



Welcome to

Kangaroo Island Catholic Community

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

SECOND SUNDAY OF ADVENT - YEAR A

Vol 8 : No 02

KANGAROO ISLAND CATHOLIC PARISH

Parish House: 22 Giles Street,
KINGSCOTE, SA 5223

Phone: 8553 2132

Postal address: PO Box 749,
KINGSCOTE, SA 5223

Email: cphkings@adam.com.au

Web: www.kicatholic.org.au

NOARLUNGA DOWNS CATHOLIC PRESBYTERY

Phone: 8382 1717

PARISH TEAM CONTACTS

PARISH PRIEST

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

Fr Selva Raj (A/Priest - 8382 1717;
selvarajpani@gmail.com)

Fr Jack Otto (A/Priest - 8382 1717;
0447 469 065; jacksjob@tpg.com.au)

PARISH PASTORAL COUNCIL

Mr Peter Clark (8559 5131)

PARISH NEWSLETTER

Mr Peter Clark (8559 5131,
paclark@muckra.com.au)

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

MASS CENTRES

• KINGSCOTE:

Our Lady of Perpetual Help,
Cnr Giles/Todd Sts
Sunday - 9.30am

• PENNESHAW:

St Columba's Anglican Church,
Cnr North Terrace and Fourth Street
1st Sunday - 3.15pm

SPONSORSHIP

KANGAROO ISLAND

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

CHILD PROTECTION

Child Protection Unit 8210 8159



FIRST READING

Isaiah 11:1-10

A shoot springs from the stock of
Jesse, a scion thrusts from his roots:
on him the spirit of the Lord rests, a
spirit of wisdom and insight, a spirit
of counsel and power, a spirit of
knowledge and of the fear of the Lord.
(The fear of the Lord is his breath.)

He does not judge by appearances, he
gives no verdict on hearsay, but
judges the wretched with integrity,
and with equity gives a verdict for the
poor of the land.

His word is a rod that strikes the
ruthless, his sentences bring death to
the wicked.

Integrity is the loincloth round his
waist, faithfulness the belt about his
hips.

The wolf lives with the lamb, the
panther lies down with the kid, calf
and lion cub feed together, with a little
boy to lead them.

The cow and the bear make friends,
their young lie down together.

The lion eats straw like the ox.

The infant plays over the cobra's hole;
into the viper's lair the young child
puts his hand.

They do no hurt, no harm, on all my
holy mountain, for the country is
filled with the knowledge of the Lord
as the waters swell the sea.

That day, the root of Jesse shall stand
as signal to the peoples.

It will be sought out by the nations
and its home will be glorious.

RESPONSORIAL PSALM

Ps 71:1-2, 7-8, 12-13, 17

*Justice shall flourish in his time,
and fullness of peace for ever.*

SECOND READING

Romans 15:4-9

Everything that was written long ago
in the scriptures was meant to teach us
something about hope from the
examples scripture gives of how
people who did not give up were
helped by God. And may he who
helps us when we refuse to give up,
help you all to be tolerant with each
other, following the example of Christ
Jesus, so that united in mind and voice
you may give glory to the God and
Father of our Lord Jesus Christ.

It can only be to God's glory, then, for
you to treat each other in the same
friendly way as Christ treated you.

The reason Christ became the servant
of circumcised Jews was not only so
that God could faithfully carry out the
promises made to the patriarchs, it
was also to get the pagans to give
glory to God for his mercy, as
scripture says in one place:

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Kangaroo Island Catholic Parish

PARISH NOTICES

Next week: Mass Kingscote 9:30 AM
Confession is available every Sunday 30 minutes before Mass.

A tip from Father Kevin.
Download "Universalis" to have a combined Sunday and Daily Missal along with the daily prayer of the Church on your phone or tablet.
It's reasonably cheap and allows you not only to follow the Mass better, but to know about all the feasts the Church celebrates.

Wendy and Paul Bennett invite everyone to their home on Saturday 21st December to spend an evening focussed on the joy, the gift and the glory of Christmas. A flyer with details will be available soon.

On December 22nd Eliza Havelberg will celebrate first Reconciliation, first Holy Communion and Confirmation. Please keep her in your prayers as she prepares for this special occasion.

December Priest Roster:

Roster not yet available
Fr. Kevin here till 11th December

Mass Roster:

Today:	Next week:
Readers P Wales J Fernandez.	P Peries L Grant.
Gifts: A Gorman C Howson.	Berden family .
Sp. Min. L Grant K Hammat.	M Slagter C Berden.
Cleaning / Coffee: K Williams.	A Bevan.

Collections December 1st.

1 st (Support of the Priests of the Archdiocese)	\$287.90
2 nd (Upkeep of our parish programs & property)	\$167.50

Please pray for those who are sick.....Sr. Carmel Clarke, Mei Kuen Sexton, Fr Peter Milburn, Toni Langridge, Damian Baynes, Charles Gorman, Maureen Dunn, Dalton Baynes, Roy Gatton,May all our sick parishioners, relatives and friends know the healing love of Christ through our actions and His healing presence.

Please contact Peter Clark to have names entered. For privacy reasons permission is required before names are submitted for entry in this bulletin.

Archdiocesan Events

*For a full listing of events and activities being held across the Archdiocese, please visit:
<http://www.adelaide.catholic.org.au/parishes-and-mass-times/newsletters-from-archbishop-s-office>*

CHRISTMAS MASS TIMES

Christmas eve: Penneshaw	4:00 PM
Kingscote	7:30 PM
Christmas day: Kingscote	8:30AM

Don't Just Trim the Tree

Maybe this Advent we should trim and burn some tree limbs, not just our Christmas trees.

John the Baptist seems to sternly warn religious leaders that people who ignore his call to change will face a fiery judgment. They'll be like rotten trees cut down and burned.

I think John liked to shock people. But for good reason. He lived in a world full of poverty and injustice. He wanted people to face how their sins were hurting the world.

Don't let John's harsh words scare you. True, our sinful habits and attitudes are like rotten trees and bare branches. Things like selfishness and prejudice take away our happiness, hurt others, and keep us from working for a just world. But Jesus can help us trim these "tree limbs" from our lives. I know a young man who decided as a young adult to change his life in the bus ride home from a university campus retreat. He hadn't been treating girls he'd dated with respect. He'd been hanging out with the wrong crowd. Jesus, he said, showed him what to change and gave him the confidence to do it. He's a lot happier now.

We light candles in Advent to remember that Christ can bring light (guidance and warmth) to the darkness in our lives and in the world. We also remember that Christ's light can burn away what holds us back from our full potential. Take time in Advent to feel God's compassion in the sacrament of Penance and Reconciliation. Or talk with a teacher, friend, workmate, or parent about things you'd like to change.

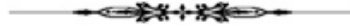
You'll realize, as you trim your Christmas tree, that Jesus is gently trimming your soul.

What can you change about yourself this Advent to make the world a brighter place?



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.



ANCHORING OURSELVES WITHIN GOD'S GOODNESS

What would Jesus do? For some Christians, that's the easy answer to every question. In every situation all we need to ask is: What would Jesus do?

At a deep level, that's actually true. Jesus is the ultimate criterion. He is the way, the truth, and the life and anything that contradicts him is not a way to God. Yet, I suspect, many of us find ourselves irritated in how that expression is often used in simplistic ways, as a fundamentalism difficult to digest. Sometimes, in our irritation at this, we spontaneously want to say: Jesus has nothing to do with this! But, of course, as soon as those words escape our mouths we realize how bad that sounds! Jesus has a lot to do with every theological, ecclesial, or liturgical question, no matter its complexity. Granted, there's the danger of fundamentalism here; but it's equally as dangerous to answer theological, ecclesial, and liturgical questions without considering what Jesus might do. He's still, and forever, a non-negotiable criterion.

But while Jesus is a non-negotiable criterion, he's not a simplistic one. What did Jesus do? Well, the answer isn't simple. Looking at his life we see that sometimes he did things one way, sometimes another way, and sometimes he started out doing something one way and ended up changing his mind and doing it in a different way, as we see in his interaction with the Syro-Phoenician woman. That's why, I suspect, within Christianity there are so many different denominations, spiritualities, and ways of worship, each with its own interpretation of Jesus. Jesus is complex.

Given Jesus' complexity, it's no accident then that theologians, preachers, and spiritualities often find in his person and his teachings

ways that reflect more how they would handle a situation than how he would. We see this in our churches and spiritualities everywhere, and I say this with sympathy, not with judgment. None of us gets Jesus fully right.

So where does this leave us? Do we simply rely on our private interpretation of Jesus? Do we give ourselves over uncritically to some ecclesial or academic authority and trust that it will tell us what Jesus would do in every situation? Is there a "third" way?

Well, there's a "third" way, the way of most Christian denominations, wherein we submit our private interpretation to the canonical ("dogmatic") tradition of our particular church and accept, though not in blind, uncritical, obedience, the interpretation of that larger community, its longer history, and its wider experience, humbly accepting that it can be naïve (and arrogant) to bracket 2000 years of Christian experience so as to believe that our insight into Jesus is a needed corrective to a vision that has inspired so many millions of people through so many centuries.

Still, we're not meant to park the dictates of our private conscience, our critical questions, our unease with certain things, and the wounds we carry, at our church door either. In the end, we all must be true to our own consciences, faithful to the particular insights that God graces us with, and mindful of the wounds we carry. Both our graces and our wounds are meant to be listened to and they, along with the deepest voices within our conscience, need to be taken into account when ask ourselves: What would Jesus do?

We need to answer that for ourselves by faithfully holding and carrying within us the tension between being obedient to our churches and not betraying the critical voices within

our own conscience. If we do that honestly, one thing will eventually constellate inside us as an absolute: God is good! Everything Jesus taught and incarnated was predicated on that truth. Anything that jeopardizes or belies that, be it a church, a theology, a liturgical practice, or a spirituality is wrong. And any voice within dogma or private conscience that betrays that is also wrong.

How we conceive of God colors for good or for bad everything within our religious practice. And above all else, Jesus revealed this about God: God is good. That truth needs to ground everything else, our churches, our theologies, our spiritualities, our liturgies, and our understanding of everyone else. Sadly, often it doesn't. The fear that God is not good disguises itself in subtle ways but is always manifest whenever our religious teachings or practices somehow make God in heaven not as understanding, merciful, and indiscriminate and unconditional in love as Jesus was on earth. It's also manifest whenever we fear that we're dispensing grace too cheaply and making God too accessible.

Sadly, the God who is met in our churches today is often too-narrow, too-merciless, too-tribal, too-petty, and too-untrustworthy to be worthy of Jesus ... or the surrender of our soul.

What would Jesus do? Admittedly the question is complex. However we know we have the wrong answer whenever we make God anything less than fully good, whenever we set conditions for unconditional love, and whenever, however subtly, we block access to God and God's mercy.

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 How 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

NOARLUNGA

*St Luke, the Evangelist,
cnr Honeypot Rd and Goldsmith Dve*
Saturday 6.00pm
Sunday 9.00am
1st Sunday 11am (Spanish Mass)
2nd Sunday 2.00pm (Filipino Mass)
Sunday (Youth Mass) 5.30pm
Monday 9.00am
Tuesday 9.00am
Wednesday 7.30pm
Thursday 8.15am (St Luke's)
Thursday 9.15am (St John's - term time)
Friday 10.00am

NORMANVILLE

St Peter, Cape Jervis Road
1st, 3rd, 5th Sundays 10.30am
2nd, 4th Sundays 8.30am
1st Friday
11.50am Adoration, 12.00 noon Mass

PENNESHAW

*St Columba, North Terrace
(shared with Anglicans)*
1st Sunday 3.15pm

SEAFORD

*Seaford Ecumenical Mission,
Grand Bvd*
Sunday 10.45am
Wednesday 9.15am

VICTOR HARBOR

St Joan of Arc, 30 Seaview Road
Saturday 6.00pm
Sunday 11.00am
Tuesday 9.00am
Thursday 9.00am
Friday 9.00am
1st Friday Benediction following Mass

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

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For this I shall praise you among the pagans and sing your name.

GOSPEL ACCLAMATION

Lk 3:4,6

Alleluia, alleluia!

Prepare the way of the Lord, make straight his paths: All people shall see the salvation of God. Alleluia!

GOSPEL

Matthew 3:1-12

In due course John the Baptist appeared; he preached in the wilderness of Judaea and this was his message: 'Repent, for the kingdom of heaven is close at hand.' This was the man the prophet Isaiah spoke of when he said:

*A voice cries in the wilderness:
Prepare a way for the Lord,
make his paths straight.*

This man John wore a garment made of camel-hair with a leather belt round his waist, and his food was locusts and wild honey. Then Jerusalem and all Judaea and the whole Jordan district made their way to him, and as they were baptised by him in the river Jordan they confessed their sins. But when he saw a number of Pharisees and Sadducees coming for baptism he said to them, 'Brood of vipers, who warned you to fly from the retribution that is coming? But if you are repentant, produce the appropriate fruit, and do not presume to tell yourselves, "We have Abraham for our father," because, I tell you, God can raise children for Abraham from these stones. Even now the axe is laid to the roots of the trees, so that any tree which fails to produce good fruit will be cut down and thrown on the fire. I baptise you in water for repentance, but the one who follows me is more powerful than I am, and I am not fit to carry his sandals; he will baptise you with the Holy Spirit and fire. His winnowing-fan is in his hand; he will clear his threshing-floor and gather his wheat into the barn; but the chaff he will burn in a fire that will never go out.'

DID YOU KNOW?

- Luke's Gospel suggests that John the Baptist and Jesus were cousins,

but there is no hint of this in Matthew.

- John the Baptist was not alone in his criticism and rejection of the soft religious life in the cities of Palestine. There were others, too, who withdrew from what they saw as the corruption of the temple cult and retreated to the desert to live a life of prayer and asceticism. The best known of these groups were the Essenes of the Dead Sea region. It is likely that John was in some way associated with them.
- The Essenes established a community at Qumran on the shores of the Dead Sea. It was this community that left the wonderful legacy of the Dead Sea Scrolls, discovered in the 1940s. These scrolls have proven invaluable to scholars in throwing light on the religious practices of the day.
- Advent is a time in which we too are invited to withdraw a little in prayer and contemplation.

SHARING THE TRADITION

A prophet is one who speaks for God in a particular time and to a particular society. A prophet is not one who sees into the future but rather, looks critically at the present reality and reads the 'signs of the times'.

THIS WEEK'S READINGS

(09 - 15 December)

- **Monday, 09:** The IMMACULATE CONCEPTION of the BLESSED VIRGIN MARY (Gen 3:9-15, 20; Eph 1:3-6, 11-12; Lk 1:26-38)
- **Tuesday, 10:** Tues 2nd week Advent (Is 40:1-11; Mt 18:12-14)
- **Wednesday, 11:** Wed 2nd week Advent (Is 40:25-31; Mt 11:28-30)
- **Thursday, 12:** Thur 2nd week Advent (Is 41:13-20; Mt 11:11-15)
- **Friday, 13:** St Lucy (Is 48:17-19; Mt 11:16-19)
- **Saturday, 14:** St John of the Cross (Sirach 48:2-4, 9-11; Mt 17:10-13)
- **Sunday 15:** THIRD SUNDAY of ADVENT (Is 35:1-6, 10; James 5:7-10; Mt 11:2-11)

PASTORAL CARE

If you (or someone you know) is house-bound, in hospital or in residential care and would appreciate a visit from a Priest or someone from the Parish, please let us know.
Contact: Noarlunga/Seaford (8382 1717), Willunga (0488 287 552), Victor Harbor/Goolwa (8552 1084), Kangaroo Island (0418 819 078).