



Welcome to

# Kangaroo Island Catholic Community

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

**TWENTY-NINTH SUNDAY IN ORDINARY TIME - YEAR B**

**Vol 4 : No 48**

## **KANGAROO ISLAND CATHOLIC PARISH**

Parish House: 22 Giles Street,  
KINGSCOTE, SA 5223  
Phone: 8553 2132  
Postal address: PO Box 749,  
KINGSCOTE, SA 5223  
Email: [cphkings@adam.com.au](mailto:cphkings@adam.com.au)  
Web: [www.kicatholic.org.au](http://www.kicatholic.org.au)

## **NOARLUNGA DOWNS CATHOLIC PRESBYTERY**

Phone: 8382 1717

## **PARISH TEAM CONTACTS**

Fr Charles Gauci (Parish Priest -  
phone 8382 1717)

## **PARISH PASTORAL COUNCIL**

Mr Peter Clark (8559 5131)

## **PARISH NEWSLETTER**

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

## **MASS CENTRES**

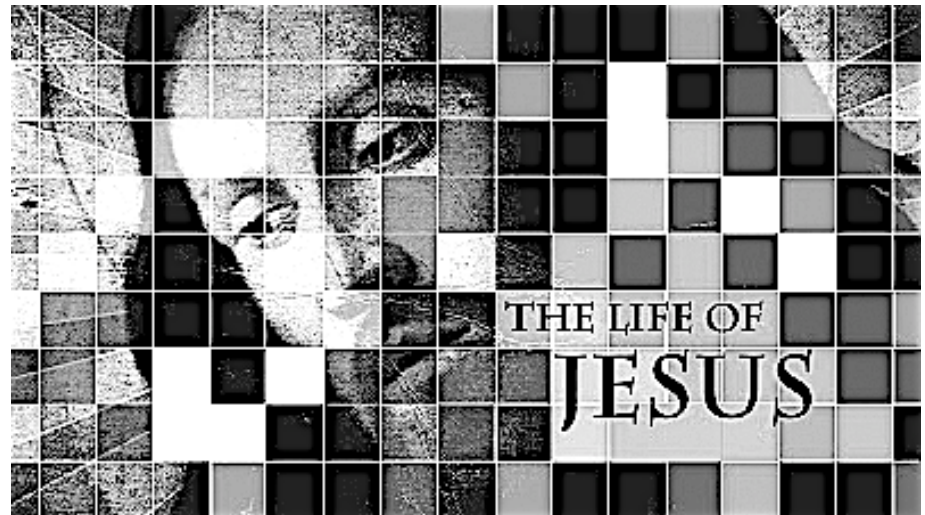
- **KINGSCOTE:** Our Lady of  
Perpetual Help, Cnr Giles and  
Todd Streets  
Sunday - 9.30am  
4<sup>th</sup> Sunday - Youth Mass - 6.00pm
- **PARNDANA:** Uniting Church,  
Cook Street  
4<sup>th</sup> Sunday - 4.00pm
- **PENNESHAW:** St Columba's  
Anglican Church, Cnr North  
Terrace and Fourth Street  
1<sup>st</sup> Sunday - 2.00pm

## **SPONSORSHIP**

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

## **CHILD PROTECTION UNIT**

Sally Wellington (Manager)  
Phone: 8210 8268



## **FIRST READING**

*Isaiah 53:10-11*

The Lord has been pleased to crush  
his servant with suffering.

If he offers his life in atonement, he  
shall see his heirs, he shall have a  
long life and through him what the  
Lord wishes will be done.

His soul's anguish over, he shall see  
the light and be content.

By his sufferings shall my servant  
justify many, taking their faults on  
himself.

## **RESPONSORIAL PSALM**

*Lord, let your mercy be on us,  
as we place our trust in you.*

## **SECOND READING**

*Hebrews 4:14-16*

Since in Jesus, the Son of God, we  
have the supreme high priest who  
has gone through to the highest  
heaven, we must never let go of the  
faith that we have professed. For it  
is not as if we had a high priest  
who was incapable of feeling our  
weaknesses with us; but we have  
one who has been tempted in every  
way that we are, though he is  
without sin. Let us be confident,  
then, in approaching the throne of  
grace, that we shall have mercy  
from him and find grace when we  
are in need of help.

## **GOSPEL ACCLAMATION**

*Alleluia, alleluia!*

*The Son of Man came to serve and to  
give his life as a ransom for all.*

## **GOSPEL**

*Mark 10:35-45*

James and John, the sons of  
Zebedee, approached Jesus.  
'Master,' they said to him 'we want  
you to do us a favour.' He said to  
them, 'What is it you want me to do  
for you?' They said to him, 'Allow  
us to sit one at your right hand and  
the other at your left in your glory.'  
'You do not know what you are  
asking' Jesus said to them. 'Can you  
drink the cup that I must drink, or be  
baptised with the baptism with  
which I must be baptised?' They  
replied, 'We can.' Jesus said to them,  
'The cup that I must drink you shall  
drink, and with the baptism with  
which I must be baptised you shall  
be baptised, but as for seats at my  
right hand or my left, these are not  
mine to grant; they belong to those  
to whom they have been allotted.'

When the other ten heard this they  
began to feel indignant with James  
and John, so Jesus called them to  
him and said to them, 'You know  
that among the pagans their so-  
called rulers lord it over them, and  
their great men make their authority  
felt.'

*(Continued page 4)*

**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, Alf Rombout, Betty Walsh, Bernard Williams, Ethel Willson, Joan Wilson and all the faithful departed.

**Prayers for the sick**

Please pray for Helen Berden, Cath Cantlon, Clarence Cook, Thea & Manning Depold, Don Duffy, Pam Elliott, Tony Fisher, Veronica Farnden, Sue and Charles Gorman, Scott McCreary, Leigh and Phillip McDonald, Kate Palmer, Jack Pitcher, Anne Redden, Bill Roestenburg, John Smith, Greg Turner, Karen Williams, Margaret & Harry Rich, Simon Slagter, Nicki and Craig Hoar, Noel Grace,

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



**Making Connections**

Perform an act of service each day this week.

**PARISH NOTICES –18/10/2015**

1. Thank you to Mon Rice for celebrating Mass with us today
2. **Next Sunday** there will be Mass with Fr Charles
3. **Working Bee today after Mass**  
At 1pm there will be a BBQ lunch provided for the workers. Please come along and lend a hand.
4. **Confirmation and First Holy Communion**

9-30 Sunday 25<sup>th</sup> October at the Kingscote Catholic Church.

There will be a shared meal after Mass, in the Parish House. So please join the children and their families in this celebration. Bring along a plate of finger food to share.

Please pray for Dallas, Regan, Shakira and Liam as step by step they move towards completing their initiation into the Catholic faith community.

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**Prayer at Home**

Pray the prayer of St Ignatius Loyola:

*Lord Jesus teach me to be generous,  
To serve you as you deserve to be served,  
To give without counting the cost,  
To fight without heeding the wounds,  
To work without seeking rest,  
To spend my life without expecting any other return  
than the knowledge that I do your will.*



## 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.*

### THE STIGMA OF SUICIDE

Recently I read, in succession, three books on suicide, each written by a mother who lost one of her children to suicide. All three books are powerful, mature, not given to false sentiment, and worth reading: Lois Severson, *Healing the Wound from my Daughter's Suicide, Grief Translated into Words*, lost her daughter, Patty, to suicide; Gloria Hutchinson, *Damage Done, Suicide of an Only Son*, lost her son, David, to suicide; and Marjorie Antus, *My Daughter, Her Suicide, and God, A Memoir of Hope*, lost her daughter, Mary, to suicide. Patty and David were in their mid-twenties, Mary was still a teen.

You cannot read these biographies and not have your heart ache for these three young people who died in this unfortunate manner. What these books describe in each case is a person who is very loveable, oversensitive, has a history of emotional struggles, and is in all likelihood suffering from a chemical imbalance. Hearing their stories should leave you more convinced than ever that no God worth worshipping could ever condemn any of these persons to exclusion from the family of life simply because of the manner of their deaths. Gabriel Marcel had an axiom which said: *To love someone is to say of that person, you at least will not die.* That's solid Christian doctrine.

As Christians we believe that, as a community of believers, we make up the Body of Christ along with all of those who have died in faith before us. Part of that belief is that Christ has given us the power to bind and loose which, among other things, means that our love for someone can hold that person inside our family, inside the community of grace, and inside of heaven itself. In all three of these books, these mothers make it

clear that this is exactly what they are doing. Their family, their circle of grace, their love, and their heaven includes their lost child. My heaven too includes these three young people, as should any true understanding of God, of grace, of love, and of the family of life.

That's a deep consolation, but it doesn't take away the pain. For a parent, the loss of a child to any kind of death leaves a wound that, this side of eternity, will find no healing. The death of one's child goes against nature, parents aren't supposed to bury their children. The death of any child is hard, but if that death comes by suicide, that pain is compounded. There's the frustration and anger that, unlike a death from a physical disease, this is unwarranted, unnecessary, and an act of betrayal in some way. And there's the endless second-guessing: How responsible am I for this? How should have I been more alert? Where was I negligent? Why wasn't I around at the crucial moment? Guilt and anger come along with the grief.

But that isn't all. Beyond all of this, which is itself more than sufficient to break a person, lies the stigma attached to suicide. In the end, despite a better understanding of suicide and a more enlightened attitude towards it, there is still a social, moral, and religious stigma attached to it, equally true in both secular and religious circles. In the not too-distant past, churches used to refuse to bury someone who died by suicide on blessed ground. The churches have changed their attitudes and their practice on this, but, truth be told, many people still struggle in their gut to accord a blessed, peaceful farewell to someone who has died by suicide. The stigma still remains. Someone who dies in this manner is still seen as somehow accursed, as dying

outside the family of life and the circle of grace. There is, for most people, nothing consoling in their deaths.

I have suggested elsewhere in my writings that the majority of suicides should be understood as death by a mortal illness: a deadly chemical imbalance, an emotional stroke, an emotional cancer, or an oversensitivity that strips someone of the resiliency needed to live. Here, however, I want address more specifically the issue of the stigma attached to suicide.

There's still a stigma attached to suicide, that's clear. With that in mind, it can be helpful to reflect upon the manner in which Jesus died. His death was clearly not a suicide, but it was similarly stigmatized. Crucifixion carried a stigma from every point of view: religious, moral, and social. A person dying in this way was understood to be dying outside the mercy of God and outside the blessing and acceptance of the community. The families of those crucified carried a certain shame and those who died by crucifixion were also buried apart, in grounds that then took on their own stigma. And it was understood that they were outside the mercy of God and of the community.

Jesus death was clearly not a suicide, but it evoked a similar perception. The same stigma as we attach to suicide was also attached to the manner in which he died.

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

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

*Mary of Galilee, the First Disciple  
cnr Quinliven and Howe 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  
4th Sunday (Youth Mass) 6.00pm

**NOARLUNGA**

*St Luke, the Evangelist,  
cnr Honeypot Rd and Goldsmith Dve*  
Saturday 6.00pm  
Sunday 9.00am  
1<sup>st</sup> Sunday 11.00am (Spanish Mass)  
2<sup>nd</sup> Sunday 2.00pm (Filipino Mass)  
Sunday (Youth Mass) 5.30pm  
Monday 9.00am  
Tuesday 8.00am  
Wednesday 7.00am  
Thursday 9.00am (St John's School)  
Friday 10.00am

**NORMANVILLE**

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

**PARNDANA**

4<sup>th</sup> Sunday 4.00pm

**PENNESHAW**

*St Columba, North Terrace  
(shared with Anglicans)*  
1<sup>st</sup> 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 1<sup>st</sup>) 9.00am  
1<sup>st</sup> Friday 11.30am

**WILLUNGA**

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

(Continued from page 1)

This is not to happen among you. No; anyone who wants to become great among you must be your servant, and anyone who wants to be first among you must be slave to all. For the Son of Man himself did not come to be served but to serve, and to give his life as a ransom for many.'



**LAUDATO SI'**

Early on, he points to St Francis of Assisi, who shows how "inseparable the bond is between concern for nature, justice for the poor, commitment to society and interior peace". Far from offering a naïve condemnation of capitalism, Pope Francis provides an intelligent critique of the limits of the market, especially where it fails to provide for the poor. He says profit cannot be the sole criterion of our decisions.

**WE HAVE TO BE WILLING  
TO BE CONNECTED, NO  
MATTER WHAT HAPPENS**

In the Gospel of Mark, the passage begins with another story of misunderstanding. The third prediction of the passion, like the other two, is not understood. James and John, Zebedee's sons approach Jesus. They ask for a favour. They want the choice Kingdom positions, on the left and right hand of Jesus in glory.

Jesus tells the disciples that they don't know what the request implies. To be so closely allied to Jesus means taking the same path.

The two images used as requirements for the following of Jesus are striking. To drink from the same cup implies an intimacy, a willingness to be connected, come what may. It also means to accept the lot of the other.

The second image is more explicit. Discipleship implies a willingness to accept immersion in a bath of pain; the baptism of martyrdom. By the time Mark came to write his Gospel, the early communities had had experience of this demand.

The response of the two disciples is clear, but Jesus then points out that places in the kingdom are not allocated by favour. This common method of gaining positions of power has been in practice up to and including our own times.

The final scene has Jesus addressing the

group who are disgruntled by the queue jumping of the brothers. Again Jesus attempts to turn the disciples' attitudes away from power as control, prestige and display.

Verse 45 could be the key to the whole Gospel. It sums up the motive for the ministry of Jesus. We are called to serve others until we are poured out, emptied, so that many will be freed from all that imprisons them.

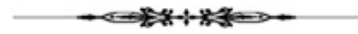
*Patricia Stevenson rsj*

**DID YOU KNOW?**

- The brothers, James and John, sons of Zebedee, were nicknamed by Jesus 'sons of thunder'.
- Acts 12:2 reports the martyrdom of James. He was killed, probably by decapitation, by Herod Agrippa, grandson of Herod the Great, during a persecution of the early Church.
- According to some traditions, John survived until the end of the first century and lived in Ephesus.

**SYMBOLS AND IMAGES**

The 'cup' and the 'baptism' to which Jesus refers are his suffering and death on the cross. These images evoke for us the sacraments of Baptism and Eucharist by which the death and resurrection of Jesus are kept at the heart of our faith and our worship. 'For the son of Man himself did not come to be serve but to serve, and to give his life as a ransom for many'.



**THIS WEEK'S READINGS**

(19 - 25 October)

- **Monday, 19:** Weekday, Ord Time 29 (Rom 4:20-25; Lk 12:13-21)
- **Tuesday, 20:** Weekday, Ord Time 29 (Rom 5:12, 15, 17-21; Lk 12:35-38)
- **Wednesday, 21:** Weekday, Ord Time 29 (Rom 6:12-18; Lk 12:39-48)
- **Thursday, 22:** Weekday, Ord Time 29 (Rom 6:19-23; Lk 12:49-53)
- **Friday, 23:** Weekday, Ord Time 29 (Rom 7:18-25; Lk 12:54-59)
- **Saturday, 24:** Weekday, Ord Time 29 (Rom 8:1-11; Lk 13:1-9)
- **Sunday, 25:** 30<sup>th</sup> Sunday in Ord Time (Jer 31:7-9; Heb 5:1-6; Mk 10:46-52)