



Welcome to

# Kangaroo Island Catholic Community

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

**TWENTY-THIRD SUNDAY IN ORDINARY TIME - YEAR B**

**Vol 4 : No 42**

## **KANGAROO ISLAND CATHOLIC PARISH**

Parish House: 22 Giles Street,  
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Phone: 8553 2132  
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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**

Fr Charles Gauci (Parish Priest -  
phone 8382 1717)

## **PARISH PASTORAL COUNCIL**

Mr Peter Clark (8559 5131)

## **PARISH NEWSLETTER**

Mrs Annette Roestenburg  
(8553 8281; [rostie2@bigpond.com](mailto:rostie2@bigpond.com))  
(All items for the newsletter must be  
received no later than Wednesday  
evening.)

## **MASS CENTRES**

- **KINGSCOTE:** Our Lady of  
Perpetual Help, Cnr Giles and  
Todd Streets  
Sunday - 9.30am  
4<sup>th</sup> Sunday - Youth Mass - 6.00pm
- **PARNDANA:** Uniting Church,  
Cook Street  
4<sup>th</sup> Sunday - 4.00pm
- **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 UNIT**

Sally Wellington (Manager)  
Phone: 8210 8268



## **FIRST READING**

*Isaiah 35:4-7*

Say to all faint hearts,  
'Courage! Do not be afraid.

Look, your God is coming,  
vengeance is coming, the retribution  
of God; he is coming to save you.'

Then the eyes of the blind shall be  
opened, the ears of the deaf  
unsealed, then the lame shall leap  
like a deer and the tongues of the  
dumb sing for joy;

for water gushes in the desert,  
streams in the wasteland,  
the scorched earth becomes a lake,  
the parched land springs of water.

## **RESPONSORIAL PSALM**

*Praise the Lord, my soul!*

## **SECOND READING**

*James 2:1-5*

My brothers, do not try to combine  
faith in Jesus Christ, our glorified  
Lord, with the making of  
distinctions between classes of  
people. Now suppose a man comes  
into your synagogue, beautifully  
dressed and with a gold ring on,  
and at the same time a poor man  
comes in, in shabby clothes, and  
you take notice of the well-dressed  
man, and say, 'Come this way to  
the best seats'; then you tell the

poor man, 'Stand over there' or  
'You can sit on the floor by my  
foot-rest.' Can't you see that you  
have used two different standards  
in your mind, and turned  
yourselves into judges, and corrupt  
judges at that?

Listen, my dear brothers: it was  
those who are poor according to  
the world that God chose, to be  
rich in faith and to be the heirs to  
the kingdom which he promised to  
those who love him.

## **GOSPEL ACCLAMATION**

*Alleluia, alleluia!*

*Jesus preached the Good News of  
the kingdom and healed all who  
were sick.*

## **GOSPEL**

*Mark 7:31-37*

Returning from the district of Tyre,  
Jesus went by way of Sidon towards  
the Sea of Galilee, right through the  
Decapolis region. And they brought  
him a deaf man who had an  
impediment in his speech; and they  
asked him to lay his hand on him.  
He took him aside in private, away  
from the crowd, put his fingers into  
the man's ears and touched his  
tongue with spittle. Then looking up  
to heaven he sighed; and he said to

*(Continued page 4)*

**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, Reginald Pahl, Maise Rooney, Vera Shannon, James Smith and all the faithful departed.

**Prayers for the sick**

Please pray for Cath Cantlon, Clarence Cook, Thea & Manning Depold, Thea Depold, Pam Elliott, Tony Fisher, Veronica Farnden, Sue and Charles Gorman, Scott McCreary, Leigh and Phillip McDonald, Kate Palmer, Jack Pitcher, Anne Redden, Bill Roestenburg, John Smith, Greg Turner, Karen Williams, Ken Willson, Margaret & Harry Rich

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

**PARISH NOTICES –6/9/2015**

- 1. Thank you to Fr Tony for celebrating Mass with us today
- 2. **Next Sunday** there will be Mass with Fr Sam

**Important dates for the Sacramental preparation for Dallas Clark, Regan Clark, Liam Hardy and Shakira Tremaine**

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**First Reconciliation**

3.15pm Sunday 27th September, 2015, at Parndana

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**Confirmation and First Holy Communion**

9.30am Sunday 25th October, 2015,

at the Kingscote Catholic Church.

There will be a shared brunch after church at the Parish house, so please join the children and their families in the celebration.

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Please pray for Dallas, Regan, Shakira and Liam as step by step they move towards completing their initiation in the Catholic faith community.

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**Notes from PPC Meeting 23/8/15**

**1. National Child Protection Week** will be celebrated on Sunday 13<sup>th</sup> Sept. We look forward to sharing this special day with children and families and to acknowledge the importance of creating a safe and supportive environment where children and young people can be free from harm

**2. Catholic Charities** fliers are available now. Please support this appeal

**3. Social Justice Sunday 27<sup>th</sup> Sept.** Australian Bishops ask us to re-examine our response to Refugees and Asylum seekers. The parish will order 20 Social Justice Statements "For Those Who've Come Across the Seas". The will be available for purchase at \$1-00 each

**4. Regional Gathering at Seaford 13<sup>th</sup> Sept 1-30 to 4pm.**

Fr Charles would love as many as possible to attend. Contact Peter Clark if you are interested. Transport can be organized for you



## 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.*

### DOROTHY DAY – A SAINT FOR OUR TIME

Sometime soon we will witness the canonization of Dorothy Day. For many of us today, especially those who are not Roman Catholic, a canonization draws little more than a yawn. How does a canonization impact our world? Moreover, isn't canonization simply the recognition of a certain piety to which most people cannot relate? So why should there be much interest around the canonization of Dorothy Day – who in fact protested that she didn't want people to consider her a saint and asserted that making someone a saint often helps neutralize his or her influence?

Well, Dorothy Day wasn't the kind of saint who fits the normal conceptions of piety. Many of us, no doubt, are familiar with a basic sketch of her life. She was born in New York in 1897 and died there in 1980. She was a journalist, a peace-activist, a convert to Christianity, who, together with Peter Maurin, established the Catholic Worker Movement to combine direct aid to the poor and homeless with nonviolent action on behalf of peace and justice. The movement remains vibrant today. She served too on the newspaper she founded, *Catholic Worker*, from 1933 until her death.

Her person and the movement she started have powerfully inspired Christians of every denomination to try to more effectively take the Gospels to the streets, to try to bring together Jesus and justice in a more effectual way. She is invoked today as the primary role-model for virtually everyone, Christian and non-Christian alike, working in the area of social justice.

The honor is well-deserved. She, perhaps better than anyone else in her generation, was able to wed together the Gospel and justice, Jesus and the poor, and take the

fruits of that marriage to the streets in an effective way. That's a rare and very difficult feat.

Ernst Kasemann once commented that the problem in both the world and the church is that the liberals aren't pious and the pious aren't liberal. He's right. Politics and religion are both generally impoverished because the pious won't be liberal and the liberals won't be pious. You normally don't see the same person leading the rosary and the peace march. You normally don't see the same person championing both the pro-life movement and women's choice. And you don't normally see the same person scrupulously defending the most-intimate matters within private morality and having the same moral passion for the global-issues of social justice. But that was Dorothy Day. She was equally comfortable leading a peace march and leading the rosary. Someone once quipped: If you drew out what's deepest and best within both the conservatives and liberals and put them through a blender, what would come out is Dorothy Day.

A second feature which characterized Dorothy Day and her spirituality was her ability to simply act, and to act effectively. She not only had faith, she acted upon that faith. She was a do-er, not just a listener; and she was able to institutionalize her faith and embed it into an institution, the *Catholic Worker*, which not only was able to minister directly to the poor but was able to form itself into something larger and more permanent than the faith, vision, and power of a single person. Dorothy was able to act in a way that was bigger and more effective than her own person. There's an axiom that says: Whatever we dream alone remains a dream, but what we dream with others can become a

reality. Dorothy dreamed with others and made that dream a reality. Today, most of us struggle both to act on our faith and, even more so, to embed our faith concretely into effective, sustained community action.

Finally, Dorothy Day can be an inspiration to us because she did the right thing for the right reason. Dorothy's commitment to the poor arose not out of guilt, or neurosis, or anger, or bitterness towards society. It arose out of gratitude. Her route to faith, Jesus, and the poor was rather unorthodox. In the years prior to her conversion she was an atheist, a communist, a woman ideologically opposed to the institution of marriage, and a woman who had had an abortion. Her turning to God and to the poor happened when she gave birth to her daughter, Tamar Theresa, and experienced in the joy of giving birth a gratitude that seared her soul. In her autobiography, *The Long Loneliness*, she describes how, at seeing her baby daughter for the first time, she was so overcome with gratitude that a faith and love were born in her that never again left her. Her passion for God and the poor were fueled by that.

She was also an earthy saint. She will, no doubt, be the first canonized saint whose photographs show a woman with a cigarette in her mouth. She's a saint for our time. She showed us how we can serve God and the poor in a very complex world, and how to do it with love and color.

*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 Howe 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  
4th Sunday (Youth Mass) 6.00pm

## NOARLUNGA

*St Luke, the Evangelist,  
cnr Honeypot Rd and Goldsmith Dve*  
Saturday 6.00pm  
Sunday 9.00am  
1<sup>st</sup> Sunday 11.00am (Spanish Mass)  
2<sup>nd</sup> Sunday 2.00pm (Filipino Mass)  
Sunday (Youth Mass) 5.30pm  
Monday 9.00am  
Tuesday 8.00am  
Wednesday 7.00am  
Thursday 9.00am (St John's School)  
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

4<sup>th</sup> Sunday 4.00pm

## 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 9.00am

## 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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him, 'Ephphatha', that is, 'Be opened.' And his ears were opened, and the ligament of his tongue was loosened and he spoke clearly. And Jesus ordered them to tell no one about it, but the more he insisted, the more widely they published it. Their admiration was unbounded. 'He has done all things well,' they said 'he makes the deaf hear and the dumb speak.'

### DON'T BE DEAF TO THE VOICE THAT CAN HEAL

Jesus treated this healing as a demonic possession. He spat on the ground as a warning against evil spirits. He touched the man on the ears and the tongue to infuse God's power. As a result, the man was able to truly hear and understand. And the chains that held his tongue (demons bound his tongue) were loosened. The man could speak clearly, for no demon could now touch him.

Jesus freed the man from more than a physical ailment. He restored the man's moral character and social contacts. Jews in the time of Jesus assumed physical ailments (like the one the man suffered from) were the result of sin, either personal or ancestral. Such an ailment reflected moral deficiencies. It also placed barriers between the man and a normal social life. (Indeed, some of his family members might have been ashamed of his condition and sought to hide him.) Despite the action of the crowd to deliver the man to Jesus, the man still would have been "different," counted among the outcasts and sinners. We must not overlook whose voice, whose command, healed the man. The man responded to Jesus' word: "Be opened!" The man heard and felt Jesus. His power healed the man. Now, the man could hear the truth. And he could clearly speak the truth. Mark inferred that the man was freed from his demons and rose to proclaim faith. Jesus wanted discretion from the crowd because he would, in time, reveal the type of Messiah he was. He would also reveal the type of follower his Messiah-hood required. *Larry Broding*

### WE CANNOT SPEAK IF WE HAVE NOT HEARD

Jesus' insistence that they tell no one mirrored similar requests on his part in the early stages of his ministry in Galilee. The danger then had been that a volatile Jewish crowd would misinterpret his identity. Who could

know what sense a group of pagans would have made of his action? Jesus who had moved over the border to escape notice now found that his attempt had failed.

Mark gave no clear indication why he included the incident at this stage in his narrative, indeed, why he included it at all. It may have been a reflection on the condition of the pagan world. This was a very real question for Mark's community. If that was the case, it presented a world with embryonic faith and openness to Jesus. It was a world that could not initially join in the Christian enterprise because it was ignorant of it. It could not speak because it had not heard.

Once that ignorance was removed and hearing became possible, participation in the Christian mission could follow. Yet, as with the disciples, the danger of allowing enthusiasm to cloud the essential depth of the Christian message needed to be addressed.

Mark possibly recounted the reaction of the crowd to highlight the contrasting attitudes of the disciples who were experiencing so much difficulty in hearing the message of Jesus.

*Fr John McKinnon*

### LAUDATO SI': ON THE CARE OF OUR COMMON HOME

"Leave room for wandering and migrating species by creating 'biological corridors;' don't let dams, highways, and construction lead to their extinction."

(Par 35) *Pope Francis' Encyclical*

### THIS WEEK'S READINGS

(7 - 13 September)

- **Monday, 7:** Weekday, Ord Time 23 (Col 1:24 - 2:3; Lk 6:6-11)
- **Tuesday, 8:** The Nativity of the Blessed Virgin Mary (Micah 5:1-4; Mt 1:1-16, 18-23)
- **Wednesday, 9:** Weekday, Ord Time 23 (Col 3:1-11; Lk 6:20-26)
- **Thursday, 10:** Weekday, Ord Time 23 (Col 3:12-17; Lk 6:27-38)
- **Friday, 11:** Weekday, Ord Time 23 (1 Tim 1:1-2, 12-14; Lk 6:39-42)
- **Saturday, 12:** Weekday, Ord Time 23 (1 Tim 1:15-17; Lk 6:43-49)
- **Sunday, 13:** 24<sup>th</sup> Sunday in Ord Time (Is 50:5-9; James 2:14-18; Mk 8:27-35)