



Welcome to

# Willunga Catholic Parish

Mary of Galilee, Aldinga; St Peter's, Normanville; St Joseph's, Willunga  
(Part of the Fleurieu and Kangaroo Island Cluster of Catholic Parishes)

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

Vol 19 : No 06

## WILLUNGA CATHOLIC PARISH CENTRE

12 St Judes Street (PO Box 14)  
WILLUNGA SA 5172  
Phone: 8556 2132  
Email: [admin@willungaparish.org.au](mailto:admin@willungaparish.org.au)  
Web: [www.willungaparish.org.au](http://www.willungaparish.org.au)

## PARISH OFFICE

If you need to contact the Office, please ring 0447 421 948 or 0488 287 552 if there is no-one in the Office to take your call.

## NOARLUNGA DOWNS CATHOLIC PRESBYTERY

Phone: 8382 1717

## PARISH TEAM CONTACTS

- Fr Josy Sebastian (Parish Priest - 8382 1717; emergency 0452 524 169)
- Fr Prathap Katta (A/Priest - 8382 1717)
- Fr Arul Dev (A/Priest - 8382 1717)
- Fr Tom Gleeson (Resident Priest - 8557 1072)
- Sr Margaret Ann (Parish worker - 0488 287 552)
- Gael Maloney (Parish Office and Newsletter - articles due Wednesday - 0447 421 948, [bahloo2@bigpond.com](mailto:bahloo2@bigpond.com))
- Bob Daly (Parish Finance Officer - 0416 156 213, [dalybc@inet.net.au](mailto:dalybc@inet.net.au))

## MASS CENTRES

- Mary of Galilee, cnr Quinliven and How Roads, ALDINGA - Galilee
- St Peter's, Cape Jervis Rd, NORMANVILLE
- St Joseph's, St Judes St, WILLUNGA

## MASS TIMES

- SATURDAY EVENING 5.30pm  
Aldinga Beach (Mary of Galilee)
- FIRST, THIRD, FIFTH SUNDAYS  
8.30am Willunga (St Joseph's)  
10.30am Normanville (St Peter's)
- SECOND, FOURTH SUNDAYS  
8.30am Normanville (St Peter's)  
10.30am Willunga (St Joseph's)

## 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.

## 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

*(Continued page 4)*



# Bulletin Board

## WEEKDAY MASSES

Mon No Masses - Willunga Parish  
9.00am - Noarlunga  
Tue 9.15am - Aldinga  
Wed 9.00am - Willunga  
12.00noon - Normanville  
(No Mass on 23 December)  
Thur 9.00am - Willunga  
Fri 9.00am - Willunga

## WEEKEND MASSES

*(Times on front page of this bulletin)*

### *Please Note*

We are still required to comply with the 1:2sqm restriction.  
St Joseph's can accommodate 75 for Mass, St Peter's 26 and Mary of Galilee 45 (plus approx 90 in the adjoining Hall). Bookings are essential for St Peter's - phone Patricia Litvinsky (0448 783 288).

## QR CODES FOR WILLUNGA PARISH COMMUNITIES

From the beginning of December it is mandatory for all public activities with a Covid-Safe plan to display a QR code.

A QR code is like a barcode, consisting of black and white squares. When you arrive at a venue or business, you will use the COVID SAfe Check-In feature in an app on your smart phone to scan the business' unique QR code instead of signing in manually.

If you do not have a compatible smart phone, a paper record will still be available for you to provide your details.

If you would like more details about the QR code, please go to this link: [https://www.covid-19.sa.gov.au/data/assets/pdf\\_file/0004/329413/20101130-COVID-SAfe-Check-In-FAQs-for-Individuals-final.pdf](https://www.covid-19.sa.gov.au/data/assets/pdf_file/0004/329413/20101130-COVID-SAfe-Check-In-FAQs-for-Individuals-final.pdf)

## CHRISTMAS AS SHATTERING THE CONTAINERS OF OUR EXPECTATION

Funny how God invariably shatters the containers of our expectations. We have a notion of how God should act and God ends up acting in a way that shatters all of those expectations and yet fulfills our expectations in a deeper way. That's

certainly true of what happened in Bethlehem at the first Christmas. For centuries, men and women of faith, aware of their helplessness to rectify everything that's wrong in life, had been praying for God to come to earth as a Messiah, a Savior, to clean up the earth and right all that's wrong with it. Exactly how this was to happen was perhaps more of an inchoate longing for justice, a hungry hope, than any kind of clear vision, at least until the great Jewish prophets came along. Eventually prophets like Isaiah began to articulate a vision of what would happen when the Messiah came. In these visions, the Messiah would usher in a "Messianic Age", a new time, when everything would be made right. There would be prosperity for the poor, healing for the sick, freedom from every type of enslavement, and justice for all (including punishment for the wicked). The poor and the meek would inherit the earth because the long-sought Messiah would simply overpower all evil, drive the wicked off the face of the earth, and make all things right.

And after all those centuries of waiting, of longing, what did we get? What did we get? A helpless, naked baby, unable to feed himself. That wasn't the way anyone expected this to happen. They had expected a Superhuman, a Superstar, someone whose muscle, intellect, physical stature, invulnerability, and invincibility would simply dwarf all the powers on the planet in a way that there could be no argument, no resistance, no standing against its presence.

That's still the way, mostly, we fantasize how God's power should work in our world. But, as we know from the first Christmas, that's not normally the way God works. What was revealed in Bethlehem is that normally we meet the presence and power of God in our world as a helpless infant lying in the straw, vulnerable, seemingly powerless, touching us subliminally.

Why? Why doesn't the all-powerful

Creator of the universe flex more muscle? Why is God normally revealed more in the body of an infant than in that of Superstar? Why? Because the power of God works to melt hearts rather than break them, and that's what vulnerability and helplessness can do. That's what infants can do. God's power, at least God's power to draw us into intimacy with each other, doesn't normally work through might, muscles, and cool (invulnerability). It works through a lot of things, but it works with a special power through vulnerability and helplessness. Intimacy is predicated on vulnerability. You cannot overpower another person so as to make him or her love you, unless you overpower his or her heart the way an infant does. We can seduce each other through attractiveness, draw admiration through our talents, and intimidate each other through superior strength, but none of these will ultimately provide the basis for a shared community of life for long ... but the powerlessness and innocence of a baby can provide that.

God's power, like a baby sleeping in its crib, lies in our world as a quiet invitation, not as a threat or coercion. When Christ took on flesh in our world in Bethlehem two thousand years ago and then died seemingly helpless on a cross in Jerusalem some thirty years later, this is what was revealed: the God who is incarnated in Jesus Christ enters into human suffering rather than stands clear of it, is in solidarity with us rather than standing apart from us, manifests that the route to glory is downward rather than upward, stands with the poor and powerless rather than with the rich and powerful, invites rather than coerces, and is more manifest in a baby than in a superstar.

But that isn't always easy to grasp, nor accept. We are often frustrated and impatient with God who, as scripture tells, can seem slow to act. Jesus promised that the poor and the meek would inherit the earth and this seems forever belied by what's

actually happening in the world. The rich are getting richer and the poor don't seem to be inheriting much. What good does a helpless infant do apropos to this? Where do we see messianic power acting?

Well, again the containers of our expectations need to be shattered. What does it mean "to inherit the earth"? To be a superstar? To be rich and famous? To have power over others? To walk into a room and be instantly recognized and admired as being significant and important? Is that the way we "inherit the earth"? Or, do we "inherit the earth" when a coldness is melted in our hearts and we are brought back to our primal goodness by the smile of a baby?

*Ronald Rolheiser*

You can read, or download, Ron Rolheiser's weekly columns from his website at: [www.ronrolheiser.com](http://www.ronrolheiser.com)

**FEAST OF THE HOLY FAMILY**

On this, the Sunday within the Octave of Christmas, we honor the Holy Family of Jesus, Mary and Joseph. In honoring them, we also honor all families, big or small. And in honoring all families, we honor the family of God, the Church. But most especially, we focus in on the hidden, day-to-day life of the Holy Family of Nazareth.

What was it like to live day in and day out in the household of St. Joseph? What was it like to have Jesus for a son, Mary as a wife and mother, and Joseph as a father and husband? Their home would have certainly been a sacred place and a dwelling of true peace and unity. But it would have also been so much more.

The family home of Jesus, Mary and Joseph would have been, in numerous ways, just like any other home. They would have related together, talked, had fun, disagreed, worked, eaten, dealt with problems, and encountered everything else that makes up daily family life.

Of course, the virtues of Jesus and Mary were perfect, and St. Joseph was a truly "just man." Therefore, the overriding characteristic of their home would have been love. But with that said, their family would not have been exempt from daily toil, hurt and challenges that face most families. For example, they would have encountered the death of loved ones, St. Joseph most likely passed away prior to Jesus' public ministry. They would have encountered misunderstanding and gossip from others. Our Blessed Mother, for example, was found with child out of wedlock. This would have been a topic of discussion among many acquaintances for sure. They would have had to fulfill all daily chores, earn a living, put food on the table, attend gatherings of family and friends and the like. They would have lived normal family life in every way.

This is significant because it reveals God's love for family life. The Father allowed His Divine Son to live this life and, as a result, elevated family life to a place within the Trinity. The holiness of the Holy Family reveals to us that every family is invited to share in God's divine life and to encounter ordinary daily life with grace and virtue.

**PLEASE KEEP THESE PEOPLE IN YOUR PRAYERS**

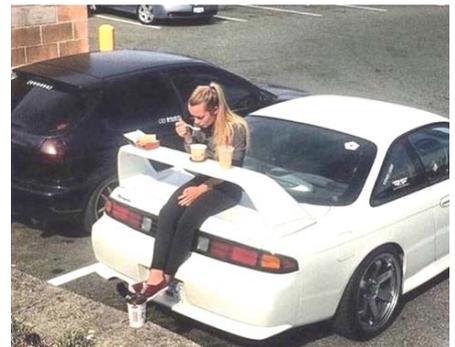
**Sick:** Val and George Gater, Abbey McIver, Veronica Shortland, Muriel Smith, Jeff Gray, Judy Hore, Kate Hall, Tilly Kirtland, Arthur Jones, Leonie Zeven, Violet Gilli, Colin and Roma Whitford, Walter Litvensky, Deanne Bostock

**Recently deceased:** Jackie Millare (*Judy Driscoll's step-mother*)

**Anniversaries:** Anne and Ian Haese

**DATES**

- Jan 1 New Year's Day
- Jan 26 Australia Day
- Jan 27 First School Term 2021 begins
- Mar 8 Adelaide Cup Day
- 2 Apr Good Friday
- 3 Apr Holy Saturday
- 5 Apr Easter Monday
- 9 Apr Last day School Term 1
- 25 Apr ANZAC Day
- 27 Apr First day School Term 2



*Finally, I understand why some cars have these things.*



*4000 years later and we're back to the same language.*

- *I'm not adding this year to my age, because I didn't get to use it.*
- *Today's Math problem: If George is 68 and his girlfriend is 22, how much money does George have?*

**ROSTERS**

**ALDINGA**  
Commentator  
Readers

**Saturday 26 December**  
Tricia Dundon  
Christine Jones  
Denis Jones

**Saturday 2 January**  
Christina Tiedge  
Leo Dundon  
Bob Daly

**NORMANVILLE**

**Sunday, 27 December**  
To be advised

**Sunday, 3 January**  
To be advised

**WILLUNGA**  
Commentator  
Reader  
Church Cleaning  
Church Linen

**Sunday, 27 December**  
Vanda Farrall  
Megan Chapman  
Michael Hynes  
Anna Rogers

**Sunday, 3 January**  
Wayne Best  
Anna Rogers  
John B, May D, Mary M  
Margaret Guley

## COMPLIANCE WITH REGULATIONS

(Current - updated 14 December)

- Attendees at Mass must maintain social distancing of 1:2 sqm.
- Funerals are capped at 200 people, whilst maintaining 1:2 sqm.
- Weddings are capped at 200 people, whilst maintaining 1:2 sqm.
- No beverage or food consumption (ie cup of tea after Mass)
- Singing as a congregation is to be avoided.
- Except for families and household groups, people should socially distance. There should be no physical contact outside one's family or household group.
- There should be no shaking of hands or holding hands during the Mass.
- Every gathering must record contact details - either with the QR code for smart phones, or the handwritten log - both located at the entrance to the Church.
- Hand sanitizer is to be available at church entrances.
- Offertory procession will be omitted. Communion is given only in hands. Precious Blood will not be distributed
- Collection plates will not be passed around but a single drop point is provided at the churches.
- Holy Water is not available at the doors of churches.
- All surfaces should be cleaned at least daily, with special attention given to frequently touched surfaces.
- Sick and high risk/vulnerable people should be encouraged not to attend.
- Care should be taking at the dismissal and on leaving the church to minimise social contact.
- The obligation for Sunday Mass for the laity HAS NOT BEEN RE-INVOKED at this stage.

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### KANGAROO ISLAND PARISH

Phone 8553 2132  
([www.kicatholic.org.au](http://www.kicatholic.org.au))

### NOARLUNGA/SEAFORD PARISH

Phone 8382 1717  
([www.noarlunga-seafordparish.org.au](http://www.noarlunga-seafordparish.org.au))

### WILLUNGA PARISH

Phone 8556 2132  
([www.willungaparish.org.au](http://www.willungaparish.org.au))

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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.

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## EXPLORING THE WORD

All four characters in today's gospel are devout and observant Jews, faithfully waiting for the fulfilment of the promises made to Israel. But the time of waiting has come to an end. In many ways, Simeon's words are universal, representing the whole of Israel's wait: 'Now Lord, you can let your servant go in peace ... because my eyes have seen the salvation which you have prepared for all nations.' Likewise, Anna proclaims to all Jerusalem the identity of this child. Both point to Jesus as the visitation of God, not only to those traditionally seen as the people of God but to all the nations. The salvation brought is universal. Mary's 'yes' to God's plan has brought fulfilment of the promise, but still she is left wondering what that will mean in the future.

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## THIS WEEK'S READINGS

(28 December - 3 January)

- **Monday, 28:** The Holy Innocents ( 1 Jn 1:5 - 2:2; Mt 2:13-18)
- **Tuesday, 29:** 5<sup>th</sup> day in the Octave of the Nativity ( 1 Jn 2:3-11; Lk 2:22-35)
- **Wednesday, 30:** 6<sup>th</sup> day in the Octave of the Nativity ( 1 Jn 2:12-17; Lk 2:36-40)
- **Thursday, 31:** 7<sup>th</sup> day in the Octave of the Nativity ( 1 Jn 2:18-21; Jn 1:1-18)
- **Friday, 01:** MARY, the Holy MOTHER OF GOD (1 Jn 3:11-21; Jn 1:43-51) Num 6:22-27; Gal 4:4-7; Lk 2:16-21
- **Saturday, 02:** Sts Basil the Great and Gregorye ( 1 Jn 2:22-28; Jn 1:19-28)
- **Sunday 03:** 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 of the sick or last rites contact: Noarlunga/Seaford (8382 1717), Willunga (0488 287 552), Victor Harbor/Goolwa (8552 1084), Kangaroo Island (0418 819 078).