

**KANGAROO ISLAND
 CATHOLIC PARISH**

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**NOARLUNGA DOWNS
 CATHOLIC PRESBYTERY**

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PARISH TEAM CONTACTS

PARISH PRIEST

Fr Josy Sebastian (8382 1717;
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 Fr Roy John (8382 1717)

PARISH PASTORAL COUNCIL

Mr Peter Clark (8559 5131)

PARISH NEWSLETTER

Mr Peter Clark (8559 5131,
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*(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 2nd and 4th Sunday - 2.30pm
- **PENNESHAW:** St Columba's Anglican Church, Cnr North Terrace and Fourth Street 1st 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

Wisdom 2:12, 17-20

The godless say to themselves:

‘Let us lie in wait for the virtuous man, since he annoys us and opposes our way of life, reproaches us for our breaches of the law and accuses us of playing false to our upbringing.

‘Let us see if what he says is true, let us observe what kind of end he himself will have.

If the virtuous man is God’s son, God will take his part and rescue him from the clutches of his enemies.

Let us test him with cruelty and with torture, and thus explore this gentleness of his and put his endurance to the proof.

Let us condemn him to a shameful death since he will be looked after – we have his word for it.’

RESPONSORIAL PSALM

Ps 53:3-6, 8

The Lord upholds my life.

SECOND READING

James 3:16-4:3

Wherever you find jealousy and ambition, you find disharmony, and wicked things of every kind being

done; whereas the wisdom that comes down from above is essentially something pure; it also makes for peace, and is kindly and considerate; it is full of compassion and shows itself by doing good; nor is there any trace of partiality or hypocrisy in it. Peacemakers, when they work for peace, sow the seeds which will bear fruit in holiness.

Where do these wars and battles between yourselves first start? Isn't it precisely in the desires fighting inside your own selves? You want something and you haven't got it; so you are prepared to kill. You have an ambition that you cannot satisfy; so you fight to get your way by force. Why you don't have what you want is because you don't pray for it; when you do pray and don't get it, it is because you have not prayed properly, you have prayed for something to indulge your own desires.

GOSPEL ACCLAMATION

2 Thess 2:14

Alleluia, alleluia!

God has called us with the gospel to share in the glory of our Lord Jesus Christ. Alleluia!

(Continued page 4)

Kangaroo Island Catholic Parish

SEPTEMBER ANNIVERSARIES

Frank Berden, Mary Bowery, Terrence Browne, Gwen Caldicott, Audrey Carslake, Peg Dow, Thomas Drane, Christopher Glynn, Loretta Hartley, Catherine Hughes, Patrick Hughes, Pearl Malycha, Elvie Meaney, Dean Larcombe, Julia Martienses, Eeileen Morris, Fr. Frank Perry, Reginald Pahl, Maise Rooney, Vera Shannon, James Smith and all the faithful departed.

Prayers for the Sick

Please pray for Leonie Bald, Brooke Baker & Family, Sam Baynes, Annemeike Berden, Marj and Jimmy Browne, Jill Buist, Denice Carter, Steven Childs, Joella Davidson, Barry Dunn, Katerina Faist, Lloyd & Aileen Dodson & family, Jenny Fechner, Diane Florance, Emma Fulwood, Roy Gatton, Charles & Sue Gorman, Hans Hendrix, John Lavers, Elijah & Magenta Laundry and family, Keith Lockett, Victor Marshal, Ben Martin, Philip McDonald, Peter Murray, Max Moss, Deidre Morrison, Mick Muller, Carmel Northcott, Fr Pat O'Keeffe, Rocco Nield, Jack Pitcher, Anthony Roestenburg, Bill Roestenburg, Claudine Shelton, Darren Smith, Peter Smith, Linda Tippet, Noelene Thomas, Greg Turner, Patrick Walsh, Sr Margaret Wallace, Anthony Weatherstone, Rob Wilkinson and Gavin Willson, Andy Wood.

May they know the healing love of Christ through our actions and His healing presence.

Live well, live wisely, live humbly, as James tells us. Our lives are always a more compelling witness than our words.

Children have the right to play and relax.

Play is so important for children and young people - it is how they learn, develop relationships and express themselves. What are we doing to make our Parish and church environment a happy and playful one for children to be in? Let us not forget that we are all children of God, rejoicing in the salvation we have in Jesus. As we make time and space for children to play and relax we too are reminded of the gladness we feel as we rest and rejoice in God's love.

PARISH NOTICES -16/09/18

Thank you to Father Roman for your presence here over the last two weeks. Fr. Josy will be here next week.

Next week Mass in Kingscote 9:30 AM.

Confessions 30 minutes before Mass on Sundays.

FR CHARLES' EPISCOPAL ORDINATION - 26 September

The Episcopal Ordination of Father Charles Gauci in St Mary's Star of the Sea Cathedral in Darwin on September 26, will be live-streamed by the Darwin Diocese. There is a link to the YouTube site on the home page of the Diocesan website

www.darwin.catholic.org.au or you can use the following direct link - <https://www.youtube.com/user/DreamediaDarwin/live>.

The site will be activated at 6.45pm on September 26, just prior to the commencement of the ordination Mass.

First Collection Renewal 2018

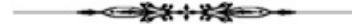
During the month of October

The Clergy Care Council are seeking the support of all parishes in the promotion of the First Collection Renewal during the month of October. The aim of the promotion is to raise awareness of the importance of the First Collection and the need to increase our contribution.



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.



BRIDGING THE UNBRIDGEABLE GAP

“Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us.”

Abraham speaks these words to a soul in hell in the famous parable of the *Rich Man and Lazarus* (Luke 16, 19-21) and they are generally understood to mean that there exists between heaven and hell a gap that’s impossible to bridge. Nobody passes from hell to heaven. Hell is forever and no amount of regret or repentance there will get you to heaven. Indeed, once in hell, nobody in heaven can help you either, the gap between the two is eternally fixed!

But that’s not what this parable is teaching.

Some years ago, Jean Vanier delivered the prestigious *Massey Lectures* and he took up this parable. The point he emphasized is that the “unbridgeable chasm” referred to here is not the gap between heaven and hell as this is understood in the popular mind. Rather, for Vanier, the unbridgeable gap exists already in this world in terms of the gap between the rich and the poor, a gap that we have forever been unable to bridge. Moreover it’s a gap with more dimensions than we first imagine.

What separates the rich from the poor so definitively with a chasm that, seemingly, can never be bridged? What would bridge that gap?

The prophet Isaiah offers us a helpful image here (Isaiah 65, 25). Drawing upon a messianic dream he tells us how that gap will finally be bridged. It will be bridged, he submits, in the Messianic age, when we’re in heaven because it’s there, in

an age when God’s grace is finally able to affect universal reconciliation, that the *“the wolf and lamb will feed together”* (or, as this is commonly read, *“the lion and the lamb will lie down together.”*)

The lion and the lamb will lie down together. But lions kill lambs! How can this change? Well, that’s the unbridgeable gap between heaven and hell. That’s the gap between the victim and the killer, the powerless and the powerful, the bullied and the bully, the despised and the bigot, the oppressed and the oppressor, the victim and the racist, the hated and the hater, the older brother and his prodigal brother, the poor and the rich. That’s the gap between heaven and hell.

If this is what Isaiah intuits, and I think it is, then this image contains a powerful challenge which goes both ways: It isn’t just the lion that needs to convert and become sensitive, understanding and non-violent enough to lie down with the lamb; the lamb too needs to convert and move to deeper levels of understanding, forgiveness and trust in order to lie down with the lion. Ironically, this may be a bigger challenge to the lamb than to the lion. Once wounded, once victimized, once hated, once spit on, once raped, once beaten-up by a bully, once discriminated against because of gender, race, religion, or sexual orientation, and it becomes very difficult, almost impossible existentially, to truly forgive, forget, and move with trust towards the one who hurt us.

This is a tough saying, but life can be grossly unfair sometimes and perhaps the greatest unfairness of all is not the injustice of being victimized, violated, raped, or murdered, but that, after all this has been done to us, we’re expected to forgive the one who did it to us

while at the same time knowing that the one who hurt us probably has an easier time of it in terms of letting go of the incident and moving towards reconciliation. That’s perhaps the greatest unfairness of all. The lamb has to forgive the lion who killed it.

And yet this is the invitation to all of us who have ever been victimized. Parker Palmer suggests that violence is what happens when someone doesn’t know what else to do with his or her suffering and that domestic abuse, racism, sexism, homophobia, and contempt for the poor are all cruel outcomes of this. What we need, he suggests, is a bigger “moral imagination”.

He’s right, I believe, on both scores: violence is what happens when people don’t know what to do with their sufferings and we do need a bigger moral imagination. But understanding that our abuser is in deep pain, that the bully himself was first bullied, doesn’t generally do much to ease our own pain and humiliation. As well, imagining how ideally we should respond as Christians is helpful, but it doesn’t of itself give us the strength to forgive. Something else is needed, namely, a strength that’s presently beyond us.

This is a tough teaching, one that should not be glibly presented. How do you forgive someone who violated you? In this life, mostly, it’s impossible; but remember Isaiah is speaking about the messianic time, a time when, finally, with God’s help, we will be able to bridge that unbridgeable chasm.

You can read, or download, Ron Rolheiser’s weekly columns from his website at: 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
1st Sunday 11am (Spanish Mass)
2nd 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
1st, 3rd, 5th Sundays 10.30am
2nd, 4th Sundays 8.30am
1st Friday 6.00pm

PARNDANA

4th Sunday 2.30pm

PENNESHAW

*St Columba, North Terrace
(shared with Anglicans)*
1st 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 (other than 1st) 9.00am
1st Friday 11.30am

WILLUNGA

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

(Continued from page 1)

GOSPEL

Mark 9:30-37

After leaving the mountain Jesus and his disciples made their way through Galilee; and he did not want anyone to know, because he was instructing his disciples; he was telling them, 'The Son of Man will be delivered into the hands of men; they will put him to death; and three days after he has been put to death he will rise again.' But they did not understand what he said and were afraid to ask him.

They came to Capernaum, and when he was in the house he asked them, 'What were you arguing about on the road?' They said nothing because they had been arguing which of them was the greatest. So he sat down, called the Twelve to him and said, 'If anyone wants to be first, he must make himself last of all and servant of all.' He then took a little child, set him in front of them, put his arms round him, and said to them, 'Anyone who welcomes one of these little children in my name, welcomes me; and anyone who welcomes me welcomes not me but the one who sent me.'

DID YOU KNOW?

- Capernaum was a town on the northern shore of the Sea of Galilee. It was the home town of Peter and some of the other apostles. Jesus used Capernaum as his 'home base' during his ministry in the region of Galilee. The 'house' referred to in this text may well have been the house of Simon Peter, where we know Jesus spent time (Mk 1:29).
- 'The Son of Man' is a title Jesus often uses of himself in Mark's Gospel.
- In sitting down to instruct the disciples about being of service to others, Jesus is reinforcing his words about being the least. At that time, a teacher had greater status than his students. The normal practice was for students to sit at the feet of the teacher, not the other way around.
- In the ancient world, children had no status at all but Jesus puts a child before them and embraces him in welcome. This is another gesture of reversal.

EXPLORING THE WORD

In earlier texts in Mark, Jesus had already introduced the disciples to the fact that he must suffer and die but that he would rise after three days. They do not understand this talk. Even after the extraordinary events of the Transfiguration, just preceding this text, they do not understand. This text reconfirms the disciples' confusion. For Jesus, the die is cast. He is fully aware of his ultimate fate and he is at pains to ensure that his followers understand why it is necessary for him to die. He takes them aside, away from the crowd for private instruction, but still they do not understand. Perhaps they do not want to! The disciples wanted Jesus to be a Messiah in the line of David—a liberator who will restore Israel to greatness—but Jesus makes it clear that this is not the plan. They do not want to question him further. They are afraid of the truth that the Messiahship of Jesus is the Messiahship of service rather than of great pomp or celebrity. It is not about being first, but about being least. The great kingdom that the disciples want is not the kingdom of Jesus. In drawing the child to himself in embrace, Jesus is telling the disciples that they must be open, trusting and receptive, as children are, rather than devising their own version of what the kingdom of God is like, and expecting God to conform to that.

THIS WEEK'S READINGS

(September 24 - 30)

- **Monday, 24:** Weekday, Ord Time 25 (Prov 3:27-34; Lk 8:16-18)
- **Tuesday, 25:** Weekday, Ord Time 25 (Prov 21:1-6, 10-13; Lk 8:19-21)
- **Wednesday, 26:** Weekday, Ord Time 25 (Prov 30:5-9; Lk 9:1-6)
- **Thursday, 27:** St Vincent de Paul (Eccl 1:2-11; Lk 9:7-9)
- **Friday, 28:** Weekday, Ord Time 25 (Eccl 3:1-11; Lk 9:18-22)
- **Saturday, 29:** Sts Michael, Gabriel, Raphael (Dan 7:9-10m 13-14; Jn 1:47-51)
- **Sunday 30:** 26th SUNDAY in ORD TIME (Num 11:25-29; James 5:1-6; Mk 9:38-43, 45, 47-48)

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).