



Jubilee Year
of Mercy
2015/16

Welcome to

Kangaroo Island Catholic Community

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

THIRTY-THIRD SUNDAY IN ORDINARY TIME - YEAR C

Vol 4 : No 52

KANGAROO ISLAND CATHOLIC PARISH

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PARISH TEAM CONTACTS

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PARISH PASTORAL COUNCIL

Mr Peter Clark (8559 5131)

PARISH NEWSLETTER

Mrs Annette Roestenburg
(8553 8281; rostie2@bigpond.com)
(All items for the newsletter must be
received no later than Wednesday
evening.)

MASS CENTRES

- KINGSCOTE: Our Lady of Perpetual Help, Cnr Giles and Todd Streets
Sunday - 9.30am
4th Sunday - Youth Mass - 6.00pm
- PARNDANA: Uniting Church, Cook Street
4th Sunday - 4.00pm
- PENNESHAW: St Columba's Anglican Church, Cnr North Terrace and Fourth Street
1st Sunday - 2.00pm

SPONSORSHIP

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

CHILD PROTECTION UNIT

Sally Wellington (Manager)
Phone: 8210 8268



*By your
endurance you will
gain your souls.*

FIRST READING

Malachi 3:19-20

The day is coming now, burning like a furnace; and all the arrogant and the evil-doers will be like stubble. The day that is coming is going to burn them up, says the Lord of hosts, leaving them neither root nor stalk. But for you who fear my name, the sun of righteousness will shine out with healing in its rays.

RESPONSORIAL PSALM

The Lord comes to rule the earth with justice.

SECOND READING

2 Thessalonians 3:7-12

You know how you are supposed to imitate us: now we were not idle when we were with you, nor did we ever have our meals at anyone's table without paying for them; no, we worked night and day, slaving and straining, so as not to be a burden on any of you. This was not because we had no right to be, but in order to make ourselves an example for you to follow.

We gave you a rule when we were with you: not to let anyone have any food if he refused to do any work. Now we hear that there are some of you who are living in idleness, doing no work themselves but interfering with everyone else's. In the Lord Jesus Christ, we order and call on people of this kind to go on quietly working and earning the food that they eat.

GOSPEL ACCLAMATION

*Alleluia, alleluia!
Lift up your heads and see; your
redemption is near at hand.
Alleluia!*

GOSPEL

Luke 21:5-19

When some were talking about the Temple, remarking how it was adorned with fine stonework and votive offerings, Jesus said, 'All these things you are staring at now - the time will come when not a single stone will be left on another: everything will be destroyed'.

(Continued page 4)

NOVEMBER ANNIVERSARIES
 Jim Airton , Francis E Bannan, Vic Banner,
 Clorice Bates, Toni Berden, Leon Bourke ,
 Imogen Brinkley, Harold Burgess, Donald
 Chalmers, Tim Clark, Evelyn Drane, John
 and Dien Hendrix, Carmel Higgins, Diane
 Hodgens, Agnes Hughes, Margaret
 Hughes, Peggy Imboden, Andrew Kelly,
 Thomas Lydon, John McDonald, Colleen
 Moore, Roger Pahl, Teresa Paniza, Sam
 Perkins, Roy Rayson, Helen Redden,
 Patricia Ross, Harold Semler, Marie
 Slagter, Pat Smith, Graham Turner, Gwen
 Willson and all the faithful departed.

Prayers for the sick

Please pray for Jimmy Browne, Cath Cantlon,
 Maureen Dunn, Kathleen Feareer,
 Charles and Sue Gorman, Tony Hodgens,
 Ashtenna Langridge, Elijah Laundry, Howie
 Laundry, Philip McDonald John Lavers, Peter
 Murray, Jack Pitcher, Kingsley Pledge,
 Margaret Rich, Bill Roestenburg, Eddie
 Schneemild, John Slagter, Darren Smith, John
 Smith, and Peter Weatherstone,

May they know the healing love of Christ
 through our actions and His healing presence.

MAKING CONNECTIONS

This week, accept those things which you
 can not change and change for the better
 those things which you can.

**Eight Characteristics of parishes
 in the process of renewal:**

**5. The parish community is visibly engaged with those who
 experience poverty and need, and with those at the margins
 of society and church.**

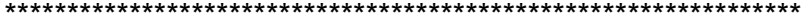
Our parishes and communities will need to go out to both their
 own members in need, including those who are old, isolated,
 sick, and those who are in need in their neighbourhoods and in
 the wider world. Pope Francis tells us that he wants “a Church
 which is poor and for the poor” (*Joy of the Gospel, Par 198*)

- ◆€What is your reaction to this passage?
- ◆€Share with someone else how we in our parish might do
 what Pope Francis asks of us?



PARISH NOTICES –13/11/16

1. Thank you to Fr Sam for saying Mass for us today.



PRAYER AT HOME

Use today’s Communion Antiphon this week:

*To be near God is my happiness,
 To place my hope in God the Lord.*



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.

ADVENT: PREPARING FOR THE SUBLIME

A couple of years ago, Robert Waller published a book that became a runaway bestseller and an immensely popular movie. Entitled, *The Bridges of Madison County*, it stirred the romantic imagination in a way that few other stories have in recent times, especially as it was played out in its film version by Clint Eastwood and Meryl Streep. The story runs this way:

A photographer for *National Geographic* magazine is sent out to photograph a series of old bridges in Madison county. Lost, he stops at a farmhouse to ask for directions. As chance would have it, the man of the house has just left for a cattle show. His wife is home alone and she and the photographer instantly sense a deep connection and fall violently in love. Karma, soulmates, mysticism, whatever, they experience a rare and powerful affinity. Within hours they are in bed with each other, triggering a love-affair that leaves them both sacramentally scarred for the rest of their lives.

What the viewer of the movie or reader of this book is asked to believe is that something truly sublime has taken place, a masterpiece of love has been painted, and a noble thing worth more than life itself has just occurred. But can this be so? Can anyone paint a masterpiece in a couple of hours? Can a doctoral thesis be completed in two hours? Can sex with someone you met just two hours before be sublime?

To answer those questions, I suggest you watch another film which, ironically, was playing in theatres at nearly the same time. It's a version of Jane Austen's, *Sense and Sensibility*, and tells the story of a young woman who has to carry a very painful tension (one that

includes the same feelings found in *Bridges of Madison County*) for a long time. But unlike the characters in *Bridges of Madison County*, she doesn't move quickly to resolve it. Nobody is in bed with each other within a couple of hours. She carries the tension for a long time, years, and then finally when it is resolved there is true sublimity. Why? Because something can only be sublime if first there has been some sublimation (and for more than two hours!)

In essence, this expresses the meaning of Advent: For something to be sublime there must first be sublimation; fasting is the necessary prelude to feasting; greatness of soul is contingent on first nobly carrying tension; great joy is not experienced if one is not first properly prepared; and what's truly divine can only appear after a certain kind of gestation. Advent is about proper waiting.

It should therefore not to be confused with lent. The crimson-purple of advent is not the black-purple of lent. The former symbolizes yearning and longing, the latter repentance. The spirituality of advent is not about repentance, but about carrying tension without prematurely resolving it so that what's born in us and in our world does not short-circuit the fullness that comes from respecting love's rhythms.

What is the connection here? How does carrying tension help lead to the sublime? It does it by helping to produce the heat required for generativity. An image might be helpful here. John of the Cross, in his book, *THE LIVING FLAME OF LOVE*, compares our pre-advent selves to green logs that have been thrown into a fire, the fire of love. Green logs, as we know, do not immediately burst into flame. Rather, being young and full of

moisture, they sizzle for a long time before they reach kindling temperature and can take into themselves the fire that is around them so as to participate in it. So too the rhythm of love: Only the really mature can truly burst into flame within community. The rest of us are still too self-contained, too green, too selfish, too damp. We don't burst into flame when love surrounds us. Rather our dampness helps extinguish the communal flame.

What helps change this is precisely the tension in our lives. In carrying properly our unfulfilled desires we sizzle and slowly let go of the dampness of selfishness. In carrying tension we come to kindling temperature and are made ready for love. Pierre Teilhard de Chardin, as a scientist, noticed that sometimes when you put two chemicals into a test-tube they do not automatically unite. They only merge at a higher temperature. They must first be heated to bring about unity. There's an entire anthropology and psychology of love in that image. In order to love we must first be brought to a higher psychic temperature. What brings us there? Sizzling in tension, not resolving things prematurely, not sleeping with the bride before the wedding, not trying to have the complete symphony within two hours.

The sublime has to be waited for. Only when there is first enough heat will there be unity. To give birth to what's divine requires the slow patience of gestation. In short-hand, that's the algebra of Advent.

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 Howe 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
4th Sunday (Youth Mass) 6.00pm

NOARLUNGA

*St Luke, the Evangelist,
cnr Honeypot Rd and Goldsmith Dve*
Saturday 6.00pm
Sunday 9.00am
1st Sunday 11.00am (Spanish Mass)
2nd Sunday 2.00pm (Filipino Mass)
Sunday (Youth Mass) 5.30pm
Monday 9.00am
Tuesday (2nd, 4th, 5th week) 9.00am
Tuesday (1st, 3rd week) 9.45am
Wednesday 7.00am, 7.30pm
Thursday 9.00am (St John's School)
Friday 10.00am

NORMANVILLE

St Peter, Cape Jervis Road
1st, 3rd, 5th Sundays 10.30am
2nd, 4th Sundays 8.30am
1st Friday 6.00pm

PARNDANA

4th Sunday 4.00pm

PENNESHAW

*St Columba, North Terrace
(shared with Anglicans)*
1st Sunday 2.00pm

SEAFORD

Seaford Ecumenical Mission, Grand Bvd
Sunday 10.45am
Wednesday 9.00am

VICTOR HARBOR

St Joan of Arc, 30 Seaview Road
Saturday 6.00pm
Sunday 11.00am
Tuesday 9.00am
Thursday 9.00am
Friday (other than 1st) 9.00am
1st Friday 11.30am

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)

And they put to him this question:

'Master,' they said 'when will this happen, then, and what sign will there be that this is about to take place?'

'Take care not to be deceived,' he said 'because many will come using my name and saying, "I am he" and, "The time is near at hand". Refuse to join them. And when you hear of wars and revolutions, do not be frightened, for this is something that must happen but the end is not so soon.' Then he said to them, 'Nation will fight against nation, and kingdom against kingdom. There will be great earthquakes and plagues and famines here and there; there will be fearful sights and great signs from heaven.

'But before all this happens, men will seize you and persecute you; they will hand you over to the synagogues and to imprisonment, and bring you before kings and governors because of my name - and that will be your opportunity to bear witness. Keep this carefully in mind: you are not to prepare your defence, because I myself shall give you an eloquence and a wisdom that none of your opponents will be able to resist or contradict. You will be betrayed even by parents and brothers, relations and friends; and some of you will be put to death. You will be hated by all men on account of my name, but not a hair of your head will be lost. Your endurance will win you your lives.

BACKGROUND ON THE GOSPEL READING

In the context of Luke, today's Gospel appears near the end of Jesus' teaching in Jerusalem, just prior to the events that will lead to his crucifixion. His warnings and predictions are ominous but can be read in many ways.

To those who first heard Luke's Gospel, those may have been words of encouragement. The destruction of the Temple in Jerusalem by the Romans was history (70 A.D.);

Luke's Gospel, Catholic scholars propose, was written between 80 and 90 A.D. His audience was probably Gentile Christians. Luke here tries to interpret the fall of Jerusalem for them and to locate it in God's plans for humankind (salvation history). At the same time, Luke is suggesting to his audience that there will be a considerable elapse of time before Jesus' final coming. Luke's listeners have likely seen much upheaval and are anxious to know if these are the signs of Jesus' coming. Luke is urging greater patience.

In the second part of today's Gospel, Jesus warns that his followers will face persecution for their beliefs. Luke presents persecution as an opportunity for the followers of Jesus for "It will lead to your giving testimony" (Luke 21:13). In persecution God's wisdom and power will be shown in the example of followers of Jesus. Perseverance in the face of persecution will lead to their salvation.

Here Jesus is assuring his followers that God is present to all believers, even in times of trouble. Ultimately, Jesus will witness to this with his own death. As disciples of Jesus, we try to follow his example, trusting in God's mercy and protection, even when we are facing difficulties.

Loyola Press website

THIS WEEK'S READINGS (14 - 20 November)

- **Monday, 14:** Weekday, Ord Time 33 (Apoc 1:1-4, 2:1-5; Lk 18:35-43)
- **Tuesday 15:** Weekday, Ord Time 33 (Apoc 3:1-6, 14-22; Lk 19:1-10)
- **Wednesday 16:** Weekday, Ord Time 33 (Apoc 4:1-11; Lk 19:11-28)
- **Thursday 17:** St Elizabeth of Hungary (Apoc 5:1-10; Lk 19:41-44)
- **Friday 18:** Weekday, Ord Time 33 (Apoc 10:8-11; Lk 19:45-48)
- **Saturday 19:** Weekday, Ord Time 33 (Apoc 11:4-12; Lk 20:27-40)
- **Sunday 20:** Our Lord JESUS CHRIST, KING of the UNIVERSE (2 Sam 5:1-3; Col 1:12-20; Lk 23:35-43)