



Welcome to

Kangaroo Island Catholic Community

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

TWENTIETH SUNDAY IN ORDINARY TIME - YEAR A

Vol 5 : No 39

KANGAROO ISLAND CATHOLIC PARISH

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NOARLUNGA DOWNS CATHOLIC PRESBYTERY

Phone: 8382 1717

PARISH TEAM CONTACTS

Fr Charles Gauci (Parish Priest -
involved in another ministry in 2017)
Fr Tony Telford-Sharp (Parish
Administrator - 8382 1717)
Fr Peter Zwaans (Associate Priest)
Fr Josy Sebastian (A/P - 0452 524 169)

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/Todd Sts Sunday - 9.30am
- **PARNDANA:** Uniting Church, Cook Street 2nd and 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

Child Protection Unit 8210 8159



FIRST READING

Isaiah 56:1, 6-7

Thus says the Lord: Have a care for justice, act with integrity, for soon my salvation will come and my integrity be manifest.

Foreigners who have attached themselves to the Lord to serve him and to love his name and be his servants – all who observe the sabbath, not profaning it, and cling to my covenant – these I will bring to my holy mountain. I will make them joyful in my house of prayer. Their holocausts and their sacrifices will be accepted on my altar, for my house will be called a house of prayer for all the peoples.

RESPONSORIAL PSALM

Ps 66:2-3, 5-6, 8

O God, let all the nations praise you!

SECOND READING

Romans 11:13-15, 29-32

Let me tell you pagans this: I have been sent to the pagans as their apostle, and I am proud of being

sent, but the purpose of it is to make my own people envious of you, and in this way save some of them. Since their rejection meant the reconciliation of the world, do you know what their admission will mean? Nothing less than a resurrection from the dead! God never takes back his gifts or revokes his choice.

Just as you changed from being disobedient to God, and now enjoy mercy because of their disobedience, so those who are disobedient now – and only because of the mercy shown to you – will also enjoy mercy eventually. God has imprisoned all men in their own disobedience only to show mercy to all mankind.

GOSPEL ACCLAMATION

Mt 4:23

Alleluia, alleluia!

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

Alleluia!

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Kangaroo Island Catholic Parish

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, Simon Slagter, Chris Slattery, Kathy Slotegraaf, Florence Tabor, Bracken Walker, Bill Willson, Owen Willson and all the faithful departed.

Prayers for the Sick

Please pray for Marj and Jimmy Browne, Denice Carter, Charles & Sue Gorman, John Lavers, Elijah & Magenta Laundy and family, Ben Martin, Janice Mills, Philip McDonald, Peter Murray, Darren Morris, Mick Muller Jill Oldfield, Margaret Rich, Bill Roestenburg, Peter Smith, Linda Tippett, Greg Turner, and Rob Wilkinson.

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

Absent From Church Joke

Harry walked over to the Priest after services, "You know Father, I am really stuck in a quandary I would like to attend church next week but I just can't miss the big game next Sunday, it's just out of the question." "Oh Harry Harry" said the Priest putting his arm around Harry, "don't you know? that's what recorders are for." Harry's face lit up "you mean I could record your sermon?"

RENEWING PARISHES

5. The parish community is visibly engaged with those who experience poverty and need, and with those at the margins of society and church.

Our parishes and communities will need to go out to both their own members in need, including those who are old, isolated, sick, and those who are in need in their neighbourhoods and in the wider world. Pope Francis tells us that he wants "a Church which is poor and for the poor" (*Joy of the Gospel, Par 198*)

- “ What is your reaction to this passage?
- “ Share with someone else how we in our parish might do what Pope Francis asks of us?

PARISH NOTICES –20/8/17

1. Thank you to Fr Sam for saying Mass today.

Next week there will be Mass with Fr Tony.

2. Helen is wanting to update her list for the church roster, especially the cleaning, so can you let her know if you are no longer able to or wanting to be on the list for any church roster jobs. Also if you would like to be added to the roster please let Helen know. Phone 85595156



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.

GOD NEEDS BETTER PRESS

The word “Protestant” is generally misunderstood. Martin Luther’s protest that led to the Protestant reformation was not, in fact, a protest against the Roman Catholic Church; properly understood, it was a protest for God. God, in Luther’s view, was being manipulated to serve human and ecclesial self-interest. His protest was a plea to respect God’s transcendence.

We need a new protest today, a new plea, a strong one, to not connect God and our churches to intolerance, injustice, bigotry, violence, terrorism, racism, sexism, rigidity, dogmatism, anti-eroticism, homophobia, self-serving power, institutional self-protection, security for the rich, ideology of all kinds, and just plain stupidity. God is getting a lot of bad press!

A simple example can be illustrative here: In a recent book that documents an extraordinary fifty-year friendship with his former coach, basketball legend (and present-day exceptional writer), Kareem Abdul-Jabbar, shares why he became a Muslim. Raised a Roman Catholic, a graduate of Catholic schools, he eventually left Christianity to become a Muslim. Why?

In his own words: Because “the white people who were bombing churches and killing little girls, who were shooting unarmed black boys, who were beating black protestors with clubs loudly declared themselves to be proud Christians. The Ku Klux Klan were proud Christians. I felt no allegiance to a religion with so many evil followers. Yes, I was also aware that the Reverend Dr. Martin Luther King, Jr., was also a proud Christian, as were many of the civil rights leaders. Coach Wooden was a devout Christian. The civil rights movement was supported by many brave white Christians who marched side by side

with blacks. When the KKK attacked, they often delivered even worse beatings to the whites, whom they considered to be race traitors. I didn’t condemn the religion, but I definitely felt removed from it.”

His story is only one story and by his own admission has another side to it, but it’s highly illustrative. It’s easy to connect God to the wrong things. Christianity, of course, isn’t the only culprit. Today, for instance, we see perhaps the worst examples of tying God to evil in the violence of *ISIS* and other such terrorist groups who are killing, randomly and brutally, in the name of God. You can be sure that the last words uttered, just as a suicide bomber randomly kills innocent people, is: *God is great!* What horrible thing to say as one is committing an act of murder! Doing the ungodly in the name of God!

And yet we so often do the same thing in subtler forms, namely, we justify the ungodly (violence, injustice, inequality, poverty, intolerance, bigotry, racism, sexism, the abuse of power, and rich privilege) by appealing to our religion. Silently, unconsciously, blind to ourselves, grounded in a sense of right and wrong that’s colored by self-interest, we give ourselves divine permission to live and act in ways that are antithetical to most everything Jesus taught.

We can protest, saying that we’re sincere, but sincerity by itself is not a moral or religious criterion. Sincerity can, and often does, tie God to the ungodly and justifies what’s evil in the name of God: The people conducting the Inquisition were sincere; the slave traitors were sincere; those who protected pedophile priests were sincere, racists are sincere; sexists are sincere; bigots are sincere; the rich defending their privilege are sincere; church offices making hurtful, gospel-defying pastoral decisions

that deprive people of ecclesial access are very sincere and gospel-motivated; and all of us, as we make the kind of judgments of others that Jesus told us time and again not to make, are sincere. But we think that we’re doing this all for the good, for God.

However in so many of our actions we are connecting God and church to narrowness, intolerance, rigidity, racism, sexism, favoritism, legalism, dogmatism, and stupidity. And we wonder why so many of our own children no longer go to church and struggle with religion.

The God whom Jesus reveals is the antithesis of much of religion, sad but true. The God whom Jesus reveals is a prodigal God, a God who isn’t stingy; a God who wills the salvation of everyone, who loves all races and all peoples equally; a God with a preferential love for the poor; a God who creates both genders equally; a God who strongly opposes worldly power and privilege. The God of Jesus Christ is a God of compassion, empathy, and forgiveness, a God who demands that spirit take precedence over law, love over dogma, and forgiveness over juridical justice. And very importantly, the God whom Jesus incarnates isn’t stupid, but is a God whose intelligence isn’t threatened by science, and a God who doesn’t condemn and send people to hell according to our limited human judgments.

Sadly, too often that’s not the God of religion, of our churches, of our spirituality, or of our private consciences.

God isn’t narrow, stupid, legalistic, bigoted, racist, violent, or vengeful, and it’s time we stopped connecting God to those things.

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 Honeypt Rd and Goldsmith Dve*
Saturday 6.00pm
Sunday 9.00am
1st, 3rd Sundays 11am (Spanish Mass)
2nd Sunday 2.00pm (Filipino Mass)
Sunday (Youth Mass) 5.30pm
Monday 9.00am
Tuesday 9.00am
Tuesday 1st week 9.00am and 9.45am
(later Mass followed by Tuesday Chats)
Wednesday 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

2nd, 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

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GOSPEL

Matthew 15:21-28

Jesus left Gennesaret and withdrew to the region of Tyre and Sidon. Then out came a Canaanite woman from that district and started shouting, 'Sir, Son of David, take pity on me. My daughter is tormented by a devil.' But he answered her not a word. And his disciples went and pleaded with him. 'Give her what she wants,' they said 'because she is shouting after us.' He said in reply, 'I was sent only to the lost sheep of the House of Israel.' But the woman had come up and was kneeling at his feet. 'Lord,' she said 'help me.' He replied, 'It is not fair to take the children's food and throw it to the house-dogs.' She retorted, 'Ah yes, sir; but even house-dogs can eat the scraps that fall from their master's table.' Then Jesus answered her, 'Woman, you have great faith. Let your wish be granted.' And from that moment her daughter was well again.

DID YOU KNOW?

- The cities of Tyre and Sidon were the leading towns of ancient Phoenicia. Both cities were on the Mediterranean coast of what is now modern Lebanon. The Phoenicians were descendants of the even more ancient Canaanites who populated the area earlier.
- Israel despised the Canaanites. It loathed the Canaanite religion with its pagan gods and fertility cults and found many of their practices abominable.

SHARING THE TRADITION

In the centuries after the Emperor Constantine accepted Christianity and it ultimately became the State religion and he moved his capital from Rome to Constantinople, different cultural expressions of the same faith emerged. In the western half of the empire, Rome initially dominated religious practices and was gradually replaced by the Celtic Church after the fall of Rome. In the eastern half of the Roman Empire, Constantinople dominated and many eastern or Byzantine cultural

expressions entered worship. Different ways of worshipping developed. This situation still exists today within the Church. The Roman Rite is familiar to us and other Rites of the Catholic Church include the Maronite, Melkite and Ukrainian Rite. These groups are completely loyal to the Pope and the magisterium (teaching authority) of the Church. Such Rites are different from the Orthodox traditions which do not recognise the Pope as leader of the Church and sometimes hold slightly different beliefs from the Catholic traditions. The Orthodox traditions broke away from the Church at various times in the early centuries, usually over issues of doctrinal formulation, in much the same way as the Protestant traditions broke away or formed independently.

Since the Second Vatican Council, enormous moves forward have been made in entering into dialogue with other Christian churches and other faiths. Ecumenism and inter-religious dialogue was a goal which is very close to heart Pope Francis, and was also for his predecessors.

**THIS WEEK'S READINGS
(21 - 27 August)**

- **Monday, 21:** St Pius X (Judges 2:11-19; Mt 19:16-22)
- **Tuesday, 22:** The Queenship of the Blessed Virgin Mary (Judges 6:11-24; Mt 19:23-30)
- **Wednesday, 23:** Weekday, Ord Time 20 (Judges 9:6-15; Mt 20:1-16)
- **Thursday, 24:** St Bartholomew (Apoc 21:9-14; Jun 1:45-51)
- **Friday, 25:** Weekday, Ord Time 20 (Ruth 1:1, 3-6, 14-16, 22; Mt 22:34-40)
- **Saturday, 26:** Weekday, Ordinary Time 20 (Ruth 2:1-3, 8-11, 4:13-17; Mt 23:1-12)
- **Sunday 27:** 21st SUNDAY in ORDINARY TIME (Is 22:19-23; Rom 11:33-36; Mt 16:13-20)