



Welcome to

Kangaroo Island Catholic Community

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

TWENTY-FIFTH SUNDAY IN ORDINARY TIME - YEAR B

Vol 4 : No 44

KANGAROO ISLAND CATHOLIC PARISH

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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

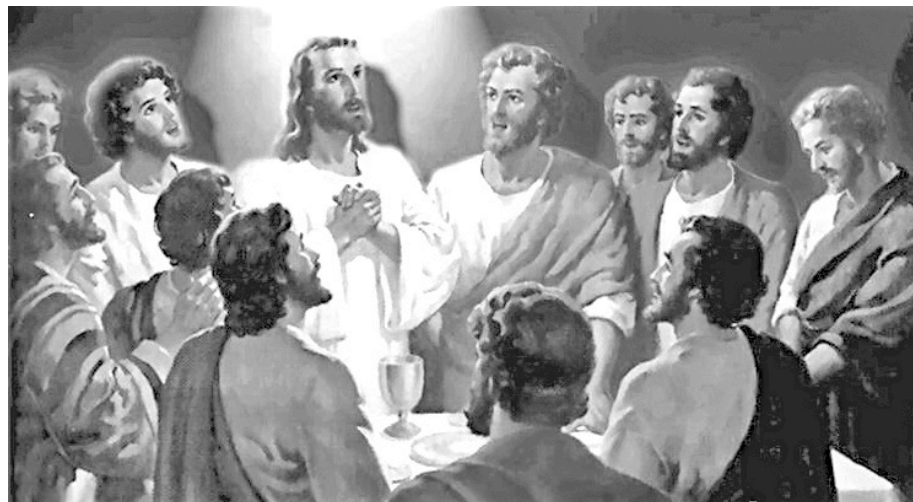
- **KINGSCOTE:** Our Lady of Perpetual Help, Cnr Giles and Todd Streets
Sunday - 9.30am
4th Sunday - Youth Mass - 6.00pm
- **PARNDANA:** Uniting Church, Cook Street
4th Sunday - 4.00pm
- **PENNESHAW:** St Columba's Anglican Church, Cnr North Terrace and Fourth Street
1st Sunday - 2.00pm

SPONSORSHIP

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

CHILD PROTECTION UNIT

Sally Wellington (Manager)
Phone: 8210 8268



FIRST READING

Wisdom 2:12, 17-20

The godless say to themselves:

‘Let us lie in wait for the virtuous man, since he annoys us and opposes our way of life, reproaches us for our breaches of the law and accuses us of playing false to our upbringing.

‘Let us see if what he says is true, let us observe what kind of end he himself will have.

If the virtuous man is God’s son, God will take his part and rescue him from the clutches of his enemies.

Let us test him with cruelty and with torture, and thus explore this gentleness of his and put his endurance to the proof.

Let us condemn him to a shameful death since he will be looked after – we have his word for it.’

RESPONSORIAL PSALM

The Lord upholds my life.

SECOND READING

James 3:16-4:3

Wherever you find jealousy and ambition, you find disharmony, and wicked things of every kind being done; whereas the wisdom that comes down from above is essentially something pure; it also makes for peace, and is kindly and considerate; it is full of compassion and shows itself by

doing good; nor is there any trace of partiality or hypocrisy in it. Peacemakers, when they work for peace, sow the seeds which will bear fruit in holiness.

Where do these wars and battles between yourselves first start? Isn't it precisely in the desires fighting inside your own selves? You want something and you haven't got it; so you are prepared to kill. You have an ambition that you cannot satisfy; so you fight to get your way by force. Why you don't have what you want is because you don't pray for it; when you do pray and don't get it, it is because you have not prayed properly, you have prayed for something to indulge your own desires.

GOSPEL ACCLAMATION

Alleluia, alleluia!

God has called us with the gospel to share in the glory of our Lord Jesus Christ.

GOSPEL

Mark 9:30-37

After leaving the mountain Jesus and his disciples made their way through Galilee; and he did not want anyone to know, because he was instructing his disciples; he was telling them, ‘The Son of Man will be delivered into the hands of men; they will put

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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, Don Duffy, 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.

Making Connections

Try to empty yourself this week of the desire to be in control. Look for ways of being of service to others. Perhaps spend time with and learn from a child. What can we learn of faith from their example?

PARISH NOTICES –20/9/2015

- 1. Thank you to Frs Leon, George and Eddy for celebrating Mass with us today
- 2. **Next Sunday** there will be Mass with Fr Charles

Notes from PPC Meeting 23/8/15

1. **Social Justice Sunday 27th 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

September is Catholic Charities Month - Some truly wonderful loving and caring is able to be given by the great people who are the hands, hearts and faces of such charities as Caritas, St Vincent de Paul, our hospices, local and overseas aid agencies.

However, smiles and gentle hands are not the only way we need to help the hungry, the dispossessed, orphans, the poor etc, we must also give alms - giving of our substance, not just our excess coins.

Please consider putting aside a meaningful amount each week during September and placing it in the special collection at the end of the month or returning it in the Appeal envelope.



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.



OUR OVERSTIMULATED GRANDIOSITY – AND OUR IMPOVERISHED SYMBOLS

There are now more than seven billion people on this earth and each one of us feels that he or she is the center of the universe. That accounts for most of the problems we have in the world, in our neighborhoods, and in our families.

And no one's to blame for this, save God perhaps, for making us this way. Each of us is created in the image and likeness of God, meaning that, each of us, holds within a divine spark, a piece of infinity, and an ingrained knowledge of that unique dignity. We are infinite souls inside a finite world. To paraphrase St. Augustine, we are made for the divine and our hearts aren't just dissatisfied until they rest there again, they're also grandiose along the journey, enflamed by their own uniqueness and dignity. God has made everything beautiful in its own season, Ecclesiastes tells us, but God has put timelessness into the human heart so that we are out of sync with the seasons from beginning to end. We're overcharged for this planet, and we know it.

Moreover that sense of specialness lies at the center of our awareness: *I think, therefore I am!* Descartes was right: The only thing we can be absolutely sure of is that we exist and that our own thoughts and feelings are real. We may be dreaming everything else. We awake to self-consciousness aware of our specialness, frustrated by the fact that the world cannot give us what we crave, and insufficiently aware of the fact that everyone else on this earth is also equally unique and special. That's human nature and it's always been this way.

Today however a number of things are conspiring together to exacerbate both our grandiosity and our restlessness. In brief, today we are

mostly overstimulated in our grandiosity and are not generally given the tools to handle that inflammation of soul.

How are we overstimulated in our grandiosity today? Various factors play together here, but contemporary media and information technology need to be highlighted. Through them, in effect, the whole world is being made available to us during every waking minute of our lives. We are not easily equipped to handle that. While information alone is mostly neutral, and at times even morally inspiring, the downside is that contemporary media overstimulates our grandiosity and restlessness by inundating us with the intimate details of the lives of the rich, the famous, the beautiful, the talented, the powerful, the super-intelligent, the mega-achievers, and the perverted in a way that titillates, seduces, and at times assaults our interior balance so as to leave us cultivating private fantasies of grandiosity, of standing out in a way that makes the world take notice. We see this in an extreme and perverted form in some of the mass shootings that occur in our society, where a lonely, deranged person randomly kills others out of sick vision of grandiosity. We see it too in the growing phenomenon of anorexia. These examples may be atypical, but we're becoming a society within which most everyone is perilously overstimulated in his or her grandiosity.

And today we are generally without sufficient personal tools to handle this. Human beings have always been restless and grandiose, but in previous generations they had more tools – religious and societal – to handle restlessness, grandiosity, and frustration. For example, in previous generations the cultural ethos gave people much less permission to cultivate ego than it does today.

Previous to our own generation, one had to be more apologetic about self-promotion, self-canonization, overt greed, and crass self-centeredness. Humility was espoused as a virtue and no one was supposed to get too big for his or her britches. That threw a lot of cold water on ego, crass self-assertion, and greed, in effect dampening grandiosity. The message back then was clear: You're not the center of the universe!

By and large, that's no longer the case today. Society, more and more, gives us license to be grandiose, to set ourselves up as the center and proudly announce that publicly. Not only are we allowed today to get too big for our britches, we aren't culturally admired unless we do assert ourselves in that way. And that's a formula for jealousy, bitterness, and violence. Grandiosity and restlessness need healthy guidance both from the culture and from religion. Today, we generally do not see that guidance.

We are dangerously weak in inculcating into the consciousness of society, especially into the consciousness of the young, a number of vital human and religious truths: *To God alone belongs the glory! In this life ultimately all symphonies remain unfinished. You are not the center of the earth. There is real sin! Selfishness is not a virtue! Humility is a virtue! You will only find life by giving it away! Other lives are as real as your own! We have failed our youth by giving them unrealistic expectations, even as we are depriving them of the tools with which to handle those expectations.*

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 8.00am
Wednesday 7.00am
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)

him to death; and three days after he has been put to death he will rise again.' But they did not understand what he said and were afraid to ask him.

They came to Capernaum, and when he was in the house he asked them, 'What were you arguing about on the road?' They said nothing because they had been arguing which of them was the greatest. So he sat down, called the Twelve to him and said, 'If anyone wants to be first, he must make himself last of all and servant of all.' He then took a little child, set him in front of them, put his arms round him, and said to them, 'Anyone who welcomes one of these little children in my name, welcomes me; and anyone who welcomes me welcomes not me but the one who sent me.'

LAUDATO SI'

The disproportionate effect of environmental change on the poor and on the developing world is highlighted in almost every section of the encyclical. Indeed, near the beginning of "Laudato Si," the pope states that focus on the poor is one of the central themes of the encyclical, and he provides many examples of the effects of climate change, whose "worse impacts" are felt by those living in the developing countries. This leads us to the Cross with Francis.

NOTES ON THE TEXT

In today's gospel reading Jesus begins to give his whole attention to preparing his disciples for the final rejection that awaits him in Jerusalem – a rejection God will transform into a victory over all evil in the Saviour's Paschal Mystery. The first reading, from the Book of Wisdom vividly anticipates what lies ahead for Jesus. In fact, it is describing the selfishness and foolishness good people have to contend with in every age. The existence of real and pervasive evil presents a challenge to Christian faith. The freedom and responsibility that are the hallmarks of our human dignity will often be abused and obstruct the purposes of God. How is God to make creation a final masterpiece, by turning all things to good in the end?

There is something truly prophetic in the reading from Wisdom, because it echoes the Songs in the Book of Isaiah concerning God's Servant: 'the punishment reconciling us fell on him, and we have been healed by his bruises' (Is 53:5). These Songs were quoted by Jesus in the synagogue in Nazareth (Lk 4:18-19). No doubt they were of great importance to him as his mission unfolded. God's designs have been patiently prepared. Evil is a problem for all of us: we have to contend with disruptive forces – within ourselves, in our dealings with others, in the wide world in which we live. Like the disciples Jesus is instructing, we are still learning how to cope. Those whom Jesus wants to be the bearers of the Good News of God's ways are still lost in their self-centred ambitions. It is a situation that is so typical of our human experience. It leads Jesus to give the disciples a lesson that is at once radical and simple: 'Anyone who wants to be first must become last of all and servant of all'. Perhaps we have here another echo of the Servant Songs that have been mentioned – Jesus himself will be our example in the living out of this truth. Great teacher that he is, Jesus goes on to give the disciples an object lesson - receive those who have nothing to give you in return, like this child I am embracing, he tells them, and you will be true disciples of mine and dear to my Father.

Fr John Thornhill sm

THIS WEEK'S READINGS

(21 - 27 September)

- **Monday, 21:** St Matthew (Eph 4:1-7, 11-13; Mt 9:9-13)
- **Tuesday, 22:** Weekday, Ord Time 25 (Ezra 6:7-8, 12, 14-20; Lk 8:19-21)
- **Wednesday, 23:** St Pius of Pietrelcina (Ezra 9:5-9; Lk 9:1-6)
- **Thursday, 24:** Weekday, Ord Time 25 (Haggai 1:1-8; Lk 9:7-9)
- **Friday, 25:** Weekday, Ord Time 25 (Haggai 1:15- 2:9; Lk 9:18-22)
- **Saturday, 26:** Weekday, Ord Time 25 (Zech 2:5-9, 14-15; Lk 9:43-45)
- **Sunday, 27:** 26th Sunday in Ord Time (Num 11:25-29; James 5:1-6; Mk 9:38-43, 45, 47-48)