



Welcome to

Kangaroo Island Catholic Community

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

ALL SAINTS' DAY - YEAR A

Vol 8 : No 50

KANGAROO ISLAND CATHOLIC PARISH

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NOARLUNGA DOWNS CATHOLIC PRESBYTERY

Phone: 8382 1717

PARISH TEAM CONTACTS

PARISH PRIEST

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

Fr Prathap Katta (A/Priest -
8382 1717)

PARISH PASTORAL COUNCIL

Mr Peter Clark (8559 5131)

FINANCE

Mrs Helen Mumford (0408 367 009
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PARISH NEWSLETTER

Mr Peter Clark (8559 5131,
paclark@muckra.com.au)

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

SPONSORSHIP

KANGAROO ISLAND
TRANSFERS (0427 887 575)
generously donate transport for
our visiting Priests.

CHILD PROTECTION

Child Protection Unit 8210 8159

WEEKEND MASSES

This weekend Mass will be held at
Kingscote at 9.30am.

With the introduction of Level 3
restrictions (1 person per 2sq.m) we
are permitted up to 78 people in our
Church, so there will be no need to
book in ahead.



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 thanks-
giving 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

Ps 23:1-6

*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

Mt 11:28

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)

PLEASE KEEP THESE PEOPLE IN YOUR PRAYERS

Sick: Roy Gatton

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 Diene Hendrix, Carmel Higgins, Agnes Hughes, Margaret Hughes, Peggy Imboden, Andrew Kelly, Thomas Lydon, John McDonald, Colleen Moore, Roger Pahl, Teresa Panizza, Sam Perkins, Roy Rayson, Helen Redden, Patricia Ross, Harold Semler, Marie Slagter, Pat Smith, Graham Turner, Gwen Willson and all the faithful departed.

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

ROSTERS

	Reader	Prayers	Cleaning
1/11	N Clark	M Glynn	A Clark
8/11	P Bennett	C Pahl	C Berden
15/11	N Clark	S Semler	C Berden
22/11	A Gibbs	A Clark	H Mumford
29/11	K Hammat	L Grant	H Mumford

OCTOBER PRIEST ROSTER

(Often this roster changes if something unforeseen crops up)

1 November	Fr Prathap
8 November	Fr Josy
15 November	Fr Kevin Matthews
22 November	Fr Kevin Matthews
29 November	Fr Kevin Matthews

ALL SOULS' DAY MASS

Monday, 2 November

Fr Prathap will celebrate All Souls' Day Mass at 9.00am on Monday before leaving for the mainland.

BISHOPS' STATEMENT ON ABORTION BILL

Archbishop Patrick O'Regan and Bishop Greg O'Kelly SJ have issued a joint statement expressing their concern over the Termination of Pregnancy Bill, saying the removal of current safeguards would further increase the rate of abortion on demand and put vulnerable women at greater risk of economic and social coercion. The bishops said the provision for abortions to take place from 22 weeks and six days up until full term, with the approval of two medical practitioners, was deeply concerning. Parishioners are encouraged to contact their local MP to urge them to vote against the Bill.

NOVEMBER REMEMBRANCES

The month of November is traditionally the time when we pray for the dead. Names of deceased people you would like to be prayed for during November, can be entered into the Memorial Book. These people will be remembered especially during our Parish Masses during November.

WE ARE GOD'S CHILDREN NOW

Matthew's Sermon on the Mount is one of the best-loved passages in Christianity. It inhabits the ranks of great world literature, transcending creedal boundaries. If the teachings of Jesus could be shrunk into a dozen verses, these would serve quite well. Everything Jesus taught - and lived - is right here.

So what does this sermon have to say? Those whom the world despises enjoy God's greatest blessings. Note that it doesn't say what we sometimes expect to hear: that 'someday' the poor will be blessed. No: they're blessed right now, in their poverty. And the people crying now are blessed. The kids bullied in schoolyards today are blessed. Those treated unjustly are immersed in blessings. This isn't some form of spiritual delayed gratification. The blessings are real and immediate. Righting these wrongs comes later. But the blessings are here now.

How have you been blessed in the precise hour of your greatest suffering?

Join the saints in their blessed work of intercession. Commit to being a healing, forgiving, consoling presence to those around you. *GPBS eNews*

SAINTS ON ALL SIDES

The humidity off the gulf made the New Orleans weather unbearable. The accompanying rain turned the outdoor dinner we had planned at the Court of Two Sisters Restaurant into a crowded indoor event. The presentations at the conference were lifeless. With only one full day left, I looked forward to my getting home.

I woke up that last day to sunny skies and a cool breeze. In short, it was a day tailor-made to skip the last talks and enjoy the sights, smells, tastes, and sounds of the city.

They led me to a small church not far from downtown where a traditional funeral procession was starting to lead the congregation to the cemetery. The

music was infectiously celebratory. I joined the crowd and found myself swaying to the melody that dipped from deeply mournful and rose grandly joyful. We were at the cemetery gathered around the coffin in too short a period of time. Silence fell over us like a cloud as the priest began to speak, his voice a whisper at first and then rising. He ended by reminding us clearly that the deceased are now not just our mother, or sister, or auntie, or friend, or neighbour. The brass instruments started softly hummed until he shouted, "Now she is our saint". The music exploded into "When the Saints Go Marching In". I'll never forget the saint I met in New Orleans at her own burial.

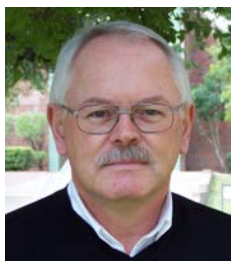
GPBS eNews

QUOTES

- *You come from dust and you will return to dust. That's why I don't dust. It could be someone I know.*
- *You're not fat, you're just easier to see.*
- *I started out with nothing I still have most of it.*
- *There's nothing scarier than that split second when you lose your balance in the shower and you think "They are going to find me naked!"*

You had just one job!!





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.



WHAT KIND OF HOUSE CAN YOU BUILD FOR ME?

What's right and what's wrong? We fight a lot over moral issues, often with a self-assured righteousness. And mostly we fall into that same self-righteousness whenever we argue about sin. What constitutes a sin and what makes for a serious sin? Different Christian denominations and different schools of thought within them lean on various kinds of biblical and philosophical reasoning in trying to sort this out, often bitterly disagreeing with each other and provoking more anger than consensus.

Partly that's to be expected since moral questions must take into account the mystery of human freedom, the limitations inherent in human contingency, and the bewildering number of existential situations that vary from person to person. It's not easy in any given situation to tell what's right and what's wrong, and even more difficult to tell what's sinful and what's not.

Intending no offense to how our churches and moral thinkers have classically approached moral questions, I believe there's a better way to approach them that, more healthily, takes into account human freedom, human limitations, and the singular existential situation of every individual. The approach isn't my own, but one voiced by the Prophet Isaiah who offers us this question from God: *What kind of house can you build for me?* (Isaiah 66, 1) That question should undergird our overall discipleship and all of our moral choices.

What kind of house can you build for me? Men and women of faith have generally taken this literally, and so from ancient times to this very day have built magnificent temples,

shrines, churches, and cathedrals to show their faith in God. That's wonderful, but the invitation Isaiah voices is, first and foremost, about the kind of house we're meant to build inside ourselves. How do we enshrine the image and likeness of God inside our body, our intellect, our affectivity, our actions? What kind of "church" or "cathedral" is our very person? That's the deeper question in terms of moral living.

Beyond a very elementary level, our moral decision-making should no longer be guided by the question of right or wrong, is this sinful or not? Rather it should be guided and motivated by a higher question: *What kind of house can you build for me?* At what level do I want to live out my humanity and my discipleship? Do I want to be more self-serving or more generous? Do I want to be petty or noble? Do I want to be self-pitying or big of heart? Do I want to live out my commitments in a fully honest fidelity or am I comfortable betraying others and myself in hidden ways? Do I want to be a saint or am I okay being mediocre?

At a mature level of discipleship (and human maturity) the question is no longer, is this right or wrong? That's not love's question. Love's question is rather, how can I go deeper? At what level can I live out love, truth, light, and fidelity in my life?

Allow me a simple, earthy example to illustrate this. Consider the issue of sexual chastity: is masturbation wrong and sinful? I once heard a moral professor take a perspective on this which reflects the challenge of Isaiah. Here, in a paraphrase, is how he framed the issue: "I don't believe it's helpful to contextualize this question as did the classical moral theology texts, by saying it's a grave disorder and seriously sinful. Nor do I believe that it's helpful to

say what our culture and much of contemporary psychology is saying, that it's morally indifferent. I believe that a more helpful way to approach this is not to look at it through the prism of right or wrong, sinful or not. Rather, ask yourself this: at what level do I want to live? At what level do I want to carry my chastity, my fidelity, and my honesty? At what point in my life do I want to accept carrying more of the tension that both my discipleship and my humanity ask of me? What kind of person do I want to be? Do I want to be someone who is fully transparent or someone who has hidden goods under the counter? Do I want to live in full sobriety?" What kind of "temple" do I want to be? *What kind of house can I build for God?*

This, I believe, is the ideal way we should stand before the moral choices in our lives. Granted, this isn't a spirituality for persons whose moral development is so weak or impaired that they are struggling still with the more fundamental demands of the Ten Commandments. Such persons need remedial and therapeutic help, and that's a different (though needed) task.

And one further point, this moral choice comes to us, as do all the invitations from God, as an invitation, not as a threat. It's through love and not threat that God invites us into life and discipleship, always gently asking us: *what kind of house can you build for me?*

You can read, or download, Ron Rolheiser's weekly columns from his website at: www.ronrolheiser.com

COMPLIANCE WITH REGULATIONS

(The following conditions apply for the time being)

- Attendance for mass is dependent on the 1 in 2 sq.m rule restriction. This number also applies for funerals and weddings.
- Except for families and household groups, people should socially distance. There should be no physical contact outside one's family or household group.
- There should be no shaking of hands or holding hands during the Mass.
- Every gathering must record contact details. Logs are located at the entrance to the Church.
- Hand sanitizer is to be available at church entrances.
- Singing as a congregation is to be avoided at this time.
- Precious Blood will not be distributed.
- Collection plates will not be passed around but a single drop point is provided at the churches.
- Offertory procession will be omitted.
- Communion is given only in hands.
- Holy Water is not available at the doors of churches.
- All surfaces should be cleaned at least daily, with special attention given to frequently touched surfaces.
- Sick and high risk/vulnerable people should be encouraged not to attend.
- Care should be taking at the dismissal and on leaving the church to minimise social contact.
- The obligation for Sunday Mass for the laity HAS NOT BEEN RE-INVOKED at this stage.

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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.’

BACKGROUND ON THE GOSPEL READING

Every year the Church recalls the example, witness, and prayer of the holy women and men who have been identified by the Church as Saints. These saints are more than just role models; they are family members with whom we continue to share relation, in a bond of prayer, called the Communion of Saints. Every year when we celebrate this day, the Gospel we proclaim recalls for us Jesus' teaching about happiness, the Beatitudes. We quickly note in this reading that none of those Jesus names as “blessed” or “happy” are expected . . . the poor in spirit, the meek, the persecuted. Jesus' blueprint for happiness reflects little of what the world might call happiness. What does Jesus mean when he uses the word “blessed?” This word is sometimes translated as “happy” or “fortunate” or “favored.” In other words, Jesus is saying that divine favor is upon those who are poor, who mourn, who are persecuted. This

might have been welcome and surprising news to the crowds who heard Jesus that day.

The Beatitudes can be understood as a framework for Christian living. Because of this, it is natural that we proclaim this Gospel on the Feast of All Saints. Saints are people who lived the spirit of the Beatitudes as Jesus lived. On this day, we too are challenged to model our lives on the spirit and promises of the Beatitudes.

Loyola Press

ALL SAINTS' DAY

All Saints' Day is a surprisingly old feast. It arose out of the Christian tradition of celebrating the martyrdom of saints on the anniversary of their martyrdom. When martyrdoms increased during the persecutions of the late Roman Empire, local dioceses instituted a common feast day in order to ensure that all martyrs, known and unknown, were properly honoured.

Why November 1?

The current date of November 1 was instituted by Pope Gregory III (731-741), when he consecrated a chapel to all the martyrs in Saint Peter's Basilica in Rome. Gregory ordered his priests to celebrate the Feast of All Saints annually. This celebration was originally confined to the diocese of Rome, but Pope Gregory IV (827-844) extended the feast to the entire Church and ordered it to be celebrated on November 1.

THIS WEEK'S READINGS

(02 - 08 November)

- **Monday, 02:** All Souls' Day (Readings from Masses for the Dead)
- **Tuesday, 03:** Weekday, Ordinary Time 31 (Phil 2:5-11; Lk 14:15-24)
- **Wednesday, 04:** St Charles Borromeo (Phil 2:12-18; Lk 14:25-33)
- **Thursday, 05:** Weekday, Ordinary Time 31 (Phil 3:3-8; Lk 15:1-10)
- **Friday, 06:** Weekday, Ordinary Time 31 (Phil 3:17-4:1; Lk 16:1-8)
- **Saturday, 07:** Weekday, Ordinary Time 31 (Phil 4:10-19; Lk 16:9-15)
- **Sunday 08:** 32nd SUNDAY in ORDINARY TIME (Wis 6:12-16; 1 Thess 4:13-18; Mt 25:1-13)

PASTORAL CARE

If you need a Priest for anointing of the sick or last rites contact: Noarlunga/Seaford (8382 1717), Willunga (0488 287 552), Victor Harbor/Goolwa (8552 1084), Kangaroo Island (0418 819 078).