



Welcome to

Kangaroo Island Catholic Community

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

THIRTIETH SUNDAY IN ORDINARY TIME - YEAR B

Vol 4 : No 49

KANGAROO ISLAND CATHOLIC PARISH

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NOARLUNGA DOWNS CATHOLIC PRESBYTERY

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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)
(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
4th Sunday - Youth Mass - 6.00pm
- **PARNDANA:** Uniting Church, Cook Street
4th Sunday - 4.00pm
- **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 UNIT

Sally Wellington (Manager)
Phone: 8210 8268

FIRST READING

Jeremiah 31:7-9

The Lord says this:
Shout with joy for Jacob!
Hail the chief of nations!
Proclaim! Praise! Shout:
'The Lord has saved his people,
the remnant of Israel!'
See, I will bring them back
from the land of the North and
gather them from the far ends
of earth; all of them: the blind
and the lame, women with
child, women in labour: a great
company returning here.

They had left in tears, I will
comfort them as I lead them
back; I will guide them to
streams of water, by a smooth
path where they will not stumble.
For I am a father to Israel, and
Ephraim is my first-born son.

RESPONSORIAL PSALM

*The Lord has done great things for
us; we are filled with joy.*

SECOND READING

Hebrews 5:1-6

Every high priest has been taken out
of mankind and is appointed to act
for men in their relations with God,
to offer gifts and sacrifices for sins;
and so he can sympathise with those
who are ignorant or uncertain
because he too lives in the
limitations of weakness. That is why
he has to make sin offerings for
himself as well as for the people. No
one takes this honour on himself, but
each one is called by God, as Aaron
was. Nor did Christ give himself the
glory of becoming high priest, but he
had it from the one who said to him:
*You are my son, today I have become
your father, and in another text: You
are a priest of the order of
Melchizedek, and for ever.*

GOSPEL ACCLAMATION

Alleluia, alleluia!

*Our Saviour Jesus Christ has done
away with death, and brought us life
through his gospel.*



GOSPEL

Mark 10:46-52

As Jesus left Jericho with his
disciples and a large crowd,
Bartimaeus (that is, the son of
Timaueus), a blind beggar, was sitting
at the side of the road. When he
heard that it was Jesus of Nazareth,
he began to shout and to say, 'Son of
David, Jesus, have pity on me.' And
many of them scolded him and told
him to keep quiet, but he only
shouted all the louder, 'Son of
David, have pity on me.' Jesus
stopped and said, 'Call him here.' So
they called the blind man.
'Courage,' they said 'get up; he is
calling you.' So throwing off his
cloak, he jumped up and went to
Jesus. Then Jesus spoke, 'What do
you want me to do for you?'
'Rabbuni,' the blind man said to him
'Master, let me see again.' Jesus said
to him, 'Go; your faith has saved
you.' And immediately his sight
returned and he followed him along
the road.

LAUDATO SI'

Pope Francis does not try to "prove"
anything about climate change in
this document. He frankly admits
that the Church does not "presume to

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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 Sam Baynes Helen Berden, Cath Cantlon, Clarence Cook, Joelle Davidson, 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.

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Making Connections

‘Courage, get up, he is calling you.’
Reflect on these words this week.
What are you being called to at this moment?
Find ways to act on that calling this week.

PARISH NOTICES –25/10/2015

1. Thank you to Fr Charles for celebrating Mass with us today
2. **Next Sunday** there will be Mass with Fr Tony
3. **Confirmation and First Holy Communion**

Congratulations to Dallas, Regan, Shakira and Liam on becoming officially part of our Catholic Community. Welcome

Prayer at Home

Use this week’s Psalm response as prayer:

*The Lord has done great things for us:
We are filled with joy.*

Symbols and Images

The faith of the blind man Bartimaeus, who recognizes Jesus as the Messiah, is contrasted with the blindness of the disciples who have bickered and argued with each other along the road.

Bartimaeus has become a true disciple while those chosen to follow Jesus seem unable to understand what discipleship entails. The response of Bartimaeus is perfect. He follows Jesus on the road.



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.

DISPLACING EGO AND NARCISSISM

The Buddhists have a little axiom that explains more about ourselves than we would like. They say that you can understand most of what's wrong in the world and inside yourself by looking at a group-photo. Invariably you will look first at how you turned out before looking at whether or not this is a good photo of the group. Basically, we assess the quality of things on the basis of how we are doing.

Rene Descartes must be smiling. He began his philosophical search with the question: What's the one thing that's indubitable? What's the one thing, for sure, of which we can be certain. His answer, his famous dictum: *I think, therefore I am!* Ultimately what's most real to us is our own consciousness. And it's so obsessively real that, until we can find a maturity beyond our natural instincts, it locks us inside a certain prison. What prison? Psychologists call it narcissism, an excessive self-preoccupation that keeps us fixated on ourselves and on our own private headaches and idiosyncratic heartaches. Like the Buddhist commentary on the group-photo, we worry little about how others are doing; our focus is first of all upon ourselves.

And this condition is not a childish thing that can be brushed off by glibly affirming that we have grown-up, are beyond ego, and are unselfish. Ego and its child, narcissism, do not go away simply because we consider ourselves mature and spiritual. They're incurable because they're an innate part of our make-up. Moreover, they're not meant to go away, nor are they, in themselves, a moral defect. Our ego is the center of our conscious personality, part of our core make-up, and each of us needs a strong ego to remain glued-together,

sane, healthily self-protective, and able to give of oneself to others.

But it usually comes as a shock to people when someone suggests that great people, spiritual people, have strong egos. For example, Francis of Assisi, Theresa of Avila, Therese of Lisieux, and Mother Teresa, for all their humility, had strong egos, namely, they had a clear sense of their own identity, their own giftedness, and their own importance. However, in each case, they also had the strong concomitant sense that their persons and gifts did not originate with themselves and were not meant for them. Rather, like Israel's sense of itself as chosen people, they were clear that the source of their giftedness was God and that their gifts were intended not for themselves but for others. And, in that, lies the difference between being having a strong ego and being an egoist. An egoist has a strong ego and is gifted, but he understands himself as both the creator and objective of that gift. Conversely, great persons have strong egos but are always aware that their giftedness does not come from them but is something flowing through them as a gift for others.

The goal in maturing then is not to kill the ego but rather to have a healthy ego, one that is integrated into a larger self that precisely is concerned with the group-photo. But coming to that maturity is a struggle that will leave us, too often, in either inflation (too full of ourselves and too unaware of God) or in depression (too empty of our own value and too unaware of God).

Maturity and sanctity do not lie in killing or denigrating the ego, as is sometimes expressed in well-meaning, though misguided, spiritualities, as if human nature was evil. Ego is integral and critical to our natural make-up, part of our

instinctual DNA. We need a healthy ego to be and remain healthy. So the intent is never to kill or denigrate the ego, but rather to give it its proper, mature role, that is, to keep us sane, in touch with our gifts, and in touch with both the source and intent of those gifts.

But this can only be achieved paradoxically: Jesus tells us that we can find life only by losing our lives. A famous prayer attributed to Francis of Assisi gives this its classic, popular expression: *O divine Master, grant that I may not so much seek: to be consoled as to console; to be understood as to understand; to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying to self that we are born to eternal life.* Only by denying our ego can we have a healthy ego.

Finally, some wisdom about ego from the Taoist master, Chuang Tzu: If you are crossing a river in small boat, he says, and another boat runs into you, you will be angry if there is someone steering that runaway boat; but you will not experience that same anger if the boat is empty. Why no anger then? Chuang Tzu's answer: A person who has let go of his or her ego "leaves no trace". Such a person does not trigger anger in others.

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 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 Honeyport Rd and Goldsmith Dve*
Saturday 6.00pm
Sunday 9.00am
1st Sunday 11.00am (Spanish Mass)
2nd 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
1st, 3rd, 5th Sundays 10.30am
2nd, 4th Sundays 8.30am
1st Friday 6.00pm

PARNDANA

4th Sunday 4.00pm

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)

settle scientific questions" (No. 188). And while he clearly states that there are disputes over current science, his encyclical accepts the "best scientific research available today" and builds on it, rather than entering into a specialist's debate (No. 15).

NOTES ON THE TEXT

Jesus is surrounded by blindness – the bewildered confusion of the twelve; the cruel reaction of the crowd, who "scolded Bartimaeus and told him to keep quiet"; the blindness of those in Jerusalem determined to destroy him. Through his miracle, Jesus makes Bartimeus a living sign of what he is doing in the name of his Father – healing the world's blindness, leading the human family to see in him the truth of God's ways...

The "faith" Jesus frequently speaks of as he works a miracle is a blessed openness that recognises in his coming that the Father's generous plan is beginning to be realised. In contrast to those around Jesus, Bartimaeus has this openness. He is the first person in the gospel accounts to address Jesus publicly with the messianic title, "Son of David" – a title Jesus avoided because of the political overtones it had assumed in his time. He throws off his cloak and hurries forward to ask for the miracle that had been promised as a sign of the messiah of Israel's hopes. His readiness is instantly rewarded, and he joins the company of Jesus' disciples. It is unusual for a person miraculously healed to be named in the gospels. Perhaps Bartimaeus was a character who became well known in the apostolic community – soon to be dramatically enlightened by the blessings of the Saviour's Paschal Mystery.

John Thornhill sm

**WHEN WE SEE
POSSIBILITIES, WE HAVE TO
GRASP OPPORTUNITIES**

This is one of the Gospel stories which can be quite easy to imagine - the crowds - Bartimaeus shouting out as others try to silence him - and then jumping up when Jesus calls to him - and finally, the moment when his sight returns.

It is easy to guess the range of emotions around the healing - amazement - joy - bewilderment - irritation, perhaps, when Bartimaeus insisted on drawing attention to himself.

By creating as detailed an image of it as we can, we can also gain deeper insights on the story. We can begin to see things in it of which we may not be aware simply by reading it. And this extra dimension - of seeing more deeply - is part of the message of the story.

Bartimaeus may have been blind but he "saw" in Jesus someone who could heal him. He "saw" the possibility and grasped his opportunity. Even though those around him did not see as he did and tried to quieten him, Bartimaeus trusted to his "vision" and continued to call out to the one he "saw" and who he knew could restore his sight.

The question this poses is: what did he see? What did this blind man see in Jesus that so many of those around him did not? And what is the implication of that for us?

*Catherine McElhinney
and Kathryn Turner*

THIS WEEK'S READINGS

(26 October - 1 November)

- **Monday, 26:** Weekday, Ord Time 30 (Rom 8:12-17; Lk 13:10-17)
- **Tuesday, 27:** Weekday, Ord Time 30 (Rom 8:18-25; Lk 13:18-21)
- **Wednesday, 28:** Sts Simon and Jude (Eph 2:19-22; Lk 6:12-19)
- **Thursday, 29:** Weekday, Ord Time 30 (Rom 8:31-39; Lk 13:31-35)
- **Friday, 30:** Weekday, Ord Time 30 (Rom 9:1-5; Lk 14:1-6)
- **Saturday, 31:** Weekday, Ord Time 30 (Rom 11:1-2, 11-12, 25-29; Lk 14:1, 7-11)
- **Sunday, 1:** All Saints (Apoc 7:2-4, 9-14; 1 Jn 3:1-3; Mt 5:1-12)

