



Jubilee Year
of Mercy
2015/16

Welcome to

Kangaroo Island Catholic Community

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

TWENTY-FOURTH SUNDAY IN ORDINARY TIME - YEAR C

Vol 4 : No 43

KANGAROO ISLAND CATHOLIC PARISH

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KINGSCOTE, SA 5223
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Web: 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)
(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
4th Sunday - Youth Mass - 6.00pm
- PARNDANA: Uniting Church, Cook Street
4th Sunday - 4.00pm
- 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 UNIT

Sally Wellington (Manager)
Phone: 8210 8268

FIRST READING

Exodus 32:7-11, 13-14

The Lord spoke to Moses, 'Go down now, because your people whom you brought out of Egypt have apostatised. They have been quick to leave the way I marked out for them; they have made themselves a calf of molten metal and have worshipped it and offered it sacrifice. "Here is your God, Israel," they have cried "who brought you up from the land of Egypt!" I can see how headstrong these people are! Leave me, now, my wrath shall blaze out against them and devour them; of you, however, I will make a great nation.'

But Moses pleaded with the Lord his God. 'Lord,' he said 'why should your wrath blaze out against this people of yours whom you brought out of the land of Egypt with arm outstretched and mighty hand? Remember Abraham, Isaac and Jacob, your servants to whom by your own self you swore and made this promise: "I will make your offspring as many as the stars of heaven, and all this land which I promised I will give to your descendants, and it shall be their heritage for ever."'

So the Lord relented and did not bring on the people the disaster he had threatened.

RESPONSORIAL PSALM

Ps 50:3-4, 12-13, 17, 19. R. Lk. 15:18
I will rise and go to my father.

SECOND READING

1 Timothy 1:12-17

I thank Christ Jesus our Lord, who has given me strength, and who judged me faithful enough to call me into his service even though I used to be a blasphemer and did all I could to injure and discredit the faith. Mercy, however, was shown me, because until I became a believer I had been acting in ignorance; and the grace of our Lord filled me with faith and with the love that is in Christ Jesus. Here is a saying that you can rely on and nobody should doubt: that Christ Jesus came into the world to save sinners. I myself am the greatest of them; and if mercy has been shown to me, it is



because Jesus Christ meant to make me the greatest evidence of his inexhaustible patience for all the other people who would later have to trust in him to come to eternal life. To the eternal King, the undying, invisible and only God, be honour and glory for ever and ever. Amen.

GOSPEL ACCLAMATION

2 Cor 5:19

Alleluia, alleluia!

God was in Christ, to reconcile the world to himself; and the Good News of reconciliation he has entrusted to us. Alleluia!

GOSPEL

Luke 15:1-32

The tax collectors and the sinners were all seeking the company of Jesus to hear what he had to say, and the Pharisees and the scribes complained. 'This man' they said 'welcomes sinners and eats with them.' So he spoke this parable to them:

'What man among you with a hundred sheep, losing one, would not leave the ninety-nine in the wilderness and go after the missing one till he found it? And when he found it, would he not joyfully take it on his shoulders and then, when he got home, call together his friends and neighbours?

(Continued page 4)

AUGUST ANNIVERSARIES

Mary Banner, Joyce Bowbridge, Steven Browne, Terence Browne, David Buick, Irene Darcy, Don Christie, John Commerford, David Cooper, Allan Forst, Paul Glynn Jr, Henry Hughes, Annemie Huys, Mary Kildea, Daniel Lydon, Dot May, John Mertens, Rebecca Murch, Lorna Murphy, Winifred O'Daly, Joseph Ryan, Chris Slattery, Florence Tabor, Bracken Walker, Bill Willson, Owen Willson and all the faithful departed.

Prayers for the sick

Please pray for Sam Baynes, Helen Berden, Cath Cantlon, Denice Carter, Clarence Cook, Joelle Davidson, Thea & Manning Depold, Don Duffy, Fr Peter Dunn, Pam Elliott, Kathleen Feaver, Betty Florance, Veronica Farnden, Sue and Charles Gorman, Tony Hodgens, Narelle Kosmina, Scott McCreary, Leigh and Phillip McDonald, Peter Murray, Elijah Laundry and Family, Fr Pat O'Keeffe, Kate Palmer, Jack Pitcher, Kingsley Pledge, Anne Redden, Bill Roestenburg, Tim Ruge, John Smith, Greg Turner, Peter Weatherstone, Karen Williams, Margaret & Harry Rich, Simon Slagter, Nicki and Craig Hoar, Noel Grace,
May they know the healing love of Christ through our actions and His healing presence.

PARISH NOTICES –14/08/16

1. Thank you to Fr Peter for saying Mass for us today.
2. Next week there will be Mass with Fr Peter.
3. Remember to buy a ticket in the Raffle for the Youth.
4. I will be renewing 'The Prayers for the Sick' soon.
Please put names on the sheet at the back of the Church.

Eight Characteristics of parishes in the process of renewal:

2. Eucharistic liturgies are prayerful with everyone participating

The Second Vatican Council called for active and full participation of men, women and children in our celebrations, including the various lay ministries. In ways that are open to us our actions and language need to reflect the full equality of women and men, young and old.

Inspiring music, times of silent prayer as well as good preaching draws people to Liturgy. Preparation of liturgies is essential as too is prayerful leadership. It may be necessary to limit, rather than simply add on more Masses for our priests.

- ◆ Share what is important to you from the above.

5. There is a leaving collection today for **Vocations.**

Through this Appeal you will be contributing to the Formation and training of Priests and Deacons for service in the Archdiocese.

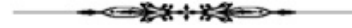
6. The Ladies Guild has been invited to a meeting of the Uniting Church Womens' Fellowship on Wed 17th Aug at 2pm to hear Christine Berry talk on the new Venture for KI Wool. All Welcome.

7. The Inter-church committee encourages you to support the **Anglican Triva Night on Friday 19th Aug at 7pm in the Kingscote Bowling Club. Bar open and tea and coffee available. Please ring Pat or Roger Cass for further information on 85532079**



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.



FEEDING OFF LIFE'S SACRED FIRE

*See the wise and wicked ones
Who feed upon life's sacred fire*

These are lines from Gordon Lightfoot's song, *Don Quixote*, and they highlight an important truth, both the wise and the wicked feed off the same energy. And it's good energy, sacred energy, divine energy, irrespective of its use. The greedy and the violent feed off the same energy as do the wise and the saints. There's one source of energy and, even though it can be irresponsibly, selfishly, and horrifically misused, it remains always God's energy.

Unfortunately, we don't often think of things that way. Recently I was listening to a very discouraged man who, looking at the selfishness, greed, and violence in our world, blamed it all on the devil. "It must be the anti-Christ," he said, "How else do you explain all this, so many people breaking basically every commandment."

He's right in his assessment that the selfishness, greed, and violence we see in our world today are anti-Christ (though perhaps not the Anti-Christ spoken of in scripture). However he's wrong about where selfishness, greed, and violence are drawing their energy from. The energy they are drawing upon comes from God, not from the devil. What we see in all the negative things that make up so much of the evening news each day is not evil energy but rather the misuse of sacred energy. Evil deeds are not the result of evil energies but the result of the misuse of sacred energy. Whether you consider the devil a person or a metaphor, either way, he has no other origin than from God. God created the devil, and created him good. His wickedness results from the misuse of that goodness.

All energy comes from God and all energy is good, but it can be wickedly misused. Moreover, it's ironic that the ones who seem to drink most deeply from the wellsprings of divine energy are, invariably, the best and the worst, the wise and the wicked, saints and sinners. These mainline the fire. The rest of us, living in the gap between saints and sinners, tend to struggle more to actually catch fire, to truly drink deeply from the wellsprings of divine energy. Our struggle isn't so much in misusing divine energy, but rather in not succumbing to chronic numbness, depression, fatigue, flatness, bitterness, envy, and the kind of discouragement which has us going through life lacking fire and forever protesting that we have a right to be uncreative and unhappy. Great saints and great sinners don't live lives of "quiet desperation"; they drink deeply sacred energy, become inflamed by that fire, and make that the source for either their extraordinary wisdom or their wild wickedness.

This insight, saints and sinners feed off the same source, isn't just an interesting irony. It's an important truth that can help us better understand our relationship to God, to the things of this world, and to ourselves. We must be clear on what's good and what's bad, otherwise we end up both misunderstanding ourselves and misunderstanding the energies of our world.

A healthy spirituality needs to be predicated on a proper understanding of God, ourselves, the world, and the energies that drive our world and these are the non-negotiable Christian principles within which we need to understand ourselves, the world, and the use of our energies: *First*, God is good, God is the source of all energy everywhere,

and that energy is good. *Second*, we are made by God, we are good, and our nature is not evil. *Finally*, everything in our world has been made by God and it too is good.

So where do sin and evil enter? They enter in when we misuse the good energy that God has given us and they enter in when we relate in bad ways to the good things of creation. Simply put: We are good and creation around us is good, but we can relate to it in the wrong way, precisely through selfishness, greed, or violence. Likewise, our energies are good, including all those energies that underlie our propensity towards pride, greed, lust, envy, anger, and sloth; but we can misuse those energies and draw upon life's sacred fire in very self-serving, lustful, greedy, and wicked ways.

Sin and evil, therefore, arise out of the misuse of our energies, not out of the energies themselves. So, too, sin and evil arise out of how we relate to certain things in the world, not out of some inherent evil inside of our own persons or inside of the things themselves. The wicked aren't evil persons drawing energy from the devil. They're good people, irresponsibly and selfishly misusing sacred energy. The energy itself is still good, despite its misuse.

We don't tap into evil energies when we give in to greed, lust, envy, sloth, or anger. No, rather we misuse the good and sacred energy within which we live and move and have our being. The wise and wicked both feed off the same sacred fire.

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 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
1st Sunday 11.00am (Spanish Mass)
2nd Sunday 2.00pm (Filipino Mass)
Sunday (Youth Mass) 5.30pm
Monday 9.00am
Tuesday (2nd, 4th, 5th week) 9.00am
Tuesday (1st, 3rd week) 9.45am
Wednesday 7.00am, 7.30pm
Thursday 9.00am (St John's School)
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 4.00pm

PENNESHAW

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

“Rejoice with me,” he would say “I have found my sheep that was lost.” In the same way, I tell you, there will be more rejoicing in heaven over one repentant sinner than over ninety-nine virtuous men who have no need of repentance.

‘Or again, what woman with ten drachmas would not, if she lost one, light a lamp and sweep out the house and search thoroughly till she found it? And then, when she had found it, call together her friends and neighbours? “Rejoice with me,” she would say “I have found the drachma I lost.” In the same way, I tell you, there is rejoicing among the angels of God over one repentant sinner.’

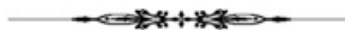
He also said, ‘A man had two sons. The younger said to his father, “Father, let me have the share of the estate that would come to me.” So the father divided the property between them. A few days later, the younger son got together everything he had and left for a distant country where he squandered his money on a life of debauchery.

‘When he had spent it all, that country experienced a severe famine, and now he began to feel the pinch, so he hired himself out to one of the local inhabitants who put him on his farm to feed the pigs. And he would willingly have filled his belly with the husks the pigs were eating but no one offered him anything. Then he came to his senses and said, “How many of my father’s paid servants have more food than they want, and here am I dying of hunger! I will leave this place and go to my father and say: Father, I have sinned against heaven and against you; I no longer deserve to be called your son; treat me as one of your paid servants.” So he left the place and went back to his father.

‘While he was still a long way off, his father saw him and was moved with pity. He ran to the boy, clasped him in his arms and kissed him tenderly. Then his son said, “Father, I have sinned against heaven and against you. I no longer deserve to be called your son.” But the father said to his servants, “Quick! Bring out the best robe and put it on him; put a ring on his finger and sandals on his feet. Bring the calf we have been fattening, and kill it; we are going to have a feast, a celebration, because this son of mine was dead and has come back to life; he was lost and is found.” And they began to celebrate.

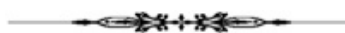
‘Now the elder son was out in the fields, and on his way back, as he drew near the house, he could hear music and dancing. Calling one of the servants he asked what it was all about. “Your brother has come” replied the servant “and your father has killed the calf we had fattened because he has got him back safe and sound.” He was angry then and refused to go in, and his father came out to plead with him; but he answered his father, “Look, all these years I have slaved for you and never once disobeyed your orders, yet you never offered me so much as a kid for me to celebrate with my friends. But, for this son of yours, when he comes back after swallowing up your property – he and his women – you kill the calf we had been fattening.”

‘The father said, “My son, you are with me always and all I have is yours. But it was only right we should celebrate and rejoice, because your brother here was dead and has come to life; he was lost and is found.”’



SYMBOLS AND IMAGES

The image of God as Father is often used in Scripture. It conveys both authority and deep love. Jesus uses the intimate term ‘Abba’ (meaning Papa or Daddy) when praying. These parables tell us something of the intimate love of the Father for all his children, especially the lost ones.



THIS WEEK'S READINGS (12 - 18 September)

- **Monday, 12:** Weekday, Ord Time 24 (1 Cor 11:17-26, 33; Lk 7:1-10)
- **Tuesday 13:** St John Chrysostom (1 Cor 12:12-14, 27-31; Lk 7:11-17)
- **Wednesday 14:** The Exaltation of the Holy Cross (Num 21:4-9; Jn 3:13-17)
- **Thursday 15:** Our Lady of Sorrows (Heb 5:7-9; Jn 19:25-27)
- **Friday 16:** Sts Cornelius and Cyprian (1 Cor 15:12-20; Lk 8:1-3)
- **Saturday 17:** Weekday, Ord Time 24 (1 Cor 15:35-37, 42-49; Lk 8:4-15)
- **Sunday 18:** 25th Sunday in Ord Time (Amos 8:4-5; 1 Tim 2:1-8; Lk 16:1-13)