



Jubilee Year
of Mercy
2015/16

Welcome to

Kangaroo Island Catholic Community

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

TWENTY-FIFTH SUNDAY IN ORDINARY TIME - YEAR C

Vol 4 : No 44

KANGAROO ISLAND CATHOLIC PARISH

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NOARLUNGA DOWNS CATHOLIC PRESBYTERY

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PARISH TEAM CONTACTS

Fr Charles Gauci (Parish Priest -
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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



**WHOEVER IS
FAITHFUL IN
A VERY LITTLE
IS FAITHFUL
ALSO IN
MUCH.**



FIRST READING

Amos 8:4-7

Listen to this, you who trample on the needy and try to suppress the poor people of the country, you who say, 'When will New Moon be over so that we can sell our corn, and sabbath, so that we can market our wheat?'

Then by lowering the bushel, raising the shekel, by swindling and tampering with the scales, we can buy up the poor for money, and the needy for a pair of sandals, and get a price even for the sweeping of the wheat.'

The Lord swears it by the pride of Jacob, 'Never will I forget a single thing you have done.'

RESPONSORIAL PSALM

Ps 112:1-2, 4-8

Praise the Lord, who lifts up the poor.

SECOND READING

1 Timothy 2:1-8

My advice is that, first of all, there should be prayers offered for everyone – petitions, intercessions and thanksgiving – and especially for kings and others in authority, so that we may be able to live religious and reverent lives in peace and quiet. To do this is right, and will please

God our saviour: he wants everyone to be saved and reach full knowledge of the truth. For there is only one God, and there is only one mediator between God and mankind, himself a man, Christ Jesus, who sacrificed himself as a ransom for them all. He is the evidence of this, sent at the appointed time, and I have been named a herald and apostle of it and – I am telling the truth and no lie – a teacher of the faith and the truth to the pagans.

In every place, then, I want the men to lift their hands up reverently in prayer, with no anger or argument.

GOSPEL ACCLAMATION

2 Cor 8:9

Alleluia, alleluia!

Jesus Christ was rich but he became poor, to make you rich out of his poverty.

Alleluia!

GOSPEL

Luke 16:1-13

Jesus said to his disciples, 'There was a rich man and he had a steward who was denounced to him for being wasteful with his property. He called for the man and said, "What is this I hear about you? Draw me up an account of your stewardship because you are not to be my steward any longer."' (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 Jimmy Browne, Cath Cantlon, Maureen Dunn, Kathleen Feareer, Charles and Sue Gorman, Tony Hodgens, Ashtenna Langridge, Elijah Laundy, John Lavers, Peter Murray, Jack Pitcher, Kingsley Pledge, Harry and Margaret Rich, Bill Roestenburg, Eddie Schneemild, Darren Smith, John Smith, and Peter Weatherstone,

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

PARISH NOTICES –18/09/16

1. Thank you to Fr Sam for saying Mass for us today.
2. Next week there will be Mass with Fr Charles
3. The raffle to help raise money for some of the Youth to attend the Ignite Conference will be drawn today, after Mass

Thank you to every one who has bought a ticket or two.
Good Luck

4. Colombian Calender Order for 2017 is at the back of the Church.

Please place your name on the order form if you would like one.

Eight Characteristics of parishes in the process of renewal:

3. The Word of God is proclaimed in good preaching.

We need to become communities that listen deeply to the Word of God, and become people of prayer . Good preaching emerges from this. All those involved with the ministry of the Word, mediate the grace of God by the way they proclaim the Word.

- ◆ How does this ring true for you and for our parish community?
- ◆ What more can we do to enhance good proclamation?

SEPTEMBER IS CATHOLIC CHARITIES MONTH

A month where the focus is on the charitable and welfare works within the Adelaide Archdiocese. Envelopes are available at the back of the church and we will have a special leaving collection at the end of the month.

Some of the Charities helped by this appeal are:
Catherine House
Hutt Street Centre
Aboriginal Catholic Ministry
Mercy House of Welcome
Our Lady of La Vang School
Mary MacKillop Care SA - Ain Karim
SA Catholic Deaf Community



FROM PARANOIA TO METANOIA

Sometimes we're a mystery to ourselves, or, perhaps more accurately, sometimes we don't realize how much paranoia we carry within ourselves. A lot of things tend to ruin our day.

I went to a meeting recently and for most of it felt warm, friendly towards my colleagues, and positive about all that was happening. I was in good spirits, generative, and looking for places to be helpful. Then, shortly before the meeting ended, one of my colleagues made a biting comment which struck me as bitter and unfair. Immediately a series of doors began to close inside me. My warmth and empathy quickly turned into hardness and anger and I struggled not to obsess about the incident. Moreover the feelings didn't pass quickly. For several days a coldness and paranoia lingered inside me and I avoided any contact with the man who had made the negative comments while I stewed in my negativity.

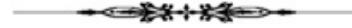
Time and prayer eventually did their healing, a healthier perspective returned, and the doors that had slammed shut at that meeting opened again and metanoia replaced my paranoia.

It's significant that the first word out of Jesus' mouth in the Synoptic Gospels is the word, metanoia. Jesus begins his ministry with these words: "*Repent [metanoia] and believe in the good news*" and that, in capsule, is a summary of his entire message. But how does one repent?

Our English translations of the Gospels don't do justice to what Jesus is saying here. They translate, *metanoia*, with the word, *repent*. But, for us, the word *repent* has different connotations from what Jesus intended. In English, repentance implies that we have done something wrong and

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.



must regretfully disavow ourselves of that action and begin to live in a new way. The biblical word, metanoia, has much wider connotations.

The word, metanoia, comes from two Greek words: *Meta*, meaning above; and *Nous*, meaning mind. Metanoia invites us to move above our normal instincts, into a bigger mind, into a mind which rises above the proclivity for self-interest and self-protection which so frequently trigger feelings of bitterness, negativity, and lack of empathy inside us. Metanoia invites us to meet all situations, however unfair they may seem, with understanding and an empathic heart. Moreover, metanoia stands in contrast to paranoia. In essence, metanoia is "non-paranoia", so that Jesus' opening words in the Synoptic Gospels might be better rendered: *Be un-paranoid and believe that it is good news. Live in trust!*

Henri Nouwen, in a small but deeply insightful book entitled, *With Open Hands*, describes wonderfully the difference between metanoia and paranoia. He suggests that there are two fundamental postures with which we can go through life. We can, he says, go through life in the posture of paranoia. The posture of paranoia is symbolized by a closed fist, by a protective stance, by habitual suspicion and distrust. Paranoia has us feeling that we forever need to protect ourselves from unfairness, that others will hurt us if we show any vulnerability, and that we need to assert our strength and talents to impress others. Paranoia quickly turns warmth into cold, understanding into suspicion, and generosity into self-protection.

The posture of metanoia, on the other hand, is seen in Jesus on the cross. There, on the cross, we see him exposed and vulnerable, his

arms spread in a gesture of embrace, and his hands open, with nails through them. That's the antithesis of paranoia, wherein our inner doors of warmth, empathy, and trust spontaneously slam shut whenever we perceive a threat. Metanoia, the *meta* mind, the bigger heart, never closes those doors.

Some of the early church fathers suggested that all of us have two minds and two hearts. For them, each of us has *big mind* and a *big heart*. That's the saint in us, the image and likeness of God inside us, the warm, generative, and empathic part of us. All of us harbor a true greatness within. But each of us also has within us a *petty mind* and a *petty heart*. That's the narcissistic part of us, the wounded part, the paranoid part that turns self-protective and immediately begins to close the doors of warmth and trust whenever we appear threatened. Such is our inner complexity. We are both big-hearted and petty, open-minded and bigoted, trusting and suspicious, saint and narcissist, generous and hoarding, warm and cold. Everything depends upon which heart and which mind we are linked to and operating out of at any given moment. One minute we are willing to die for others, a minute later we would see them dead, one minute we want to give ourselves over in love, a minute later we want to use our gifts to show our superiority over others. Metanoia and paranoia vie for our hearts.

Jesus, in his message and his person, invites us to metanoia, to move towards and stay within our big minds and big hearts, so that in the face of a stinging remark our inner doors of warmth and trust do not close.

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)

Then the steward said to himself, "Now that my master is taking the stewardship from me, what am I to do? Dig? I am not strong enough. Go begging? I should be too ashamed. Ah, I know what I will do to make sure that when I am dismissed from office there will be some to welcome me into their homes."

Then he called his master's debtors one by one. To the first he said, "How much do you owe my master?" "One hundred measures of oil" was the reply. The steward said, "Here, take your bond; sit down straight away and write fifty." To another he said, "And you, sir, how much do you owe?" "One hundred measures of wheat" was the reply. The steward said, "Here, take your bond and write eighty."

'The master praised the dishonest steward for his astuteness. For the children of this world are more astute in dealing with their own kind than are the children of light.

'And so I tell you this: use money, tainted as it is, to win you friends, and thus make sure that when it fails you, they will welcome you into the tents of eternity. The man who can be trusted in little things can be trusted in great; the man who is dishonest in little things will be dishonest in great.

If then you cannot be trusted with money, that tainted thing, who will trust you with genuine riches? And if you cannot be trusted with what is not yours, who will give you what is your very own?

'No servant can be the slave of two masters: he will either hate the first and love the second, or treat the first with respect and the second with scorn. You cannot be the slave both of God and of money.'

EXPLORING THE WORD

At first reading, this text is very puzzling. How can dishonesty be so rewarded? The action in the text is easier to understand when we know something of how commerce was conducted at the time. According to Jewish Law, it was not permissible to charge interest. To get around this, the practice developed of increasing

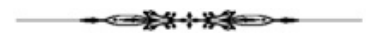
the original debt to cover what would have been a normal interest rate. What the cunning steward has done is to reduce the debt to the level of the original loan. The Master will be paid his due according to the Law, but no more. If the Master complained about this action, his sin would come to light. The real criticism in this text is directed to those who have been entrusted with the riches of God's kingdom and have not used them well. The point is that all who are called to share the riches of the kingdom must commit themselves to careful administration of those inestimable treasures. This is much more important than administering the riches of this world.

SYMBOLS AND IMAGES

Just like the steward in this story, we are entrusted with God-given talents and we must use them in a way that will yield genuine riches. Increasingly in the modern world, we are also aware that we must be good stewards of God's creation to ensure its riches for future generations.

DID YOU KNOW?

- One of the dominant themes in Luke's Gospel is the right use of money and the need to beware of becoming distracted by it from the pursuit of God.
- In Jesus' time, wealth was seen as reward for virtue so these words were a great challenge.



THIS WEEK'S READINGS

(19 - 25 September)

- **Monday, 19:** Weekday, Ord Time 25 (Prov 3:27-34; Lk 8:16-18)
- **Tuesday 20:** Sts Andrew Kim Tae-gon, Paul Chong Ha-sang and companions (Prov 21:1-6, 10-13; Lk 8:19-21)
- **Wednesday 21:** St Matthew (Eph 4:1-7, 11-13; Mt 9:9-13)
- **Thursday 22:** Weekday, Ord Time 25 (Ecc 1:2-11; Lk 9:7-9)
- **Friday 23:** St Pius of Pietrelcina (Ecc 3:1-11; Lk 9:18-22)
- **Saturday 24:** Weekday, Ord Time 25 (Ecc 11:9 - 12:8; Lk 9:43-45)
- **Sunday 25:** 26th Sunday in Ord Time (Amos 6:1, 4-7; 1Tim 6:11-16; Lk 16:19-31)