



Welcome to

Kangaroo Island Catholic Community

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

THIRD SUNDAY OF ADVENT - YEAR A

Vol 8 : No 03

KANGAROO ISLAND CATHOLIC PARISH

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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;
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Fr Jack Otto (A/Priest - 8382 1717;
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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 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, 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.'

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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.

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. Please let Wendy and Paul know if you will be joining them next Saturday by email: wendygbennett@bigpond.com or text 0427046834. All family members, including children, are welcome. If you don't have a flier get one from Wendy today.

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

Anna and her family wish to sincerely thank friends for the cards, flowers and condolences at the passing of their mother, mother-in-law, grandmother, great-grandmother and great-great-grandmother, Katarina. They very much appreciate your thoughts.

December Priest Roster:

Dec 22nd Fr. Josy
Christmas Fr. Kevin Taylor
Dec 28th Fr Santosh Pereira

Mass Roster:

Today:	Next week:
Readers P Peries L Grant.	P Bennett L Grant.
Gifts: Berden family.	Clark family.
Sp. Min. M Slagter C Berden.	M Slagter C Berden.
Cleaning / Coffee: A Bevan.	A Bevan.

Collections December 1st.

1 st (Support of the Priests of the Archdiocese)	\$186.90
2 nd (Upkeep of our parish programs & property)	\$195.50

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

Gaudete Sunday

The season of Advent originated as a fast of 40 days in preparation for Christmas, commencing on the day after the feast of Saint Martin (11 November), whence it was often called *Saint Martin's Lent*, a name by which it was known as early as the fifth century. In the ninth century, the duration of Advent was reduced to four weeks (a period starting four Sundays before Christmas), and Advent preserved most of the characteristics of a penitential season which made it a kind of counterpart to Lent. Gaudete Sunday is a counterpart to Laetare Sunday (fourth Sunday of Lent), and provides a similar break about midway through a season which is otherwise of a penitential character, and signifies the nearness of the Lord's coming.^[2]

The spirit of the liturgy all through Advent is one of expectation and preparation for the feast of Christmas as well as for the second coming of Christ, and the penitential exercises suitable to that spirit are thus on Gaudete Sunday suspended, as it were, for a while in order to symbolize that joy and gladness in the promised Redemption.

In his 2014 Gaudete Sunday homily, [Pope Francis](#) said that Gaudete Sunday is known as the "Sunday of joy", and that instead of fretting about "all they still haven't" done to prepare for Christmas, people should "think of all the good things life has given you."

Rejoice
IN THE Lord ALWAYS.
I WILL SAY IT AGAIN:
Rejoice!
-PHILIPPIANS 4:4

If you have items for this newsletter, please email to paclark@muckra.com.au or text message to 0418 819 078



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.

JUSTICE AND CHARITY – REVISITED

We're all familiar, I suspect, with the difference between justice and charity. Charity is giving away some of your time, energy, resources, and person so as to help to others in need. And that's an admirable virtue, the sign of a good heart. Justice, on the other hand, is less about directly giving something away than it is about looking to change the conditions and systems that put others in need.

No doubt, we're all familiar with the little parable used to illustrate this difference. In brief, it goes like this: A town situated on the edge of a river finds itself confronted every day by a number of bodies floating downstream in the river. The townsfolk tend to the bodies, minister to those who are alive and respectfully bury the dead. They do this for years, with good hearts; but, through all those years, none of them ever journey up the river to look at why there are wounded and dead bodies floating in the river each day. The townsfolk are good-hearted and charitable, but that in itself isn't changing the situation that's bringing them wounded and dead bodies daily. As well, the charitable townsfolk aren't even remotely aware that their manner of life, seemingly completely unconnected to the wounded and dead bodies they're daily attending to, might in fact be contributing to the cause of those lost lives and dreams and that, good-hearted as they are, they may be complicit in something that's harming others, even while it's affording them the resources and wherewithal to be charitable.

The lesson here is not that we shouldn't be charitable and good-hearted. One-to-one charity, as the parable of the Good Samaritan makes clear, is what's demanded of us, both as humans and as

Christians. The lesson is that being good-hearted alone is not enough. It's a start, a good one, but more is asked of us. I suspect most of us already know this, but perhaps we're less conscious of something less obvious, namely, that our very generosity itself might be contributing to a blindness that lets us support (and vote for) the exact political, economic, and cultural systems which are to blame for the wounded and dead bodies we're attending to in our charity.

That our own good works of charity can help blind us to our complicity in injustice is something highlighted in a recent book by Anand Giridharada, *Winners Take All: The Elite Charade of Changing the World*. In a rather unsettling assertion, Giridharada submits that generosity can be, and often is, a substitute for and a means of avoiding the necessity of a more just and equitable system and fairer distribution of power. Charity, wonderful as it is, is not yet justice; a good heart, wonderful as it is, is not yet good policy that serves the less-privileged; and philanthropy, wonderful as it is, can have us confuse the charity we're doing with the justice that's asked of us. For this reason among others, Giridharada submits that public problems should not be privatized and relegated to the domain of private charity, as is now so often the case.

Christiana Zenner, reviewing his book in *America*, sums this up by saying: "Beware of the temptation to idealize a market or an individual who promises salvation without attending to the least among us and without addressing the conditions that facilitated the domination in the first place." Then she adds: When we see the direct violation of another person, a direct injustice, we're taken aback, but the unfairness and

the perpetrator are obvious. We see that something is wrong and we can see who is to blame. But, and this is her real point, when we live with unjust systems that violate others we can be blind to our own complicity because we can feel good about ourselves because our charity is helping those who have been violated.

For example: Imagine I'm a good-hearted man who feels a genuine sympathy for the homeless in my city. As the Christmas season approaches I make a large donation of food and money to the local food bank. Further still, on Christmas day itself, before I sit down to eat my own Christmas dinner, I spend several hours helping serve a Christmas meal to the homeless. My charity here is admirable, and I cannot help but feel good about what I just did. And what I did was a good thing! But then, when I support a politician or a policy that privileges the rich and is unfair to the poor, I can more easily rationalize that I'm doing my just part and that I have a heart for the poor, even as my vote itself helps ensure that there will always be homeless people to feed on Christmas day.

Few virtues are as important as charity. It's the sign of a good heart. But the deserved good feeling we get when we give of ourselves in charity shouldn't be confused with the false feeling that we're really doing our part.

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

(Continued from page 1)

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.'

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.

SHARING THE TRADITION

The word gospel means 'good news'. The four accounts of the life, ministry, death and resurrection of Jesus are at the heart of the Christian Scriptures. Each of the four gospels presents its story of Jesus according to the particular needs of the community for which it was written.

There are some differences of theological perspective but overwhelming consistency in the overall picture of Jesus that emerges.

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

(16 - 22 December)

- **Monday, 16:** Mon 3rd week, Advent (Num 24:2-7, 15-17; Mt 21:23-27)
- **Tuesday, 17:** Tues 3rd week, Advent (Gen 49:2, 8-10; Mt 1:1-17)
- **Wednesday, 18:** Wed 3rd week, Advent (Jer 23:5-8; Mt 1:18-24)
- **Thursday, 19:** Thur 3rd week, Advent (Judges 13:2-7, 24-25; Lk 1:5-25)
- **Friday, 20:** Fri 3rd week, Advent (Is 7:10-14; Lk 1:26-38)
- **Saturday, 21:** Sat 3rd week, Advent (Song 2:8-14; Lk 1:39-45)
- **Sunday 22:** 4th Sunday of Advent (Is 7:10-14; Rom 1:1-7; Mt 1:18-24)

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).