



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 A**

**Vol 8 : 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**

### **PARISH PRIEST**

Fr Josy Sebastian (8382 1717;  
in emergency - 0452 524 169)

Fr Prathap Katta (A/Priest -  
8382 1717)

### **PARISH PASTORAL COUNCIL**

Mr Peter Clark (8559 5131)

### **FINANCE**

Mrs Helen Mumford (0408 367 009  
or [kimumford@bigpond.com](mailto:kimumford@bigpond.com))

### **PARISH NEWSLETTER**

Mr Peter Clark (8559 5131,  
[paclark@muckra.com.au](mailto: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

With the introduction of Level 3  
restriction (1 person per 2sq.m) we  
are permitted up to 78 people in our  
Church, so there will be no need to  
book in ahead.

**CANCELLED UNTIL  
FURTHER NOTICE**



### **FIRST READING**

*Ezekiel 34:11-12, 15-17*

The Lord says this: I am going to look after my flock myself and keep all of it in view. As a shepherd keeps all his flock in view when he stands up in the middle of his scattered sheep, so shall I keep my sheep in view. I shall rescue them from wherever they have been scattered during the mist and darkness. I myself will pasture my sheep, I myself will show them where to rest – it is the Lord who speaks. I shall look for the lost one, bring back the stray, bandage the wounded and make the weak strong. I shall watch over the fat and healthy. I shall be a true shepherd to them. As for you, my sheep, the Lord says this: I will judge between sheep and sheep, between rams and he-goats.

### **RESPONSORIAL PSALM**

*Ps 22:1-3, 5-6*

*The Lord is my shepherd;  
there is nothing I shall want.*

### **SECOND READING**

*1 Corinthians 15:20-26, 28*

Christ has been raised from the dead, the first-fruits of all who have fallen asleep. Death came through one man and in the same way the resurrection

of the dead has come through one man. Just as all men die in Adam, so all men will be brought to life in Christ; but all of them in their proper order: Christ as the first-fruits and then, after the coming of Christ, those who belong to him. After that will come the end, when he hands over the kingdom to God the Father, having done away with every sovereignty, authority and power. For he must be king until he has put all his enemies under his feet and the last of the enemies to be destroyed is death. And when everything is subjected to him, then the Son himself will be subject in his turn to the One who subjected all things to him, so that God may be all in all.

### **GOSPEL ACCLAMATION**

*Mark 11:9, 10*

*Alleluia, alleluia!*

*Blessings on him who comes in the  
name of the Lord! Blessings on the  
coming kingdom of our father  
David! Alleluia!*

### **GOSPEL**

*Matthew 25:31-46*

Jesus said to his disciples: 'When the Son of Man comes in his glory, escorted by all the angels, then he will take his seat on his throne of glory.

(Continued page 4)

**PLEASE KEEP THESE PEOPLE IN YOUR PRAYERS**

Sick: Roy Gatton

**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 Diene Hendrix, Carmel Higgins, Agnes Hughes, Margaret Hughes, Peggy Imboden, Andrew Kelly, Thomas Lydon, John McDonald, Colleen Moore, Roger Pahl, Teresa Panizza, Sam Perkins, Roy Rayson, Helen Redden, Patricia Ross, Harold Semler, Marie Slagter, Pat Smith, Graham Turner, Gwen Willson and all the faithful departed.

*May all our sick parishioners, relatives and friends know the healing love of Christ through our actions and His healing presence.*

**ROSTERS**

	Reader	Prayers	Cleaning
22/11	A Gibbs	A Clark	H Mumford
29/11	K Hammat	L Grant	H Mumford

**OCTOBER PRIEST ROSTER**

*(Often this roster changes if something unforeseen crops up)*

22 November	Fr Kevin Matthews
29 November	Fr Kevin Matthews

**MASS FOR NOVEMBER**

Fr Kevin Matthews will be with us until the end of November. While he is with us he will be celebrating Mass each weekday at 9.00am.

**NOVEMBER REMEMBRANCES**

The month of November is traditionally the time when we pray for the dead. Names of deceased people you would like to be prayed for during November can be entered into the Memorial Book.

**CENTACARE NEW DIRECTOR**

“I am pleased to announce the appointment of Ms Sarah McRae to the position of Director, Centacare Catholic Family Services. Sarah will commence in February 2021, following the retirement of Mr Dale West in January 2021 after 32 years of dedicated service to Centacare and the Archdiocese of Adelaide.

Sarah will bring a wealth of experience to the role of Director, coming to Centacare from the Women’s and Children’s Health Network, SA where she holds the position of Chief Operating Officer. Sarah’s leadership experience, values and client focussed approach aligns well with the vision and mission of Centacare.

We congratulate Sarah on this very important appointment and look forward to welcoming her to the Archdiocese in the New Year.”

*Patrick O’Regan  
(Archbishop of Adelaide)*



**ADVENT REFLECTION BOOKLETS**

These booklets were to be distributed this weekend. Unfortunately, that’s no longer possible. However, if you would still like to download a copy online, go to the front page of their site at: [www.ofw-adelaide.org.au](http://www.ofw-adelaide.org.au)

**ULTIMATE POWER**

The church year ends this week. Our calendar year is not far behind. These endings carry a certain finality about them. We’ve spent the year studying Matthew’s gospel, with its emphasis on God’s kingdom. We look forward to the start of a new cycle following Mark, who ponders the identity of Jesus and the meaning of his coming. We’re always glad to get to Advent, the happy season of warmth and giving. But before we leap into tomorrow, this church year has one more lesson to teach us.

The liturgical calendar always ends



with Christ the Universal Ruler, but this week’s readings for this feast are remarkably different each time. In Matthew’s year, Christ’s rule is defined in terms of judgment. A ruler has the power to separate good from evil, lives worthy of reward from those deserving punishment. Rulers establish the rules and enforce them. But in Matthew’s judgment scene, the rules turn out to be completely different from what everyone expected. The Son of Man doesn’t quiz people about whether they went to church or obeyed the commandments. No one is asked about divorce or sexual purity or saying their prayers. What does concern the king is how the saddest members of society are treated.

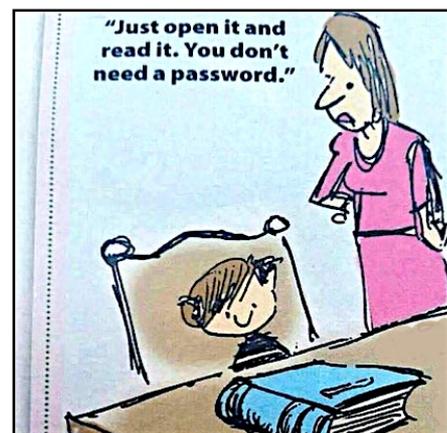
If we took the quiz today, how would we do? This is an appropriate reflection for the end of the year. It’s also a good time to consider how we

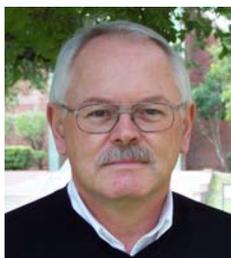
might prepare to pass this exam at the mother of all endings.

Ask yourself the questions that appear in the last judgment. Where do you stand today, with the sheep or the goats?

GPBS eNews

- *It’s ok if you disagree with me. I can’t force you to be right.*
- *There’s a moment when your steak is on the grill and you can already feel your mouth watering. Do you think vegans feel the same way when mowing their lawns?*
- *“DO NOT TOUCH” must be one of the scariest things to read in Braille.*





## 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.



### CAN THE GROUND CRY OUT?

Does the earth feel pain? Can it groan and cry out to God? Can the earth curse us for our crimes?

It would seem so, and not just because ecologists, moralists, and Pope Francis are saying so. Scripture itself seems to say so.

There are some very revealing lines in the exchange between Cain and God, after Cain had murdered his brother Abel. Asked where his brother was, Cain tells God that he doesn't know and that he's not responsible for his brother. But God says to him: *Your brother's blood cries out to me from the ground. Now you are cursed from the ground which has opened its mouth to receive your brother's blood from your hand. When you will till the ground, it will no longer yield to you its strength.*

*Your brother's blood cries out to me from the ground ... and from now on the ground will curse you!* Is this a metaphor or a literal truth? Is the ground we walk on, till and plant seeds in, build highways and parking lots over, and call "Mother Earth, nothing other than simple dumb, lifeless, speechless, brute matter which is totally immune to the suffering and pain that humans and other sentient beings feel or indeed to the violence we sometimes inflict on it? Can the earth cry out to God in frustration and pain? Can it curse us?

A recent, wonderfully provocative book by Mark L. Wallace entitled *When God was a Bird – Christianity, Animism, and the Re-Enchantment of the Word* would say, yes, the world can and does feel pain and it can and does curse us for causing that pain. For Wallace, what God says to Cain about the earth crying out because it is soaked in murderous blood is more than a metaphor, more than just

a spiritual teaching. It also expresses an ontological truth in that there is a real causal link between moral degeneration and ecological degeneration. We're not the only ones who bear the consequences of sin, so too does the earth.

Here's how Wallace puts it: "The earth is not dumb matter, an inanimate object with no capacity of feeling and sentiment, but a spirited and vulnerable living being who experiences the terrible and catastrophic loss of Abel's death. Its heart is broken and its mouth agape, Earth 'swallows', in the text's startling imagery, mouthfuls of Abel's blood. ... Bubbling up from the red earth, Abel's cries signal not only that Cain had murdered his brother but that he has done lasting, perhaps irreparable, violence to the earth as well. ... [Now] wounded and bloodied, Earth strikes back. Earth has its revenge. Earth does not passively acquiesce to Cain's attacks and stand by and watch his gory rampage proceed with impunity. On the contrary, Earth retaliates and 'inflicts a curse' on Cain by 'withholding its bounty' from this farmer-killer who now must roam the land unprotected and without security." The earth now refuses to give its bounty to Cain.

What Wallace affirms here is predicated on two beliefs, both true. First, everyone and everything on this planet, sentient and non-sentient being alike, are all part of one and the same supreme living organism within which every part ultimately affects all the other parts in a real way. Second, whenever we treat the earth (or each other) badly, the earth retaliates and withholds its strength and bounty from us, not just metaphorically but in a very real way.

Perhaps no one puts this more

poignantly than John Steinbeck did some eighty years ago in *The Grapes of Wrath*. Describing how the soil which produces our food is now worked over by massive steel tractors and huge impersonal machines that, in effect, are the very antithesis of a woman or man lovingly coaxing a garden into growth, he writes: *And when that crop grew, and was harvested, no man had crumpled a hot clod in his fingers and let the earth sift past his fingertips. No man had touched the seed, or lusted for the growth. And men ate when they had not raised, had no connection with the bread. The land bore under iron, and under iron gradually died; for it was not loved or hated, it had not prayers or curses.*

When Jesus says that the measure we measure out is the measure that will be measured back to us, he's not just speaking of a certain law of karma within human relationships where kindness will be met with kindness, generosity with generosity, pettiness with pettiness, and violence with violence. He's also speaking about our relationship to Mother Earth. The more our houses, cars, and factories continue to breathe out carbon monoxide, the more we will inhale carbon monoxide. And the more we continue to do violence to the earth and to each other, the more the earth will withhold its bounty and strength from us and we will feel the curse of Cain in violent storms, deadly viruses, and cataclysmic upheavals.

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

## COMPLIANCE WITH REGULATIONS

(Effective from midnight - 17 November)

- Attendance for Mass is capped at 100 people, whilst maintaining 1:4 sqm.
- Funerals are capped at 100 people, whilst maintaining 1:4 sqm.
- Weddings are capped at 100 people, whilst maintaining 1:4 sqm.
- No beverage or food consumption (ie cup of tea after Mass)
- Singing as a congregation is to be avoided.
- Activities planned with an approved COVID Management Plan scheduled before 1 December cannot go ahead.
- Except for families and household groups, people should socially distance. There should be no physical contact outside of family or household groups.
- There should be no shaking of hands or holding hands during the Mass.
- Every gathering must record contact details. Logs are 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 cap is provided at the church.
- Holy Water is 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.

### KANGAROO ISLAND PARISH

Phone 8553 2132  
(www.kicatholic.org.au)

### NOARLUNGA/SEAFORD PARISH

Phone 8382 1717  
(www.noarlunga-seafordparish.org.au)

### WILLUNGA PARISH

Phone 8556 2132  
(www.willungaparish.org.au)

(Continued from page 1)

All the nations will be assembled before him and he will separate men one from another as the shepherd separates sheep from goats. He will place the sheep on his right hand and the goats on his left.

‘Then the King will say to those on his right hand, “Come, you whom my Father has blessed, take for your heritage the kingdom prepared for you since the foundation of the world. For I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you made me welcome; naked and you clothed me, sick and you visited me, in prison and you came to see me.” Then the virtuous will say to him in reply, “Lord, when did we see you hungry and feed you; or thirsty and give you drink? When did we see you a stranger and make you welcome; naked and clothe you; sick or in prison and go to see you?” And the King will answer, “I tell you solemnly, in so far as you did this to one of the least of these brothers of mine, you did it to me.”

‘Next he will say to those on his left hand, “Go away from me, with your curse upon you, to the eternal fire prepared for the devil and his angels. For I was hungry and you never gave me food; I was thirsty and you never gave me anything to drink; I was a stranger and you never made me welcome, naked and you never clothed me, sick and in prison and you never visited me.” Then it will be their turn to ask, “Lord, when did we see you hungry or thirsty, a stranger or naked, sick or in prison, and did not come to your help?” Then he will answer, “I tell you solemnly, in so far as you neglected to do this to one of the least of these, you neglected to do it to me.”

‘And they will go away to eternal punishment, and the virtuous to eternal life.’

### EXPLORING THE WORD

Over the last few weeks the gospel texts have dealt with issues of being prepared, staying ready, and using our gifts well. In some ways, all these themes culminate in today’s text. This gospel presents us with the bottom

line! Are we judged worthy of a place in the kingdom? The criteria for being judged worthy are very clear—it is how we have served those most in need. This is what will count. If we do not see Christ in our brothers and sisters in need, then our faith is blind and will not lead to the kingdom.

There is another aspect of this gospel which should not be overlooked. It is the apocalyptic vision of the Son of Man coming in glory and reigning over all the nations as King. To the King belongs the right of judgement and reward or punishment. While Matthew’s community was in the ‘in-between’ time, the evangelist held before them the central truth that the Son of Man, the King, will come again in his glory as judge.

### DID YOU KNOW?

- The ‘Son of Man’ is a title that is often used of Jesus in the gospels. Scholars still debate the precise meaning of this title and whether Jesus used it of himself. The term, as used in the Book of Daniel, has messianic overtones.
- Service has always been at the heart of the church’s work. Traditionally, the ‘corporal works of mercy’ are loosely based on Jesus’ words in this gospel and include feeding the hungry, sheltering the homeless, clothing the naked, visiting the sick and imprisoned, and burying the dead.

### THIS WEEK’S READINGS

(23 - 29 November)

- **Monday, 23:** Weekday, Ord Time 34 (Apoc 14:1-5; Lk 21:1-4)
- **Tuesday, 24:** Sts Andrew Dung-Lac and companions (Apoc 14:14-19; Lk 21:5-11)
- **Wednesday, 25:** Weekday, Ord Time 34 (Apoc 15:1-4; Lk 21:12-19)
- **Thursday, 26:** Weekday, Ord Time 34 (Apoc 18:1-2, 21-23, 19:1-3; Lk 21:20-28)
- **Friday, 27:** Weekday, Ord Time 34 (Apoc 20:1-4, 11-21:2; Lk 21:29-33)
- **Saturday, 28:** Weekday, Ord Time 34 (Apoc 22:1-7; Lk 21:34-36)
- **Sunday 29:** FIRST SUNDAY of ADVENT (Is 63:16-17; 64:1, 3-8; 1 Cor 1:3-9; Mk 13:33-37)

### 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).