Welcome to

Kangaroo Island Catholic Community

(Part of the Adelaide Cathedral Parish)

32ND SUNDAY IN ORDINARY TIME - YEAR A **Vol 14 : No 51**

KANGAROO ISLAND CATHOLIC PARISH
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PARISH TEAM CONTACTS

PARISH PRIEST
Fr Lancy D'Silva
Phone: (08) 8210 8155

PARISH PASTORAL COUNCIL
Mr Peter Clark (8559 5131)

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

WEEKEND MASSES
Kingscote at 9.30am

CONFESSION
Kingscote at 9.00am (prior to Mass)

INTEGRITY & SAFEGUARDING
We are a safeguarding Organisation.

We believe that all God's children, young people and adults at risk have the right to be healthy and safe, and to have their voice heard, respected, and valued. A safe environment for all.

- Mrs Helen Mumford (KI contact - 0408 367 009)
- Integrity and Safeguarding Dept (8210 8150 - select option 2)

Catholic Archdiocese of Adelaide - Our Resources and Fact Sheets
adelaide.catholic.org.au

FIRE SAFETY
In case of a fire, please exit the front or rear door and gather on the lawn area near the Church. At the time, the Commentator will inform you of which door to exit safely.



FIRST READING
Wisdom 6:12-16
Wisdom is bright, and does not grow dim. By those who love her she is readily seen, and found by those who look for her. Quick to anticipate those who desire her, she makes herself known to them. Watch for her early and you will have no trouble; you will find her sitting at your gates. Even to think about her is understanding fully grown; be on the alert for her and anxiety will quickly leave you. She herself walks about looking for those who are worthy of her and graciously shows herself to them as they go, in every thought of theirs coming to meet them.

RESPONSORIAL PSALM
Ps 62:2-8
My soul is thirsting for you, O Lord my God.

1. O God, you are my God, for you I long; for you my soul is thirsting. My body pines for you like a dry, weary land without water. (R)
2. So I gaze on you in the sanctuary to see your strength and your glory. For your love is better than life, my lips will speak your praise. (R)
3. So I will bless you all my life, in your name I will lift up my hands. My soul shall be filled as with a banquet, my mouth shall praise you with joy. (R)
4. On my bed I remember you. On you I muse through the night for you have been my help; in the shadow of your wings I rejoice. (R)

SECOND READING
1 Thessalonians 4:13-18
We want you to be quite certain, brothers, about those who have died, to make sure that you do not grieve about them, like the other people who have no hope. We believe that Jesus died and rose again, and that it will be the same for those who have died in Jesus: God will bring them with him.
We can tell you this from the Lord's own teaching, that any of us who are left alive until the Lord's coming will not have any advantage over those who have died. At the trumpet of God, the voice of the archangel will call out the command and the Lord himself will come down from heaven; those who have died in Christ will be the first to rise, and then those of us who are still alive will be taken up in the clouds, together with them; to meet the Lord in the air. So we shall stay with the Lord for ever. With such thoughts as these you should comfort one another.

GOSPEL ACCLAMATION
Mt 24:42, 44
Alleluia, alleluia!
Be watchful and ready: you know not when the Son of Man is coming.
Alleluia!

(Continued page 4)

Bulletin Board

KEEP THESE PEOPLE IN YOUR PRAYERS

Healing list: Brianna Chudlee, Annette Roestenburg, Michelle Glynn, Rebecca Semler, MaryAnne Higgs, Peter Barker

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 Gaton, 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.

PRIEST ROSTER

Nov 8 Fr Vivencio Besa
Nov 15 Fr Jack Wojack



HOLY COMMUNION AND CONFIRMATION

We will be celebrating Holy Communion and Confirmation on 29 November this year. The Archbishop and Fr Lancy will concelebrate this special occasion.

Please keep Glena and Collin and their families in your prayers.

Pilgrimage to Seoul WORLD YOUTH DAY 2027

World Youth Day is a special gathering that brings young people from all around the world together with the Pope.

For the next few weeks the Adelaide Archdiocese is calling for any nominations. Please contact Karen Hammat if you are interested.



REMEMBRANCE DAY

11 November

The 11 November Armistice has been observed across the Commonwealth since 1919. It has been an officially recognised day in Australia since 30 October 1997, when governor-general Sir William Deane declared 11 November each year to be known and observed as Remembrance Day and urged all Australians to observe, where possible, one minute of silence at 11am on Remembrance Day each year.

It's a day when we acknowledge those who died or suffered while serving in wars, conflicts and peace operations. Remembrance Day is held on 11 November each year. This is the anniversary of the Armistice of 1918 that ended fighting in World War I. The war didn't officially end until 28 June 1919 with the Treaty of Versailles. People in Australia and many other countries observe one minute's silence at the 11th hour of the 11th day of the 11th month because that's when the Armistice came into effect. It's a time to honour all personnel who died or suffered in the service of Australia.

WOMEN'S CONTRIBUTIONS MUST BE RECOGNISED

Pope Leo XIV has insisted that "the presence of women" in the Vatican "is a valuable asset that must be increasingly recognised and appreciated".

In an address to representatives of the Women in the Vatican Association and of the Association of Vatican Lay Workers, Pope Leo said, "women bring not only a special sensitivity toward people and relationships but also the full range of human, professional, and intellectual talents inherent in the female experience and perspective".

"Their expertise, discernment, creativity, and practical approach," he continued, "enrich the life of these institutions and help foster a broader view of reality and the challenges encountered."

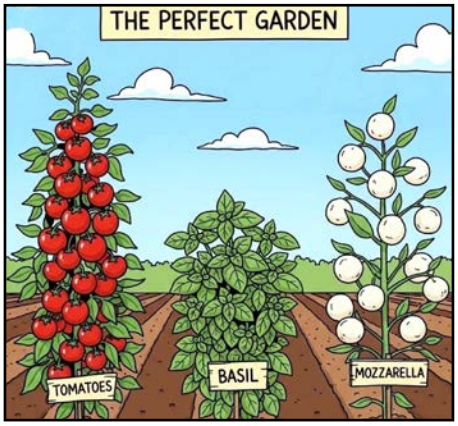
"As we walk this path together, we will strive to build a workplace community where people are neither used nor sidelined, where we support one another and acknowledge everyone's worth and competence, avoiding the seeds of dissatisfaction and resentment." *CathNews*

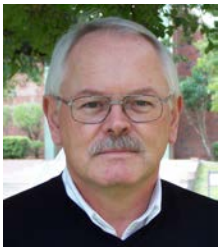
WHAT'S ON

8 Nov Supporting our Clergy Appeal
15 Nov St Vincent de Paul Appeal
29 Nov First Sunday of Advent
6 Dec Second Sunday of Advent
13 Dec Third Sunday of Advent
20 Dec Fourth Sunday of Advent
11 Dec School term 4 ends
25 Dec Christmas Day

MASS ROSTERS

Date	Readers/Prayers	Special Ministers	Cleaners
8 Nov	S Heath, A Clark	M Slagter, L Grant	C Brinkley
15 Nov	S Semler, L Grant	H Mumford, K Hammat	C Brinkley
22 Nov	K Hammat, M Glynn	W Bennett, S Semler	C Brinkley
29 Nov	S Semler, L Grant	P Bennett, W Bennett	A Clark
6 Dec	P Clark, W Bennett	A Bevan, H Mumford	A Clark
13 Dec	K Hammat, S Semler	P Bennett, L Grant	A Clark
20 Dec	S Heath, P Bennett	S Semler, K Hammat	A Clark
25 Dec	*... Please put your name on the sheets in the Church ...*		
27 Dec	M Slagter, W Bennett	K Hammat, S Semler	A Clark





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

LOVE AND HATE

Hate isn't the opposite of love; indifference is. Hate is love gone wrong, and how easily that happens.

D.H. Lawrence once wrote a poem he called *History,* which reads like this:

The listless beauty of the hour
When snow first fell on the apple trees
And the wood-ash gathered in the fire
And we faced our first miseries.

Then the sweeping sunshine of noon
When the mountains like chariot cars
Were ranked to blue battle-and you, and I
Counted our scars.

And then in a strange, grey hour
We lay mouth to mouth, with your face
Under mine like a star on the lake
And I covered the earth, and all space.

The silent, drifting hours
Of morn after morn
And night drifting up to night
Yet no pathway worn.

Your life, and mine, my love
Passing on and on, the hate
Fusing closer and closer with love
Til at length they mate.

At the beginning of every love, romantic or not, the dream for that love is connected to an ideal of purity, mutuality, and respect. Every real love begins with the idea that this time we'll get it right, that we won't make the mistakes we've made other times, that this time love will sustain its magic. And in the early stages of love, that ideal is spontaneously respected, as is the other person.

In the stage of attraction, flirtation, and infatuation, love takes its roots in the poetic imagination and enrobes itself, figuratively, in whiteness, in purity, in all that's best inside us. Figuratively, it puts on a baptismal robe because it senses that here, finally, there will be rebirth.

There's nothing as potentially life-giving and redeeming as falling in love. It recolours the world completely. As the great novelist, Iris Murdoch once said: "The world can change in fifteen seconds, when you fall in love."

But the world, as we know, can also turn indifferent, dark, and angry in fifteen seconds, or fifteen years. Most of us won't die like Romeo and Juliet, still in the grip of that bliss-producing, soul-searing, divine fever we call "falling in love", where dying for love seems not too high a price to pay.

However, time, familiarity, differences, restlessness, old immaturities, wounded pride, a wandering eye, and simple selfishness soon enough begin to work at dispelling the magic. Where we once couldn't get enough of each other, where we swallowed our hurts and pride and were willing like Romeo and Juliet to die for each other, we now begin to count our scars, to let things drift, and no longer search habitually for the path towards the other's door. Hate begins to fuse with love, resentments creep in, and we slowly reclaim our singleness.

What D.H. Lawrence so brilliantly describes in this poem is how gradually and imperceptibly love can lose its purity, its divine fever, and its divine intent, even in its most intense expressions.

And what he is referring to is not that (healthy) innate structure within the very dynamics of love itself, love's dark night of the soul, where love pressures us toward maturity beyond infatuation, illusion, and selfishness.

He is referring to a disease that can creep into a relationship when, for whatever reason, familiarity begins to breed contempt and disrespect, and the ideal that originally triggered that love is lost. Milan Kundera once said that when the idea that a love was founded on dies, then the love dies too. More accurately, it doesn't die but it begins to fuse with hate. Real love is always founded on the ideal of purity, mutuality, and respect. In our heart of hearts, we want what's right, what's best; we don't want to stain what we love. And this implies things far beyond sex.

When we first say the words, "I love you," and mean them, our hearts are connecting us to an ideal, a dream, a divine form, and a purity that roots itself in what's best in us. But once we begin to compromise that ideal through any kind of disrespect or infidelity, we begin the slide down that slippery slope that Lawrence describes here and no expression of intimacy, the sexual bed included, will easily redeem the initial dream for that love. Our love then begins imperceptibly to sleep with hate, until we can no longer tell the difference. Our relationship then will produce as much resentment as delight and we will soon find ourselves becoming strangers to each other.

When we are baptised, a white dress is put on us to symbolise purity and words are spoken over us to remind us that this white garment is the outward sign of our inner dignity and our challenge is to bring that dignity unstained into eternal life. But unless we die young, this is not an easy task. Even so, what's symbolised by our baptismal robes must be the poetic dream for every love in our lives, complete with the challenge of bringing that love home without the stain of hatred.

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

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 (Support for Priests):
Kangaroo Island DPF - CDF Account 14870 S7.65
BSB 066-782
A/c No 100027201
Reference: Your name

2nd Collection (Support for Parish):
Kangaroo Island Parish – CDF Account 1040 S1
BSB 066-782
A/c No 100000067
Reference: Your name

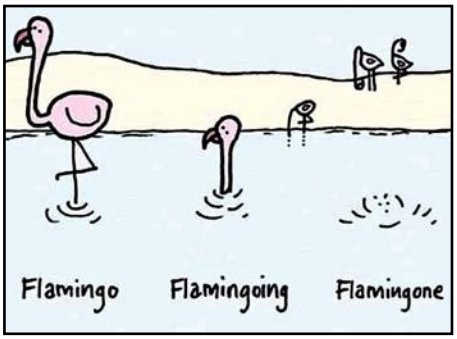
Thank you for your ongoing support of our Priests and Parish Facilities.

EXPLORING THE WORD

As the public ministry of Jesus draws to a close, Matthew introduces the themes of delay and the need to be ready for the second coming of Christ. Matthew's community were living in the 'in-between' times. Christ's victory over death through his resurrection had begun a new phase in history but it was not yet complete. Completion would only come with his return in glory.

We again hear the familiar imagery of the messianic banquet or wedding feast to which all are invited. But only those who live with an attitude of openness and readiness will come into the great hall. Today's parable speaks strongly of the need to live in the present with an eye to the future.

We cannot live only for the 'now' with no thought for our ultimate goal, nor can we ignore the sufferings and responsibilities of the present and set our hearts only on heaven.



(Continued from page 1)

GOSPEL

Matthew 25:1-13

Jesus told this parable to his disciples: 'The kingdom of heaven will be like this: Ten bridesmaids took their lamps and went to meet the bridegroom. Five of them were foolish and five were sensible: the foolish ones did take their lamps, but they brought no oil, whereas the sensible ones took flasks of oil as well as their lamps. The bridegroom was late, and they all grew drowsy and fell asleep. But at midnight there was a cry, "The bridegroom is here! Go out and meet him." At this, all those bridesmaids woke up and trimmed their lamps, and the foolish ones said to the sensible ones, "Give us some of your oil: our lamps are going out." But they replied, "There may not be enough for us and for you; you had better go to those who sell it and buy some for yourselves." They had gone off to buy it when the bridegroom arrived. Those who were ready went in with him to the wedding hall and the door was closed. The other bridesmaids arrived later. "Lord, Lord," they said "open the door for us." But he replied, "I tell you solemnly, I do not know you." So stay awake, because you do not know either the day or the hour.'

SEEKING WISDOM

For a few years I worked in downtown San Francisco. It's a lovely city by every standard, but it has one major drawback that gives newcomers pause: it's located on an earthquake fault line. When you ask long-term residents how they cope with the idea that at any moment, without warning, their entire world could collapse under their feet, they look at you with the amusement of experience. "You get used to it," they tell you.

Most people who live on fault lines dismiss the odds. They don't have the emergency supplies on hand that local phone books recommend: enough bottled water for several days, flashlights, spare batteries, a transistor radio. To non-residents, this seems like madness. But consider all the things you may not be prepared for. How many people go through life without health insurance? Who prepares for divorce, disability, or even unemployment? In some ways, we all go about without oil in our lamps, like the five in this week's story, playing the odds that we won't come up short.

One way to be prepared for any event uality is to ground our lives, not in fluctuating circumstances, but in Christ. Though the earth shiver and crack open beneath us someday, we won't be lost if Christ is the bedrock upon which we stand.

What is the central truth upon which your life is grounded? Will that truth support you 'come hell or high water'?

Keep vigil for wisdom. Make time for spiritual reading regularly, as well as prayer, solitude, and worship. Get into the habit of discerning God's will as you make decisions regarding relationships and resources.

GPBS eNews

MAKING CONNECTIONS

- The lamp oil represents those resources we have to meet the challenge of being ready: our actions, our faith, our service to others, our prayer, how much we have loved. It is not that the sensible virgins are being selfish; it is simply that this kind of oil—the way we live our lives—cannot be exchanged. We have to rely on our own resources to be ready.
- Think about the priorities in your own life. What are the activities that take up your time and energy? Are they the kinds of activities that prepare you to meet the bridegroom?

THIS WEEK'S READINGS

(09 - 15 November)

- ***Monday, 09:*** The Dedication of the Lateran Basilica (Ezek 47:1-2, 8-9,12; Jn 2:13-22)
- ***Tuesday, 10:*** St Leo the Great (Titus 2:1-8, 11-14; Lk 17:7-10)
- ***Wednesday, 11:*** St Martin of Tours (Titus 3:1-7; Lk 17:11-19)
- ***Thursday, 12:*** St Josaphat (Philemon 7-20; Lk 17:20-25)
- ***Friday, 13:*** Weekday, Ord Time 32 (2 Jn 4-9; Lk 17:26-37)
- ***Saturday, 14:*** Weekday, Ordinary Time 32 (3 Jn 5-8; Lk 18:1-8)
- ***Sunday 19:*** 33rd Sunday, Ordinary Time (Prov 31:10-13, 19-20, 30-31; 1 Thess 5:1-6l; Mt 25:14-30)

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