



Welcome to

# Kangaroo Island Catholic Community

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

**THIRTIETH SUNDAY IN ORDINARY TIME - YEAR C**

**Vol 7 : No 49**

## **KANGAROO ISLAND CATHOLIC PARISH**

Parish House: 22 Giles Street,  
KINGSCOTE, SA 5223

Phone: 8553 2132

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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**

### **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



## **FIRST READING**

*Ecclesiasticus 35:12-14, 16-19*

The Lord is a judge who is no respecter of personages. He shows no respect of personages to the detriment of a poor man, he listens to the plea of the injured party. He does not ignore the orphan's supplication, nor the widow's as she pours out her story. The man who with his whole heart serves God will be accepted, his petitions will carry to the clouds. The humble man's prayer pierces the clouds, until it arrives he is inconsolable, nor will he desist until the Most High takes notice of him, acquits the virtuous and delivers judgement. And the Lord will not be slow, nor will he be dilatory on their behalf.

## **RESPONSORIAL PSALM**

*Psalm 32:2-3, 17-19, 23*

*The Lord hears the cry of the poor.*

## **SECOND READING**

*2 Timothy 4:6-8, 16-18*

My life is already being poured away as a libation, and the time has come for me to be gone. I have fought the good fight to the end; I have run the race to the finish; I have

kept the faith; all there is to come now is the crown of righteousness reserved for me, which the Lord, the righteous judge, will give to me on that Day; and not only to me but to all those who have longed for his Appearing.

The first time I had to present my defence, there was not a single witness to support me. Every one of them deserted me – may they not be held accountable for it. But the Lord stood by me and gave me power, so that through me the whole message might be proclaimed for all the pagans to hear; and so I was rescued from the lion's mouth. The Lord will rescue me from all evil attempts on me, and bring me safely to his heavenly kingdom. To him be glory for ever and ever. Amen.

## **GOSPEL ACCLAMATION**

*2 Cor 5:19*

*Alleluia, alleluia!*

*God was in Christ, to reconcile the world to himself; and the Good News of reconciliation he has entrusted to us.*

*Alleluia!*

*(Continued page 4)*

# Kangaroo Island Catholic Parish

## PARISH NOTICES

Next week: Mass Kingscote 9:30 AM

Confession 30 min. before Mass.

The funeral service for Katarina Faist will be held at Kingscote this Tuesday 29<sup>th</sup> October at 11:00 AM

Parish Council meets after Mass this morning

### **November Priest Roster:**

3 Nov Fr Selva, 10 Nov Fr Jack,

17 Nov-1 Dec Fr Kevin Matthews

### **Mass Roster:**

#### **Today:**

Readers P Bennett L Grant.

Gifts: A Gorman C Howson.

Sp. Min. K Florance K Hammatt.

Cleaning / Coffee: H Mumford.

#### **Next week:**

P Peries P Clark.

Mumford family.

S Semler G Glynn.

A Clark.

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

**Barry Dunn, Katarina Faist**

### **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.*

### **Archdiocesan Events**

For a full listing of events and activities being held across the Archdiocese, please visit:

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

## **Gospel Connections**

### **Exalted Sinners?**

I wish it wasn't true, but when it comes to sin, I know it well. In fact, I'm an expert.

I remember many times in my life when I've had trouble looking myself in the mirror. "You're a jerk," I've thought to myself. "You call yourself a Christian? If people only knew about the *real* you".

But over the years I've learned to thank God that Jesus does know the *real* me, with all my sins and hang-ups. I've learned to face them honestly. Why? Jesus can't heal what I hide.

We all have done things we're ashamed of. We all have sinful habits we'd like to break. And this week's Gospel reminds us that the only real remedy is gut-wrenching honesty with God, who is mercy, compassion, and healing.

Here's the truth. Secrets kill. The more we keep sinful mistakes and habits secret, the more we give them power over our lives. They control us until we are humble enough to "beat our breast" (an ancient act that showed sorrow) and say, "O God, be merciful to me a sinner". Use the Sacrament of Reconciliation. It is a perfect way to air our sins and let someone remind us about God's love while giving us advice on how to change. See a spiritual director, an older Christian you respect with whom you meet regularly to discuss ways of growing closer to God.

Take it from a sinner. God has exalted me when I've admitted how I've sunk into sin. Christ has provided me with pastors and spiritual directors who've helped me feel better about myself and grow closer to God by looking with compassion at my sins and flaws. It's difficult and humbling, but God always picked me up and never let me down.

### ***From what secret sins and shame do you need freedom?***

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 GRACE WITHIN PASSIVITY

A friend of mine shares this story. She grew up with five siblings and an alcoholic father. The effect of her father's alcoholism was devastating on her family. Here's how she tells the story: By the time my father died his alcoholism had destroyed our family. None of us kids could talk to each other anymore. We'd drifted apart to different parts of the country and had nothing to do with each other. My mother was a saint and kept trying through the years to have us reconcile with each other, inviting us to gather for Thanksgiving and Christmas and the like, but it never worked. All her efforts were for nothing. We hated each other. Then as my mother lay dying of cancer, in hospice, bedridden, and eventually in a coma, we, her kids, gathered by her bedside, watching her die, and she, helpless and unable to speak, was able to accomplish what she couldn't achieve through all those years when she could speak. Watching her die, we reconciled.

We all know similar stories of someone in their dying, when they were too helpless to speak or act, powerfully impacting, more powerfully than they ever did in word or action, those around them, pouring out a grace that blessed their loved ones. Sometimes, of course, this isn't a question of reconciling a family but of powerfully strengthening their existing unity. Such was the case in a family history shared by Carla Marie Carlson, in her book, *Everyday Grace*. Her family was already closely-knit, but Carlson shares how her mother's dying strengthened those family bonds and graced all the others who witnessed her dying: "Those who took the opportunity to be with my Mom during that journey have told me that their lives were forever changed. It was a remarkable time which I will always treasure.

Lessons of acceptance and courage were abundant as she struggled with the realities of a dying body. It was dramatic and intense, but yet filled with peace and gratitude." Most anyone who has ever sat in vigil around a loved one who was dying can share a similar story.

There's a lesson here and a mystery. The lesson is that we don't just do important things for each other and impact each other's lives by what we actively do for each other; we also do life-changing things for each other in what we passively absorb in helplessness. This is the mystery of passivity which we see, paradigmatically, played out in what Jesus did for us.

As Christians, we say that Jesus gave his life for us and that he gave his death for us, but we tend to think of this as one and the same thing. It's not. Jesus gave his life for us through his activity; he gave his death for us through his passivity. These were two separate movements. Like the woman described earlier who tried for years to have her children reconcile with each other through her activity, through her words and actions, and then eventually accomplished that through the helplessness and passivity of her deathbed, so too with Jesus. For three years he tried in every way to make us understand love, reconciliation, and faith, without full effect. Then, in less than 24 hours, in his helplessness, when he couldn't speak, in his dying, we got the lesson. Both Jesus and his mother were able, in their helplessness and passivity, to give the world something that they were unable to give as effectively in their power and activity.

Unfortunately, this is not something our present culture, with its emphasis on health, productivity, achievement, and power very much understands. We no longer much

understand or value the powerful grace that is given off by someone dying of a terminal illness; nor the powerful grace present in a person with a disability, or indeed the grace that's present in our own physical and personal disabilities. Nor do we much understand what we are giving to our families, friends, and colleagues when we, in powerlessness, have to absorb neglect, slights, and misunderstanding. When a culture begins to talk about euthanasia it is an infallible indication that we no longer understand the grace within passivity.

In his writings, Henri Nouwen makes a distinction between what he terms our "achievements" and our "fruitfulness". Achievements stem more directly from our activities: What have we positively accomplished? What have we actively done for others? And our achievements stop when we are no longer active. Fruitfulness, on the other hand, goes far beyond what we have actively accomplished and is sourced as much by what we have passively absorbed as by what we actively produced. The family described above reconciled not because of their mother's achievements, but because of her fruitfulness. Such is the mystery of passivity.

Pierre Teilhard de Chardin, in his spiritual classic, *The Divine Milieu*, tells us that we are meant to help the world through both our activities and our passivities, through both what we actively give and through what we passively absorb.

*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

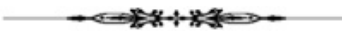
*St Joseph, 12 St Judes Street*  
1<sup>st</sup>, 3<sup>rd</sup>, 5<sup>th</sup> Sundays 8.30am  
2<sup>nd</sup>, 4<sup>th</sup> Sundays 10.30am  
Wednesday 9.00am  
Thursday 9.00am  
Friday 9.00am

(Continued from page 1)

## GOSPEL

### Luke 18:9-14

Jesus spoke the following parable to some people who prided themselves on being virtuous and despised everyone else: 'Two men went up to the Temple to pray, one a Pharisee, the other a tax collector. The Pharisee stood there and said this prayer to himself, "I thank you, God, that I am not grasping, unjust, adulterous like the rest of mankind, and particularly that I am not like this tax collector here. I fast twice a week; I pay tithes on all I get." The tax collector stood some distance away, not daring even to raise his eyes to heaven; but he beat his breast and said, "God, be merciful to me, a sinner." This man, I tell you, went home again at rights with God; the other did not. For everyone who exalts himself will be humbled, but the man who humbles himself will be exalted.'



## EXPLORING THE WORD

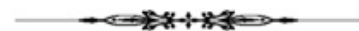
The purpose of this parable is to shake the complacency of those who think that all they have to do is follow the rules to the letter of the law and that that is enough to guarantee them salvation, regardless of their attitudes towards others or the way they speak and act. There is a timelessness to this parable. It is as true today as it was in the time of Jesus. The Pharisee asks nothing of God. He is under the mistaken impression that he can fulfil all that is required of him by his own actions. He believes that as long as he adheres to the letter of the Law, that is all that is required. The tax collector, on the other hand, is aware of his brokenness and opens himself to God, asking for God's mercy. He rightly recognises his own sinfulness and sees that God is the only one who can fill the void within him. Again, as is common in Luke's Gospel, it is the poor or the outcast who is on the right track and who will be exalted. The Pharisee, who should know better, will be the one who experiences God's dramatic reversal and will ultimately be humbled.

## SYMBOLS AND IMAGES

This gospel really asks us to think about what constitutes right worship. Is God impressed by words and outward show alone when the human heart is harbouring thoughts of hatred or vengeance? This parable would indicate that God is more impressed by humility and recognition of our own need for healing.

## DID YOU KNOW?

- It is always important to look at who the characters are in the parables of Jesus.
- Pharisees were deeply religious laymen who observed the law very closely and met together regularly for prayer and table fellowship.
- Tax collectors were despised because their job gave them opportunity to cheat and defraud the people and also because they cooperated with the Roman oppressors. Their contact with the gentiles made them ritually unclean. No wonder this tax collector 'stood some distance away'. The Pharisees would have believed he had no right to be in the temple at all.



## THIS WEEK'S READINGS

(27 October - 03 November)

- **Monday, 27:** Sts Simon and Jude (Eph 2:19-22; Lk 6:12-19)
- **Tuesday, 28:** Weekday, Ord Time 30 (Rm 8:18-25; Lk 13:18-21)
- **Wednesday, 29:** Weekday, Ord Time 30 (Rom 8:26-30; Lk 13:22-30)
- **Thursday, 30:** Weekday, Ord Time 30 (Rom 8:31-39; Lk 13:31-35)
- **Friday, 01:** ALL SAINTS (Apoc 7:2-4, 9-14; 1 Jun 3:1-3; Mt 5:1-12)
- **Saturday, 02:** (All Souls) The COMMEMORATION of ALL THE FAITHFUL DEPARTED (Readings - Masses for the Dead)
- **Sunday 03:** 31<sup>st</sup> SUNDAY in ORDINARY TIME (Wis 11:22 - 12:2; 2 Thess 1:11-2:2; Lk 19:1-10)

## 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).