



Jubilee Year  
of Mercy  
2015/16

Welcome to

# Kangaroo Island Catholic Community

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

**OUR LORD JESUS CHRIST, KING OF THE UNIVERSE - YEAR C**

**Vol 4 : No 53**

## 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](mailto:cphkings@adam.com.au)  
Web: [www.kicatholic.org.au](http://www.kicatholic.org.au)

## NOARLUNGA DOWNS CATHOLIC PRESBYTERY

Phone: 8382 1717

## PARISH TEAM CONTACTS

Fr Charles Gauci (Parish Priest -  
phone 8382 1717)

## PARISH PASTORAL COUNCIL

Mr Peter Clark (8559 5131)

## PARISH NEWSLETTER

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

## MASS CENTRES

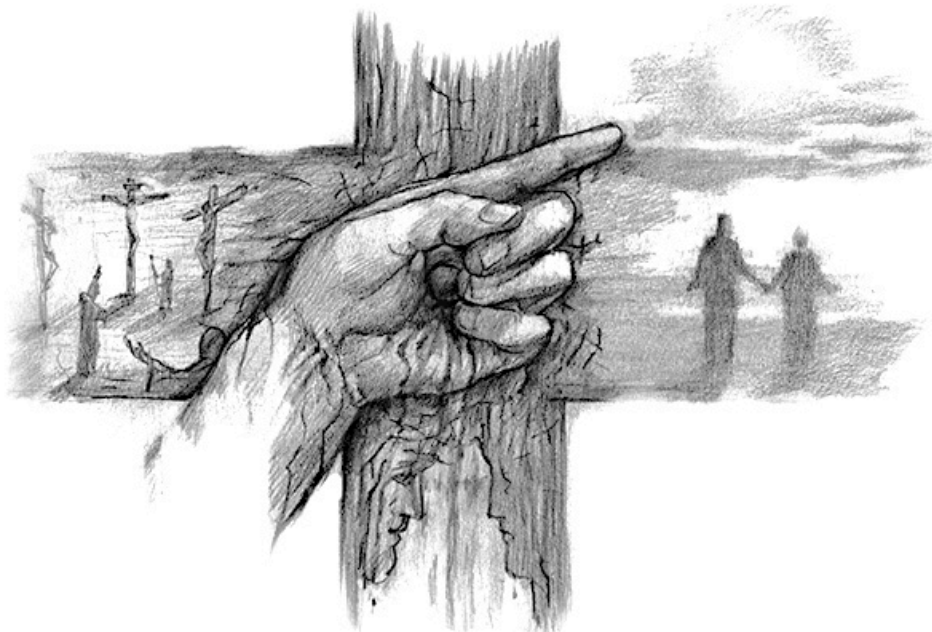
- KINGSCOTE: Our Lady of Perpetual Help, Cnr Giles and Todd Streets  
Sunday - 9.30am  
4<sup>th</sup> Sunday - Youth Mass - 6.00pm
- PARNDANA: Uniting Church, Cook Street  
2<sup>nd</sup> and 4<sup>th</sup> Sunday - 4.00pm
- PENNESHAW: St Columba's Anglican Church, Cnr North Terrace and Fourth Street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



## FIRST READING

*2 Samuel 5:1-3*

All the tribes of Israel then came to David at Hebron. 'Look' they said 'we are your own flesh and blood. In days past when Saul was our king, it was you who led Israel in all their exploits; and the Lord said to you, "You are the man who shall be shepherd of my people Israel, you shall be the leader of Israel."' So all the elders of Israel came to the king at Hebron, and King David made a pact with them at Hebron in the presence of the Lord, and they anointed David king of Israel.

## RESPONSORIAL PSALM

*Ps 121:1-5*

*Let us go rejoicing to the house of the Lord.*

## SECOND READING

*Colossians 1:12-20*

We give thanks to the Father who has made it possible for you to join the saints and with them to inherit the light.

Because that is what he has done: he has taken us out of the power of darkness and created a place for us in the kingdom of the Son that he

loves, and in him, we gain our freedom, the forgiveness of our sins.

He is the image of the unseen God and the first-born of all creation, for in him were created all things in heaven and on earth: everything visible and everything invisible, Thrones, Dominations, Sovereignities, Powers – all things were created through him and for him.

Before anything was created, he existed, and he holds all things in unity.

Now the Church is his body, he is its head.

As he is the Beginning, he was first to be born from the dead, so that he should be first in every way; because God wanted all perfection to be found in him and all things to be reconciled through him and for him, everything in heaven and everything on earth, when he made peace by his death on the cross.

## GOSPEL ACCLAMATION

*Mk 11:9,10*

*Alleluia, alleluia!*

*Blessed is he who inherits the kingdom of David our father; blessed is he who comes in the name of the Lord.*

(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, Pat Maynard, 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**

Place a crucifix in a place of honor in your home. Spend some time each day in prayer before the crucified Christ.

## **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?

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### **PARISH NOTICES –20/11/16**

1. Thank you to Fr Sam for saying Mass for us today.
2. Next week there will be Mass with Fr Charles
3. On Sunday 27<sup>th</sup> November there is a Shared Lunch after Mass at the Howson's. Please bring a plate of food to share and BYO drinks.
4. Monday 28<sup>th</sup> November Ladies Guild Meeting at 9-30am followed by our Christmas Lunch. Please put your name on the list at the back of the Church if you would like to join us.



## 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.*

### WHY DARK NIGHTS OF THE SOUL?

Atheism is a parasite that feeds on bad religion. That's why, in the end, atheistic critics are our friends. They hold our feet to the fire.

Friedrich Nietzsche, Ludwig Feuerbach, and Karl Marx, for example, submit that all religious experience is ultimately psychological projection. For them, the God we believe in and who undergirds our churches is, at the end of the day, simply a fantasy we have created for ourselves to serve our own needs. We have created God as opium for comfort and to give ourselves divine permission to do what we want to do.

They're largely correct, but partially wrong, and it's in where they're wrong that true religion takes its root. Admittedly, they're right in that a lot of religious experience and church life is far from pure, as is evident in our lives. It's hard to deny that we are forever getting our own ambitions and energies mixed up with what we call religious experience. That's why, so often, we, you and I, sincere religious people, don't look like Jesus at all: We're arrogant where we should be humble, judgmental where we should be forgiving, hateful where we should be loving, self-concerned where we should be altruistic, and, not least, spiteful and vicious where we should be understanding and merciful. Our lives and our churches often don't radiate Jesus. Atheism is a needed challenge because far too often we have our own life force confused with God and our own ideologies confused with the Gospel.

Fortunately, God doesn't let us get away with it for long. Rather, as the mystics teach, God inflicts us with a confusing, painful grace called, *a dark night of the soul*. What happens in a dark night of the soul is that we run out of gas religiously in

that the religious experiences that once sustained us and gave us fervor dry up or get crucified in a way that leaves us with no imaginative, affective, or emotional sense of either God love or of God's existence. No effort on our part can again conjure up the feelings and images we once had about God and the security we once felt within ourselves about our faith and religious beliefs. The heavens empty and inside of ourselves we feel agnostic, as if God didn't exist, and we are no longer able to create an image of God that feels real to us. We become helpless inside of ourselves to generate a sense of God.

But that's precisely the beginning of real faith. In that darkness, when we have nothing left, when we feel there is no God, God can begin to flow into us a pure way. Because our interior religious faculties are paralyzed we can no longer manipulate our experience of God, fudge it, project ourselves into it, or use it to rationalize divine permission for our own actions. Real faith begins at the exact point where our atheistic critics think it ends, in darkness and emptiness, in religious impotence, in our powerlessness to influence how God flows into us.

We see this clearly in the life of Mother Teresa. As seen in her diaries, for the first twenty-seven years of her life she had a deep, felt, imaginative, affective sense of God in her life. She lived with a rock-like certainty about God's existence and God's love. But at age twenty-seven, praying on a train one day, it was as if someone turned off some switch that connected her to God. In her imagination and her feelings, the heavens emptied. God, as she had known him in her mind and feelings, disappeared.

But we know the rest of the story: She lived out the next sixty years of her life in a faith that truly was rock-

solid and she lived out a dedicated, selfless commitment that would disempower even the strongest atheistic critic from making the accusation that her religious experience was selfish projection and that her practice of religion was not essentially pure. In her religious darkness, God was able to flow into her in essential purity; unlike for so many of us where a faith-life that's clearly self-serving belies a belief that we are listening to God and not to ourselves.

Even Jesus, in his humanity, had to undergo this darkness, as is evident in Gethsemane and his cry of abandonment on the cross. After his agony in the Garden of Gethsemane, we are told that an angel came and strengthened him. Why, we might ask, didn't the angel come earlier when seemingly he most needed the help? God's assistance couldn't come until he was completely spent in terms of his own strength; his humanity wouldn't have let the divine flow in purely but would have inserted itself into the experience. He had to be completely spent of his own strength before the divine could truly and purely flow in. So too for us.

Dark nights of faith are needed to wash us clean because only then can the angel come to help us.

*You can read, or download, Ron Rolheiser's weekly columns from his website at: [www.ronrolheiser.com](http://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  
1<sup>st</sup> Sunday 11.00am (Spanish Mass)  
2<sup>nd</sup> Sunday 2.00pm (Filipino Mass)  
Sunday (Youth Mass) 5.30pm  
Monday 9.00am  
Tuesday (2<sup>nd</sup>, 4<sup>th</sup>, 5<sup>th</sup> week) 9.00am  
Tuesday (1<sup>st</sup>, 3<sup>rd</sup> week) 9.45am  
Wednesday 7.00am, 7.30pm  
Thursday 9.00am (St John's School)  
Friday 10.00am

### NORMANVILLE

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

### PARNDANA

2<sup>nd</sup>, 4<sup>th</sup> Sunday 4.00pm

### PENNESHAW

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

### SEAFORD

*Seaford Ecumenical Mission, Grand Blvd*  
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 1<sup>st</sup>) 9.00am  
1<sup>st</sup> Friday 11.30am

### WILLUNGA

*St Joseph, 12 St Judes Street*  
1<sup>st</sup>, 3<sup>rd</sup>, 5<sup>th</sup> Sundays 8.30am  
2<sup>nd</sup>, 4<sup>th</sup> Sundays 10.30am  
Wednesday 9.00am  
Thursday 9.00am  
Friday 9.00am

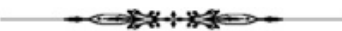
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## GOSPEL

### Luke 23:35-43

The people stayed there before the cross watching Jesus. As for the leaders, they jeered at him. 'He saved others,' they said 'let him save himself if he is the Christ of God, the Chosen One.' The soldiers mocked him too, and when they approached to offer him vinegar they said, 'If you are the king of the Jews, save yourself.' Above him there was an inscription: 'This is the King of the Jews.'

One of the criminals hanging there abused him. 'Are you not the Christ?' he said. 'Save yourself and us as well.' But the other spoke up and rebuked him. 'Have you no fear of God at all?' he said. 'You got the same sentence as he did, but in our case we deserved it: we are paying for what we did. But this man has done nothing wrong. Jesus,' he said 'remember me when you come into your kingdom.' 'Indeed, I promise you,' he replied 'today you will be with me in paradise.'



## BACKGROUND ON THE GOSPEL READING

Today as a Church, we conclude our liturgical year and celebrate the Feast of Christ the King. The Gospel we proclaim shows the great mystery of our faith: In the moment of his crucifixion, Jesus is shown to be King and Saviour of all.

Luke's Gospel has been loaded with surprises: the poor are rich, sinners find salvation, the Kingdom of God is found in our midst. Here we see the greatest surprise of all. We are confronted with the crucified Jesus, whom faith tells us is King and Saviour of all. The irony is that the inscription placed on the cross, perhaps in mockery, contains the profoundest of truth. As the leaders jeer, the thief crucified by his side recognises Jesus as Messiah and King, and finds salvation.

Jesus is King, but not the kind of king we might have imagined or expected. His kingship was hidden from many of his contemporaries,

but those who had the eyes of faith were able to see. As modern disciples of Jesus, we, too, struggle at times to recognise Jesus as King. Today's Gospel invites us to make our own judgment. With eyes of faith, we, too, recognise that Jesus, the crucified One, is indeed King and Saviour of all.

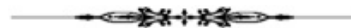
Loyola Press website

## ADVENT



Advent is the season of new beginnings. A new liturgical year begins on the First Sunday of Advent (next Sunday - 27 November) and it beckons to us with images of transformation and hope. It is the season of the impossible becoming possible. In the scriptures we read of the dry, barren wilderness bursting into bloom; of broken hearts healing; of a barren woman and a young virgin both conceiving children. It is the season of longing and light. Week by week, candles are lit on the Advent wreath signifying our longing for the light of Christ, as the time of his birth draws near.

Yet Advent heralds more than Christ's birth. It paves our way toward celebrating Christ as God-with-us, God in human flesh. This is a profound mystery at the heart of our faith, and it is the cause of our joy at Christmas.



## THIS WEEK'S READINGS

(21 - 27 November)

- **Monday, 21:** Presentation of Blessed Virgin Mary (Apoc 14:1-5; Lk 21:1-4)
- **Tuesday 22:** St Cecilia (Apoc 14:14-19; Lk 21:5-11)
- **Wednesday 23:** Weekday, Ord Time 34 (Apoc 15:1-4; Lk 21:12-19)
- **Thursday 24:** Sts Andrew Dung-Lac (Apoc 18:1-2, 21-23, 19:1-3; Lk 21:20-28)
- **Friday 25:** Weekday, Ord Time 34 (Apoc 20:1-4, 11 - 21:2; Lk 21:29-33)
- **Saturday 26:** Weekday, Ord Time 34 (Apoc 22:1-7; Lk 21:34-36)
- **Sunday 27: FIRST SUNDAY OF ADVENT** (Is 2:1-5; Rm 13:11-14; Mt 24:37-44)