



Welcome to

Kangaroo Island Catholic Community

(Part of the Fleurieu and Kangaroo Island Cluster of Catholic Parishes)

TWENTY-EIGHTH SUNDAY IN ORDINARY TIME - YEAR A

Vol 5 : No 47

KANGAROO ISLAND CATHOLIC PARISH

Parish House: 22 Giles Street,
KINGSCOTE, SA 5223
Phone: 8553 2132
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KINGSCOTE, SA 5223
Email: cphkings@adam.com.au
Web: www.kicatholic.org.au

NOARLUNGA DOWNS CATHOLIC PRESBYTERY

Phone: 8382 1717

PARISH TEAM CONTACTS

Fr Charles Gauci (Parish Priest -
involved in another ministry in 2017)
Fr Tony Telford-Sharp (Parish
Administrator - 8382 1717)
Fr Peter Zwaans (Associate Priest)
Fr Josy Sebastian (A/P - 0452 524 169)

PARISH PASTORAL COUNCIL

Mr Peter Clark (8559 5131)

PARISH NEWSLETTER

Mrs Annette Roestenburg
(8553 8281; rostie2@bigpond.com)
(All items for the newsletter must be
received no later than Wednesday
evening.)

MASS CENTRES

- **KINGSCOTE:** Our Lady of
Perpetual Help, Cnr Giles/Todd Sts
Sunday - 9.30am
- **PARNDANA:** Uniting Church,
Cook Street
2nd and 4th Sunday - 3.00pm
- **PENNESHAW:** St Columba's
Anglican Church, Cnr North
Terrace and Fourth Street
1st Sunday - 2.00pm

SPONSORSHIP

**KANGAROO ISLAND
TRANSFERS** (0427 887 575)
generously donate transport for our
visiting Priests.

CHILD PROTECTION

Child Protection Unit 8210 8159

FIRST READING

Isaiah 25:6-10

On this mountain, the
Lord of hosts will
prepare for all people a
banquet of rich food, a
banquet of fine wines,
of food rich and juicy,
of fine strained wines.
On this mountain he
will remove the
mourning veil
covering all peoples,
and the shroud
enwrapping all
nations, he will
destroy Death for ever.
The Lord will wipe
away the tears from
every cheek; he will
take away his people's
shame everywhere on
earth, for the Lord has
said so.

That day, it will be
said: See, this is our
God in whom we
hoped for salvation;
the Lord is the one in
whom we hoped.

We exult and we rejoice that he has
saved us; for the hand of the Lord
rests on this mountain.

RESPONSORIAL PSALM

Ps 22

*I shall live in the house of the Lord
all the days of my life.*

SECOND READING

Philippians 4:12-14, 19-20

I know how to be poor and I know
how to be rich too. I have been
through my initiation and now I am
ready for anything anywhere: full
stomach or empty stomach, poverty
or plenty. There is nothing I cannot
master with the help of the One who
gives me strength. All the same, it
was good of you to share with me in
my hardships. In return my God will
fulfil all your needs, in Christ Jesus,
as lavishly as only God can. Glory to
God, our Father, for ever and ever.
Amen.



GOSPEL ACCLAMATION

Eph 1:17,18

Alleluia, alleluia!

*May the Father of our Lord Jesus
Christ enlighten the eyes of our
heart, that we might see how great is
the hope to which we are called.
Alleluia!*

GOSPEL

Matthew 22:1-14

Jesus said to the chief priests and
elders of the people, 'The kingdom
of heaven may be compared to a
king who gave a feast for his son's
wedding. He sent his servants to call
those who had been invited, but they
would not come. Next he sent some
more servants. "Tell those who have
been invited" he said "that I have my
banquet all prepared, my oxen and
fatted cattle have been
slaughtered, everything is ready.
Come to the wedding." But they
were not interested: one went off to

(Continued page 4)

Kangaroo Island Catholic Parish

OCTOBER ANNIVERSARIES

Murray Brook, Leo Clark, William Commerford, Trish Dennes, Clifford Dow, Leo Dunn, James Gibbs, Mary Alice Gibbs, Rosie Grace, Harry Hughes, Thomas Hughes, Kath Hutton, Licci Longzaer, Philis Lorimer, John Lowry, Winifred Lydon, Mary Morrissey, Noel Perkins, Harry Rich, Alf Rombout, Betty Walsh, Bernard Williams, Ethel Willson, Joan Wilson and all the faithful departed

Prayers for the Sick

Please pray for Pat Barrett, Annemeike Berden, Marj and Jimmy Browne, Denice Carter, Lloyd & Aileen Dodson & family, Jenny Fechner, Diane Florenance, Charles & Sue Gorman, John Lavers, Elijah & Magenta Laundry and family, Ben Martin, Janice Mills, Dianne McCarthy, Philip McDonald, Peter Murray, Max Moss, Darren Morris, Mick Muller, Jill Oldfield, Jack Pitcher, Margaret Rich, Bill Roostenburg, Darren Smith, John Smith, Peter Smith, Linda Tippett, Greg Turner, Patrick Walsh and Rob Wilkinson.

May they know the healing love of Christ through our actions and His healing presence



PARISH NOTICES –15/10/17

1. Thank you to Fr Kym Spurling for saying Mass today.
2. Next Sunday Fr Tony will say Mass.
3. Confession is available every Sunday in Kingscote at 30 minutes before Mass.

7. The Parish is led by a Priest with a Pastoral team.

These small teams may involve lay leaders, religious and deacons.. They may take on a variety of roles such as coordinator of the community, manager of the parish, finance officer, youth worker, pastoral associate and pastoral director.

There will be a need to plan for the teams of the future, identifying, supporting and providing learning experiences for lay leaders. Our parish will need to nurture the vocations of those called to both lay and ordained ministry

The pastoral team, along with the whole parish will show the values of openness and transparency. It is essential that the pastoral team will be visibly collegial, and contribute to building up authentic communion in the parish.

- “ What do you see is most important for our parish at this time?
- “ Have a conversation with someone and share your thoughts.

INVITATION FROM UNITING CHURCH

On Sunday 5th November the uniting Church is celebrating 110 years since the laying of its foundation stone.

We are inviting your members to come and worship with us at 10-30am on that day, followed by a pooled BBQ lunch afterwards. You are welcome to just come to the share lunch if you wish. Please bring a salad or sweet to share, meat will be provided.

We hope you can join us to praise God for what he has done in the past, present and in the future.

If you have any queries please contact Louise Davis 041862231 or Joan Cooper 0434145101

RSVP by 29th October



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.

LANGUAGE AS OPENING OR CLOSING OUR MINDS

Thirty years ago, the American Educator, Allan Bloom, wrote a book entitled, *The Closing of the American Mind*. This was his thesis: In our secularized world today our language is becoming ever-more empirical, one-dimensional, and devoid of depth and this is closing our minds by stripping us of the deeper meanings inside our own experience. For Bloom, how we name an experience determines to a large extent its meaning.

Twenty years earlier, in rather provocative essay, *The Triumph of the Therapeutic*, Philip Rieff had already suggested something similar. For Rieff, we live our lives under a certain “symbolic hedge”, namely, a language and set of symbols within which we interpret our experience. And that hedge can be high or low and consequently so too will be the meaning we derive from any experience. Experience can be rich or shallow, depending on the language by which we interpret it.

Take this example: A man has a backache and sees his doctor. The doctor tells him that he’s suffering from *arthritis*. This brings the man some initial calm. But he isn’t satisfied and sees a psychologist. The psychologist tells him that his symptoms are not just physical but that he is also suffering from *mid-life crisis*. This names his pain at a deeper level and affords him a richer understanding of what he is undergoing. But he’s still dissatisfied and sees a spiritual director. The spiritual director, while not denying him arthritis and mid-life crisis, tells him that he should understand this pain as his *Gethsemane*, as his cross to carry.

Notice all three diagnoses speak of the same pain but that each places that pain under a different symbolic

hedge. Language speaks at different levels and only a certain language speaks at the level of the soul. Recently we have been helped to understand this through the work of Carl Jung and a number of his disciples, notably James Hillman and Thomas Moore, who have helped us to understand more explicitly the language of the soul and how that language uncovers deep archetypes within us.

We see the language of soul, among other places, in some of our great myths and fairy tales, many of them centuries old. Their seeming simplicity can fool you. They may be simple, but they’re not simplistic. To offer one example, the story of *Cinderella*: The first thing to notice in this story is that the name, *Cinderella*, is not a real name but a composite of two words: *Cinder*, meaning ashes; and *Puella*, meaning the eternal girl. This is not a simple fairy tale about a lonely, beaten-down young girl. It’s a myth that highlights a deep structure within the human soul, namely, that before our souls are ready to wear the glass slipper, be the belle of the ball, to marry the prince, and to live happily ever after we must first spend some necessary time sitting in the ashes, suffering humiliation, and being purified by a time in the dust.

Notice how this story speaks in its own way of our spirituality of “lent”, a season of penance, wherein we mark ourselves with ashes in order to enter a desert of our own making.

Cinderella is a story that shines a tiny light into the depth of our souls. Many of our famous myths do that, though nothing shines a light into the soul as deeply as does scripture, the bible. Its language and symbols name our experience in a way that both honors the soul and helps us plumb the genuine depth inside our experiences.

For example: We can be confused, or we can *be inside the belly of the whale*. We can be helpless before an addiction, or we can *be possessed by a demon*. We can vacillate in our prayer lives between fervor and dark nights, or we can vacillate between *being with Jesus ‘in Galilee’ or with him in ‘Jerusalem’*. We can be paralyzed as we stand before a globalization that’s overwhelming, or we can *be standing with Jesus on the borders of Samaria in a first conversation with a Syro-Phoenician woman*. We can be struggling with fidelity and with keeping our commitments in relationships, or we can *be standing with Joshua before God, receiving instructions to kill off the Canaanites if we are to sustain ourselves in the Promised Land*. We can be suffering from arthritis, or we can *be sweating blood in the garden of Gethsemane*.

The language we use to understand an experience make a huge, huge difference in what that experience means to us. In *The Closing of the American Mind*, Allan Bloom uses a rather earthy, but highly illustrative, example to explain this. He quotes Plato who tells us that during their breaks his students sit around and tell wonderful stories about the meaning of their immortal longings. My students, Bloom laments, sit around during their breaks and tell stories about being horny.

We are losing the language of the soul and we are poorer for it.

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

**REGULAR MASS TIMES IN
OUR CLUSTER CHURCHES
ALDINGA**

*Mary of Galilee, the First Disciple
cnr Quinliven and How Roads*
Saturday 5.30pm
Tuesday 9.15am

GOOLWA

St John the Apostle, 10-14 Gardiner St
Sunday 9.00am
Wednesday 9.30am

KINGSCOTE

*Our Lady of Perpetual Help,
cnr Todd and Giles Streets*
Sunday 9.30am

NOARLUNGA

*St Luke, the Evangelist,
cnr Honeypt Rd and Goldsmith Dve*
Saturday 6.00pm
Sunday 9.00am
1st, 3rd Sundays 11am (Spanish Mass)
2nd Sunday 2.00pm (Filipino Mass)
Sunday (Youth Mass) 5.30pm
Monday 9.00am
Tuesday 9.00am
Tuesday 1st week 9.00am and 9.45am
(later Mass followed by Tuesday Chats)
Wednesday 7.30pm
Thursday 9.00am (St John's School)
Friday 10.00am

NORMANVILLE

St Peter, Cape Jervis Road
1st, 3rd, 5th Sundays 10.30am
2nd, 4th Sundays 8.30am
1st Friday 6.00pm

PARNDANA

2nd, 4th Sunday 3.00pm

PENNESHAW

*St Columba, North Terrace
(shared with Anglicans)*
1st Sunday 2.00pm

SEAFORD

*Seaford Ecumenical Mission,
Grand Bvd*
Sunday 10.45am
Wednesday 9.00am

VICTOR HARBOR

St Joan of Arc, 30 Seaview Road
Saturday 6.00pm
Sunday 11.00am
Tuesday 9.00am
Thursday 9.00am
Friday (other than 1st) 9.00am
1st Friday 11.30am

WILLUNGA

St Joseph, 12 St Judes Street
1st, 3rd, 5th Sundays 8.30am
2nd, 4th Sundays 10.30am
Wednesday 9.00am
Thursday 9.00am
Friday 9.00am

(Continued from page 1)

his farm, another to his business, and the rest seized his servants, maltreated them and killed them. The king was furious. He despatched his troops, destroyed those murderers and burnt their town. Then he said to his servants, "The wedding is ready; but as those who were invited proved to be unworthy, go to the crossroads in the town and invite everyone you can find to the wedding." So these servants went out on to the roads and collected together everyone they could find, bad and good alike; and the wedding hall was filled with guests.

When the king came in to look at the guests he noticed one man who was not wearing a wedding garment, and said to him, "How did you get in here, my friend, without a wedding garment?" And the man was silent. Then the king said to the attendants, "Bind him hand and foot and throw him out into the dark, where there will be weeping and grinding of teeth." For many are called, but few are chosen.'

DID YOU KNOW?

- The wedding banquet is a commonly used image for the kingdom of God in the Hebrew and the Christian Scriptures. The feast was a symbol of the abundance to be provided by God for those who have faith.
- A Jewish wedding celebration often lasted for as long as a week, which may explain why some were reluctant to attend. Like living in the kingdom, it was demanding!

EXPLORING THE WORD

There are two parables in today's gospel. The first is about the invited guests who are too preoccupied with their own business and affairs to come to the prepared feast. When we consider the length of time that guests may be involved in celebration, especially one given by

a wealthy king, this is more understandable. The response of the invited guests, the chosen people, was to kill the messengers, an echo of last week's gospel where the people of Israel rejected the prophets. The second parable, in the longer version of the gospel, is about the one who came but did not bother to change into his wedding garments. In both, the reaction of the king seems somewhat extreme! But the parables make an important point about the invitation being offered by God: those who do not bother to respond will lose their invitation; those who accept but fail to change their way of life (their clothes) will also lose out. This text warns that Christian life is a web made up of God's gracious invitation and our free response.

MAKING CONNECTIONS

- What excuses do you make for not doing what you ought?
- Are there things which keep you from responding fully to the invitation?
- What are the things in your life that preoccupy you and make it difficult to respond to the invitation of God?

THIS WEEK'S READINGS

(16 October - 22 October)

- **Monday, 16:** Weekday, Ordinary Time 28 (Rom 1:1-7; Lk 11:29-32)
- **Tuesday, 17:** St Ignatious of Antioch (Rom 1:16-25; Lk 11:37-41)
- **Wednesday, 18:** St Luke (2 Tim 4:10-17; Lk 10:1-9)
- **Thursday, 19:** Weekday, Ordinary Time 28 (Rom 3:21-30; Lk 11:47-54)
- **Friday, 20:** Weekday, Ord Time 28 (Rom 4:1-8; Lk 12:1-7)
- **Saturday, 21:** Weekday, Ord Time 28 (Rom 4:143, 16-18; Lk 12:8-12)
- **Sunday 22:** 29th Sunday Ordinary Time (Is 45:1, 4-6; 1 Thess 1:1-5; Mt 22:15-21)

PASTORAL CARE

If you (or someone you know) is house-bound, in hospital or in residential care and would appreciate a visit from a Priest or someone from the Parish, please let us know.
Contact: Noarlunga/Seaford (8382 1717), Willunga (0488 287 552), Victor Harbor/Goolwa (8552 1084), Kangaroo Island (0418 819 078).