrs Wendy Bennett (0475 894 755
wendygibennett@icloud.com)

(All items for the newsletter must be
received no later than Tuesday
evening.)

CHILD PROTECTION

We are a Child Safe Organisation
which is committed to the care, well-
being and protection of children and
young people.

Mrs Helen Mumford

(KI contact - 0408 367 009)

Child Protection Unit 8210 8159

WEEKEND MASSES

Kingscote at 9.30am

CONFESSION

Kingscote at 9.00am
(prior to Mass)

PRAYERS FOR HEALING

Prayers for Healing and Renewal in
the Church - Thursdays at 9.00am



FIRST READING

Isaiah 35:1-6, 10

Let the wilderness and the dry-lands
exult, let the wasteland rejoice and
bloom, let it bring forth flowers like
the jonquil, let it rejoice and sing for
joy.

The glory of Lebanon is bestowed on
it, the splendour of Carmel and
Sharon; they shall see the glory of the
Lord, the splendour of our God.

Strengthen all weary hands, steady all
trembling knees and say to all faint
hearts,

‘Courage! Do not be afraid.

‘Look, your God is coming,
vengeance is coming, the retribution
of God; he is coming to save you.’

Then the eyes of the blind shall be
opened, the ears of the deaf unsealed,
then the lame shall leap like a deer
and the tongues of the dumb sing for
joy for those the Lord has ransomed
shall return.

They will come to Zion shouting for
joy, everlasting joy in their faces;
joy and gladness will go with them
and sorrow and lament be ended.

RESPONSORIAL PSALM

Ps 145:6-10

Lord, come and save us.

SECOND READING

James 5:7-10

Be patient, brothers, until the Lord’s
coming. Think of a farmer: how
patiently he waits for the precious
fruit of the ground until it has had the
autumn rains and the spring rains! You
too have to be patient; do not lose
heart, because the Lord’s coming will
be soon. Do not make complaints
against one another, brothers, so as
not to be brought to judgement
yourselves; the Judge is already to be
seen waiting at the gates. For your
example, brothers, in submitting with
patience, take the prophets who spoke
in the name of the Lord.

GOSPEL ACCLAMATION

Is 61:1 (Lk 4:18)

Alleluia, alleluia!

*The Spirit of the Lord is upon me;
he sent me to bring Good News to the
poor. Alleluia!*

GOSPEL

Matthew 11:2-11

John in his prison had heard what
Christ was doing and he sent his
disciples to ask him, ‘Are you the one
who is to come, or have we got to
wait for someone else?’ Jesus
answered, ‘Go back and tell John
what you hear and see; the blind see
again, and the lame walk, lepers are
cleansed,

(Continued page 4)



Bulletin Board

PLEASE KEEP THESE PEOPLE IN YOUR PRAYERS

Sick: Anita Gibbs, Wendy Bennett, Stephanie Langridge, Carmen Northcott and Joella Davidson.

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.

Please pray for all the faithful departed and all our sick parishioners, relatives and friends.

PARISH ROSTERS

	Comm	Reader	Cleaning
11/12	M Glynn	W Bennett	A Clark
18/12	P Bennett	A Gibbs	C Berden

PRIEST ROSTER

(Often this roster changes if something unforeseen crops up)
11/12 Fr Matthew Newman

WEEKLY CONTRIBUTIONS

For those of you who wish to make your weekly contributions to the first and second collections by direct debit, these are the banking details for each.

1st Collection:
BSB 085 005
A/c No 585353994
Reference: K Island or 765

2nd Collection:
BSB 085 005
A/c No 918111484
Reference: Your name

CHURCH 'SPRING CLEAN'

We are having a "Spring-clean" of the Church on Wednesday 21 December in readiness for Christmas.

Please bring your cleaning gear for a start at 9.00am. Many hands make the light work and the work light!

IS LOVE ENOUGH?

A relationship education course for couples preparing to marry or in a long-term relationship. This group is based on current research about what makes long term relationships successful. A variety of topics are explored including communication and problem solving.

When: Saturday 4 March
9.30am - 4.30pm

Where: Centacare, Level 2 – 45
Wakefield St Adelaide

Bookings essential - please contact Centacare (8215 6700 or registrations@centacare.org.au)

CHRISTMAS CAROLS

Community Christmas Carols will be sung on 16 December after the Christmas Parade on Kingscote Oval. All are welcome.

*Advance Kingscote seek six child safety volunteers to marshal people during the Christmas parade from 5.30pm -7.00pm. Contact Adrienne Bates, Advance Kingscote (8553 2563 or 0408 320 389).

SPECIAL ACKNOWLEDGMENT

The new and very beautiful church sign is finally in place at the front of the church. Many thanks to Char Pahl for generously donating this as a gift to the Parish.

ADVENT APPEAL FOR UKRAINE



The Australian Catholic Bishops Conference is supporting a special Advent appeal for the people of Ukraine, following a request from Bishop Mykola Bychok CSsR, Eparch of Sts Peter and Paul for the Ukrainian Catholic Church in Australia.

Collections in parishes on the Third Sunday of Advent will support Mudra Sprava (Wise Action), a Patriarchal Charitable Foundation in Ukraine.

The organisation has three focus areas: Evacuation of people from frontline territories; Food packages for people in need; Shelters for internally displaced persons. Find out more at: www.catholic.au

Our Special Collection will be held at Mass this weekend (11 Dec).

APPEAL FOR ABORIGINAL CATHOLIC MINISTRY

Once again, we will be conducting the annual Christmas Day Appeal for the Aboriginal Catholic Ministry with special collections to be taken up at all Christmas Masses.

The Otherway Centre is the home of the Aboriginal Catholic Ministry (ACM) and the cultural hub of Centacare. Money raised from this collection helps fund activities that bring the community together and provide vital healing and yarning opportunities to strengthen cultural and spiritual connections. Located at Stepney, the Centre has been supporting Aboriginal and Torres Strait Islander people and the wider community for more than 30 years.

GOLDEN JUBILEE MASS

Friends and parishioners would be most welcome to join Bishop Greg O'Kelly SJ in a Mass of Thanksgiving for the 50th anniversary of his ordination to priesthood in the Norwood church on December 9, 1972.

We will celebrate Mass at the St Ignatius Church, Norwood, at the 10.00am Mass on Sunday December 11, followed by light refreshments in the Hall. Your presence and prayers for his ministry would be much appreciated.





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

JESUS' DYSFUNCTIONAL ANCESTRY

The full story of how Jesus Christ came to be born includes elements that we do not easily imagine when we sing our Christmas hymns. Jesus' family tree and bloodline were far from perfect and this, according to the renowned biblical scholar, Raymond Brown, needs to be kept in mind whenever we are tempted to believe in Jesus, but want to reject the church because of its imperfections, scandals, and bad history. Jesus may have been immaculately conceived. However, as the gospels make clear, there is much in his origins that is as jolting as any contemporary church scandal. For example, in giving us the origins of Jesus, the gospels point to as many sinners, liars, and schemers in his genetic and historical lineage as they do to saints, honest people, and men and women of faith.

We see, for example, in Jesus' genealogy a number of men who didn't exactly incarnate the love, justice, and purity of Jesus. Abraham unfairly banished Ishmael and his mother, Hagar, rationalizing that God favors some people over others; Jacob, by scheming and dishonesty, stole his brother Esau's birthright; and David, to whom Jesus explicitly connects himself, committed adultery and then had the husband of his mistress murdered to cover up an unwanted pregnancy in order to marry her.

Moreover, the women mentioned in Jesus background don't fare much better. It is interesting to note, as Raymond Brown does, which women don't get mentioned in reference to Jesus' origins. The gospels don't mention Sarah, Rebekah, or Rachel, all of whom were regarded as holy women. Whom do they mention? They mention Tamar, a Canaanite woman, someone outside the Jewish faith, who seduces her father-in-law, Judah, so that she can have a child.

They mention Rahab, also a Canaanite woman, and an outsider, who is in fact a prostitute. Next, they mention Ruth, a Moabite woman who is also outside the official religion of the time. Then they mention Bathsheba, a Hittite woman, an outsider who commits adultery with David and then schemes to make sure one of her own offspring inherits the throne.

All of these women found themselves in a situation of marriage or pregnancy that was either strange or scandalous, yet each was an important divine instrument in preserving the religious heritage that gave us Jesus. It is no accident that the gospels link these women to Mary, Jesus' mother, since she too found herself in a ritually taboo pregnancy and in a marital situation that was peculiar.

Further still, beyond these less-than-saintly characters in Jesus' lineage, we see as well that some of the institutions that shaped the Jewish faith were also less than saintly. Institutionalized religion back then suffered from many of the same problems it has today, including the corrupt use of power. Indeed, Israel itself (perhaps justifying the deed by referring to what Jacob had done to Esau) seized the land of Canaan from those who had a prior claim to it, claiming ownership by divine privilege.

Finally, and not insignificantly, we see too that the lineage that gave us Jesus built itself up not just on the great and the talented, but equally on the poor and insignificant. In the list of names that makes up the ancestors of Jesus, we see some that are famous but also others who can make no claim to specialness or significance. Jesus' human blood, scripture tells us, was produced equally by the great and the small, the talented and the talentless.

What's to be learned for all of this? Perhaps Raymond Brown captures it

best. What all this tells us, he says, is that God writes straight with crooked lines, that we shouldn't accept an overly idealized Christ, and that our own lives, even if they are marked by weakness and insignificance, are important too in continuing the story of the incarnation.

As Brown puts it: "The God who wrote the beginnings with crooked lines also writes the sequence with crooked lines, and some of those lines are our own lives and witness. A God who did not hesitate to use the scheming as well as the noble, the impure as well as the pure, men to whom the world harkened and women upon whom the world frowned – this God continues to work through the same mélange. If it is a challenge to recognize in the last part of Matthew's genealogy that totally unknown people were part of the story of Jesus Christ, it may be a greater challenge to recognize that the unknown characters of today are an essential part of the sequence."

Christianity isn't just for the pure, the talented, the good, the humble, and the honest. The story of Jesus Christ was also written and keeps being written by the impure, by sinners, by calculating schemers, by the proud, by the dishonest, and by those without worldly talents. Nobody is so bad, so insignificant, so devoid of talent, or so outside the circle of faith, that he or she is outside the story of Christ.



COMPLIANCE WITH COVID-19 REGULATIONS

(Current from 08/12/22)



- If you have tested positive for COVID-19 please follow the instructions as per SA Health in terms of contact tracing and isolating yourself as per government health protocols. Please stay home and do not attend church services until you have fully recovered.
- Wearing of face-masks in Church is strongly recommended.
- Sick and high risk/vulnerable people are requested to stay home and not attend services.
- Hand sanitiser is available at church entrances.
- Communion is given only in hands. Precious Blood will not be distributed.
- Holy Water is not available at the doors of churches.
- Procession of gifts has resumed.
- Collection plates are to be passed around with minimum contact

DID YOU KNOW?

- The Word Messiah means 'anointed one' in Hebrew. The word Christ means the same thing in Greek.
- The healing of those who are afflicted was one of the signs given in the Hebrew Scriptures that the Messiah had come. When the blind see and the deaf hear; when the downtrodden are raised up and the lame walk, the reign of God will have come.
- John the Baptist was arrested and executed by Herod Antipas, son of Herod the Great and ruler of Galilee, because John had criticised Antipas for his marriage to his brother's wife, Herodias, who was also his niece.

THIRD CANDLE

The third candle on the Advent wreath is called the "Shepherd's Candle," and is pink because rose is a liturgical colour for joy. The third Sunday of Advent is Gaudete Sunday and is meant to remind us of the joy that the world experienced at the birth of Jesus, as well as the joy that the faithful have reached the midpoint of Advent.

(Continued from page 1)

and the deaf hear, and the dead are raised to life and the Good News is proclaimed to the poor;

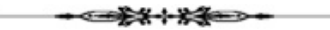
and happy is the man who does not lose faith in me.'

As the messengers were leaving, Jesus began to talk to the people about John: 'What did you go out into the wilderness to see? A reed swaying in the breeze? No?

Then what did you go out to see? A man wearing fine clothes? Oh no, those who wear fine clothes are to be found in palaces. Then what did you go out for? To see a prophet? Yes, I tell you, and much more than a prophet: he is the one of whom scripture says:

'Look, I am going to send my messenger before you; he will prepare your way before you.

'I tell you solemnly, of all the children born of women, a greater than John the Baptist has never been seen; yet the least in the kingdom of heaven is greater than he is.'



A QUESTION OF FAITH

"Are you the one who is to come?" is among the most fascinating questions in the New Testament. First, it is the question on the minds of anyone who encounters Jesus (then and now). A simple yes or no would suffice, but in typical Jesus fashion the answer is rich, layered, and challenging. We all are looking for a Messiah, but is one who cures and comforts outcasts the person we had in mind? Basically, Jesus' message to John is: "Here are the facts. It is for you to decide".

Second, what is so amazing about John's question is the level of trust it implies. John was confident Jesus would tell him the truth. In fact, John already knew the truth. If he hadn't been convinced Jesus was the Messiah, he would not have posed the question.

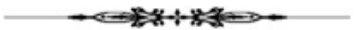
When you find yourself in doubt who Jesus is, first think about Jesus' answer to John: Is the one who brings good news to the poor, helps the blind see, and deaf hear the saviour you had in mind? If not, then perhaps you're on the wrong path – or more probably

unaware of your own needs. Second think about John's question. If you are asking Jesus whether or not he is your saviour, chances are you already know the answer.

Friends of Jesus, go confidently from this place. We will question fearlessly. We will support one another consistently. We will go forward carefully. We will meet trouble compassionately. We will meet troublemakers patiently. We will meet injustice creatively. We will meet the apathetic with a challenge. You are the friends of Jesus, and your eyes are wide open as you walk his way. *GPBS eNews*

EXPLORING THE WORD

As we have already noted, one of the main purposes of Matthew's Gospel is to reveal Jesus as the long awaited Messiah of the Jews to Matthew's largely Jewish community. In this text, Matthew cites the evidence that is before their eyes. Why is it necessary for John to question the identity of Jesus when his own eyes and ears will give him the answer he seeks? The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised to life, and good news is proclaimed to the poor! Such were the signs of the coming of the Lord that Isaiah had prophesied. Such are the actions that Jesus undertakes! His identity is clear for all who have the eyes to see it.



THIS WEEK'S READINGS

(12 - 18 December)

- **Monday, 12:** Mon 3rd week, Advent (Num 24:2-7, 15-17; Mt 21:23-27)
- **Tuesday, 13:** St Lucy (Zeph 3:1-2, 9-13; Mt 21:28-32)
- **Wednesday, 14:** St John of the Cross, (Is 45:6-8, 18, 21-25; Lk 7:19-23)
- **Thursday, 15:** Thur 3rd week, Advent (Is 54:1-10; Lk 7:24-30)
- **Friday, 16:** Fri 3rd week, Advent (Is 56:1-3, 6-8; Jn 5:33-36:)
- **Saturday, 17:** Sat 3rd week, Advent (Gen 49:2, 8-10; Mt 1:1-17)
- **Sunday 18:** 4th Sunday of Advent (Is 7:10-14; Rom 1:1-7; Mt 1:18-24)

PASTORAL CARE

If you need a priest for anointing prior to medical treatment, or if you are ill (not necessarily life-threatening) or for last rites please contact: (08) 8210 8155 or in an emergency 0417 080 955