



Welcome to

Kangaroo Island Catholic Community

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

THIRTY-THIRD SUNDAY IN ORDINARY TIME - YEAR B

Vol 9 : No 52

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 Prathap Katta (A/Priest -
8382 1717)

Fr Arul Dev (A/Priest - 8382 1717)

PARISH PASTORAL COUNCIL Mr Peter Clark (8559 5131)

FINANCE

Mrs Helen Mumford (0408 367 009
or kimumford@bigpond.com)

PARISH NEWSLETTER

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

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

SPONSORSHIP

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

CHILD PROTECTION

Child Protection Unit 8210 8159

WEEKEND MASSES

This weekend Mass will be held at
Kingscote at 9.30am.



FIRST READING

Daniel 12:1-13

‘At that time Michael will stand up,
the great prince who mounts guard
over your people. There is going to
be a time of great distress,
unparalleled since nations first came
into existence. When that time
comes, your own people will be
spared, all those whose names are
found written in the Book. Of those
who lie sleeping in the dust of the
earth many will awake, some to
everlasting life, some to shame and
everlasting disgrace. The learned
will shine as brightly as the vault of
heaven, and those who have
instructed many in virtue, as bright
as stars for all eternity.’

RESPONSORIAL PSALM

Ps 15:5, 8-11

*Keep me safe, O God;
you are my hope.*

SECOND READING

Hebrews 10:11-14,18

All the priests stand at their duties
every day, offering over and over
again the same sacrifices which are
quite incapable of taking sins away.
Christ, on the other hand, has

offered one single sacrifice for sins,
and then taken his place forever, at
the right hand of God, where he is
now waiting until his enemies are
made into a footstool for him. By
virtue of that one single offering, he
has achieved the eternal perfection
of all whom he is sanctifying. When
all sins have been forgiven, there can
be no more sin offerings.

GOSPEL ACCLAMATION

Lk 21:36

Alleluia, alleluia!

*Be watchful, pray constantly,
that you may be worthy to stand
before the Son of Man. Alleluia!*

GOSPEL

Mark 13:24-32

Jesus said to his disciples, ‘In those
days, after the time of distress, the
sun will be darkened, the moon will
lose its brightness, the stars will
come falling from heaven and the
powers in the heavens will be shaken.
And then they will see the Son of
Man coming in the clouds with great
power and glory; then too he will
send the angels to gather his chosen
from the four winds, from the ends
of the world to the ends of heaven.

(Continued page 4)



PLEASE KEEP THESE PEOPLE IN YOUR PRAYERS

Sick: Bill Roestenburg, Sr Carmel Clarke, Fr Peter Milburn, Melanie Howson, Nick Hacker, Peter Weatherstone and Carmel Northcott

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, Roy Gatton, John and Dien Hendrix, Carmel Higgins, 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.

Recently deceased: Jean Clark

Please pray for all the faithful departed and may all our sick parishioners, relatives and friends know the healing love of Christ.

ROSTERS

	Comm	Reader	Cleaning
14/11	K Hammat	P Bennett	A Bevan
21/11	J Fernandez	A Gibbs	A Bevan
28/11	M Glyn	L Grant	K Brinkley

COVID Marshal

14/11	M Slagter	21/11	C Weatherstone
28/11	P Bennett		

PRIEST ROSTER

(Often this roster changes if something unforeseen crops up)

14/11	Fr Anthony Kaine
21/11	Fr Anthony Kaine
28/11	Fr Leon Czechowicz
05/12	Fr Brian Angus

PRAYER FOR HEALING

Parishioners are invited to a Prayer for Healing and Renewal gathering on Thursdays: 9.00am - 9.30am.

“THE SOUTHERN CROSS”

The November edition includes coverage of the recent First Assembly of the Fifth Plenary Council of Australia and other national and local parish and school news.

SACRAMENTAL PREPARATION

The Kingscote Catholic Church will be holding sacramental preparation beginning in March, 2022.

If you have a child who is ready to make their First Holy Communion or Confirmation, please ring Helen Mumford on 0408 367 009

Helen Mumford

NOVEMBER REFLECTION FOR YEAR OF ST JOSEPH

Please click: [November reflection for the series of Year of St Joseph](#) articles.

This month’s contribution is from Fr Paul Nulley, a priest of the Archdiocese of Canberra and Goulburn who serves in a parish dedicated to St Joseph. It is entitled “St Joseph – A Powerful Intercessor”.

The reflection has also been uploaded to the Conference’s Year of St Joseph web page: <https://www.catholic.org.au/yearofstjoseph>, which is where you can find earlier reflections and other resources for the Year of St Joseph.

THE TIME OF DISTRESS

Some of us respond quicker to bad news than to good. That’s how the news media manages to garner our attention. Dire headlines grab eyeballs. We’re conditioned to respond to the bad, because the consequences of not responding can be costly.

Jesus does deliver some bad news in the gospels. Make no mistake: this world is passing, and it’s all going away for each of us personally and for all creation eventually. We can’t hang our hopes on the sun, moon, and stars, because even these mighty forces are mere creatures with built-in obsolescence. And if we’re willing to hedge our bets about the end of the world, wagering that our time will not see the end-time, then we’re still left to confront our own mortality in the mirror every morning. Some days we may feel invincible, but you don’t want to

found your future on a feeling.

Because gospel means good news, the message can never end on a dire note. Creation’s last chapter is coming, but the words of Jesus belong to eternity. If we’re looking for an escape route through inescapable death and destruction, Jesus is the door.

How do the words of Jesus bring new life to you?

You may be in a time of distress right now or know someone who is. Seek the avenue of hope and life and share your strength in faith with someone else.

“Sky and earth will wear out; my words won’t wear out. But the exact day and hour? No one knows that”.

GPBS eNews

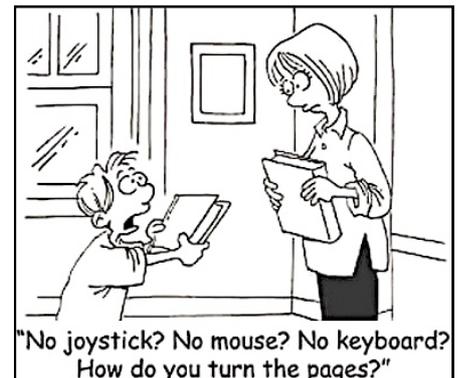
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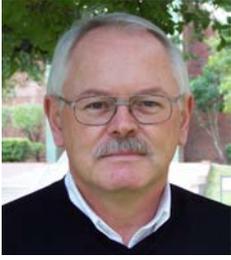
- 14 Nov Vinnies Christmas Appeal
- 21 Nov Christ the King
- 28 Nov First Sunday of Advent
- 5 Dec Second Sunday of Advent
- 10 Dec Last day School Term 4
- 12 Dec Third Sunday of Advent
- 17 Dec Fourth Sunday of Advent
- 25 Dec Christmas Day
- 25 Dec Appeal - Caritas Australia
- 31 Jan School resumes for 2022
- 14 Apr Last day School Term 1

“Twenty-five years ago people could be excused for not knowing much, or doing much, about climate change. Today we have no excuse.” Desmond Tutu

“A nation that destroys its soils destroys itself. Forests are the lungs of our land, purifying the air and giving fresh strength to our people.”

Franklin D. Roosevelt





Ron Rolheiser column

Ronald Rolheiser, a Roman Catholic priest and member of the Missionary Oblates of Mary Immaculate. 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



GIVING OURSELVES A BETTER STORY

In a recent book, *Living Between Worlds*, James Hollis offers a piece of wit that carries more depth than is first evident. A therapist says to a client, *I cannot solve your problem, but I can give you a more compelling story for your misery*. That's more than a wisecrack. Whether we feel good or bad about ourselves is often predicated on what kind of story we understand ourselves as living within.

I remember a seminar some years ago where one of the keynote speakers was a young French Canadian priest, Pierre Olivier Tremblay. Tremblay began his talk with words to this effect: I am a chaplain at a university, working with young college students. They are full of life, dreams, and energy; sadly, however they are mostly devoid of hope because *they have no meta-narrative*. They suffer a lot because they do not have a bigger story within which to understand themselves and make more sense of their own story. Their own stories, precious though they are, are too small and individualistic to give them much to draw on when pain and heartache beset them. They need a bigger story within which to situate themselves, a meta-narrative. While this wouldn't necessarily take away their pain and heartaches, it would give them something bigger within which to understand their suffering.

Hearing this, I think of my parents and the spirituality that helped sustain them and their generation. They had a meta-narrative, namely, the Christian story of salvation history and of how, in that story, at the very beginning of history, Adam and Eve committed an 'original sin' that has ever since skewed reality so as to leave us with the impossibility of ever attaining the full symphony

in this life. When their lives got hard, as is the case with all of us, they had a religious perspective as to why they were frustrated and in pain. They understood themselves to be born into a flawed world and a flawed nature. Hence, their prayer included the words, *for now we live, mourning and weeping in a valley of tears*.

Today we might frown on this and see it as unhealthy and morbid, but that narrative of Adam and Eve helped give some explanation and meaning to all the shortcomings in their lives. While it didn't take away their pain, it helped give dignity to their miseries. Today I see many sincere parents trying in new ways to give a bigger narrative to their young children through stories like *The Lion King*. That might indeed be helpful for young children; but as Pierre Olivier Tremblay points out, eventually a much bigger and more compelling narrative is needed.

The story within which we frame our pain makes all the difference in the world vis-a-vis how we cope with that pain. For example, James Hillman tells us that perhaps the biggest pain we experience with aging is *our idea of aging*. This is true too for many of our struggles. They need the dignity of being seen under a larger canopy. I like what Robertson Davies says when he laments that he doesn't want to struggle with a 'growing edge', but wants rather to be 'tempted by demon'. He wants to accord a higher dignity to his temptations! A bigger story brings us this dignity because it helps us differentiate meaning from happiness. We invariably confuse the two. What we need to seek in life is meaning, not happiness. Indeed, happiness (as we generally understand it) can never be pursued because it is always a byproduct of something

else. Moreover, happiness is ephemeral and episodic; it comes and goes. Meaning is abiding and can co-exist with pain and suffering. I doubt that Jesus was particularly happy as he hung dying on the cross, but I suspect that inside of all the pain, he was experiencing deep meaning, perhaps the deepest meaning of all. Not incidentally, he found this deepest of all meaning because he understood himself as being inside the deepest of all stories.

At the end of the day, faith, religion, community, friendship, and therapy, cannot take away our problems. Most times, there isn't any solution; a problem must be lived through. As Gabriel Marcel famously put it, life is a mystery to be lived, not a problem to be solved. The story within which we frame our pain is the key to turning problem into mystery.

Art Schopenhauer once wrote that all pain can be borne if it can be shared. The sharing he was referring to doesn't just have to do with friendship, community, and intimacy. It also has to do with story. Pain can be to borne more generatively when it finds itself inside a larger story than our own, when it shares a meta-narrative, a horizon wide enough to dwarf idiosyncratic loneliness.

Hollis is right. No therapist can solve our problem, but he or she can help us find a bigger story that can give more meaning and dignity to our misery.

You can read, or download, Ron Rolheiser's weekly columns from his website at: www.ronrolheiser.com

COMPLIANCE WITH COVID-19 REGULATIONS

(Current from 9 November, 2021)

- Places of Worship are restricted to 3 people per 4 square metres with social distancing of 1.5 metres. The number of people at a Private Activity has increased from 50 people to 150 people, provided density requirements are met. If more than 50 people are present, there must be an independent COVID Marshal. QR codes and/or handwritten logs are essential.
- Wearing of masks is mandatory. (A doctor's certificate must be produced on request, if claiming an exemption.)
- Attendees at indoor religious services may sing during worship and members of choirs or chorus groups may perform or rehearse indoors, if they wear masks while doing so.
- Social distancing is mandatory - DO NOT CONGREGATE at entry/exit and outside.
- 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 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.
- Holy Water is not available at the doors of churches.
- Sick and high risk/vulnerable people should be encouraged not to attend.
- The Archdiocese recommends Covid vaccination for all (please check with your GP if you have concerns).
- Obligation for Sunday Mass for the laity HAS NOT BEEN RE-INVOKED at this stage. You may wish to access: [Mass for You at Home – The official website of Mass For You At Home, Australia](#) online and on Channel 10 every Sunday at 6 am.

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‘Take the fig tree as a parable: as soon as its twigs grow supple and its leaves come out, you know that summer is near. So with you when you see these things happening: know that he is near, at the very gates. I tell you solemnly, before this generation has passed away all these things will have taken place. Heaven and earth will pass away, but my words will not pass away.

‘But as for that day or hour, nobody knows it, neither the angels of heaven, nor the Son; no one but the Father.’

GENTLE FAITH

The special effects we see in movies have become almost perfect. The use of computer animation and graphics can create just about anything. And it all looks so real that it takes no imagination on our part. Our belief is suspended as we watch the screen with rapt attention.

In Jesus' day, the storyteller created the images in people's minds. So, Jesus' description of the last days had to have been both frightening and awesome to those who listened to him.

Inexplicably he switches directions and tactics and points to a simple fig tree. They grow wild, almost like weeds, all around those valleys Jesus visited. They were a common sight to all who listened to Jesus. He used the image to reinforce the dramatic message he had just described in simple and gentle words.

In this subtle way, Jesus is telling the listeners that the end-time will come for each person when God so chooses it to happen. We are not to worry. There will always be fanciful descriptions. People will always want to frighten us. Some will insist that they alone can interpret the signs that will be forthcoming.

Oh yes, the special effects will be spectacular. But the mystery of life and death and Resurrection are all

round us in simple, beautiful ways for those with eyes of faith to see and experience.

You have seen the signs; you have heard the rumblings. Are you afraid? We have our Rock and we have our faith foundation; we will not fear! Jesus is our guide in the testing times; his life, his death, and his words are there when your world falls apart - a source of inspiration. We know where our trust belongs and, in the strength of our Christian community, we will win through! Thanks be to God! *GPBS eNews*

DID YOU KNOW?

The language that Jesus uses today to describe the end times is called 'apocalyptic'. Apocalyptic writing was very common and popular from about the second century before Jesus' birth through to the second century after his death. The Bible contains many examples of this apocalyptic style, such as the Book of Revelation. It is a particular literary form, with special rules for interpretation, and is perhaps the most misunderstood style of writing in the Scriptures. It is highly symbolic and should never be read literally.

THIS WEEK'S READINGS

(November 15 - 22)

- **Monday, 15:** Weekday, Ord Time 33 (1 Macc 1:10-15, 41-43, 54-57, 62-64; Lk 18:35-43)
- **Tuesday, 16:** Weekday, Ord Time 33 (2 Macc 6:18-31; Lk 19:1-10)
- **Wednesday, 17:** St Elizabeth of Hungary (2 Macc 7:1, 20-31; Lk 19:11-28)
- **Thursday, 18:** Weekday, Ord Time 33 (1 Macc 2:15-29; Lk 19:41-44)
- **Friday, 19:** Weekday, Ord Tim 33 (1 Macc 4:36-37, 52-59; Lk 19:45-48)
- **Saturday, 20:** Weekday, Ord Time 33 (1 Macc 6:1-13; Lk 20:27-40)
- **Sunday 21:** 33rd Our Lord JESUS CHRIST, KING of the UNIVERSE (Dan 7:13-14; Apoc 1:5-8; Jn 18:33-37)

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).

COVIDSAFE
Let's continue to be a church