



Welcome to

# Kangaroo Island Catholic Community

(Part of the Adelaide Cathedral Parish)

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

**Vol 12 : No 46**

## KANGAROO ISLAND CATHOLIC PARISH

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## PARISH TEAM CONTACTS PARISH ADMINISTRATOR

Fr Lancy D'Silva  
Phone: (08) 8210 8155

PARISH PASTORAL COUNCIL  
Mr Peter Clark (8559 5131)

## FINANCE

Mrs Helen Mumford (0408 367 009  
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## PARISH NEWSLETTER

Mrs Wendy Bennett (0475 894 755  
[wendygbennett@icloud.com](mailto:wendygbennett@icloud.com))  
(All items for the newsletter must be  
received no later than Tuesday  
evening.)

## WEEKEND MASSES

Kingscote at 9.30am

## CONFESSION

Kingscote at 9.00am  
(prior to Mass)

## PRAYERS FOR HEALING

Prayers for Healing and Renewal in  
the Church - Thursdays at 9.00am



## FIRST READING

*Genesis 2:18-24*

The Lord God said, 'It is not good that the man should be alone. I will make him a helpmate.' So from the soil the Lord God fashioned all the wild beasts and all the birds of heaven. These he brought to the man to see what he would call them; each one was to bear the name the man would give it. The man gave names to all the cattle, all the birds of heaven and all the wild beasts. But no helpmate suitable for man was found for him. So the Lord God made the man fall into a deep sleep. And while he slept, he took one of his ribs and enclosed it in flesh. The Lord God built the rib he had taken from the man into a woman, and brought her to the man. The man exclaimed:

'This at last is bone from my bones, and flesh from my flesh!  
This is to be called woman,  
for this was taken from man.'

This is why a man leaves his father and mother and joins himself to his wife, and they become one body.

## RESPONSORIAL PSALM

*Ps 127*

*May the Lord bless us all the days of our lives.*

## SECOND READING

*Hebrews 2:9-11*

We see in Jesus one who was for a short while made lower than the angels and is now crowned with glory and splendour because he submitted to death; by God's grace he had to experience death for all mankind.

As it was his purpose to bring a great many of his sons into glory, it was appropriate that God, for whom everything exists and through whom everything exists, should make perfect, through suffering, the leader who would take them to their salvation. For the one who sanctifies, and the ones who are sanctified, are of the same stock; that is why he openly calls them brothers.

## GOSPEL ACCLAMATION

*1 Jn 4:12*

*Alleluia, alleluia!*

*If we love one another,*

*God will live in us in perfect love.*

*Alleluia!*

## GOSPEL

*Mark 10:2-16*

Some Pharisees approached Jesus and asked, 'Is it against the law for a man to divorce his wife?'

(Continued page 4)



# Bulletin Board

## PLEASE KEEP THESE PEOPLE IN YOUR PRAYERS

**Healing list:** Sue Semler, Brianna Chudlee, Peter Weatherstone, John Slagter, Annette Roestenburg, Michelle Glynn, Elijah Laundry.

**October anniversaries:** Murray Brook, Leo Clark, William Commerford, Trish Dennes, Jean Clark, Clifford Dow, Barry Dunn, Leo Dunn, Katarina Faist, 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.

*Please pray for all the faithful departed and may all our sick parishioners, relatives and friends know the healing love of Christ.*

## PARISH ROSTERS

	Reader	Prayers	Cleaning
06/10	S Semler	W Bennett	C Berden
13/10	K Hammat	M Glynn	C Berden
20/10	M Slagter	S Semler	C Berden
27/10	P Bennett	K Hammat	C Berden

## PRIEST ROSTER

6/10	Fr Kevin Horsell
13/10	Fr Jacek Wojic
20/10	Communion Liturgy
27/10	Fr John James
2/11	Fr George Oluoch
3/11	Fr George Oluoch

## “THE SOUTHERN CROSS”

The October edition features the Pope’s visit to Asia and Oceania and the upcoming Synod in Rome as well as lots of stories on local events and people.

## OUR COMMON CALLING

In his October prayer intention for a shared mission, Pope Francis is asking us all to relate to one another as family.

Pope Francis’ request for prayers this month is simple and should hardly need asking for. That he does ask and feels the need to cloak his request in such big words as synodal lifestyle and co-responsibility, shows just how important it is. Put simply, Pope Francis wants us Catholics to relate to one another as brothers and sisters and to work with one another in our common calling to follow Jesus. It is the sort of thing that families do in learning how to say thank you, sorry, and please, in sharing responsibility, and in being hospitable. That is not too much to ask, and it should come naturally. It’s messy but not difficult to understand. It’s a way of living.

### Take initiatives

We shall take initiatives such as sharing a cuppa after Mass, joining with other churches in providing food for people doing it hard in our community, and ensuring that at Mass we pray for the needs of Catholics and others around the world and not for those in own society. We shall be ready to take positions of responsibility for the Church when needed and to relinquish them when not needed. Rather than feeling jealous of other people or squashing them, we shall encourage others when they take initiatives. We shall always join cheerfully in prayer and conversation. That is what participation and communion look like. Their face is natural and not made up.

In this way we shall also share the mission of the Church, which is to wear the face of God in our

neighbourhood and world just as Christ did when he joined us. This, too, is simple. It means praying together, stopping to greet people begging on the streets, keeping an eye out for strangers at Church and making them welcome, joining groups who care for refugees or prisoners, and pressing our governments to be more just and generous. In these ways religious, priests and lay people will come close as we pray, talk and work together in our different ways.

### Mateship

In the messiness of our shared lives we shall recognise that we are sinners called to follow Jesus, and that God loves us in our laziness, narkiness and other human weaknesses. Perhaps our failure to recognise this simple truth explains why Pope Francis needs to speak in big words. An Australian word for the synodal way is mateship. In our Church, Christ brings the mates together.

From an article by  
*Fr Andrew Hamilton SJ*  
“Australian Catholics”

## DATES

### October is World Mission Month

05/06	Supporting Clergy Appeal
07 Oct	Labour Day holiday
14 Oct	First day School term 4
05 Nov	Melbourne Cup
10 Nov	St Vincent de Paul Christmas Appeal
17 Nov	KI Catholic Parish 70 <sup>th</sup> Anniversary Mass 9.30am
13 Dec	Last day School term 4
25 Dec	Catholic Charities Appeal

In Mongolia, vulnerable people requiring social services often face stigma for using them. Those in need are often impacted by domestic violence or homelessness. Unfortunately, support services are limited in number and the demand for them is growing.

**This means some of our brothers and sisters in Mongolia are going without the help they need.**

This month, we invite you to support the Church in Mongolia on their journey to provide more support for vulnerable people in need. Your kindness will ensure that more of our brothers and sisters can receive the assistance they need to get back on their feet.

**GO AND INVITE EVERYONE to the banquet**

**catholic MISSION** Freecall: 1800 257 296  
catholicmission.org.au/mongolia

SCAN ME





## 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

### OUR UNFINISHED SYMPHONY

*“In the torment of the insufficiency of everything attainable we come to understand that here, in this life, all symphonies remain unfinished.”*

Karl Rahner wrote those words and to not understand them is to risk letting restlessness become a cancer in our lives. What does it mean to be tormented by the insufficiency of everything attainable? How are we tortured by what we cannot have?

We all experience this daily. In fact, for all but a few privileged, peaceful times in our lives, this torment is like an undertow in everything we experience. Beauty makes us restless when it should give us peace. The love we experience with our spouse does not fulfil our longings. The relationships we have within our families seem too petty and domestic to be fulfilling. Our job is inadequate to the dream we have for ourselves. The place where we live seems boring in comparison to other places. We are too restless to sit peacefully at our own tables, sleep peacefully in our own beds, and be at ease in our own skins.

When we feel this way, our lives will forever seem too small for us and we live them in such a way that we are always waiting, waiting for something or somebody to come along and change things so that real life, as we imagine it, might begin.

I remember a story a man once shared with me. He was forty-five years old, had a good marriage, was the father of three healthy children, had a secure, if unexciting job, and lived in a peaceful, if equally unexciting neighborhood. Yet, to use his words, he was never fully inside of his own life. Here's his confession:

*“For most of my life, and especially for the past twenty years, I have been too restless to really live my own life. I have never really*

*accepted what I am – a forty-five-year-old man, working in a grocery store in a small town, married to a good woman, aware that my marriage will never fulfil my deep sexual yearnings, and aware that, despite all my daydreaming, I'm not going anywhere, I will never fulfill my dreams, I will only be here, as I am now, in this small town, in this particular marriage, with these people, in this body, for the rest of my life. I will only grow older, balder, and physically less healthy and attractive. But what's sad in all of this is that, from every indication, I have a good life. I'm lucky really. I'm healthy, loved, secure, in a good marriage, living in a country of peace and plenty. Yet, inside of myself I'm too restless to ever fully appreciate my own life, my wife, my kids, my job, and the place where I live. I'm always at some other place inside of myself, too restless to really be where I'm at, too restless to live in my own house, too restless to be inside of my own skin.”*

That is what *the torment of the insufficiency of everything attainable* feels like in actual life. But Rahner's insight is more than diagnostic, it is prescriptive too. It points out how we might move beyond that torment, beyond the cancer of restlessness. How do we do that?

Precisely by understanding and accepting that here in this life all symphonies remain unfinished. By understanding and accepting that the reason we are tormented is not because we are over-sexed, neurotic, ungrateful persons who are too greedy to be satisfied with this life. Not that. The deep reason is that we are congenitally over-charged and over-built for this earth. Built that way by God. We are infinite spirits living inside a finite world, hearts made for union with everything and everybody but meeting only mortal persons and mortal things. Small wonder we have problems with

insatiability, daydreams, loneliness, and restlessness! We are Grand Canyons without a bottom. Nothing, short of union with all that is, can ever fill that void.

To be tormented by restlessness is to be human. Moreover, in accepting that we are human and that therefore, for us, there can be no finished symphony this side of eternity, we can become more easeful in our restlessness. Why? Because we now know that everything comes to us with an undertow of restlessness and inadequacy, and that this is normal and true for everyone.

As Henri Nouwen once put it: *Here, in this world, there is no such a thing as a clear-cut, pure joy. Rather, in every satisfaction, there is an awareness of limitations. Behind every smile, there is a tear. In every embrace, there is loneliness. In every friendship, distance.*

Peace and restfulness can come to us only when we accept that limitation within the human condition because it is only then that we will stop demanding that life – our spouses, our families, our friends, our jobs, our vocations and vacations – give us something that they cannot give, namely, clear-cut pure joy, full consummation.

You can read, or download, Ron Rolheiser's weekly columns from his website at: [www.ronrolheiser.com](http://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):  
BSB 066-782  
A/c No 100027201  
Reference: Your name

2nd Collection (Support for our Parish):  
BSB 066-782  
A/c No 100000067  
Reference: Your name

Thank you for your ongoing support of our Priests and Parish Facilities.

## CHILD PROTECTION

We are a Child Safe Organisation which is committed to the care, well-being and protection of children and young people.

We believe that all God's children and young people 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)  
Child Protection Unit 8210 8159

### DID YOU KNOW?

- In today's text, Jesus is quoting from the Book of Genesis (Gen 2:24), citing the second and earliest of the creation stories contained in the first two chapters of that Book.
- Orthodox Jews believe that Moses was the author of the first five books of the Old Testament, known as the Pentateuch or the Torah, which means Law. Thus the designation of 'the Law of Moses'.
- In the New Testament world both a husband and a wife could initiate divorce but only for the gravest of reasons. This differs from the biblical Israelites who had no law which allowed a woman to initiate divorce.
- This is one of the few gospel texts in which Jesus offers a direct teaching in opposition to that of Judaism at his time.

(Continued from page 1)

They were testing him. He answered them, 'What did Moses command you?' 'Moses allowed us' they said 'to draw up a writ of dismissal and so to divorce.' Then Jesus said to them, 'It was because you were so unteachable that he wrote this commandment for you.

But from the beginning of creation God made them male and female. This is why a man must leave father and mother, and the two become one body. They are no longer two, therefore, but one body. So then, what God has united, man must not divide.' Back in the house the disciples questioned him again about this, and he said to them, 'The man who divorces his wife and marries another is guilty of adultery against her. And if a woman divorces her husband and marries another she is guilty of adultery too.'

People were bringing little children to him, for him to touch them. The disciples turned them away, but when Jesus saw this he was indignant and said to them, 'Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. I tell you solemnly, anyone who does not welcome the kingdom of God like a little child will never enter it.' Then he put his arms round them, laid his hands on them and gave them his blessing.

### FROM DIVIDING TO UNITING

*The people brought children to Jesus, hoping that he might bless them. The disciples shooed them off. But Jesus was irate and let them know it: "Don't push these children away. Don't ever get between them and me. These children are at the very centre of life in the kingdom. Mark this: Unless you accept God's kingdom in the simplicity of a child, you'll never get in." Then, gathering the children up in his arms, he laid his hands of blessing on them. (Mark 10:13-16)*

There are all kinds of ways to divide up the people of the world. We can divide them in half by gender or into a handful of races and colours. Or we can divide them into countries, ethnic groups, or languages. We can divide them by class, sexual orientation, political party, or aesthetic sensibility if we prefer. We can slice up the world

according to economics: rich and poor works well in most places. There are the happy and the unhappy; this generation or that; saints or sinners. Or we can just use the simple compartments "us" and "them," and add whoever we want to each box.

We can, and do, divide the world's people into lots of little categories, each of which contains an implicit judgment on who they are. Jesus represents the opposite impulse. He doesn't dismiss children as irrelevant. He doesn't champion a man's rights over a woman's in marriage. He doesn't put religious people in one corner, and sinners in another. Jesus presents love as the binding force which holds everyone together, rich and poor, men and women, slave and free. Can we change our way of thinking, from dividing to uniting?

### KIDS' CORNER

Ben's older sister Linda is always on her phone. So, when her mum asked Linda to sprinkle lots of cinnamon on the sliced apples they were baking, Linda was still looking at her phone as she mumbled, "Sure." Later, everyone tasted the baked apples. Yuck! Linda used lots of red pepper, not cinnamon!

When we're careless and make mistakes, no one is happy. God wants us to care about the work we do – our handiwork. Today, do small chores carefully. You'll be helping your family in big ways!

### THIS WEEK'S READINGS

(October 07 - 13)

- **Monday, 07:** Our Lady of the Rosary (Gal 1:6-12; Lk 10:25-37)
- **Tuesday, 08:** Weekday, Ord Time 27 (Gal 1:13-24; Lk 10:38-42)
- **Wednesday, 09:** Weekday, Ord Time 27 (Gal 2:1-2, 7-14; Lk 11:1-4)
- **Thursday, 10:** Weekday, Ord Time 27 (Gal 3:1-5; Lk 11:5-13)
- **Friday, 11:** Weekday, Ord Time 27 (Gal 3:7-14; Lk 11:15-26)
- **Saturday, 12:** Weekday, Ord Time 27 (Gal 3:22-29; Lk 11:27-28)
- **Sunday 13:** 28<sup>th</sup> SUNDAY in ORDINARY TIME (Wis 7:7-11; Heb 4:12-13; Mk 10:17-30)

### 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