Welcome to

Kangaroo Island Catholic Community

(Part of the Adelaide Cathedral Parish)

OUR LORD JESUS CHRIST, KING OF THE UNIVERSE - YEAR A **Vol 14 : No 53**

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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

EMERGENCY MANAGEMENT
In case of an emergency, 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
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.

1. The Lord is my shepherd; there is nothing I shall want. Fresh and green are the pastures where he gives me repose. (R)
2. Near restful waters he leads me, to revive my drooping spirit. He guides me along the right path; he is true to his name. (R)
3. You have prepared a banquet for me in the sight of my foes. My head you have anointed with oil; my cup is overflowing. (R)
4. Surely goodness and kindness shall follow me all the days of my life. In the Lord's own house shall I dwell for ever and ever. (R)

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.

(Continued page 4)

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 22 Fr Jack Wojack
Nov 29 Archbishop Patrick O'Reagan
Fr Lancy D'Silva

HOLY FATHER'S INTENTIONS FOR NOVEMBER



For the proper use of wealth. Let us pray for the proper use of wealth, that not succumbing to the temptation of selfishness, it may always be put at the service the common good and solidarity of those who have less.



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.

WORLD YOUTH DAY

November 22

On this feast of Christ the King of the Universe, we pray for young people throughout the world. May they be filled with hope, courage and faith as they discover their gifts and find their place in the world. Bless all our young people with a sense of belonging, purpose and the confidence to make a difference.

INTERNATIONAL DAY FOR THE ELIMINATION OF VIOLENCE AGAINST WOMEN

November 22

Loving God, hold close all women experiencing domestic violence, and surround them with your protection, courage and hope. Give them strength to seek help, and guide those who can offer safety, understanding and support. May we work together to create a world where every woman is valued, respected and free from fear. Amen.

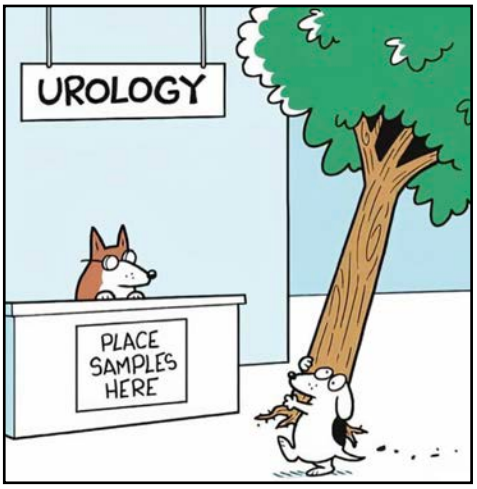
THE FEAST OF CHRIST THE KING

celebrated on the last Sunday of the Church's liturgical year, reminds us that Jesus is at the heart of all we believe and do. His kingship is very different from earthly power and authority. Jesus is a King who leads with love, humility, compassion and a willingness to give everything for others. May Christ always reign in our hearts and guide the way we live.

WHAT'S ON

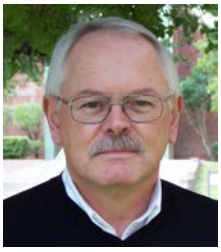
29 Nov	First Sunday of Advent Confirmation
6 Dec	Second Sunday of Advent
13 Dec	Third Sunday of Advent
20 Dec	Fourth Sunday of Advent
11 Dec	School term 4 ends
25 Dec	Christmas Day

- *I found out I was colour blind yesterday. The diagnosis just came out of the purple.*
- *I'm forever disappointed that a group of squids isn't called a squad.*
- *Someone complimented me on my driving by leaving a note under my windscreen wiper which said, "Parking Fine".*
- *When you dream in colour, is it a pigment of your imagination?*
- *Did you hear about the crime on the moving staircase? Things escalated quickly.*
- *The difference between a cat and a complex sentence is that a cat has claws at the end of its paws and a complex sentence has a pause at the end of its clause.*



MASS ROSTERS

Date	Readers/Prayers	Special Ministers	Cleaners
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

THE TENSION BETWEEN THE DIVINE AND THE PAGAN

In his book *The Divine Milieu*, Pierre Teilhard de Chardin confesses that throughout his life he was haunted by two great loves, love of God and love of pagan beauty. Both had the power to take his breath away. To sense the reality of God, he says, is to be overwhelmed by something so profound that it dwarfs all else. However, raw pagan beauty can also take your breath away.

In this world, he submits, there are two great enticements, the reality of God and the stunning beauty of the pagan, the natural beauties of this world.

The stunning beauty of the pagan! How fierce its attraction! How near to God its power!

However, the reality of God is also fierce and enticing, ultimately more so than the grip of this world. And so, to live with open eyes and an open heart is, as Teilhard submits, to find oneself torn between two worlds that are not easy to keep in harmony.

Invariably we tend to sell one out for the other. How? In one of three ways:

By *distortion*. One danger is that, in the name of God, we can ignore and denigrate the real beauty of this world and see its glories as superficial and unimportant, second-rate, and ignoble in comparison to eternal things. The danger is to set God against this world. God and pagan beauty are made out to be competitors and we are forced to choose one over the other. Teilhard calls this *distortion,* since in such a view the true order of things is indeed distorted because created beauty is denigrated or denied in the name of the very God who created it. Passing strange, it's not just religious people who are prone to this. We see this too whenever we see some human value held up as being so predominant (godly) that against its beauty other beauty is judged to be superficial. To offer one such example: Camille Paglia, a renowned feminist, once made this particularly critical comment about her own generation of feminists. I paraphrase: What's wrong with our generation, us fifty-something radicals, is that we can't accept the fact that we have all this learning, all these degrees, have written all these books, have all this maturity; and yet if a seventeen year-old girl walks into the room she can have more power in that particular moment than any of us because there is a beauty in that seventeen year-old body which at that moment can dwarf our degrees and learning. So, we want to change the rules, as if we could! However, and this is the point, that beauty, the beauty of that young body, needs to be honoured, because it is real and will pass away all too soon.

A second attitude is that of *disgust*, the opposite of distortion. It's the attitude we take whenever we become so enthralled with pagan beauty so that the other world, especially its call for self-renunciation and for a perspective beyond the present moment, becomes repugnant and dehumanising. The effort then is to try to flourish in life by proactively pulling away from all that speaks of another world, that is, from any religious talk which attributes the pagan beauties of the world to anything beyond themselves. This attitude also sets God and pagan beauty in opposition and forces us to make an unhappy choice between the two.

A third option is one that Teilhard calls *division*. We live this out when we give up the attempt to bring God and pagan beauty into harmony and simply live a divided life. We compartmentalise the two, God and pagan beauty, keeping them separate from each other. We take God seriously and we take pagan beauty seriously, but never at the same time.

Neither of these is a happy solution. What's the solution? How do we take both God and pagan beauty seriously? How do we give them both their proper due?

Karl Rahner suggests that the secret is not to see created beauty in opposition to the Infinite but to see it instead against the horizon of the Infinite.

But how do we do this? By being honest, pure and simple. By never denying, denigrating, or ignoring any beauty or any truth that we see, pagan or divine. What takes your breath away takes your breath away! Never pretend otherwise.

God and pagan beauty are both real and are not two warring parties that must be brought to a neutral table for a negotiated settlement. They are like two storms on a collision course, forever lurking on the horizon. We need to acknowledge both and see what happens. Let the storm takes its course, trusting that the Author of all beauty, pagan and divine, while respecting both our struggle and the legitimate reality of pagan beauty, will gently lead us into a great harmony within which nothing is lost and everything has its proper place and value.

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.

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.
- The Church also identifies 'spiritual works of mercy' as 'instructing, advising, consoling, comforting, forgiving and bearing wrongs patiently.'



(Continued from page 1)

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 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.

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 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