



Welcome to

# Kangaroo Island Catholic Community

(Part of the Adelaide Cathedral Parish)

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

**Vol 11 : No 53**

## **KANGAROO ISLAND CATHOLIC PARISH**

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E: [acp@acp.adelaide.catholic.org.au](mailto:acp@acp.adelaide.catholic.org.au)

## **PARISH TEAM CONTACTS PARISH ADMINISTRATOR**

Fr Anthoni Adimai

Phone: (08) 8210 8155

**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**

Mrs Wendy Bennett (0475 894 755  
[wendygbenett@icloud.com](mailto:wendygbenett@icloud.com))

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

## **CHILD PROTECTION**

We are a Child Safe Organisation  
which is committed to the care, well-  
being and protection of children and  
young people.

Mrs Helen Mumford

(KI contact - 0408 367 009)

Child Protection Unit 8210 8159

## **WEEKEND MASSES**

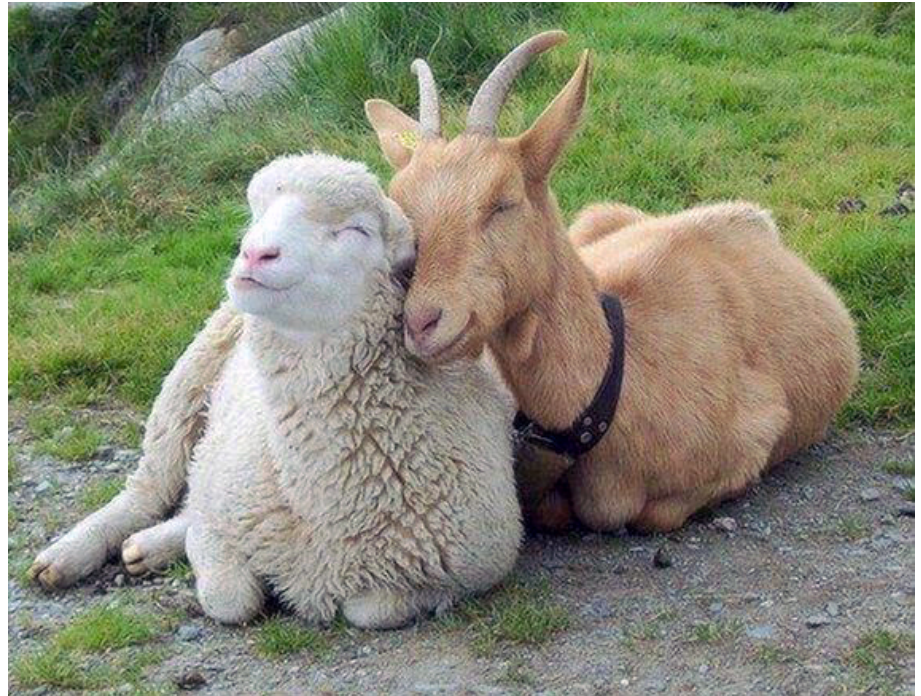
Kingscote at 9.30am

## **CONFESSION**

Kingscote at 9.00am  
(prior to Mass)

## **PRAYERS FOR HEALING**

Prayers for Healing and Renewal in  
the Church - Thursdays at 9.00am



## **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.

All the nations will be assembled  
before him and he will separate men  
*(Continued page 4)*



# Bulletin Board

## PLEASE KEEP THESE PEOPLE IN YOUR PRAYERS

**Sick:** Sue Semler, Brianna Chudlee, Peter Weatherstone, John Slagter

**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

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

## PARISH ROSTERS

	Comm	Reader	Cleaning
26/11	L Grant	P Clark	A Bevan
3/12	K Hammat	H Mumford	A Bevin
10/12	P Clark	W Bennett	A Bevin

## PRIEST ROSTER

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

26/11	Fr Jack Otto
3/12	Fr Chris Jenkins
10/12	Fr Pastor Mumburi CP
17/12	Fr Peter Hosking SJ
24 & 25/12	Fr Iain Radvan SJ
31/12	Fr Chris Horvat SJ

## WEEKLY CONTRIBUTIONS

For those of you who wish to make your weekly contributions to the first and second collections by direct debit, these are the banking details for each.

1st Collection:  
BSB 085 005  
A/c No 585353994  
Reference: K Island or 765

2nd Collection:  
BSB 085 005  
A/c No 918111484  
Reference: Your name

Thank you for your ongoing support of our priests and parish facilities.

## KI CATHOLIC LADIES GUILD

The next meeting tomorrow (27 November at 12 noon), will be a Christmas Lunch at the Queenie. Please put your name on the list at the back table if you will be attending.

## CHRISTMAS GIFTS

*for CentreCare young mothers and their babies at Louise Place*



Louise Place is funded by the SA Housing Authority to provide supported accommodation options to pregnant and parenting women and children experiencing homelessness, or at risk of becoming homeless.

Your generous donations of items for suitable Christmas gifts for a young mother and her baby would be much appreciated. There is a list on the back table for you to choose from. Please do not wrap your gift because the organisers at Louise Place need to see what they are to ensure appropriate distribution. Use the labels provided to indicate who your gift is for.

If you need further information please have a chat with Helen.

## CHRISTMAS CAROLS VOLUNTEERS

Carols will be sung at the Pavilion at 7.00pm on Friday 15 December, after the Christmas Parade.

If you would like to volunteer as a singer please phone Lynette Ley (0428 326 687) and if you are a musician please phone Kevin Glasson (0427 321 048).

## WALK FOR LIFE 2024

*Saturday 10 February*

<https://youtu.be/brBuAM12qNU>

Each year as we gather united in our resolve to stand for life our efforts are making a difference.

Our society is now questioning,

members of parliament are being encouraged and many of those who have been hurt by abortion are coming forward seeking help to heal.

Your effort to join us and invite others is vital for this good work to continue. The 2024 theme is *Every Life Is A Gift*

## SERVICE OF SOLIDARITY WITH GAZA AND THE HOLY LAND

In a time of deep sorrow and anguish, we look for hope and healing. Let us come together in love, prayer and support, to acknowledge the reality that impacts us all as we share messages of hope.

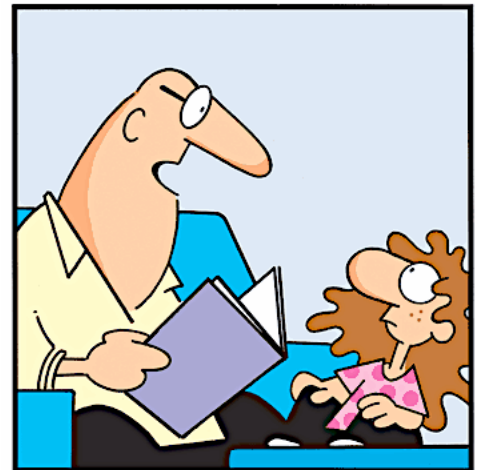
The Australian Catholic Bishops have said: 'Peace can come only from justice. We call people of faith to pray with us for a lasting peace and the triumph of human dignity.'

Please join us for this webinar on Monday November 27 4.30-5pm AEDT – everyone is welcome. Register in advance: [https://caritas.zoom.us/webinar/register/WN\\_DWj-zzzhRoGN8QOifg61Zg](https://caritas.zoom.us/webinar/register/WN_DWj-zzzhRoGN8QOifg61Zg)



## ADVENT - NEXT WEEKEND

The Church's new Liturgical Year (Sunday cycle B, weekday cycle 2) begins next weekend, with the First Sunday of Advent.



**"First Goldilocks ate Papa Bear's porridge, then she ate Mama Bear's porridge, then she ate Baby Bear's porridge...and her cholesterol dropped 23 points!"**



## 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*

### THE PEW AND THE ACADEMY

I live on both sides of a border. Not a geographical one, but one that separates the church pew from the academic halls of theology.

I was raised a conservative Roman Catholic. Although my dad worked politically for the Liberal party, most everything within my upbringing was conservative, particularly as this pertains to religion. I was a staunch Roman Catholic in most every way. I grew up under the papacy of Pius XII (and the fact that my youngest brother is named Pius will tell you how loyal our family was to that Pope's version of things). We believed that Roman Catholicism was the one true religion and that Protestants and Evangelicals needed to convert and return to the true faith. I memorized the Roman Catholic catechism and defended its every word. Moreover, beyond being faithful churchgoers, my family was given over to piety and devotions: we prayed the rosary together as a family every day; had statues and holy pictures around our house; wore blessed medals around our necks; prayed litanies to Mary, Joseph, and the Sacred Heart during certain months; and practiced a warm devotion to the saints. And it was wonderful. I will forever be grateful for that religious foundation.

I went from my family home to the seminary at the tender age of seventeen and my early seminary years reinforced what my family had given me. The academics were good, and we were encouraged to read great thinkers in every discipline. But this higher learning was still set solidly within a Roman Catholic ethos that honored my religious and devotional background. My initial university studies were still friends with my piety. My mind was expanding, but my piety remained intact.

But home is where we start from. Gradually, through the years, my world has changed. Studying at various graduate schools, teaching on graduate faculties, being in daily

contact with other expressions of the faith, reading contemporary novelists and thinkers, and having academic colleagues as cherished friends has, I confess, put some strain on the piety of my youth. Truth be told, we don't often pray the rosary or litanies to Mary or the Sacred Heart in graduate classrooms or at faculty gatherings.

However academic classrooms and faculty gatherings bring something else, something vitally needed in church pews and in circles of piety, namely, a critical theological vision and principles to keep unbridled piety, naïve fundamentalism, and misguided religious fervor within proper boundaries. What I've learned in academic circles is also wonderful and I am forever grateful for the privilege of being in academic circles most of my adult life.

But, of course, that's a formula for tension, albeit a healthy one. Let me use someone else's voice to articulate this. In his book *Silence and Beauty*, Japanese American artist, Makoto Fujimura, shares this incident from his own life. Coming out of church one Sunday, he was asked by his pastor to add his name to a list of people who had agreed to boycott the film, *The Last Temptation of Christ*. He liked his pastor and wanted to please him by signing the petition, but felt hesitant to sign for reasons that, at that time, he couldn't articulate. But his wife could. Before he could sign, she stepped in and said: "Artists may have other roles to play than to boycott this film." He understood what she meant. He didn't sign the petition.

But his decision left him pondering the tension between boycotting such a movie and his role as an artist. Here's how he puts it: "An artist is often pulled in two directions. Religiously conservative people tend to see culture as suspect at best, and when cultural statements are made to transgress the normative reality they hold dear, their default reaction is to oppose and boycott. People in the more liberal artistic community see these transgressive steps as necessary for their 'freedom of expression'. An

artist like me, who values both religion and art, will be exiled from both. I try to hold together both of these commitments, but it is a struggle."

That's also my struggle. The piety of my youth, of my parents, and of that rich branch of Catholicism is real and life-giving; but so too is the critical (sometimes unsettling) iconoclastic theology of the academy. The two desperately need each other; yet someone who is trying to be loyal to both can, like Fujimura, end up feeling exiled from both. Theologians also have other roles to play than boycotting movies.

The people whom I take as mentors in this area are men and women who, in my eyes, can do both: like Dorothy Day, who could be equally comfortable, leading the rosary or the peace march; like Jim Wallis, who can advocate just as passionately for radical social engagement as he can for personal intimacy with Jesus; and like Thomas Aquinas, whose intellect could intimidate intellectuals, even as he could pray with the piety of a child. Circles of piety and the academy of theology are not enemies. They need to befriend each other.

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



## COMPLIANCE WITH COVID-19 REGULATIONS

(Current from 23/11/23)



- If you have tested positive for COVID-19 please stay home until you have fully recovered.
- Sick and high risk/vulnerable people are also requested to stay home.
- Hand sanitiser is available at Church entrances.
- Communion is given only in hands.

### HOW DO YOU WIN THIS GAME?

Jesus continued, "Then those 'sheep' are going to say, 'Master, what are you talking about? When did we ever see you hungry and feed you, thirsty and give you a drink? And when did we ever see you sick or in prison and come to you?' Then the King will say, 'I'm telling the solemn truth: Whenever you did one of these things to someone overlooked or ignored, that was me – you did it to me'".

Some kids are sitting around a board game and one of them is reading the instructions. The rules are quite elaborate and confusing. Finally, one of them says, "Can anyone just tell me how you win this game?"

That's the question someone must have asked Jesus when he went into his discourse about the sheep and the goats. People have heard him preach about the closeness of God, the availability of forgiveness, and the invitation to abundant life. They were eager to get involved but were still confused. And so the question came, "What are the rules by which we will be judged?"

And Jesus made it clear. It wasn't the one who could build the biggest temple, or make the biggest sacrifice, or perform the purest religious acts that would gain entry into the kingdom. Instead it was those who would unselfconsciously feed the hungry, give drink to the thirsty, clothe the naked, and tend to the sick who would enter the kingdom.

This is good news for parents. We do these activities on a daily basis. Next time you're struggling to get your toddler into a jump-suit, or giving your sick child a cup of cold water in the middle of the night, or trying to find something nutritious for your picky eater, remember the words of Jesus, "Whenever you did one of these things to someone overlooked or ignored, that was me – you did it to me".

(Continued from page 1)

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."

### ULTIMATE POWER

(Matthew 25: 31 - 46)

The church year ends this week. Our calendar 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 King (Jesus Christ, Heart of the Universe), but the readings for this feast are remarkably different each time. In Matthew's year, Christ's kingship 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 being 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*

### THIS WEEK'S READINGS

(27 November - 3 December)

- **Monday, 27:** Weekday, Ordinary Time 34 (Dan 1:1-6, 8-20; Lk 21:1-4)
- **Tuesday, 28:** Weekday, Ordinary Time 34 (Dan 2\_31-45; Lk 21:5-11)
- **Wednesday, 29:** Weekday, Ordinary Time 34 (Dan 5:1-6, 13-14, 16-17, 23-28)
- **Thursday, 30:** St Andrew (Rom 10:9-18; Mt 4:18-22)
- **Friday, 1:** Weekday, Ordinary Time 34 (Dan 7:2-14; Lk 21:29-33)
- **Saturday, 2:** Weekday, Ordinary Time 34 (Dan 7:15-27; Lk 21:34-36)
- **Sunday 3:** FIRST SUNDAY of ADVENT (Is 63:16-17, 64:1, 3-8, 28; 1 Cor 1:3-9; Mk 13:33-37)

### PASTORAL CARE

If you need a priest for anointing prior to medical treatment, or if you are ill (not necessarily life-threatening) or for last rites please contact: (08) 8210 8155 or in an emergency 0417 080 955