

Welcome to

Kangaroo Island Catholic Community

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

THIRTY-SECOND SUNDAY IN ORDINARY TIME - YEAR C

Vol 7 : No 51

KANGAROO ISLAND CATHOLIC PARISH

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PARISH TEAM CONTACTS

PARISH PRIEST

Fr Josy Sebastian (8382 1717;
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PARISH PASTORAL COUNCIL

Mr Peter Clark (8559 5131)

PARISH NEWSLETTER

Mr Peter Clark (8559 5131,
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

• PENNESHAW:

St Columba's Anglican Church,
Cnr North Terrace and Fourth Street
1st Sunday - 3.15pm

SPONSORSHIP

KANGAROO ISLAND

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

CHILD PROTECTION

Child Protection Unit 8210 8159

FIRST READING

*2 Maccabees 7:1 -2,
9-14*

There were seven brothers who were arrested with their mother. The king tried to force them to taste pig's flesh, which the Law forbids, by torturing them with whips and scourges. One of them, acting as spokesman for the others, said, 'What are you trying to find out from us? We are prepared to die rather than break the Law of our ancestors.'

With his last breath the second brother exclaimed, 'Inhuman fiend, you may discharge us from this present life, but the King of the world will raise us up, since it is for his laws that we die, to live again for ever'.

After him, they amused themselves with the third, who on being asked for his tongue promptly thrust it out and boldly held out his hands, with these honourable words, 'it was heaven that gave me these limbs; for the sake of his laws I disdain them; from him I hope to receive them again'. The king and his attendants were astounded at the young man's courage and his utter indifference to suffering.

When this one was dead they subjected the fourth to the same savage torture. When he neared his end he cried, 'Ours is the better choice, to meet death at men's hands, yet relying on God's promise that we shall be raised up by him; whereas for you there can be no resurrection, no new life'.

RESPONSORIAL PSALM

Ps 16:1, 5-6, 8, 15

*Lord, when your glory appears, my joy
will be full.*

SECOND READING

2 Thessalonians 2:16 - 3:5

May our Lord Jesus Christ himself, and God our Father who has given us his love and, through his grace, such



inexhaustible comfort and such sure hope, comfort you and strengthen you in everything good that you do or say.

Finally, brothers, pray for us; pray that the Lord's message may spread quickly, and be received with honour as it was among you; and pray that we may be preserved from the interference of bigoted and evil people, for faith is not given to everyone. But the Lord is faithful, and he will give you strength and guard you from the evil one, and we, in the Lord, have every confidence that you are doing and will go on doing all that we tell you. May the Lord turn your hearts towards the love of God and the fortitude of Christ.

GOSPEL ACCLAMATION

Apoc 1:5, 6

Alleluia, alleluia!

*Jesus Christ is the firstborn of the
dead; glory and kingship be his for
ever and ever. Alleluia!*

GOSPEL

Luke 20: 27-38

Some Sadducees - those who say that there is no resurrection - approached Jesus and they put this question to him, 'Master, we have it from Moses in writing, that if a man's married brother dies childless, the man must marry the widow to raise up children for his brother.'

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Kangaroo Island Catholic Parish

PARISH NOTICES

Next week: Mass Kingscote 9:30 AM

Fr Kevin Matthews arrives on 15th November and will be here for three consecutive Sundays.

Parish general meeting after mass 29th Jan '19.
Thank you to those who have continued the good work started at the working bee.

November Priest Roster:

3 Nov Fr Selva, 10 Nov Fr Jack,
17 Nov-1 Dec Fr Kevin Matthews

Mass Roster:

Today:

Readers A Gibbs Semler.
Gifts: Berden family.
Sp. Min. H Mumford M Slagter.
Cleaning / Coffee: A Clark.

Next week:

P Wales M Glynn.
Brinkley family.
C Berden J Berden.
C Berden.

Collections November 3rd.

1st (Support of the Priests of the Archdiocese) **\$134.30**
2nd (Upkeep of our parish programs & property) **\$181.10**

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

Barry Dunn, Katarina Faist

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 Dien Hendrix, Carmel Higgins, Agnes Hughes, Margaret Hughes, Peggy Imboden, Andrew Kelly, Thomas Lydon, John McDonald, Colleen Moore, Roger Pahl, Teresa Paniza, Sam Perkins, Roy Rayson, Helen Redden, Patricia Ross, Harold Semler, Marie Slagter, Pat Smith, Graham Turner, Gwen Willson 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 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>

National Prayer Campaign for Drought

The Catholic Bishops of Australia have announced a National Prayer Campaign for Drought to take place during November. People across the country are encouraged to pray for the gift of rain, for people affected by the drought and to provide practical support, where possible. The Bishops note that large parts of the country are directly affected by the drought, but the impact is national – and so should the response be national. Access resources and find out more at:

<https://www.catholic.org.au/drought>

GOSPEL CONNECTIONS

Don't Close Your Mind to God

I wrote a regular newspaper column at university. I usually knew **for sure** I was right about an issue and attacked opposing arguments by making fun of them. My mind was closed, just like the Sadducees' in this week's Gospel.

The Sadducees were members of a religious group whose beliefs differed from Jesus' teachings. For example, they didn't believe in the Resurrection or in angels. But in this week's Gospel, they didn't listen to him and rethink their positions; instead, they made an argument that mocked his beliefs.

That's too common in our society. People don't listen to one another; instead, they attack or belittle one another. It's an easy style to adopt. You don't have to think if you can shout down or mock your opponent.

But that's how you miss God's wisdom. This week's Gospel reminds us that sometimes God challenges our positions on things like religion, school, and family. That challenge will likely come through friends, pastors, teachers, work colleagues, and family members. The Spirit calls us to keep our minds open, especially to people with whom we disagree.

Here are some tips:

When you disagree with someone, avoid the temptation to close your mind or respond with sarcasm or personal attacks. Think. Ask God to help you consider opposing opinions closely.

Don't let pride get in the way. God calls us to full life, but we miss out – like the Sadducees did – when we're not open to the spiritual and intellectual changes that life brings.

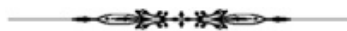
What makes it tough for you to keep your mind open when you disagree with someone?

If you have items for this newsletter, please email to 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.



FAITH AND DYING

We tend to nurse a certain naiveté about what faith means in the face of death. The common notion among us as Christians is that if someone has a genuine faith she should be able to face death without fear or doubt. The implication then of course is that having fear and doubt when one is dying is an indication of a weak faith. While it's true that many people with a strong faith do face death calmly and without fear, that's not always the case, nor necessarily the norm.

We can begin with Jesus. Surely he had real faith and yet, in the moments just before his death, he called out in both fear and doubt. His cry of anguish, "My God, my God, why have you forsaken me", came from a genuine anguish that was not, as we sometimes piously postulate, uttered for divine effect, not really meant, but something for us to hear. Moments before he died, Jesus suffered real fear and real doubt. Where was his faith? Well, that depends upon how we understand faith and the specific modality it can take on in our dying.

In her famous study of the stages of dying, Elizabeth Kubler-Ross, suggests there are five stages we undergo in the dying process: Denial, Anger, Bargaining, Depression, Acceptance. Our first response to receiving a terminal diagnosis is denial – This is not happening! Then when we have to accept that it is happening our reaction is anger – Why me! Eventually anger gives way to bargaining – How much time can I still draw out of this? This is followed by depression and finally, when nothing serves us any longer, there's acceptance – I'm going to die. This is all very true.

But in a deeply insightful book, *The Grace in Dying*, Kathleen Dowling

Singh, basing her insights upon the experience of sitting at the bedside of many dying people, suggests there are additional stages: Doubt, Resignation, and Ecstasy. Those stages help shed light on how Jesus faced his death.

The night before he died, in Gethsemane, Jesus accepted his death, clearly. But that acceptance was not yet full resignation. That only took place the next day on the cross in a final surrender when, as the Gospels put it, he bowed his head and gave over his spirit. And, just before that, he experienced an awful fear that what he had always believed in and taught about God was perhaps not so. Maybe the heavens were empty and maybe what we deem as God's promises amount only to wishful thinking.

But, as we know, he didn't give into that doubt, but rather, inside of its darkness, gave himself over in trust. Jesus died in faith – though not in what we often naively believe faith to be. To die in faith does not always mean that we die calmly, without fear and doubt.

For instance, the renowned biblical scholar, Raymond E. Brown, commenting on the fear of death inside the community of the Beloved disciple, writes: "The finality of death and the uncertainties it creates causes trembling among those who have spent their lives professing Christ. Indeed, among the small community of Johannine disciples, it was not unusual for people to confess that doubts had come into their minds as they encountered death. ... The Lazarus story is placed at the end of Jesus' public ministry in John to teach us that when confronted with the visible reality of the grave, all need to hear and embrace the bold message that Jesus proclaimed: 'I am the life.' ... For

John, no matter how often we renew our faith, there is the supreme testing by death. Whether the death of a loved one or one's own death, it is the moment when one realizes that it all depends on God. During our lives we have been able to shield ourselves from having to face this in a raw way. Confronted by death, mortality, all defenses fall away."

Sometimes people with a deep faith face death in calm and peace. But sometimes they don't and the fear and doubt that threatens them then is not necessarily a sign of a weak or faltering faith. It can be the opposite, as we see in Jesus. Inside a person of faith, fear and doubt in the face of death is what the mystics call 'the dark night of the spirit' ... and this is what's going on inside that experience: The raw fear and doubt we are experiencing at that time make it impossible for us to mistake our own selves and our own life-force for God. When we have to accept to die in trust inside of what seems like absolute negation and can only cry out in anguish to an apparent emptiness then it is no longer possible to confuse God with our own feelings and ego. In that, we experience the ultimate purification of soul. We can have a deep faith and still find ourselves with doubt and fear in the face of death. Just look at Jesus.

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
11.50am Adoration, 12.00 noon Mass

PENNESHAW

*St Columba, North Terrace
(shared with Anglicans)*
1st Sunday 3.15pm

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
1st Friday Benediction following Mass

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)

Well then, there were seven brothers. The first, having married a wife, died childless. The second and then the third married the widow. And the same with all seven, they died leaving no children. Finally the woman herself died. Now, at the resurrection, to which of them will she be wife since she had been married to all seven?"

Jesus replied, 'The children of this world take wives and husbands, but those who are judged worthy of a place in the other world and in the resurrection from the dead do not marry because they can no longer die, for they are the same as the angels, and being children of the resurrection they are sons of God. And Moses himself implies that the dead rise again, in the passage about the bush where he calls the Lord the God of Abraham, the God of Isaac and the God of Jacob. Now he is God, not of the dead, but of the living; for to him all are in fact alive.'

DID YOU KNOW?

- The rule about a brother marrying a childless widow is known as the 'Levirate Law', specified in Deuteronomy 25:5-10. It was really designed to protect the woman who, as a childless widow, had no social status and no one to provide for her needs.
- The Sadducees largely lived in Jerusalem around the temple precinct. They came from a relatively small number of wealthy and influential families. The high priest and chief priests often came from Sadducee families. They often controlled the necessary temple trade.
- The Sadducees were a priestly caste of conservative Jews who followed the written law of the Pentateuch—the first five books of the Bible. Resurrection of the dead is not mentioned in these books, so they did not adhere to this belief. This is in contrast to the Pharisees, who also adhered to the oral law and the writings and therefore did believe in

resurrection of the dead.

- November is the month when the church remembers especially those who have died.

EXPLORING THE WORD

Now that Jesus has arrived in Jerusalem and his ministry is centred at the temple, he encounters the Sadducees, who dominate temple worship. The question posed by the Sadducees in this text was not asked to elicit his teaching on this point but rather in an attempt to ridicule Jesus and disconcert him. But Jesus turns the tide and gives two answers to their question. First, he points out that they have completely misunderstood what resurrection is. The transformation of life brought by death is incomprehensible to them because they are not open to the power of God. Second, he points out that even though Abraham, Isaac and Jacob have died, Moses is conscious that they must remain alive in a sense because Yahweh continues to be their God—a God of the living. Death is not the end of the story and Christian faith is marked by a joy and hope that ultimately resting in God will bring. This is the destiny of the human person.

THIS WEEK'S READINGS

(11 - 17 November)

- **Monday, 11:** St Martin of Tours (Wis 1:1-7; Lk 17:1-6)
- **Tuesday, 12:** St Josaphat (Wis 2:23 - 3:9; Lk 17:7-10)
- **Wednesday, 13:** Weekday, Ord Time 32 (Wis 6:1-11; Lk 17:11-19)
- **Thursday, 14:** Weekday, Ord Time 32 (Wis 7:22 - 8:1; Lk 17:20-25)
- **Friday, 15:** Weekday, Ord Time 32 (Wis 13:1-9; Lk 17:26-37)
- **Saturday, 16:** Weekday, Ord Time 32 (Wis 18:14-16, 19:6-9; Lk 18:1-8)
- **Sunday 17:** 33rd SUNDAY in ORDINARY TIME (Mal 3:19-20; 2 Thess 3:7-12; Lk 21:5-19)

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).