

Your faith  
has made  
you well.



Welcome to

# Kangaroo Island Catholic Community

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

**TWENTY-EIGHTH SUNDAY IN ORDINARY TIME - YEAR C**

**Vol 7 : No 47**

## **KANGAROO ISLAND CATHOLIC PARISH**

Parish House: 22 Giles Street,  
KINGSCOTE, SA 5223

Phone: 8553 2132

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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**

### **PARISH PRIEST**

Fr Josy Sebastian (8382 1717;  
in emergency - 0452 524 169)

Fr Selva Raj (A/Priest - 8382 1717;  
[selvarajpani@gmail.com](mailto:selvarajpani@gmail.com))

Fr Jack Otto (A/Priest - 8382 1717;  
0447 469 065; [jacksjob@tpg.com.au](mailto:jacksjob@tpg.com.au))

### **PARISH PASTORAL COUNCIL**

Mr Peter Clark (8559 5131)

### **PARISH NEWSLETTER**

Mr Peter Clark (8559 5131,  
[paclark@muckra.com.au](mailto:paclark@muckra.com.au))

*(All items for the newsletter must be  
received no later than Tuesday  
evening.)*

## **MASS CENTRES**

- **KINGSCOTE:** Our Lady of  
Perpetual Help, Cnr Giles/Todd Sts  
Sunday - 9.30am
- **PARNDANA:** Uniting Church,  
Cook Street  
2<sup>nd</sup> Sunday - 2.30pm
- **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**

Child Protection Unit 8210 8159

# **THE WORD OF GOD IS NOT CHAINED!**



**2 Timothy 2:9**

## **FIRST READING**

**2 Kings 5:14-17**

Naaman the leper went down and immersed himself seven times in the Jordan, as Elisha had told him to do. And his flesh became clean once more like the flesh of a little child.

Returning to Elisha with his whole escort, he went in and stood before him. 'Now I know' he said 'that there is no God in all the earth except in Israel. Now, please, accept a present from your servant.' But Elisha replied, 'As the Lord lives, whom I serve, I will accept nothing.' Naaman pressed him to accept, but he refused. Then Naaman said, 'Since your answer is "No," allow your servant to be given as much earth as two mules may carry, because your servant will no longer offer holocaust or sacrifice to any god except the Lord.'

## **RESPONSORIAL PSALM**

**Psalm 97:1-4**

*The Lord has revealed to the nations  
his saving power.*

## **SECOND READING**

**2 Timothy 2:8-13**

Remember the Good News that I carry, 'Jesus Christ risen from the dead, sprung from the race of David'; it is on account of this that I have my own hardships to bear, even to being chained like a criminal –

but they cannot chain up God's news. So I bear it all for the sake of those who are chosen, so that in the end they may have the salvation that is in Christ Jesus and the eternal glory that comes with it.

Here is a saying that you can rely on:  
If we have died with him, then we shall live with him.

If we hold firm, then we shall reign with him.

If we disown him, then he will disown us.

We may be unfaithful, but he is always faithful, for he cannot disown his own self.

## **GOSPEL ACCLAMATION**

**1 Thess 5:18**

*Alleluia, alleluia!*

*For all things give thanks to God,  
because this is what he expects of  
you in Christ Jesus.*

*Alleluia!*

## **GOSPEL**

**Luke 17:11-19**

On the way to Jerusalem Jesus travelled along the border between Samaria and Galilee. As he entered one of the villages, ten lepers came to meet him. They stood some way off and called to him, 'Jesus! Master! Take pity on us.' When he saw them he said, 'Go and show yourselves to the priests.'

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# Kangaroo Island Catholic Parish

## PARISH NOTICES

Next week: Mass Kingscote 9:30 AM  
Confession 30 min. before Mass.

### Archdiocesan Events

If you would like a list of events and activities being held across the Archdiocese at any time, please visit:

<http://www.adelaide.catholic.org.au/parishes-and-mass-times/newsletters-from-archbishop-s-office>

### **October Priest Roster:**

6 Oct Fr Selva, 7-14 Oct Fr Thomas Kurunthanam,  
20 Oct Fr John Stewart-James, 27 Oct Fr Josy.

### **Mass Roster:**

#### **Today:**

Readers C Pahl M Slagter.

Gifts: Mumford family.

Sp. Min. H Mumford A Gibbs.

Cleaning / Coffee: K Brinkley.

#### **Next week:**

K Wales J Fernandez.

Wales family.

A Clark M Slagter.

H Mumford.

### **Please pray for those who have died.....**

Jimmy Browne, Bernadette Florance.

### **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.

### **Please pray for those who are sick.....**

Sr. Carmel Clarke, Mei Kuen Sexton, Fr Peter Milburn, Toni Langridge, Damian Baynes, Charles Gorman, Maureen Dunn, Dalton Baynes, Roy Gatton,

May all our sick parishioners, relatives and friends know the healing love of Christ through our actions and His healing presence.

*Please contact Peter Clark or use the sheet on the table at the back of the Church to have names entered. For privacy reasons permission is required before names are submitted for entry in this bulletin.*

## **Gospel Connections**

This week's Gospel is so important. The Samaritan leper was a double outcast. First, he was a leper. Leprosy in the Gospel isn't the disease that causes limbs to decay. It caused flaky or scaly skin. The Jewish religious laws told Jewish people to avoid contact with people who had it. The Samaritan was also outcast because of his ethnic background. Many Jews rejected Samaritans because they descended from Jews who married non-Jews.

Notice how Jesus reacted to those outcasts. He stopped, noticed their pain, and healed them. That means they could now fit in. People would welcome them and care about them. Also notice that the Samaritan was the only one who returned to thank Jesus. Jesus took note that only this "foreigner" seemed grateful.

The point for us?

First, if you feel like you don't fit in anywhere, call out to Jesus for help like the lepers in the Gospel. Call out through prayer. Call out by talking to a person who you trust. Call out by getting involved in serving other people who suffer. You'll find that God will answer your prayers. You'll find a place to fit in and friends who care.

Second, Jesus points out that the Samaritan, the double outcast, shows more faith than anyone. That means we all need to respect and learn from the people we think don't fit in.

***Have you ever felt like an outcast or reached out to someone who felt that way?***

The Indian community of the Archdiocese are celebrating the forthcoming canonisation of Blessed Mariam Theresa on October 13. Mariam Theresia (Theresa) Chiramel was born on April 26 1876 in Kerala, India. She was named after St Teresa of Avila and her intense desire to love God started as a young child. She wanted to help the poor, nurse the sick and comfort the lonely. In 1914 she started a new congregation of the Holy Family and continued to look after the sick and the poor, education of girls and care for orphaned children. She died on June 8 1926.

If you have items for this newsletter, please email to [paclark@muckra.com.au](mailto:paclark@muckra.com.au) or text message to 0418 819 078



## 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 ARRIVAL OF REFUGEES, OLD AND NEW

The religious congregation to which I belong, the Missionary Oblates of Mary Immaculate, has had a long relationship with the indigenous peoples of North America.

Admittedly it hasn't always been without its shortcomings on our side, but it has been a sustained one, constant through more than one hundred and fifty years. I write this out of the archives of that history.

In the mid-1800s, a group of young Oblates left France to work with the native peoples of Oregon and Washington State. Given the means of travel at the time, particularly the challenge of crossing the entire United States, much of it on horseback, it took them almost a year to get from Marseilles to the Oregon coast. Among that group was a young missionary, Charles Pandosy.

In the summer of 1854, Governor Stevens had called for a meeting of Native chiefs to be held at Walla Walla to discuss the tension between the USA government and the Natives. One of the tribes was stubbornly rebelling, the Yakima, a tribe led by their chief, Kamiakin, with whom the Oblates and Fr. Pandosy had been working. At one point, Chief Kamiakin turned to Pandosy for advice.

In a letter written to our Founder in France, Saint Eugene de Mazenod, dated June 5th, 1854, Fr. Pandosy summed up his conversation with the Yakima chief. Not knowing what Europe looked like and not knowing how many people lived there or what forces were driving people to come to North America, the Native Chief had asked Fr. Pandosy how many white men there were and when they would stop coming, naively believing that there couldn't be that many of them left to come.

In his letter, Fr. Pandosy shares, verbatim, part of his conversation with Kamiakin: "It is as I feared. The whites will take your country as they have taken other countries from the Indians. I came from the land of the white man far to the east where the people are thicker than the grass on the hills. Where there are only a few here now, others will come with each year until your country will be overrun with them ... you and your lands will be taken and your people driven from their homes. It has been so with other tribes; it will be so with you. You may fight and delay for a time this invasion, but you cannot avert it. I have lived many summers with you and baptized a great number of your people into the faith. I have learned to love you. I cannot advise you or help you. I wish I could."

Sound familiar? One doesn't have to strain any logic to see a parallel to the situation today as millions of refugees are crowding the borders the United States, Canada, and much of Europe, seeking to enter these countries. Like Chief Kamiakin, we who are living in those countries and passionately consider them our "own" are very much in the dark as to how many of people are looking to come here, what pressures are driving them here, and when the seeming endless flow of people will stop. As well, like those indigenous tribes who back then had their lives irrevocably altered by us entering their country we too tend to feel this an unlawful and unfair invasion and are resistant to allowing these people to share our land and our cities with us.

When people initially came to North and South America from Europe they came for various reasons. Some were fleeing religious persecution, some were seeking a way out of poverty and starvation, some were coming to work to send money back

to support their families, some were doctors or clergy coming to minister to others, and, yes, some too were criminals bent on crime.

It would seem not much has changed, except the shoe is now on the other foot. We, original invaders, are now the indigenous tribes, solicitous and protective of what we consider as rightfully ours, fearful of the outsiders, mostly naïve as to why they're coming.

This isn't just the case in North America, most of Europe is experiencing the exact same pressures, except in their case they've had a longer time to forget how their ancestors once came from elsewhere and mostly displaced the indigenous peoples who were already there.

Admittedly, this isn't easy to resolve, politically or morally: No country can simply open its borders indiscriminately to everyone who wants to enter; and yet, and yet, our scriptures, Jewish and Christian, are unequivocal in affirming that the earth belongs everyone and that all people have the same right to God's good creation. That moral imperative can seem unfair and impractical; but how do we justify the fact that we displaced others to build our lives here but now find it unfair that others are doing the same thing to us.

Looking at the refugee crisis in the world today one sees that what goes around does eventually come around.

*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 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 Honeypot Rd and Goldsmith Dve*  
Saturday 6.00pm  
Sunday 9.00am  
1<sup>st</sup> Sunday 11am (Spanish Mass)  
2<sup>nd</sup> Sunday 2.00pm (Filipino Mass)  
Sunday (Youth Mass) 5.30pm  
Monday 9.00am  
Tuesday 9.00am  
Wednesday 7.30pm  
Thursday 8.15am (St Luke's)  
Thursday 9.15am (St John's - term time)  
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

2<sup>nd</sup> Sunday 2.30pm

## 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 9.15am

## VICTOR HARBOR

*St Joan of Arc, 30 Seaview Road*  
Saturday 6.00pm  
Sunday 11.00am  
Tuesday 9.00am  
Thursday 9.00am  
Friday 9.00am  
1<sup>st</sup> Friday Benediction following Mass

## 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

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Now as they were going away they were cleansed.

Finding himself cured, one of them turned back praising God at the top of his voice and threw himself at the feet of Jesus and thanked him. The man was a Samaritan. This made Jesus say, 'Were not all ten made clean? The other nine, where are they? It seems that no one has come back to give praise to God, except this foreigner.' And he said to the man, 'Stand up and go on your way. Your faith has saved you.'

### DID YOU KNOW?

- The term 'leper' in the biblical material probably referred to people who were suffering from a variety of skin disorders.
- Under Jewish Law, lepers were ostracised and forced to live outside the city limits. It was thought that they would contaminate others in both a physical and religious sense.
- Leprosy was seen as a punishment for sin, therefore lepers were moral outcasts as well as physical outcasts.
- When a leper was 'cured', certain purification rites were performed by the priests (Lev 14). It was only after purification that lepers could again come into contact with friends and relations and once again take part in the religious life of Israel.

### BACKGROUND ON THE GOSPEL READING

Today we hear about how Jesus, continuing on his journey to Jerusalem, heals 10 lepers. This story is a lesson about faith and reminds us that faith is sometimes found in unlikely places. Ten people afflicted with leprosy cry out to Jesus. Struck with pity, Jesus heals all ten. However, only one is described as glorifying God and returning to thank Jesus. The one who returns is a Samaritan, a

foreigner. In the Jewish circles in which Jesus lived, Samaritans were looked down upon because of the differences between the two communities in their observance of Judaism. It is significant, therefore, that Jesus commends the Samaritan for his faith, which has been his salvation. Throughout Luke's Gospel, faith is found in surprising places.

Another lesson for us in this Gospel has to do with salvation. All ten of the lepers were given the gift of healing, but in his gratitude to God for this gift, the Samaritan found salvation. Our salvation is found in recognizing the gifts we have been given and knowing to whom we must offer our thanks.

*Loyola Press website*

### SYMBOLS AND IMAGES

Today's Gospel is another example of Jesus being recognised by an outsider - in this case, both a leper and a Samaritan - while those who should know who he is, his own countrymen, do not respond appropriately. We often witness 'acts of faith' from surprising quarters!

### THIS WEEK'S READINGS

*(14 - 20 October)*

- **Monday, 14:** Weekday, Ord Time 28 (Rom 1:1-7; Lk 11:29-32)
- **Tuesday, 15:** St Teresa of Jesus (Rom 1:16-25; Lk 11:37-41)
- **Wednesday, 16:** Weekday, Ord Time 28 (Rom 2:1-11; Lk 11:42-46)
- **Thursday, 17:** St Ignatius of Antioch (Rom 3:21-30; Lk 11:47-54)
- **Friday, 18:** St Luke (2 Tim 4:10-17; Lk 10:1-9)
- **Saturday, 19:** Weekday, Ord Time 28 (Rom 4:13, 16-18; Lk 12:8-12)
- **Sunday 20:** 29<sup>th</sup> SUNDAY in ORDINARY TIME (Ex 17:8-13; 2 Tim 3:14 - 4:2; Lk 18:1-8)

### 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).