

## KANGAROO ISLAND CATHOLIC PARISH

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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 Roy John (8382 1717)

### 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 - 1.30pm

## SPONSORSHIP

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

## CHILD PROTECTION

Child Protection Unit 8210 8159

Lord,  
I want to  
**SEE**

MARK 10:46-52



## FIRST READING

*Jeremiah 31:7-9*

The Lord says this:

Shout with joy for Jacob!

Hail the chief of nations!

Proclaim! Praise! Shout:

'The Lord has saved his people, the  
remnant of Israel!'

See, I will bring them back from the  
land of the North and gather them  
from the far ends of earth; all of  
them: the blind and the lame, women  
with child, women in labour: a great  
company returning here.

They had left in tears, I will comfort  
them as I lead them back; I will  
guide them to streams of water, by a  
smooth path where they will not  
stumble.

For I am a father to Israel, and  
Ephraim is my first-born son.

## RESPONSORIAL PSALM

*Ps 125*

*The Lord has done great things  
for us; we are filled with joy.*

## SECOND READING

*Hebrews 5:1-6*

Every high priest has been taken out  
of mankind and is appointed to act  
for men in their relations with God,

to offer gifts and sacrifices for sins;  
and so he can sympathise with those  
who are ignorant or uncertain  
because he too lives in the  
limitations of weakness. That is why  
he has to make sin offerings for  
himself as well as for the people. No  
one takes this honour on himself, but  
each one is called by God, as Aaron  
was. Nor did Christ give himself the  
glory of becoming high priest, but he  
had it from the one who said to him:  
*You are my son, today I have become  
your father; and in another text: You  
are a priest of the order of  
Melchizedek, and for ever.*

## GOSPEL ACCLAMATION

*2 Tim 1:10*

*Alleluia, alleluia!*

*Our Saviour Jesus Christ has done  
away with death, and brought us life  
through his gospel.*

*Alleluia!*

## GOSPEL

*Mark 10:46-52*

As Jesus left Jericho with his  
disciples and a large crowd,  
Bartimaeus (that is, the son of  
Timaeus), a blind beggar, was sitting  
at the side of the road.

*(Continued page 4)*

# Kangaroo Island Catholic Parish

## **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

## **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, Jenny Fechner, Diane Florance, Emma Fulwood, Roy Gaton, Charles & Sue Gorman, Ben Heinz, Ann Marie Henderson, 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, Josephine Sexton, 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.

Sr Jenny Seal and Carmel Balase from the Catholic Education Office will be visiting KI on the 17<sup>th</sup> / 18<sup>th</sup> November, to talk about sacramental program, liturgy, and faith development for children. They would be happy to meet with parents and other interested parishioners for one hour on either Saturday afternoon or Sunday after Mass.

## **PARISH NOTICES**

Thank you to Father Josy for celebrating Mass with us today.

No roster available as yet for November masses.

November 11<sup>th</sup> St Vincent DePaul Christmas appeal.

## **Children have the right to be protected from harmful drugs and from the drug trade**

Drugs can harm children and young people on many levels – whether directly or via the effects they have on the lives of adults who care for them. We know that many people use drugs to deal with pain and trauma, maybe because they do not feel love and connection and are searching for a way to cope with the hurt they feel. God's love and the message of redemption in the Gospel gives hope to those whose lives are devastated by substance abuse. As we pray for children and young people affected by drug use, let us practice compassion and care for all so that others may see God's love and in him find the healing connection and fulfilment they need.

## **Your Voice creates the Plenary Council Agenda**

**All submissions due by Ash Wednesday, 6<sup>th</sup> March 2019**

Adelaide will host the opening session of the historic Plenary Council in October 2020 with a follow-up session in an eastern state in early 2021. That might seem far away, but now is the time for Catholics like you to help shape the process by taking part in a Listening and Dialogue session.

The last Plenary Council was held in Australia 80 years ago in 1937.

So what is it exactly? A Plenary Council is the highest formal gathering of all local churches and is an opportunity for the bishops and other representatives of dioceses and eparchies to discern what God is asking of us in Australia at this time. It has the authority to make church laws based on the results of this.

We encourage you to consider hosting a conversation with those in your local community and have your voice heard.

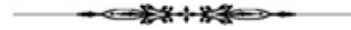
If you would like support you are encouraged to contact Sarah Moffatt 8210 8110 or via email [smoffatt@adelaide.catholic.org.au](mailto:smoffatt@adelaide.catholic.org.au).

<http://www.adelaide.catholic.org.au/news-and-events/plenary-council-2020>



## 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.*



### THREE KINDS OF SPIRITUALITIES

All of us struggle, and we struggle in three ways. First, sometimes we struggle simply to maintain ourselves, to stay healthy and stable, to stay normal, to not fall apart, to not have our lives unravel into chaos and depression. It takes real effort just to maintain our ordinary health, stability, and happiness.

But, even as this is going on, another part of us is forever reaching upwards, struggling to grow, to achieve higher things, to not waste our riches and gifts, to live a life that is more admirable, noble, and altruistic.

Then, at another level, we struggle with a threatening darkness that surrounds and undergirds us. The complexities of life can overwhelm us leaving us feeling threatened, small, excluded, and insignificant. For this reason, a part of us is forever conscious that we stand one season, one breakdown, one lost relationship, one lost job, one death of a loved one, or one thing that we cannot even foresee, away from a descent into paralyzing depression, an illness, or a dark chaos that we cannot control.

In short, we struggle to maintain ourselves, struggle to grow, and struggle to keep depression and death at bay. Because we struggle at these three levels, we need three kinds of spiritualities in our lives.

At one level, we need a spirituality of maintenance, that is, a spirituality that helps us to maintain our normal health, stability, and ordinariness. Too often spiritual teachings neglect this vital aspect of spirituality. Rather we are forever being challenged to grow, be better persons, to be better Christians, to simply be better than we are at present. That's good, but it naively takes for granted that we are already

healthy, stable, and strong enough to be challenged. And, as we know, many times this isn't the case. There are times in our lives, when the best we can do is to hang on, not fall apart, and fight to regain again some health, stability, and strength in our lives, to simply get one foot in front of the next. At these times in our lives, challenge isn't exactly what we need, rather we need to be given divine permission to feel what we're feeling and we need to be given a warm hand to help draw us back towards health and strength. The challenge to grow comes later.

And that challenge comes with an invitation that invites us upwards, towards a spirituality of the ascent. All spiritualities worthy of the name, stress the need to make a certain ascent, to grow beyond our immaturities, our laziness, our wounds, and the perennial hedonism and shallowness of our culture. The emphasis here is always to reach upward, beyond, towards the heavens, and towards all that is more noble, altruistic, compassionate, loving, admirable, and saintly. Much of classical Christian spirituality is a spirituality of the ascent, an invitation to something higher, an invitation to be true to what is deepest inside of us, namely, the Image and Likeness of God. Much of Jesus' preaching invites us precisely to something higher. Confucius, one of the great moral teachers of all time, had a similar pedagogy, inviting people to look to beauty and goodness and to forever reach in that direction. In our own time, John Paul II used this very effectively in his appeal to young people, challenging them always to not settle for compromise or second-best, but to look always for something higher and more noble to give their lives to.

But the challenge to growth also needs a spirituality of descent, a

vision and a set of disciplines that point us not just towards the rising sun, but also towards the setting sun. We need a spirituality that doesn't avoid or deny the complexities of life, the mad conspiracy of forces beyond us, the paralyzing losses and depressions in life, and the looming reality of sickness, diminishment, and death. Sometimes we can only grow by descending into that frightening underworld, where, like Jesus, we undergo a transformation by facing chaos, diminishment, darkness, satanic forces (whatever these may be), and death itself. In some ancient cultures this was called "sitting in the ashes" or "being a child of Saturn" (the archetypal planet of depression). As Christians we call this undergoing the paschal mystery. Whatever the name, all spiritualities worthy of the name will, at some time in your life, invite you to make a painful descent into the frightening underworld of chaos, depression, loss, insignificance, darkness, satanic forces, and death itself.

Life reveals itself above us and below us and on the flat plain of ordinariness. None of these may be ignored. And so we need always to maintain and steady ourselves, even as we reach upwards and sometimes allow ourselves to descent into darkness.

And there's still time to do all of this. As Rainer Marie Rilke once wrote:

You are not dead yet.  
It is not too late  
To open your depths  
by plunging into them  
And drink in the life  
That reveals itself quietly there.

*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 1.30pm

### 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 1<sup>st</sup>) 9.00am  
1<sup>st</sup> Friday 11.30am

### 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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When he heard that it was Jesus of Nazareth, he began to shout and to say, 'Son of David, Jesus, have pity on me.' And many of them scolded him and told him to keep quiet, but he only shouted all the louder, 'Son of David, have pity on me.' Jesus stopped and said, 'Call him here.' So they called the blind man. 'Courage,' they said 'get up; he is calling you.' So throwing off his cloak, he jumped up and went to Jesus. Then Jesus spoke, 'What do you want me to do for you?' 'Rabbuni,' the blind man said to him 'Master, let me see again.' Jesus said to him, 'Go; your faith has saved you.' And immediately his sight returned and he followed him along the road.

### DID YOU KNOW?

- The title 'Son of David' was one applied to the longed-for anointed one of God. Its use here indicates that Bartimaeus has recognised Jesus as the Messiah.
- The 'blind faith' of Bartimaeus contrasts sharply with the lack of insight and understanding we have witnessed from the disciples in recent weeks.
- Jericho is the main town on the west bank of the Jordan River in the south. It was the crossing point for people journeying from the north and led to the main road up to Jerusalem, 22 kilometres away. Jesus' journey to Jerusalem, and to his death, has almost ended.
- In Hebrew, 'Bar' means 'son of' in much the same way as Mac is used in Scotland. When a Jewish boy undergoes his Barmitzvah he becomes a 'son of the law'.
- While 'Rabbi' means master or teacher, 'Rabbuni' is usually employed to express familiarity with or devotion to the master or teacher.

### EXPLORING THE WORD

This scene from the gospel is very easy to picture in our minds. A blind beggar sits in the dusty gutter in his despair and abandonment. Most people would look the other way and ignore him. To be afflicted in such a way was seen to be a result of

sinfulness. But Bartimaeus hears the noise of the crowd and tunes in. No doubt, in the commotion, he hears others saying that it is Jesus of Nazareth who approaches. The cry of Bartimaeus is very instructive, 'Son of David, have pity on me'. Not only does the blind man recognise who Jesus is, but what he can do. He is the Messiah, therefore he can make the blind see. Jesus responds with a classic invitation to discipleship, 'Call him here'. In response to this call to come to Jesus, Bartimaeus leaves behind what is probably his only possession (in contrast to the rich young man), his cloak, and presents himself in his nothingness, ready to be filled with all that Jesus can offer. His faith, his receptivity and his response to the invitation are rewarded. His sight restored, he follows Jesus along the road. What a profound lesson there is to be learned from Bartimaeus.

### MAKING CONNECTIONS

- Have you called out to Jesus as blind Bartimaeus did? What would you call?
- What are you prepared to 'throw off' in order to follow Jesus?
- Have you ever been in a position where someone took pity on you? How did you feel?

### THIS WEEK'S READINGS

(October 29 - November 04)

- **Monday, 29:** Weekday, Ord Time 30 (Eph 4:32-5:8; Lk 13:10-17)
- **Tuesday, 30:** Weekday, Ord Time 30 (Eph 5:21-33; Lk 13:18-21)
- **Wednesday, 31:** Weekday, Ord Time 30 (Eph 5:21-33; Lk 13:18-21)
- **Thursday, 01:** All Saints's Day (Apoc 7:2-4, 9-14; 1 Jn 3:1-3; Mt 5:1-12)
- **Friday, 02:** All Soul's Day (Readings - Masses for the Dead)
- **Saturday, 03:** Weekday, Ord Time 30 (Phil 1:18-26; Lk 14:1, 7-11)
- **Sunday 04:** 31<sup>st</sup> SUNDAY in ORDINARY TIME (Deut 6:2-6; Heb 7:23-28; Mk 12:28-34)

### 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).