



Welcome to

Kangaroo Island Catholic Community

(Part of the Adelaide Cathedral Parish)

THE HOLY FAMILY OF JESUS, MARY AND JOSEPH - YEAR B

Vol 12 : No 06

KANGAROO ISLAND CATHOLIC PARISH

Parish House: 22 Giles Street,
KINGSCOTE, SA 5223
Phone: 8553 2132

Postal address: PO Box 749,
KINGSCOTE, SA 5223

Email: cphkingscote@iinet.net.au

Web: www.kicatholic.org.au

ADELAIDE CATHEDRAL PARISH

39 Wakefield St, ADELAIDE 5000
Phone: (08) 8210 8155

E: acp@acp.adelaide.catholic.org.au

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
wendygbenett@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

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.

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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

TBA

PRIEST ROSTER

(Often this roster changes if something unforeseen crops up)

31/12 Fr Chris Horvat SJ

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.

2024 RESOLUTIONS PERHAPS??

- *Live your best life ... and only buy pants with no buttons or zippers.*
- *Finish all the DIY projects you started and abandoned in 2023.*

GIVING BIRTH TO GOD

I did my doctoral thesis on the classical, philosophical proofs for the existence of God. The concept had always intrigued me: "Can you prove that God exists?"

Well no, at least not in a way that would compel anyone to make an act of faith based on a mathematical or scientific argument. The existence of God can't be empirically proven because God doesn't work that way. God, as we know through the way Christ was born, comes into our lives at the end of a gestation process.

That also describes how faith is born in our lives. God never dynamites into to our lives with a force so powerful that we can't resist. God always enters the world in the same way that Jesus did on the first Christmas. God is gestated in a womb and appears as a helpless infant that has to be picked up, nurtured, and coaxed into adulthood. The presence of God in our world, at least within the dynamics of the incarnation, depends upon a certain human consent and cooperation.

Author Annie Dillard once suggested that we always find God in our lives as Jesus was found in Bethlehem on Christmas, a helpless infant in the straw who must be picked up and nurtured into adulthood: "God's works are as good as we make them. That God is helpless, our baby to bear, self-abandoned on the doorstep of time, wondered at by cattle and oxen."

Mary gave birth to the baby, Jesus, but what she ultimately gave the world was the adult, Christ. Like all mothers she had to spend years nursing, cajoling, teaching, and nurturing an infant into adulthood. What Mary did each of us too is called upon to do, namely, give birth to God in our lives. Christmas is for marvelling at what once took place, but it's also for imitation, for continuing to give God flesh in the world.

How do you prove to anyone, yourself included, that God exists? You don't. The object of our faith and worship doesn't appear as a compelling proof at the end of a rational experiment. God has to be gestated into the world in the same way as Mary did all those years ago at the first Christmas.

Ronald Rolheiser

DATES

- 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

2024 PARISH APPEALS CALENDAR

- Feb 11 Day of the Unborn Child
- Feb 14 (Ash Wednesday) - Project Compassion
- Mar 29 (Good Friday) - Holy Places Appeal
- May 12 St Vincent de Paul - Winter
- Jun 30 Holy Father's Appeal
- Jul 7 NATSICC Appeal
- Jul 14 Stella Maris - Sea Sunday
- Aug 11 Vocations Appeal
- Sept Catholic Charities Month
- Oct 5/6 Supporting Clergy Campaign
- Oct 20 World Mission Month
- Nov 10 St Vincent de Paul - Christmas
- Dec 25 Catholic Charities





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

MERRY CHRISTMAS OR SEASON'S GREETINGS?

What goes around comes around, so it would seem. Christians took a pagan feast and sacralized it as an occasion to celebrate Jesus' birthday, and now the secular world is returning the favor.

The decision to celebrate the birth of Jesus on December 25th was not based on careful calculations vis-à-vis the actual day that Jesus was born. Rather, it had these origins. In polytheistic Rome, December 25th was a celebration of the Unconquered Sun, marking the return of longer days. It followed Saturnalia, a festival where people feasted and exchanged gifts. The church in Rome began celebrating Christmas on December 25th (somewhere between 306-337) during the reign of Constantine the first Christian emperor, possibly to weaken pagan traditions.

Christians sacralized a pagan feast and today we are seeing the reverse. More and more the celebrations of Christmas are being shorn of all religious symbols and connotations: Santa has replaced the Christ Child; *Rocking around the Christmas tree* has replaced *Come all ye faithful* and *I'm Dreaming of a White Christmas* has replaced *Silent Night*. Merry Christmas has become Season's Greetings. Why is this happening?

First, we are becoming ever more secularized as a society. Fewer people are drawn religiously to the Christmas story, even as they value the Christmas season as a very special time of year. They value the feast for its emphasis on love, gift-giving, color, specialness, and celebration, but prefer that the emphasis be precisely on these things without a reference to Christ.

However, within that secularization, there are a number of voices conspiring to positively strip the celebration of Christmas of its religious roots. Their fundamental critique goes this way. In essence, we are a secularized culture, not a Christian culture, and it is unfair to non-Christians to emphasize the religious (Christ) aspect of this feast. It is offensive to Jews, Moslems, Buddhists, agnostics, and non-believers. Given the pluralistic make-up of our

society, saying "Merry Christmas" can be imperialistic, narrow, and not fully respectful of others.

How valid is this? It carries some legitimacy, though it is also deeply flawed. How so? First, this criticism doesn't come mainly from Jews, Muslims, and the non-Christians. It arises mostly from some excessive and less-than-fully healthy sensitivities within Christians and ex-Christians. Yes, admittedly we are a secular, pluralistic culture. However, don't Christians have a right to celebrate Christ's birthday with all the appropriate language, symbols, and rituals? No one begrudges Jewish believers the right to celebrate Hanukkah or Muslims the right to celebrate Ramadan. Why should a Christian celebration be singled out?

And a critical question might be posed here. Is this expressed concern for fairness and the feelings of others being driven primarily by a genuine concern for the feelings of others or is it also being driven (however unconsciously) by certain feelings about ourselves, namely, by an unhealthy combination of self-hatred, hyper political correctness, and a certain adolescent grandiosity? It is easy to fall victim to a self-hatred, *where we can be fair to every tradition except our own*; to a hyper political correctness, *where there are no common sense boundaries to our sensitivity*; and to something that might be termed adolescent grandiosity, *where we see only the faults in our parents and not their virtues or where we are indebted to them*.

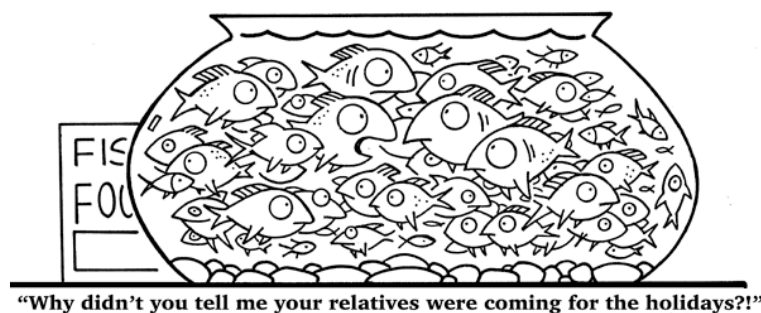
We need to be sensitive to others and realize and accept that we cannot impose a Christian celebration on those who don't share our faith in Jesus Christ. But society must also be fair to us and allow us to celebrate Christ's birthday as a

religious feast. Indeed, there shouldn't be any tension here. No one should begrudge another for saying Merry Christmas or Season's Greetings. *Silent Night* can play alongside *White Christmas*. Jesus, no doubt, is on good terms with Santa. Love, joy, gift-giving, and colorful lights do their own work on the heart and what they do there is contingent upon what's in that heart. To some hearts they will say, Merry Christmas, to other hearts they will say, Season's Greetings, and to some hearts they will say both. We should be good with that.

So, Christians, let's celebrate Christmas as Christ's birthday without apologies or apologetics. The secular world doesn't have a right to stop us from saying Merry Christmas and celebrating Christ's birthday with the creches, carols, symbols and rituals that speak of Jesus' birth. Our Christian celebrations don't preclude the secular celebrations, the Christmas lights, the special decorations, the Santa parades, the gift-giving, the season's parties, and rocking around the Christmas tree. These are legitimate and in their own way are good ways to celebrate Christmas. Hey, we stole this feast from the pagans, they have a right to reclaim parts of it. Moreover, paganism and Christianity sometimes make for a rich mix. And let us not forget that the world does measure time by Jesus' birth. We are in the year 2023 since the time-altering event. Doesn't such a monumental event merit a double celebration?

Merry Christmas and Season's Greetings.

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



COMPLIANCE WITH COVID-19 REGULATIONS

(Current from 29/12/23)



- 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.

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

(Continued from page 1)

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!

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.

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:** Wednesday, before Epiphany (1Jn 2:29-3:6; Jn 1:29-34)
- **Thursday, 4:** Thursday before the Epiphany (1Jn 3:7-10; Jn 1:35-42)
- **Friday, 5:** Friday before the Epiphany (1 Jn 3:11-21; Jn 1:43-51)
- **Saturday, 6:** Saturday before the Epiphany (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 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