



Welcome to

Kangaroo Island Catholic Community

(Part of the Adelaide Cathedral Parish)

33RD SUNDAY IN ORDINARY TIME - YEAR C

Vol 13 : No 52

KANGAROO ISLAND CATHOLIC PARISH

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PARISH NEWSLETTER

Mrs Wendy Bennett (0475 894 755

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

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 9.30am.
All welcome.



FIRST READING

Malachi 3:19-20

The day is coming now, burning like a furnace; and all the arrogant and the evil-doers will be like stubble. The day that is coming is going to burn them up, says the Lord of hosts, leaving them neither root nor stalk. But for you who fear my name, the sun of righteousness will shine out with healing in its rays.

RESPONSORIAL PSALM

Ps 97:5-9

The Lord comes to rule the earth with justice.

1. Sing psalms to the Lord with the harp with the sound of music. With trumpets and the sound of the horn acclaim the King, the Lord. <R>
2. Let the sea and all within it, thunder; the world, and all its peoples. Let the rivers clap their hands and the hills ring out their joy at the presence of the Lord. <R>
3. For the Lord comes, he comes to rule the earth. He will rule the world with justice and the peoples with fairness. <R>

SECOND READING

2 Thessalonians 3:7-12

You know how you are supposed to imitate us: now we were not idle when we were with you, nor did we ever have our meals at anyone's table

without paying for them; no, we worked night and day, slaving and straining, so as not to be a burden on any of you.

This was not because we had no right to be, but in order to make ourselves an example for you to follow.

We gave you a rule when we were with you: not to let anyone have any food if he refused to do any work. Now we hear that there are some of you who are living in idleness, doing no work themselves but interfering with everyone else's. In the Lord Jesus Christ, we order and call on people of this kind to go on quietly working and earning the food that they eat.

GOSPEL ACCLAMATION

Lk 21:28

Alleluia, alleluia!

Lift up your heads and see; your redemption is near at hand. Alleluia!

GOSPEL

Luke 21:5-19

When some were talking about the Temple, remarking how it was adorned with fine stonework and votive offerings, Jesus said, 'All these things you are staring at now-the time will come when not a single stone will be left on another: everything will be destroyed'.

And they put to him this question:

(Continued page 4)



Bulletin Board

KEEP THESE PEOPLE IN YOUR PRAYERS

Healing list: Brianna Chudlee, Peter Weatherstone, Annette Roestenburg, Michelle Glynn, Rebecca Semler, Chris Heath, Simon Laundy, Josh Semler, MaryAnne

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.

PARISH ROSTERS

	Reader	Prayers	Cleaning
16/11	K Hammat	M Glynn	C Brinkley
23/11	S Semler	TBA	C Brinkley
30/11	P Clark	W Bennett	C Brinkley

PRIEST ROSTER

16/11 Fr Francis Showrie
23/11 TBA
30/11 Vicar General Fr Dean Marin,
Fr Lancy D'Silva



Sunday 30 November

Confirmation and First Holy Communion will be celebrated at the 9.30am Mass at the Kigscode Catholic Church. Presiding priests will be Vicar General Fr Dean Marin and Fr Lancy D'Silva.

Please pray for Winston and Ben as step by step they move towards completing their initiation into the Catholic faith community. There will be a shared lunch after Church at the RYOB hall. You are

most welcome to join the children and their families in the celebration.



Kingscode Community Carols will be sung at The Pavilion on Friday 12 December. If you wish to join the Community Choir please attend the rehearsals to be held at St Alban's Hall, Cnr Drew and Osmond Streets at 4.45pm on Fridays from November 9.

SPECIAL COLLECTION

There will be a Special Collection this weekend for the St Vincent de Paul Christmas Appeal. This appeal supports families and individuals in South Australia who are struggling financially and materially.

PLAY IS SERIOUS

In the Catholic calendar, World Children's Day (20 November) precedes the Feast of the Presentation of Mary (21 November). The feast is based on a story in one of the many Gospels and other writings from early Christian communities which did not find its way into the Scriptures. The Infancy Gospel of James describes Mary's birth and childhood through stories modelled on the lives of Jesus and other Scriptural figures. Before she was born, Mary's parents promised to dedicate her to God in the Temple, but waited until she was three years old so that she wouldn't grieve at being separated from her parents. The paintings that represent the event depict Mary dancing up the steps of the Temple to be received by the High Priest.

That story may startle and even offend modern readers. It embodies an aspect of childhood that in our culture is in tension with other aspects. It highlights children's agency, their unique human dignity, which finds expression in their right to make decisions about their life. Children are precious and have the right to be heard and consulted. This contrasts with the view that children are little animals who should be seen but whose voice should not be heard. In stories in Luke's Gospel Jesus takes issue with this view. He criticises his disciples for excluding children from

adult company and sees in their spontaneity and whole heartedness a model of faith. He honours their agency. The Early Church, too, honoured child martyrs who refused to deny their faith. This high view of children's agency is also reflected today in the respect given to children who are world chess champions or compose enduring music before puberty.

A second aspect of childhood qualifies this view. It emphasises children's difference from adults in their early stages of development. They have a limited sense of responsibility for their actions and understanding of consequences and need time to play. These features of child development suggest that they should be given space to play, should not be forced to work long hours under adult conditions, should not be separated lightly from their families, and certainly should not be placed under a judicial system designed for adults in a later stage of development. The choice to leave home should not have been left with an eight-year-old.

Play allows children to assume agency, ideally to test their actions against the response of adults, and in conversation to match their play to the adult world. It reminds us that children are not adults but are preparing in their own way to grow into adulthood.

Fr Andrew Hamilton
australiancatholics.com.au

WHAT'S ON

- 9 Nov Supporting our Clergy Campaign
- 16 Nov St Vincent de Paul Christmas Appeal
- 12 Dec Last day School term 4
- 25 Dec Catholic Charities Appeal





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

LETTING PEOPLE INTO OUR STINGY HEAVEN

John Muir once asked: “*Why are Christians so reluctant to let animals into their stingy heaven?*”

Indeed, why? Especially since St. Paul tells us in the *Epistle to the Romans* that all creation (mineral, plant, animal) is groaning to be set free from its bondage to decay to enter eternal life with us. How? How will minerals, plants, and animals go to heaven? That’s beyond our present imagination, just as we cannot imagine how we will enter heaven: “*Eye has not seen, nor ear heard. Nor has it entered the heart of man the things God has prepared for those who love Him.*” Eternal life is beyond our present imagination. Indeed

What John Muir asks concerning animals might be asked in a wider sense: are we too stingy about who gets to go to heaven?

What I mean by “stingy” here is how we are so often obsessed with purity, boundaries, dogma, and religious practice that we exclude millions from our church doors, our church programs, our sacramental programs, our Eucharistic tables, and from our notion of who will be going to heaven. This is true across denominational lines. As Christians, we all tend to create a stingy heaven.

However, I can appreciate the instinct behind this. Following Jesus must mean something concrete. Christian discipleship makes real demands and churches need to have real boundaries in terms of dogma, sacraments, membership, and practice. There is a legitimacy in creating a dividing line between who is in and who is out. The instinct behind this is healthy.

But its practice is often not healthy. We often make heaven stingy. Metaphorically, we are too often like that group in the Gospel who is blocking the paralytic from coming to Jesus, so that he can only get to Jesus by entering through a hole in the roof.

Our instinct may be right, but our practice is often wrong. We, those of us who are invested deeply in our churches, need to be strong enough in our own faith and practice to be anchors of a spirituality and ethos that welcomes in and dines with those who are not invested. How so? Here’s an analogy.

Imagine a family of ten, now all adults. Five of the children are deeply invested in the family. They come home regularly for visits, have meals together every weekend, check in with each other regularly, have regular rituals and celebrations to ensure that they stay connected, and make it their family business to see that their parents are always okay. They might aptly be called “practicing” members of the family.

Now, imagine that five of the children have drifted from the family. They no longer cultivate any regular meaningful connection with the family, are dissociated from its everyday life and ethos, aren’t particularly concerned with how their parents are doing, but still want to have some connection to the family to occasionally share an occasion, a celebration, or meal with them. They might aptly be described as “non-practicing” members of the family.

This poses the question: Do the “practicing members” of the family refuse them entry into their gatherings, believing that allowing them to come jeopardises the family’s beliefs, values, and ethos? Or do they allow them to come, but only on condition that they first make a series of practical commitments to regularise contact with the family?

My guess is that in most healthy families the “practicing” members would happily welcome the “non-practicing” members to a family event, gathering, or meal, grateful they are there, graciously accepting them without initially asking for any practical promises or commitments. Nor would they feel threatened by them joining the celebration and

taking a seat at the table, fearful that the family’s ethos might somehow be compromised.

As “practicing” members of the family they would have a steady confidence that their own commitment sufficiently anchors the family’s ethos, standards, and rituals so that those who are present and uncommitted aren’t threatening anything but are making the celebration richer and more inclusive. That confidence would be grounded on knowing (*in terms of this particular family*) that they are the adults in the room and can welcome others without compromising anything. They would not be stingy with the gift and grace of family.

There’s a lesson here, I submit: We who are “practicing” Christians, responsible for proper church practice, proper doctrine, proper morals, and the authentic continuation of preaching and Eucharist, should not be stingy with the gift and grace of Christian family.

Like Jesus, who welcomed everyone without first demanding conversion and commitment, we must be open in our welcome and wide in our embrace. Inclusion, not exclusion, should always be our first approach. Like Jesus we should not be threatened by what seems impure, and we should be prepared to occasionally scandalise others by whom we are seen with at table. Let’s not be stingy in sharing God’s family, especially since the God we serve is a prodigal God who isn’t threatened by anything!

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):
BSB 066-782
A/c No 100027201
Reference: Your name

2nd Collection (Support for Parish):
BSB 066-782
A/c No 100000067
Reference: Your name

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

INTEGRITY & SAFEGUARDING

We are a safeguarding Organisation which is committed to the care, wellbeing and protection of children, young people and adults at risk. 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)



*Let the sea and what fills it resound.
Let the rivers clap their hands, the
mountains shout with them for
joy. (Psalm 98:7a-8)*

What if the ocean and its creatures really could sing out? What if rivers had hands to clap and mountains had voices to shout? It would have been an interesting welcome for the Lord of all Creation! But when Jesus arrived, it was pretty wonderful. Angels came from heaven! They sang and filled the sky! A great star shone over Bethlehem! Christmas is still more than a month away, but you can think about the wondrous gift God has given us – God's own Son – every day!

Loving God, I praise you for the gift of your Son. their knees.

(Continued from page 1)

'Master,' they said 'when will this happen, then, and what sign will there be that this is about to take place?'

'Take care not to be deceived,' he said 'because many will come using my name and saying, "I am he" and, "The time is near at hand".'

Refuse to join them. And when you hear of wars and revolutions, do not be frightened, for this is something that must happen but the end is not so soon.' Then he said to them, 'Nation will fight against nation, and kingdom against kingdom. There will be great earthquakes and plagues and famines here and there; there will be fearful sights and great signs from heaven.'

'But before all this happens, men will seize you and persecute you; they will hand you over to the synagogues and to imprisonment, and bring you before kings and governors because of my name - and that will be your opportunity to bear witness. Keep this carefully in mind: you are not to prepare your defence, because I myself shall give you an eloquence and a wisdom that none of your opponents will be able to resist or contradict. You will be betrayed even by parents and brothers, relations and friends; and some of you will be put to death. You will be hated by all men on account of my name, but not a hair of your head will be lost. Your endurance will win you your lives.'

THE LIGHT THAT DIDN'T GO OUT

It was the last week of term, and everyone was exhausted. At St. Mary's, the classrooms buzzed with that end-of-year mix of excitement and chaos. But for Ria, a Year 8 student, the week felt heavier than usual.

Her friends had started teasing her for being "too churchy." She'd mentioned that she was helping with the parish youth group's Christmas appeal, and they'd laughed, telling her that nobody cared about "that religious stuff" anymore.

That night, Ria told her mum she didn't want to go to youth group anymore. "What's the point?" she said. "People just think it's weird."

Her mum smiled gently. "You know, Jesus went through the same thing. He kept loving people, even when they didn't understand. Sometimes being faithful means standing firm when it's not popular." Ria didn't say much, but the words stuck.

The next afternoon, she went to the parish hall anyway. It was hot, noisy, and full of boxes – food, toys, and donated clothes for families doing it tough. An older man from the parish thanked her for showing up. "It makes a difference, love," he said quietly. "You're helping keep the light on for someone who needs hope."

As Ria helped pack the last box, she realised something simple but powerful. Faith wasn't about being liked. It was about love. It was about endurance. It was about showing up when others might not.

When she walked into school the next morning, one of the girls who'd teased her asked, "So what did you even do there?" Ria smiled. "We packed food for families who don't have much this Christmas. It actually felt good to help." The girl hesitated, then said, "That's... kinda cool."

Ria grinned. The light hadn't gone out. It never would. *GPBS eNews*

THIS WEEK'S READINGS

(14 - 20 November)

- **Monday, 14:** St Elizabeth of Hungary (1 Macc 1:10-15, 41-43, 54-57, 62-64; Lk 18:35-43)
- **Tuesday, 15:** Weekday, Ord Time 33 (2 Macc 6:18-31; Lk 19:1-10)
- **Wednesday, 16:** Weekday, Ord Time 33 (2 Macc 7:1, 20-31; Lk 19:11-28)
- **Thursday, 17:** Weekday, Ord Time 33 (1 Macc 2:15-29; Lk 19:41-44)
- **Friday, 18:** Presentation of Blessed Virgin Mary (1 Macc 4:36-37, 52-5; Lk 19:45-48)
- **Saturday, 19:** St Cecilia (1 Macc 6:1-13; Lk 20:27-40)
- **Sunday 20:** Our Lord JESUS CHRIST, KING of the UNIVERSE (2 Sam 5:1-3; Col 1:12-20; Lk 23:35-43)

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