



Welcome to

Kangaroo Island Catholic Community

(Part of the Adelaide Cathedral Parish)

THIRD SUNDAY OF ADVENT - YEAR B

Vol 12 : No 03

KANGAROO ISLAND CATHOLIC PARISH

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PARISH NEWSLETTER

Mrs Wendy Bennett (0475 894 755
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*(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 61:1-2, 10-11

The spirit of the Lord has been given to me, for the Lord has anointed me. He has sent me to bring good news to the poor, to bind up hearts that are broken; to proclaim liberty to captives, freedom to those in prison; to proclaim a year of favour from the Lord.

‘I exult for joy in the Lord, my soul rejoices in my God, for he has clothed me in the garments of salvation, he has wrapped me in the cloak of integrity, like a bridegroom wearing his wreath, like a bride adorned in her jewels.

‘For as the earth makes fresh things grow, as a garden makes seeds spring up, so will the Lord make both integrity and praise spring up in the sight of the nations.’

RESPONSORIAL PSALM

Lk 1:46-50, 53-54

My soul rejoices in my God.

SECOND READING

1 Thessalonians 5:16-24

Be happy at all times; pray constantly; and for all things give

thanks to God, because this is what God expects you to do in Christ Jesus.

Never try to suppress the Spirit or treat the gift of prophecy with contempt; think before you do anything – hold on to what is good and avoid every form of evil.

May the God of peace make you perfect and holy; and may you all be kept safe and blameless, spirit, soul and body, for the coming of our Lord Jesus Christ. God has called you and he will not fail you.

GOSPEL ACCLAMATION

Isa 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

John 1:6-8, 19-28

A man came, sent by God.

His name was John.

He came as a witness, as a witness to speak for the light, so that everyone might believe through him.

He was not the light, only a witness to speak for the light. *(Continued page 4)*



Bulletin Board

PLEASE KEEP THESE PEOPLE IN YOUR PRAYERS

Sick: Sue Semler, Brianna Chudlee, Peter Weatherstone, John Slagter, John Berden, Annette Roestenburg

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,

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

PARISH ROSTERS

	Comm	Reader	Cleaning
17/12	M Glynn	M Slagter	A Bevin
24/12	TBA	A Clark	A Bevin

PRIEST ROSTER

(Often this roster changes if something unforeseen crops up)

17/12	Fr Peter Hosking SJ
24 & 25/12	Fr Iain Radvan SJ
31/12	Fr Chris Horvat SJ

CHRISTMAS MASS TIMES



- **Christmas Eve** •
Sunday 24 December - 7.30pm
- **Christmas Day** •
Monday 25 December - 8.30am

THE SOUTHERN CROSS *Christmas Edition*

Once again the Christmas edition will be inserted in "The Advertiser" this weekend - December 16. Free copies will be available the Christmas season.

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

Thank you for your ongoing support of our priests and parish facilities.

MARY AS A MODEL OF FAITH

Among all the people in the Gospels, Mary is the pre-eminent example of the one who hears the word of God and keeps it. For this reason, more than because of biological motherhood, Jesus claims her as his mother. Giving birth to Christ is something more than biological. Moreover, it's also something we're asked to do.

Looking at how Mary gave birth to Christ, we see that it's not something that's done in an instant. Faith, like biology, also relies on a process that has distinct, organic moments.

What is the process by which we give birth to faith in the world?

First, like Mary, we need to get pregnant by the Holy Spirit. We need to let the word take such root in us that it begins to become part of our actual flesh. Then, like any woman who's pregnant, we have to lovingly gestate, nurture, and protect what is growing inside us until it's sufficiently strong so that it can live on its own, outside us.

Eventually, of course, we must give birth. What we have nurtured and grown inside of us must be given birth outside. Birth, however, is only the beginnings of motherhood. Mary gave birth to a baby, but she had to spend years nurturing, coaxing, and cajoling that infant into adulthood. The infant in the crib at Bethlehem is not yet the Christ who preaches, heals, and dies for us.

Finally, motherhood has still one more phase. As her child grows, matures, and takes on a personality and destiny of its own. The mother, at a point, must ponder and let herself be

painfully stretched in understanding, in not knowing, in carrying tension, in letting go.

Our task too is to give birth to Christ. From Mary, we get the pattern: Let the word of God take root and make you pregnant; gestate that by giving it the nourishing sustenance of your own life; submit to the pain that is demanded for it to be born to the outside; then spend years coaxing it from infancy to adulthood; and finally, during and after all of this, do some pondering, accept the pain of not understanding and of letting go.

Christmas isn't automatic. It can't be taken for granted. It began with Mary, but each of us is asked to make our own contribution to giving flesh to faith in the world. *Ronald Rolheiser*

DATES

- 24 Dec 4th Sunday of Advent
- 25 Dec Catholic Charities Appeal
- 31 Dec The Holy family Jesus, Mary and Joseph

2024

- 1 Jan New Year's Day
- 29 Jan First day, School term 1
- 14 Feb Ash Wednesday
- 18 Feb 1st Sunday of Lent
- 25 Feb 2nd Sunday of Lent
- 3 Mar 3rd Sunday of Lent
- 10 Mar 4th Sunday of Lent
- 17 Mar 5th Sunday of Lent
- 18 Mar St Patrick's Day
- 24 Mar Palm Sunday of the Passion
- 28 Mar Thursday of Lord's supper
- 29 Mar Friday of Passion of the Lord
- 30 Mar Holy Saturday
- 31 Mar Sunday of the Resurrection
- 12 Apr Last day School term 1
- 25 Apr ANZAC Day
- 29 Apr First day School term 2



"Mrs Claus bought me a smartwatch! It knows when you are sleeping, it knows when you're awake, it knows if you've been bad or good ..."



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

LIGHTING AN ADVENT CANDLE

In the days of apartheid in South Africa, Christians there used to light candles and place them in their windows as a sign to themselves and others that they believed that someday this injustice would end. A candle burning in a window was a sign of hope and a political statement. The government didn't miss the message. It passed a law making it illegal to place a lit candle in a window, the offense being equal to owning a firearm; both were considered equally dangerous. This eventually became a joke among the kids: "Our government is afraid of lit candles!"

And well they should be! Lit candles, more than firearms, overthrew apartheid. Hope, not guns, is what ultimately transforms things. To light a candle as an act of hope is to say to yourself and to others that, despite anything that might be happening in the world, you are still nursing a vision of peace and unity that's based upon something beyond the present state of things and upon deeper realities and powers than what the world admits. To light a candle is to state publicly that you believe that, at the end of the day, more than what you see on the evening news will shape the final outcome of things. There are other powers also at work. To light a candle is an act of political defiance and an act of hope.

What is hope?

First, it's not wishful thinking. I can wish to win a lottery, but that wish, in itself, contains no real power to make it happen. Second, hope is not simply temperamental optimism, an upbeat temperament that always sees the bright side of things. An unwavering optimism about things can sometimes be helpful, but it's no basis for hope; like wishful thinking it lacks the power to make its own dream come true. Finally, hope is not simply shrewd observation and

common sense, a talent for sorting out the real from the fluff. Useful as this is, it's still not hope. Why not? Because hope doesn't base itself upon a shrewd assessment of the empirical facts, but upon belief in a deeper set of realities: God's existence, God's power, God's goodness, and the promise that flows from that.

There's a story told about Pierre Teilhard de Chardin that helps illustrate this. Teilhard wasn't much given to wishful thinking or even to an optimistic temperament; he tended rather toward a lonely realism. Yet he was a man of real hope. For example, on one occasion, after giving a conference where he laid out a vision within which ultimately unity and peace will be achieved on earth in a way that parallels the vision of scripture, he was challenged by some colleagues to this effect: "That's a wonderful, idealistic vision of things, but suppose we blow up the world with a nuclear bomb, what happens to your vision then?" Teilhard replied, "that would set things back some millions of years, but this will still come to fruition, not because I say so or because the facts right now indicate that it will, but because God promised it and in the resurrection of Jesus has shown that He is powerful enough to deliver on that promise."

Hope, as we can see from this, requires both faith and patience. It works like yeast, not like a microwave oven. Jim Wallis, the founder of Sojourners, expresses this colorfully: "All politicians are alike," he says, "they hold a finger up and check which way the wind is blowing and then make their decisions in that direction. That will never change, even if we change politicians. So, we must change the wind! That's hope's task – to change the wind!"

When we look at what has morally changed this world – from the great religious traditions coming out of deserts, caves, and catacombs and helping leaven whole cultures

morally, to apartheid being overthrown in South Africa – we see that it has happened precisely when individuals and groups lit candles and hoped long enough until the wind changed.

We light Advent candles with just that in mind, accepting that changing the wind is a long process, that the evening news will not always be positive, the stock markets will not always rise, the most sophisticated defenses in the world will not always protect us from terrorism, and secular liberal and conservative ideologies will not rid this planet of selfishness.

However, we continue to light candles and hope anyway, not on the basis of a worsening or improving evening newscast, but because the deepest reality of all is that God exists, that the center holds, that there's ultimately a gracious Lord who rules this universe, and this Lord is powerful enough to rearrange the atoms of the planet and raise dead bodies to new life. We light candles of hope because God, who is the ultimate power, has promised to establish a kingdom of love and peace on this earth and is gracious, forgiving, and powerful enough to eventually make it happen.

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



COMPLIANCE WITH COVID-19 REGULATIONS

(Current from 14/12/23)



- If you have tested positive for COVID-19 please stay home until you have fully recovered.
- Sick and high risk/vulnerable people are also requested to stay home.
- Hand sanitiser is available at Church entrances.
- Communion is given only in hands.

DID YOU KNOW?

- In the early years, there was rivalry between the disciples of John the Baptist and of Jesus. This gospel makes it clear that John does not see himself as a rival to Jesus but as a witness to him. It is Jesus who is the one sent from God.
- The quote from Isaiah comes from a section of his Book which is addressed to the people in Exile in Babylon in the sixth century BC. It is designed to bring comfort and promises that, when the paths are made straight, the Lord will be revealed.
- Bethany, as mentioned in this gospel text, is not the same town which was home to Mary, Martha and Lazarus. They lived close to Jerusalem but the Bethany mentioned here lies on the east bank of the Jordan River.

EXPLORING THE WORD

In contrast to last week's text on John the Baptist, this one comes from the last of the written gospels. The Gospel of John was penned at the very end of the first century. One common characteristic, however, is clear: the Baptist is again presented as the forerunner. John the Baptist rejects all messianic or quasi-messianic titles. He throws human expectation into chaos. He claims for himself only the role of the 'voice' of Isaiah 40, but the evangelist presents him as the most reliable of witnesses, 'Sent by God ... to speak for the light'. The only other person in John's Gospel to come from God is Jesus himself. Before an audience of the leaders of the religion of Israel, John witnesses with an authority and a truthfulness that has its source in God.

(Continued from page 1)

This is how John appeared as a witness. When the Jews sent priests and Levites from Jerusalem to ask him, 'Who are you?' he not only declared, but he declared quite openly, 'I am not the Christ.' 'Well then,' they asked 'are you Elijah?' 'I am not' he said. 'Are you the Prophet?' He answered, 'No.' So they said to him, 'Who are you? We must take back an answer to those who sent us. What have you to say about yourself?' So John said, 'I am, as Isaiah prophesied:

a voice that cries in the wilderness:
Make a straight way for the Lord.'

Now these men had been sent by the Pharisees, and they put this further question to him, 'Why are you baptising if you are not the Christ, and not Elijah, and not the prophet?' John replied, 'I baptise with water; but there stands among you – unknown to you – the one who is coming after me; and I am not fit to undo his sandal-strap.' This happened at Bethany, on the far side of the Jordan, where John was baptising.

APPEARANCE ISN'T EVERYTHING

There once was a man, his name was John, sent by God to point out the way to the Life-Light. He came to show everyone where to look, who to believe in. John was not himself the Light; he was there to show the way to the Light. (John 1: 6 - 8)

Anyone who has ever gone on a job interview knows that two elements can be the determining factors to getting hired or not. The first is the resume. It needs to follow certain clear guidelines that include length (no more than two pages), appearance (perfect), and content (highlights, not an autobiography). Of course, it has to be honest and accurate or it may come back to haunt you. Done right, it will get you in the door where the second factor comes into play, the interview.

In the interview everything needs to fall into place from appearance (conservative suits, no dangling jewellery), to eye contact, to modulated responses. After that all you can do is wait and hope you did a

good job of selling yourself. Isaiah presents himself as anointed by God and speaks with joy, which Paul tells us we should always do. John the Baptist, however, doesn't care how people respond to his appearance. It is his message that is important. He proclaims with joy that the Messiah is coming and coming soon.

But John is not the cause for joy. Everyone will have to wait, even if it is just for a little while. And that is the meaning and message of Advent. We wait because the Messiah will change so much. Our joyful waiting, says Paul, should be prayerful because God has chosen us. We need to get ready.

GPBS eNews

KIDS' CORNER

Rejoice always

There are so many reasons to rejoice this time of year! We get to spend time with people we love, and we can enjoy special surprises and gifts. But sometimes we're disappointed. Maybe someone you love can't be with you at Christmas. Maybe you can't have the gift you most wish for. Before you go to bed tonight, can you find three things to thank God for? One thing might be having someone who loves you. Or having enough food to eat or a safe place to sleep. What else will you think of tonight? There is always a reason to rejoice!

GPBS eNews

THIS WEEK'S READINGS

(18 - 24 December)

- **Monday, 18:** Monday, 3rd week Advent (Jer 23:5-8; Mt 1:18-24)
- **Tuesday, 19:** Tuesday, 3rd week Advent (Judges 13:2-7, 24-25; Lk 1:5-25)
- **Wednesday, 20:** Wednesday, 3rd week Advent (Is 7:10-14; Lk 1:26-38)
- **Thursday, 21:** Thursday, 3rd week Advent (Song 2:8-14; Lk 1:39-45)
- **Friday, 22:** Friday, 3rd week Advent (1 Sam 1:24-28; Lk 1:56-56)
- **Saturday, 23:** Saturday, 3rd week Advent (Malachi 3:1-4, 23-24; Lk 1:57-66)
- **Sunday 24:** Fourth Sunday of Advent (2 Sam 7:1-5, 8-12, 14, 16; Rom 16:25-27; Lk 1:26-38)

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