



Welcome to

Kangaroo Island Catholic Community

(Part of the Adelaide Cathedral Parish)

13th SUNDAY IN ORDINARY TIME - YEAR A

Vol 11 : No 32

KANGAROO ISLAND CATHOLIC PARISH

Parish House: 22 Giles Street,
KINGSCOTE, SA 5223
Phone: 8553 2132

Postal address: PO Box 749,
KINGSCOTE, SA 5223

Email: cphkingscote@iinet.net.au

Web: www.kicatholic.org.au

ADELAIDE CATHEDRAL PARISH

39 Wakefield St, ADELAIDE 5000
Phone: (08) 8210 8155

E: acp@acp.adelaide.catholic.org.au

PARISH TEAM CONTACTS

PARISH ADMINISTRATOR

Fr Anthoni Adimai

Phone: (08) 8210 8155

PARISH PASTORAL COUNCIL

Mr Peter Clark (8559 5131)

FINANCE

Mrs Helen Mumford (0408 367 009
or kimumford@bigpond.com)

PARISH NEWSLETTER

Mrs Wendy Bennett (0475 894 755
wendygbenett@icloud.com)

(All items for the newsletter must be
received no later than Tuesday
evening.)

CHILD PROTECTION

We are a Child Safe Organisation
which is committed to the care, well-
being and protection of children and
young people.

Mrs Helen Mumford

(KI contact - 0408 367 009)

Child Protection Unit 8210 8159

WEEKEND MASSES

Kingscote at 9.30am

CONFESSION

Kingscote at 9.00am

(prior to Mass)

PRAYERS FOR HEALING

Prayers for Healing and Renewal in
the Church - Thursdays at 9.00am



FIRST READING

2 Kings 4:8-11, 14-16

One day as Elisha was on his way to
Shunem, a woman of rank who lived
there pressed him to stay and eat there.
After this he always broke his journey
for a meal when he passed that way.
She said to her husband, 'Look, I am
sure the man who is constantly passing
our way must be a holy man of God.
Let us build him a small room on the
roof, and put him a bed in it, and a
table and chair and lamp; whenever he
comes to us he can rest there.'

One day when he came, he retired to
the upper room and lay down. 'What
can be done for her?' he asked. Gehazi
(his servant) answered, 'Well, she has
no son and her husband is old.' Elisha
said, 'Call her.' The servant called her
and she stood at the door. This time
next year,' Elisha said 'you will hold a
son in your arms.'

RESPONSORIAL PSALM

Ps 88:2-3, 16-19

*For ever I will sing
the goodness of the Lord.*

SECOND READING

Romans 6:3-4, 8-11

When we were baptised in Christ Jesus
we were baptised in his death; in other
words, when we were baptised we went
into the tomb with him and joined him

in death, so that as Christ was raised
from the dead by the Father's glory, we
too might live a new life.

But we believe that having died with
Christ we shall return to life with him:
Christ, as we know, having been raised
from the dead will never die again.
Death has no power over him any more.
When he died, he died, once for all, to
sin, so his life now is life with God; and
in that way, you too must consider
yourselves to be dead to sin but alive
for God in Christ Jesus.

GOSPEL ACCLAMATION

1 Peter 2:9

Alleluia, alleluia!

*You are a chosen race, a royal
priesthood, a holy people. Praise God
who called you out of darkness and into
his marvellous light. Alleluia!*

GOSPEL

Matthew 10:37-42

Jesus instructed the Twelve as follows:
'Anyone who prefers father or mother
to me is not worthy of me.

Anyone who prefers son or daughter to
me is not worthy of me.

Anyone who does not take his cross
and follow in my footsteps is not
worthy of me. Anyone who finds his
life will lose it; anyone who loses his
life for my sake will find it.

(Continued page 4)



Bulletin Board

PLEASE KEEP THESE PEOPLE IN YOUR PRAYERS

Sick: Stephanie Langridge, Carmen Northcott, Joella Davidson

July anniversaries: Alma Adams, Eadie Adams, Sid Adams, Peg Anderson, Lill Buick, Phil Connell, John Connell, Henry Dravitzki, Leon Fahey, Paul Glynn, Joyce Grant, Mick Grant, Bill Higgins, Monica Hughes, Barry Jamieson, Judith Jeffs, Damian Howard, Leigh McDonald, Kym Moses, Cameron Muirhead, Ron Mumford, Alexander Nash, Alice O'Neill, Alice O'Driscoll, Jill Perkins, Charles Reynolds, Nora Ridge, Johnny Tully, John Walsh, Tony Walker, Robyn Williams.

Please pray for all the faithful departed and may all our sick parishioners, relatives and friends know the healing love of Christ.

PARISH ROSTERS

| | Comm | Reader | Cleaning |
|-----|-----------|----------|----------|
| 2/7 | W Bennett | A Gibbs | C Berden |
| 9/7 | M Glynn | K Hammat | A Bevan |

PRIEST ROSTER

(Often this roster changes if something unforeseen crops up)
2/7 Fr Anthoni Adimai
9/7 TBA

WEEKLY CONTRIBUTIONS

For those of you who wish to make your weekly contributions to the first and second collections by direct debit, these are the banking details for each.

1st Collection:
BSB 085 005
A/c No 585353994
Reference: K Island or 765

2nd Collection:
BSB 085 005
A/c No 918111484
Reference: Your name

LITURGY OF THE WORD

Dr Jenny O'Brien, Liturgy Educator for the Archdiocese recently taught that a short silence at the end of the First Reading and the Second Reading is an essential part of the Liturgy of the Word. During this short silence we are meant to listen inwardly to what God's Word may be saying to us personally. Accordingly,

we will begin the practice of these silences this weekend.

NAIDOC WEEK

Sunday, July 2, - Sunday, July 9



NAIDOC Week celebrates the history, culture and achievements of Aboriginal and Torres Strait Islander peoples. The theme this year is "For Our Elders".

The week is celebrated not just in the Indigenous Australian communities but also in increasing numbers of government agencies, schools, local councils and workplaces.

SPECIAL COLLECTION - NATSICC

There will be a Special Collection next weekend for this appeal. The National Aboriginal and Torres Strait Island Catholic Council Appeal supports Aboriginal Catholic Ministry in South Australia.

2024 YOUNG ADULT SUMMER ECO-CAMP 6 - 11 February, 2024

Young adults, students and young professionals between the ages of 18 and 35

The Summer Camp will take place at Sevenhill Retreat, in the heart of the Clare Valley – surrounded by nature, vineyards, and farms.

Mornings: practicing mindfulness, prayer and personal exchange, input by the speakers and open discussion

Afternoons: Excursions, land care, visits to sustainable companies and other practical experiences

Evenings: Campfire talks with open question and answer sessions and free evenings to promote personal networking and encounters; self-generated entertainment (music); Eucharist.

Register your interest

ph: 1300 EXAMEN (1300-392-636) or email info@jisa.org.au

WELCOME, PROPHET

(Matthew 10: 37 - 42)

Something needs to be said about the flip side of receiving a prophet into your home. Yes, you may receive a prophet's reward. But you also have to listen to the prophet and the prophecy. This may be why prophets aren't swamped with invitations when they come to town.

When Jesus came to town, sinners and religious folks alike vied for his presence in their homes – at first. But Jesus had a way of criticising his hosts, even berating the manner in which he was received by them, that made a second invitation unlikely. Only those willing to take his words to heart and repent were glad that Jesus came under their roof.

Prophecy is by its nature a challenge to the way things are. If we don't want to change, then prophets will always seem like threatening characters. They don't come to affirm us, but to invite us to come closer to the will of God. Receive a prophet if you dare but be prepared to do more than rearrange the furniture in your world.

GPBS eNews

DATES

| | |
|-----------|----------------------------|
| 2 Jul | NAIDOC week begins |
| 7 Jul | Last day School term 2 |
| 9 Jul | NATSICC Appeal |
| 24 Jul | First day School term 3 |
| 8 Aug | St Mary of the Cross feast |
| 13 Aug | Vocations Appeal |
| 15 Aug | Assumption |
| September | Catholic Charities Month |
| 3 Sep | Fathers' Day |
| 29 Sep | Last day School term 3 |
| 2 Oct | Labour Day |
| 16 Oct | First day School term 4 |
| 22 Oct | World Mission Day |
| 12 Nov | Vinnies Christmas Appeal |
| 15 Dec | Last day School term 4 |
| 25 Dec | Catholic Charities Appeal |





Ron Rolheiser column

Ronald Rolheiser, a Roman Catholic priest and member of the Missionary Oblates of Mary Immaculate. 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

THE THERAPY OF A PUBLIC LIFE

More than fifty years ago Philip Rieff wrote a book entitled *The Triumph of the Therapeutic*. In it, he argued that widespread reliance upon private therapy today arose in the secularized world largely because community has broken down.

In societies where there are strong families and strong communities, he contends, there is less need for private therapy. People can more easily work out their problems through and within the community. If Rieff is right, and I suggest he is, then it follows that the solution to many of the things that drive us to the therapeutic couch today lie as much, and perhaps more, in a fuller and healthier participation within public life, including ecclesial life, than in private therapy. We need, as Parker Palmer suggests, *the therapy of a public life*.

What is meant by this? How can public life help heal us?

In caption: public life (life within community, beyond our private intimacies) becomes therapeutic by immersing our fragility into a social network which can help carry our sanity, give us a certain rhythm within which to walk, and link us to resources beyond the poverty of our private helplessness.

To participate healthily in other people's lives links our lives to something bigger than ourselves and this is its own therapy because most public life has a certain rhythm and regularity to it that helps calm the chaotic whirl of our private lives which are often racked with disorientation, depression, psychological fragility, paranoia, and a variety of obsessions.

Participation in public life gives us clearly defined things to do: regular stopping places, regular events of structure, a steadiness, a rhythm. These are commodities the psychiatric couch does not provide. Public life links us to resources that can empower us beyond our own helplessness. What we dream alone, remains a dream. What we dream

with others can become a reality.

But all this is rather abstract. Let me try to illustrate with an example. While doing doctoral studies in Belgium, I was privileged to attend the lectures of Antoine Vergote, a renowned doctor of both psychology and the soul. I asked him one day how one should handle emotional obsessions, both within oneself and when trying to help others. His answer surprised me. He said something to this effect:

“The temptation you might have as a priest is to simplistically follow the religious edict: *‘Take your troubles to the chapel! Pray it all through. God will help you.’* It's not that this is wrong. God and prayer can and do help. But most paralyzing obsessional problems are ultimately problems of over-concentration . . . and over-concentration is broken mainly by getting outside of yourself, outside of your own mind and heart, life, and room. Have the emotionally paralyzed person get involved in public things—social gatherings, entertainment, politics, work, church. Get the person outside of his or her closed world and into public life!”

He went on, of course, to qualify this so that it differs considerably from any simplistic temptation to simply bury oneself in distractions and work. His advice here is not that one should run away from doing painful inner work, but rather that doing one's inner work is sometimes very dependent upon outside relationships. Sometimes only a community can stabilize your sanity.

As a corollary to this, I offer this example: I have been teaching theology in a number of colleges for over 40 years. Many is the emotionally unstable student, fraught with every kind of inner pain and unsteadiness, who shows up at these colleges, hangs around its classrooms, cafeteria, chapel, and social areas, and slowly gets steadier and stronger emotionally. And that strength and steadiness come not so much from the theology courses, but from the rhythm and health of the community life. These students get better not so much

by what they learn in the classrooms as they do by participating in the life outside of them. The therapy of a public life helps heal them.

Further, for us as Christians, the therapy of public life also means the therapy of an ecclesial life. We become emotionally healthier, steadier, less obsessed, less a slave of our own restlessness, and more able to become who and what we want to be by participating healthily within the public life of the church.

Monks, with their monastic rhythm, have long understood this and have secrets worth knowing: Program, rhythm, public participation, the demand to show up, and the discipline of the monastic bell have kept many a man or woman sane—and relatively happy besides.

Regular Eucharist, regular prayer with others, regular meetings with others to share faith, and regular duties and responsibilities within ministry not only deeply nurture our spiritual lives, they also help keep us sane and steady.

Robert Lax, who greatly influenced Thomas Merton, suggests that *our task in life is not so much finding a path in the woods as of finding a rhythm to walk in*. Public life can help us find that rhythm.

You can read, or download, Ron Rolheiser's weekly columns from his website at: www.ronrolheiser.com



COMPLIANCE WITH COVID-19 REGULATIONS

(Current from 29/06/23)



- If you have tested positive for COVID-19 please stay home and do not attend church services until you have fully recovered.
- Sick and high risk/vulnerable people are requested to stay home.
- Hand sanitiser is available at church entrances.
- Communion is given only in hands.
- Procession of gifts has resumed.
- Collection plates are to be passed around with minimum contact

SHARING THE TRADITION

For the first three centuries of the Christian era, to be initiated by Baptism into the new, spiritual family of Christ was to risk one's life. Christianity was a minority religion in a predominantly pagan world. At various stages, persecutions were carried out against Christians. To remain faithful at such times was very difficult and those who chose Christ were strong indeed. After the Emperor Constantine was converted early in the fourth century, Christianity became the state religion of the Roman Empire. People flocked to be converted, not always for the right reasons. Numbers grew rapidly and the Church spread and blossomed. With the gains in number, however, came the possibility of a loss in quality of conviction. Were people really as committed to following Jesus as those earlier, persecuted Christians had been?

The modern western world is a very secularised place, where God has been replaced in some people's hearts by other gods – the quest for profit, individualism, consumerism. Pope John Paul II referred to these things as a 'new idolatry'. Numbers of practicing Catholics are reducing in many Western countries and we may become a minority again. Today many Christians face persecution of a different kind.

DID YOU KNOW?

At the time Matthew's Gospel was being written, Jewish families were being literally split by those who were making the decision to move away from traditional Jewish beliefs and follow Christ.

(Continued from page 1)

'Anyone who welcomes you welcomes me; and those who welcome me welcome the one who sent me.'

'Anyone who welcomes a prophet because he is a prophet will have a prophet's reward; and anyone who welcomes a holy man because he is a holy man will have a holy man's reward.'

'If anyone gives so much as a cup of cold water to one of these little ones because he is a disciple, then I tell you solemnly, he will most certainly not lose his reward.'



FOR OUR ELDERS

2-9 JULY 2023

The theme of respect for elders this NAIDOC Week is one that unites First Nations peoples and all other Australians. As with all the celebrations of Australian identity this year, the National Aboriginal and Islander Day Observance Committee (NAIDOC) Week (2-9 July) falls under the light of the Referendum on the Voice. The Committee has long been a voice speaking to Indigenous and other Australians about our history and about the claims that respect makes on us.

NAIDOC Week was initially a voice of protest, the voice of Indigenous people who recognised that they were neither respected nor heard, and so were impelled to work for change. They saw that it inappropriate to celebrate Australia Day on the anniversary of the arrival of the First Fleet, which marked the beginning of their dispossession. They began to organise in order to find recognition and acceptance by other Australians of their right to participate in society, but faced opposition at every corner. They drew up a petition to send to King George V to ask for Aboriginal electorates, but the government saw it as outside its constitutional powers to provide them.

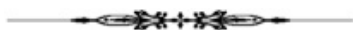
In 1938 a Congress of Indigenous people met in Sydney. Its members marched on Australia Day, which they called Mourning Day. Australia Day is still celebrated on the anniversary of

Indigenous expropriation, but NAIDOC Week was born and continues. It provides an opportunity for all Australians to join in celebrating the culture and aspirations and hopes of Indigenous and Torres Strait Islanders. And to listen to their voice.

The theme of NAIDOC Week this year reaches out to all Australians as we prepare for the Referendum on the Voice. It invites us to reflect on and respect Our Elders. This is a cause that joins First Nations peoples and other Australians in a celebration each of our own roots and in respect for our own wise persons. It is a particularly helpful theme in these days of an often rancorous discussion of the Referendum on the Indigenous Voice to Parliament. It draws our attention to the wisdom figures who represent the deepest, purest streams of our culture and not its gutters. They also hold the living truth of our history.

NAIDOC Week is about more than protest and a demand for respect. It is about making a more just and decent Australia in which all people can be proud of the society that they have built, in which justice, equality and a fair go are not just words but are expressed in the way people are treated. That is a shared pride. It is what our Elders want. They contributed richly to the Uluru Statement from the Heart. We should honour them by ensuring that the Referendum is passed.

*Fr Andrew Hamilton SJ
"Australian Catholics"*



THIS WEEK'S READINGS

(03 - 09 July)

- **Monday, 03:** St Thomas (Eph 2:19-22; Jn 20:24-29)
- **Tuesday, 04:** Weekday, Ord Time 13 (Gen 19:15-29; Mt 8:23-27)
- **Wednesday, 05:** Weekday, Ord Time 13 (Gen 21:5, 8-20; Mt 8:28-34)
- **Thursday, 06:** Weekday, Ord Time 13 (Gen 22:1-19; Mt 9:1-8)
- **Friday, 07:** Weekday, Ord Time 13 (Gen 23:1-4, 19; 24:1-8, 62-67; Mt 9:9-13)
- **Saturday, 08:** Weekday, Ord Time 13 (Gen 27:1-5, 15-29; Mt 9:14-17)
- **Sunday 09:** 14th SUNDAY in ORDINARY TIME (Zech 9:9-10; Rom 8:9, 11-13; Mt 11:25-30)

PASTORAL CARE

If you need a priest for anointing prior to medical treatment, or if you are ill (not necessarily life-threatening) or for last rites please contact: (08) 8210 8155 or in an emergency 0417 080 955