



Welcome to

# Kangaroo Island Catholic

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

ALL SAINTS - YEAR B

Vol 4 : No 50

## KANGAROO ISLAND CATHOLIC PARISH

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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

*Apocalypse 7:2-4, 9-14*

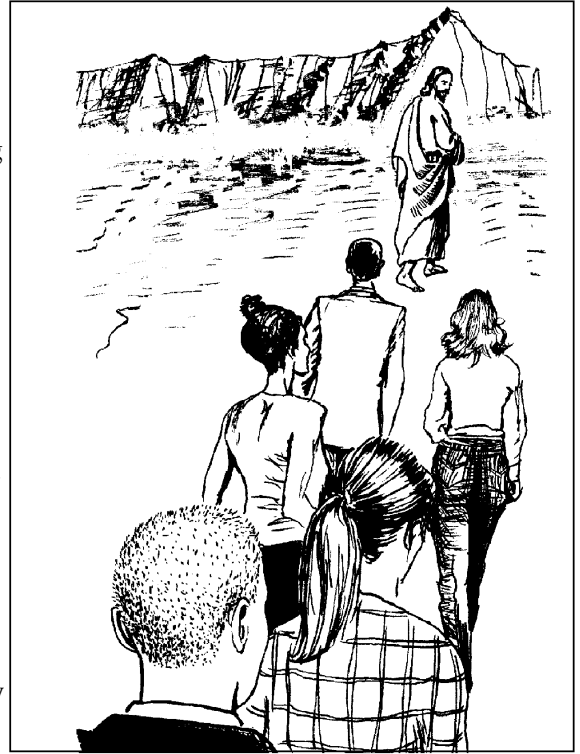
I, John, saw another angel rising where the sun rises, carrying the seal of the living God; he called in a powerful voice to the four angels whose duty was to devastate land and sea, 'Wait before you do any damage on land or at sea or to the trees, until we have put the seal on the foreheads of the servants of our God.' Then I heard how many were sealed: a hundred and forty-four thousand, out of all the tribes of Israel.

After that I saw a huge number, impossible to count, of people from every nation, race, tribe and language; they were standing in front of the throne and in front of the Lamb, dressed in white robes and holding palms in their hands. They shouted aloud, 'Victory to our God, who sits on the throne, and to the Lamb!' And all the angels who were standing in a circle round the throne, surrounding the elders and the four animals, prostrated themselves before the throne, and touched the ground with their foreheads, worshipping God with these words, 'Amen. Praise and glory and wisdom and thanksgiving and honour and power and strength to our God for ever and ever. Amen.'

One of the elders then spoke, and asked me, 'Do you know who these people are, dressed in white robes, and where they have come from?' I answered him, 'You can tell me, my lord.' Then he said, 'These are the people who have been through the great persecution, and they have washed their robes white again in the blood of the Lamb.'

## RESPONSORIAL PSALM

*Lord, this is the people that longs to see your face.*



## SECOND READING

*1 John 3:1-3*

Think of the love that the Father has lavished on us, by letting us be called God's children; and that is what we are.

Because the world refused to acknowledge him, therefore it does not acknowledge us.

My dear people, we are already the children of God but what we are to be in the future has not yet been revealed; all we know is, that when it is revealed we shall be like him because we shall see him as he really is.

Surely everyone who entertains this hope must purify himself, must try to be as pure as Christ.

## GOSPEL ACCLAMATION

*Alleluia, alleluia!*

*Come to me, all you that labour and are burdened, and I will give you rest, says the Lord.*

*Alleluia!*

(Continued page 4)

**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, 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, Pat Smith, Graham Turner, Gwen Willson 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**

Choose two or three particular Beatitudes and try to live them in simple ways this week.

**PARISH NOTICES –01/11/2015**

- 1. Thank you to Fr Tony for celebrating Mass with us today
  
- 2. **Next Sunday** there will be Mass with Fr Sam

**THANK YOU** to everyone who helped make the Confirmation/First Holy Communion such a special day for Dallas, Regan. Shakira and Liam.

Special thanks to Penny for the beautiful cake, and for everyone who brought food and shared the brunch with them.

It was truly a special day for the children, their families and the church community.

Kind regards,  
Helen Mumford.

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**Prayer at Home**

Use this week's Psalm response as prayer:

*Lord, this is the people that longs to see your face.*

**Symbols and Images**

The Beatitudes outline the desired attitudes and actions of the people of God. Many of the great Saints of Christianity have embodied these attitude and actions.



## 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.*

### RELIGION, SECULAR THOUGHT, AND HEALTH AND HAPPINESS

There is no such a thing as pure objectivity, a view that is free of all bias.

Yet that's the claim often made by non-religious, secular thinkers in debates about values and public policy. They argue that their views, unlike those who admit that their views are grounded in religious principles, are objective and free from bias. Their underlying assumption is that a purely rational argument, a view in effect from nowhere, is objective in a way that religious arguments, based upon someone's faith and religious perspective, can never be, as if there was such a thing as a purely objective starting point. There isn't.

We all have a bias. The late Langdon Gilkey used to put this in a gentle, more-palatable way. We don't have a bias, he says, but rather a "pre-ontology", a subjective stance from which we look at reality. And that stance includes both the place where we stand, outside, when we look into any reality, as well as the software through which we perceive and reason as we look at anything. He's right. There's no view from nowhere, no view that's unbiased, and no view that's purely objective. Everyone has a bias. The religious person and the secular person simply stand at different subjective places and process things through different subjective, mental software.

Does this mean then that all views are equally subjective and that everything is relative? Can we not then distinguish between science and superstition? No. There are clearly degrees of objectivity, even if no one can claim absolute objectivity. To admit that even the strictest empirical scientific research will always contain a degree of subjectivity is not to put science on the same level as superstition or

even of faith. Empirical science and rational thought must be given their due. It is medical doctors, not faith-healers, who cure physical diseases. Likewise, the scientific theory of evolution and the fundamentalist religious belief that our world was made in seven days are not to be given an equal claim. Much as religious thinkers are sometimes irritated by the absolutist claims of some secularists, science and critical rational thinking must be given their due.

But religious thinking must also be given its due, especially in our debates about values and politics. Religious opinion also needs to be respected, not least with the more-explicit acknowledgement that secular reasoning too operates out of a certain faith, as well as by the acknowledgement that, like its scientific and philosophical counterparts, religious thinking also brings invaluable and needed perspectives to any debate. A lot of the world's knowledge is contained within science and philosophy, but most of the world's wisdom is contained in its religious and faith perspectives. Just as we cannot live on religion alone, we too cannot live on science and philosophy alone. Wisdom needs knowledge and knowledge needs wisdom. Science and religion need to more deeply befriend each other.

More important however than having a proper apologetic about the place of faith and religion inside of public policy is an understanding of this for our own health and happiness. We need to understand how subjectivity colors everything, not so much so that we might eventually convince secularists that religious perspectives are important in any discussion, but so that we can more deliberately choose the right pre-ontology so as to see the world through better eyes and make better

judgments on the world.

The 12th century mystic, Hugo of St. Victor, gives us, I believe, the right pre-ontology out of which to operate: *Love is the eye!* For Hugo, we see most accurately when our eyesight works through the lens of love and altruism, just as we see most inaccurately when our eyesight is colored by suspicion and self-interest. And this isn't an abstract idea. Experience tells us this. When we look at someone in love, beyond of course those periods when love is overly-obsessed with romantic attraction, we see straight. We then see the other as he or she really is, with full recognition of his or her virtues and faults. That's as accurate as we will ever see. Conversely, when we see someone through the eyes of suspicion or self-interest our vision is clouded and there's not as fair a perception.

Jesus says as much with the first words that comes out of his mouth in the Synoptic Gospels. In his very first remarks, he invites us, in one word, to see the world as it really is. His first word? *Metanoia*. This is a Greek word that is generally translated in English bibles, as *Repent*, but it literally means "to enter a different, higher mind". And that connotation is highlighted when we contrast it to another Greek word which we already know, namely, *Paranoia*. *Metanoia* is the opposite of *paranoia*.

When we look at the world through the eyes of paranoia, we are not seeing straight. Conversely, when we look at the world through eyes of metanoia, we are seeing straight, religiously and scientifically. Love, indeed, is the eye.

*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 9.00am  
Wednesday 7.00am, 7.30pm  
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)

**GOSPEL**

**Matthew 5:1-12**

Seeing the crowds, Jesus went up the hill. There he sat down and was joined by his disciples. Then he began to speak. This is what he taught them:

‘How happy are the poor in spirit; theirs is the kingdom of heaven.

Happy the gentle: they shall have the earth for their heritage.

Happy those who mourn: they shall be comforted.

Happy those who hunger and thirst for what is right: they shall be satisfied.

Happy the merciful: they shall have mercy shown them.

Happy the pure in heart: they shall see God.

Happy the peacemakers: they shall be called sons of God.

Happy those who are persecuted in the cause of right: theirs is the kingdom of heaven.

‘Happy are you when people abuse you and persecute you and speak all kinds of calumny against you on my account. Rejoice and be glad, for your reward will be great in heaven.’

**TEACHING OF JESUS  
CONTRADICTS THE WORLD'S  
VIEW ON HAPPINESS**

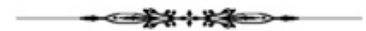
The Beatitudes Jesus offers us are a sign of contradiction to the world's understanding of happiness and joy. How can one possibly find happiness in poverty, hunger, mourning, and persecution? Poverty of spirit finds ample room and joy in possessing God as the greatest treasure possible. Hunger of the spirit seeks nourishment and strength in God's word and Spirit. Sorrow and mourning over wasted life and sin leads to joyful freedom from the burden of guilt and spiritual oppression. God reveals to the humble of heart the true source of abundant life and happiness. Jesus promises his disciples that the joys of heaven will more than compensate for the troubles and hardships they can expect in this world. Thomas Aquinas said: No

one can live without joy. That is why a person deprived of spiritual joy goes after carnal pleasures. Do you know the happiness of hungering and thirsting for God alone?

*From a reflection on the Gospel  
by Don Schwager*

**LAUDATO SI'**

Pope Francis reserves his strongest criticism for the wealthy who ignore the problem of climate change and especially its effect on the poor. “Many of those who possess more resources seem mostly to be concerned with masking the problems or concealing their symptoms...” (No. 26). Why, he asks, are so many of the wealthy turning away from the poor? Not only because “some view themselves as more worthy than others” but because frequently decision makers are “far removed from the poor” physically, with no real contact to their brothers and sisters (No. 90, 49).



**THIS WEEK'S READINGS**

(2 - 8 November)

- **Monday, 2:** All Souls' Day (Mass of All Souls: three alternatives)
- **Tuesday, 3:** Weekday, Ord Time 31 (Rom 12:5-16; Lk 14:15-24)
- **Wednesday, 4:** St Charles Borromeo (Rom 13:8-10; Lk 14:25-33)
- **Thursday, 5:** Weekday, Ord Time 31 (Rom 14:7-12; Lk 15:1-10)
- **Friday, 6:** Weekday, Ord Time 31 (Rom 15:14-21; Lk 16:1-8)
- **Saturday, 7:** Weekday, Ord Time 31 (Rom 16:3-9, 16, 22-27; Lk 16:9-15)
- **Sunday, 8:** 32<sup>nd</sup> Sunday in Ord Time (1 Kg 17:10-16; Heb 9:24-28; Mk 12:38-44)

