



Welcome to

# Kangaroo Island Catholic Community

(Part of the Adelaide Cathedral Parish)

**TWENTY-THIRD SUNDAY IN ORDINARY TIME - YEAR C**

**Vol 10 : No 42**

## **KANGAROO ISLAND CATHOLIC PARISH**

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## **ADELAIDE CATHEDRAL PARISH**

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## **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](mailto:kimumford@bigpond.com))

## **PARISH NEWSLETTER**

Mrs Wendy Bennett (0475 894 755  
[wendygbenett@icloud.com](mailto: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**

*Wisdom 9:13-18*

What man can know the intentions of  
God?

Who can divine the will of the Lord?  
The reasonings of mortals are unsure  
and our intentions unstable; for a  
perishable body presses down the  
soul, and this tent of clay weighs  
down the teeming mind.

It is hard enough for us to work out  
what is on earth, laborious to know  
what lies within our reach; who,  
then, can discover what is in the  
heavens?

As for your intention, who could  
have learnt it, had you not granted  
Wisdom and sent your holy spirit  
from above?

Thus have the paths of those on earth  
been straightened and men been  
taught what pleases you, and saved,  
by Wisdom.

## **RESPONSORIAL PSALM**

*Ps 89:3-6, 12-14, 17*

*In every age, O Lord,  
you have been our refuge.*

## **SECOND READING**

*Philemon 1:9-10,12-17*

This is Paul writing, an old man now  
and, what is more, still a prisoner of  
Christ Jesus. I am appealing to you  
for a child of mine, whose father I  
became while wearing these chains: I  
mean Onesimus. I am sending him  
back to you, and with him – I could  
say – a part of my own self. I should  
have liked to keep him with me; he  
could have been a substitute for you,  
to help me while I am in the chains  
that the Good News has brought me.  
However, I did not want to do  
anything without your consent; it  
would have been forcing your act of  
kindness, which should be  
spontaneous. I know you have been  
deprived of Onesimus for a time, but  
it was only so that you could have  
him back for ever, not as a slave any  
more, but something much better than  
a slave, a dear brother; especially dear  
to me, but how much more to you, as  
a blood-brother as well as a brother in  
the Lord. So if all that we have in  
common means anything to you,  
welcome him as you would me.



## **GOSPEL ACCLAMATION**

*Ps 118:135*

*Alleluia, alleluia!*

*Let your face shine on your servant,  
and teach me your laws.*

*Alleluia!*

## **GOSPEL**

*Luke 14:25-33*

Great crowds accompanied Jesus on  
his way and he turned and spoke to  
them. 'If any man comes to me  
without hating his father, mother,  
wife, children, brothers, sisters, yes  
and his own life too, he cannot be my  
disciple. Anyone who does not carry  
his cross and come after me cannot be  
my disciple.

'And indeed, which of you here,  
intending to build a tower, would not  
first sit down and work out the cost to  
see if he had enough to complete it?  
Otherwise, if he laid the foundation  
and then found himself unable to  
finish the work, the onlookers would  
all start making fun of him and  
saying, "Here is a man who started to  
build and was unable to finish." Or  
again, what king marching to war

*(Continued page 4)*



# Bulletin Board

## PLEASE KEEP THESE PEOPLE IN YOUR PRAYERS

**Sick:** Sue Semmler, Stephanie Langridge, Joelle Davidson and Carmel Northcott

**September anniversaries:** Frank Berden, Mary Bowery, Jimmy Browne, Terrence Browne, Gwen Caldicott, Audrey Carslake, Peg Dow, Thomas Drane, Bernadette Florance, Christopher Glynn, Loretta Hartley, Catherine Hughes, Patrick Hughes, Pearl Malycha, Elvie Meaney, Dean Larcombe, Julia Martienses, Eileen Morris, Reginald Pahl, Maise Rooney, Breton Semler, Vera Shannon, James Smith

*Please pray for all the faithful departed and all our sick parishioners, relatives and friends.*

## PARISH ROSTERS

	Comm	Reader	Cleaning
4/9	S Semmler	A Gibbs	H Mumford
11/9	L Grant	P Clark	K Brinkley
18/9	K Hammat	M Slagter	K Brinkley
25/9	M Glynn	W Bennett	A Clark

## COVID RESTRICTIONS

For the latest Archdiocesan restrictions please see page 4 of this bulletin. Masks are recommended.

## 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

Thank you for your ongoing support of our Priests and Parish facilities.

## CATHOLIC CHARITIES

The Catholic Charities Appeal will take place throughout the month of September. Catholic Charities is your umbrella organisation that supports the following agencies in South Australia.

- Hutt Street Centre
- Aboriginal Catholic Ministry

- Our Lady of La Vang
- St Patrick's Special School
- Centacare Catholic Family Services

These frontline agencies support some of the most vulnerable in the community at a time when many people are doing it tough. Brochures with reply paid envelopes are available. All donations of more than \$2 are tax deductible.

For more information visit Catholic Charities pages on the Archdiocesan website: <http://www.adelaide.catholic.org.au/charity-and-giving/catholic-charities/about-catholic-charities->

## CUPPA AFTER MASS

Please join us for a cup of tea or coffee after Mass today. Everyone most welcome.

## 2022 DIOCESAN YOUTH ASSEMBLY

Young people, ages 16 to 30, are invited to participate in the Diocesan Youth Assembly on 17 September at St Thomas School, 10 Rushton St, Goodwood from 10.30am to 4.30pm (inclusive of lunch).

The Diocesan Youth Assembly is one way for our local Church to listen to the voices of young people, for young people themselves to exercise agency and leadership, to share dreams, ideas; to discern together and to make recommendations and decisions about the areas of life in the Church that directly impact on them.

Fifteen young people from the Youth Assembly will be chosen as participants in the Diocesan Assembly in October. They will carry the collective voice, experiences and input of the Youth Assembly, as well as contribute as equal members of the Diocesan Assembly. Further queries: Julian Nguyen - Catholic Office for Youth and Young Adults (phone 0472 577 112 or email [julian.nguyen@cesa.catholic.edu.au](mailto:julian.nguyen@cesa.catholic.edu.au))

## WHAT'S YOUR PLAN?

We are a society of planners. We've got calendars scrawled black and blue with appointments; smartphones in our pockets; magnets holding up lists all over the fridge. Our budgets tell us where the money's gone to, and copious records are filed for the tax agent. I can tell you where I'm going to be and what I'll be doing on most days a year from now! This can be a

little intense.

Jesus has no dispute with careful schedules and records. But he wonders aloud that we take such care to plan dental appointments six months ahead and show far less concern for responsibilities of discipleship. Which will last longer: our teeth or our souls? We know where our money's invested and how much our next pay-packet will bring in, but what spiritual riches have we stored for ourselves? I know where I'll be on Sunday a year from now. But where will I be when God's kingdom comes?

How would you go about planning a spiritual budget for a year? For today?

Add these items to your spiritual budget: Weekly Eucharist. Regular personal prayer. Time with Scripture. Seasonal self-examination and reconciliation. Annual retreat time. A spiritual audit of what you do with your time and money.

"Simply put, if you're not willing to take what is dearest to you, whether plans or people, and kiss it good-bye, you can't be my disciple". *GPBS eNews*

## ECUMENICAL PRAYER SERVICE

*September 10 – All Welcome!*

The Catholic Archdiocese of Adelaide invites you to an afternoon of Prayer for Reconciliation, Unity, Peace and Harmony with the African community in SA and Africa - to be held at St Francis Xavier's Cathedral at 2.30pm. Click here for [Ecumenical Prayer Day](#).

## HAPPY FATHER'S DAY

to all our parishioners who are fathers. The Father's Day Raffle will be drawn today. Tickets are still available.







## 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 MAGNIFICAT

A wise old Augustinian priest once shared this in class. *There are days in my life when everything from the pressures of my work, to tiredness, to depression, to distraction, to flat-out laziness make it difficult for me to pray. But, no matter what, I always try to pray at least one sincere, focused Our Father every day.*

In the Gospels, Jesus leaves us the *Lord's Prayer*, the *Our Father*. This is the most precious of all Christian prayers. However, the Gospels also leave us another precious Christian prayer, one that is not nearly as well known or practiced as is the *Lord's Prayer*. This is the prayer the Gospels place inside the mouth of Mary, the Mother of Jesus. Known as the Magnificat it is, for me, the most precious Christian prayer we have after the *Lord's Prayer*.

The Gospel of Luke paints the scene. Mary, pregnant with Jesus, goes to visit her cousin, Elizabeth, who is pregnant with John the Baptist. Traditionally we call this "The Visitation" and what transpires between these two women is much more than what first meets the eye. This is no simple gender-reveal party. Written more than eighty years after the event itself took place it is a post-resurrection reflection on the world-altering significance of what each of these women was carrying in her womb. As well, the words that they speak to each other also speak of a post-resurrection reality. It is in this context that the Gospels have Mary speak the words of the Magnificat. What are those words?

They are words which thank and praise God for having taken the side of the poor, the humble, the hungry, and the oppressed in this world, having lifted them up and given them victory, even as he toppled the powerful off their thrones and

humbled them. However, her prayer puts this all into the past tense, as if it was already an accomplished fact, already a reality in our world.

However, as the cartoon character, Ziggy, once reminded God in a prayer, "The poor are still getting clobbered down here!" For the large part, this seems so. Looking at our world, we see that the gap between rich and poor is widening, hundreds of millions of people go to bed hungry every night, corruption and crime are everywhere, and the powerful seemingly can simply take whatever they want without repercussions. We have nearly one hundred million refugees on our borders around the world, and women and children are still victims of violence of all kinds everywhere. Worse still, it would seem things are getting worse, not better. So where do we see that *God has hast cast down the mighty from their thrones, lifted up the lowly, filled the hungry with good things, and sent the rich away empty?*

We see it in the resurrection of Jesus and the vision of hope given us in that reality. What Mary affirms in the Magnificat is a deep truth we can only grasp in the faith and hope, namely, that even though at present injustice, corruption, and exploitation of the poor, seem to reign, there will be a last day when that oppressive stone will roll back from the tomb and the powerful will topple. The Magnificat is the ultimate prayer of hope – and the ultimate prayer for the poor.

Maybe it is my age, maybe it is the discouragement I feel most evenings as I watch the news, or maybe it is both, but, as I grow older, two prayers (outside of the Eucharist) are most precious to me, *The Lord's Prayer* and *The Magnificat*. Like my old Augustinian mentor, I now make sure no day goes by where pressure, tiredness, distraction, or laziness keep me from praying at least two

prayers with focus and attention, The *Lord's Prayer* and the Magnificat.

That hasn't always been the case. For years, I looked at the Magnificat and saw there only the exultation of the Mary of piety, all the litanies and praises of Mary bunched into one. Not that there is anything wrong with that since the Mary of piety is someone to whom millions upon millions, not least the poor, turn to in need, seeking the guidance, comfort, and sympathy of a mother. Few would argue against the goodness of this since it constitutes a rich mysticism of the poor, and of the poor in spirit.

However, the Magnificat is not so much about Mary's personal exultation as it is about the exultation of the poor. In this prayer, she gives voice to how God ultimately responds to the powerlessness and oppression of the poor. Henri Nouwen once wrote that watching the evening news and seeing the suffering in our world can leave us feeling depressed and powerless. Depressed because of the injustice we see, powerless because it seems there is nothing we can do about it.

What can we do about it? We can pray the Magnificat each day giving voice to how God ultimately responds to the powerlessness of the poor.



## COMPLIANCE WITH COVID-19 REGULATIONS

(Current from 01/09/22)



- If you have tested positive for COVID-19 please follow the instructions as per SA Health in terms of contact tracing and isolating yourself as per government health protocols. Please stay home and do not attend church services until you have fully recovered.
- The density requirement has been updated to full capacity in all churches and also includes funerals and weddings.
- Wearing of face-masks in Church is strongly recommended by the Archbishop.
- Sick and high risk/vulnerable people are requested to stay home and not attend services.
- Hand sanitiser is available at church entrances.
- Communion is given only in hands. Precious Blood will not be distributed.
- Holy Water is not available at the doors of churches.
- Procession of gifts has resumed.
- Collection plates are to be passed around with minimum contact



September is Catholic Charities month - our opportunity to support the Diocesan Appeal to help people in our community.

### DID YOU KNOW?

- The use of the term 'hate' in today's text should not be taken to mean hatred as such, but rather should be understood as pointing to things which may hinder the single-mindedness needed to take up the call to discipleship.
- The Greek word *ekklesia*, used for the Church, means being called out from or apart from others. This understanding is suggested by Jesus' words in this text.

(Continued from page 1)

against another king would not first sit down and consider whether with ten thousand men he could stand up to the other who advanced against him with twenty thousand? If not, then while the other king was still a long way off, he would send envoys to sue for peace. So in the same way, none of you can be my disciple unless he gives up all his possessions.'

### FATHER'S DAY

Father's Day is a chance for couples to reflect on what works for them as a couple, for their children and for the family. Advertisements for Fathers' Day usually focus on blokey things: tool sets, snippers, after shave and Grand Final replays. Presumably they sell well. They all project an image of what men are like, what they do in the home and what their gifts are. They also show what fathers are in their families. They are physical, practical, strong and support the family through their work.

That image corresponds to reality in agricultural societies where most men are occupied in demanding physical work and where women care for the children, the house, and have no other work. Even there such an image often led men to underestimate the physical demands involved in washing, cleaning, preparing meals and caring for children. Increasingly in our society, however, women work outside the home, often earning higher salaries than men, and more men and women work with computers or in services that rely more on computer skills than on physical strength.

In such families it is natural for men and women to share household chores and the daily care for their children. In families where both parents are of the same gender and in single families, too, the division of tasks into those done by men and by women is irrelevant. We then need to think not of mother and father but of mothering and fathering – of providing for children the range of care, companionship and support that we associate with mothers and fathers. These will have a variety of patterns. This complexity makes Fathers' Day an opportunity for couples to reflect on what works well for their children in

their relationships and what needs to be strengthened.

That said, many men will still be expected to support their family in traditional ways. Their role will above all to be a good human being whom their children can look up to, perhaps imitate, and be a compass bearing for them as they grow into adulthood. This means spending time with their children, being a source of strength and predictability when they are in need, being firm and reasonable in their expectations of them, and listening to them.

These receptive qualities run counter to the images of masculinity often promoted to young men. These often emphasise toughness, disregard for feelings, being in control and refusal to acknowledge weakness. Relationships can be defined in terms of control and submission. These attitudes, particularly if young men inherit them from their own fathers, can impact on men's ability to be good fathers for their children or to negotiate better forms of relationship with their partners. The brittleness of their attitudes and conduct can also engender a frustration that expresses itself in domestic violence.

If our society supports young men in forming rich and respectful relationships, they will grow into good partners and fathers in which strength and gentleness, leading and listening, are happily joined.

*Fr Andrew Hamilton SJ*

### THIS WEEK'S READINGS

(05 - 11 September)

- **Monday, 05:** Weekday, Ord Time 23 (1 Cor 5:1-8; Lk 6:6-11)
- **Tuesday, 06:** Weekday, Ord Time 23 (1 Cor 6:1-11; Lk 6:12-19)
- **Wednesday, 07:** Weekday, Ord Time 23 (1 Cor 7:25-31; Lk 6:20-26)
- **Thursday, 08:** The Nativity of the Blessed Virgin Mary (Micah 5:1-4; Mt 1:1-16, 18-23)
- **Friday, 09:** Weekday, Ord Time 23 (1 Cor 9:16-19, 22-27; Lk 6:39-42)
- **Saturday, 10:** Weekday, Ord Time 23 (1 Cor 10:14-22; Lk 6:43-49)
- **Sunday 11:** 24<sup>th</sup> SUNDAY in ORDINARY TIME (Ex 32:7-11, 13-14; 1 Tim 1:12-17; Lk 15:1-32)

### 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