



Welcome to

Kangaroo Island Catholic Community

(Part of the Adelaide Cathedral Parish)

TWENTY-THIRD SUNDAY IN ORDINARY TIME - YEAR B

Vol 12 : No 42

KANGAROO ISLAND CATHOLIC PARISH

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PARISH NEWSLETTER

Mrs Wendy Bennett (0475 894 755

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

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

Isaiah 35:4-7

Say to all faint hearts,
'Courage! Do not be afraid.

Look, your God is coming, vengeance
is coming, the retribution of God; he
is coming to save you.'

Then the eyes of the blind shall be
opened, the ears of the deaf unsealed,
then the lame shall leap like a deer
and the tongues of the dumb sing for
joy; for water gushes in the desert,
streams in the wasteland, the scorched
earth becomes a lake, the parched
land springs of water.

RESPONSORIAL PSALM

Ps 145:7-10

Praise the Lord, my soul!

SECOND READING

James 2:1-5

My brothers, do not try to combine
faith in Jesus Christ, our glorified
Lord, with the making of
distinctions between classes of
people. Now suppose a man comes
into your synagogue, beautifully
dressed and with a gold ring on, and
at the same time a poor man comes
in, in shabby clothes, and you take

notice of the well-dressed man, and
say, 'Come this way to the best
seats'; then you tell the poor man,
'Stand over there' or 'You can sit on
the floor by my foot-rest.' Can't you
see that you have used two different
standards in your mind, and turned
yourselves into judges, and corrupt
judges at that?

Listen, my dear brothers: it was
those who are poor according to the
world that God chose, to be rich in
faith and to be the heirs to the
kingdom which he promised to those
who love him.

GOSPEL ACCLAMATION

Mt 4:23

Alleluia, alleluia!

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

GOSPEL

Mark 7:31-37

Returning from the district of Tyre,
Jesus went by way of Sidon towards
the Sea of Galilee, right through the
Decapolis region. And they brought
him a deaf man who had an
impediment in his speech;

(Continued page 4)



Bulletin Board

PLEASE KEEP THESE PEOPLE IN YOUR PRAYERS

Healing list: Sue Semler, Brianna Chudlee, Peter Weatherstone, John Slagter, Annette Roestenburg, Michelle Glynn, Elijah Laundry.

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 may all our sick parishioners, relatives and friends know the healing love of Christ.

PARISH ROSTERS

	Reader	Prayers	Cleaning
8/9	S Semler	W Bennett	C Brinkley
15/9	H Mumford	P Clark	A Clark
22/9	A Clark	M Glynn	A Clark
29/9	M Slagter	P Bennett	A Clark

PRIEST ROSTER

Priests for September - TBA

DATES

31 Aug - Sep 8	Adelaide Show
Sep	Catholic Charities month
27 Sep	Last day School term 3
28 Sep	AFL Grand Final
29 Sep	Migrant and Refugee Sunday
05/06	Supporting Clergy Appeal
October	World Mission Month
07 Oct	Labour Day holiday
14 Oct	First day School term 4
05 Nov	Melbourne Cup
10 Nov	St Vincent de Paul Christmas Appeal
17 Nov	KI Catholic Parish 70 th Anniversary Mass 9.30am
13 Dec	Last day School term 4
25 Dec	Catholic Charities Appeal

WORLD DAY OF MIGRANTS AND REFUGEES

Each year the Holy Father offers a special message to celebrate the World Day of Migrants and Refugees. This year's celebration, the 110th, takes place on Sunday, 29 September, and the theme is "God Walks with His People." Pope Francis highlights the pilgrim nature of the Church. You can find the Pope's letter here: [\(click here\)](#).



Catholic Charities

SEPTEMBER IS CATHOLIC CHARITIES MONTH

Help make a difference to the lives of South Australians. In the month of September, we are promoting the Catholic Charities Appeal which supports the following agencies in South Australia: Hutt St Centre, Aboriginal Catholic Ministry, Centacare Catholic Family Services, Our Lady of La Vang and St Patrick's Special Schools.



Please take a leaflet with you to find out more about the Sept Appeal. Donations can be made via the reply paid slip on the leaflet

or adelaide.goodgiving.com.au/qr/cc or click the QR code above.

SAFEGUARDING SUNDAY

"Every conversation matters"



The Catholic Church in Australia marks Safeguarding Sunday this weekend (September 8), at the conclusion of National Child Protection Week.

Safeguarding Sunday seeks to acknowledge the immense damage caused by the sexual abuse of children and adults at risk, including by priests, religious and lay people within Catholic contexts. It makes a commitment to practices and protocols that create and maintain safe environments for all people. It invites people to pray for those harmed by abuse directly and indirectly. This year Safeguarding Sunday has adopted the theme of National Child Protection Week – "Every conversation matters". Embracing this theme, we are reminded that

every conversation about safeguarding matters.

Children and adults at risk are more likely to raise concerns and issues in an organisation that empowers and listens to them, and creating space for children and adults to have a say in decisions that affect them is an integral part of every safe organisation.

RESPECT FOR ALL

[National Child Protection Week](#) involves the whole Australian community and has a broader focus on the welfare of children in every situation. The message that 'Every child in every community needs a fair go' is complemented with the theme 'Every conversation matters'.

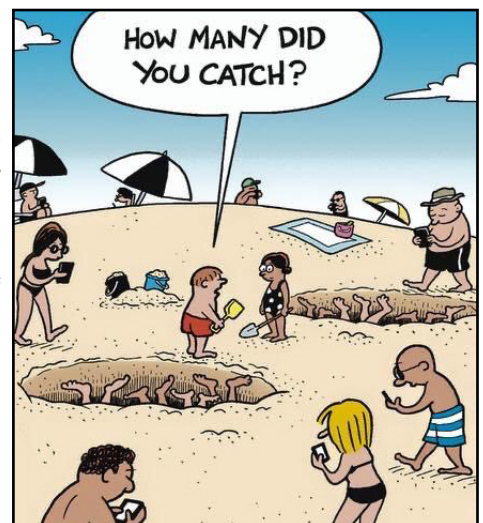
In the past few years, we have been alerted to challenges to keep children safe which we had not previously emphasised. They extend far beyond sexual abuse by adults.

They include also the frightening prevalence of domestic violence towards children as well as towards adult women, the discovery that other children perpetrate a high proportion of sexual abuse of children, the destructive effects on children of detention in prisons and juvenile justice centres, and the massive exposure of children to social media and to online pornography.

Excerpt from "Australian Catholics" by Fr Andrew Hamilton

COLUMBAN CALENDARS

Order for your 2025 Columban Calendar soon. This year they are \$11 each. Contact Cathy Berden to place an order.





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

LEAVING SLAVERY AND PHARAOH BEHIND

One of the great religious stories in history is the biblical story of the Exodus, the story of a people being set free from slavery, passing miraculously through the Red Sea, and finding themselves standing in freedom, on a new shore.

Most of us are familiar with this story. A nation of people, Israel, was living under the burden of slavery in Egypt for many years. During all those years, they prayed for liberation, but for more than four hundred years none came.

Then God acted. God sent a man, Moses, to confront the Pharaoh who was enslaving the Israelites and when the Pharaoh resisted, God sent a series of plagues which eventually forced the Pharaoh to release the people from slavery and allow them to leave.

Moses began to lead the Israelites out of Egypt, but as they were leaving, the Pharaoh changed his mind and with his armies began to pursue them, catching them just as they found themselves trapped on the shore of the Red Sea, unable to go forward.

It is then that God performs the great miracle upon which the Jewish faith is grounded. He miraculously parts the water and lets the people walk through the sea on dry ground. Then, as the Egyptian armies pursue them, the waters flow back and drown the entire army, so that those fleeing slavery now stand free of their oppressors, on a new shore.

Both Christians and Jews believe that this miracle actually happened historically and is one of the two great foundational miracles God has worked in history. For Christians, the other great foundational miracle is the resurrection of Jesus from the dead. The Jewish faith depends on the truth of the miracle at the Red Sea and the Christian faith depends on the truth of the resurrection of Jesus.

Moreover, both Judaism and Christianity say these great miracles (which happened historically only

once, in one time and place) are intended for all time and all places and can be participated in through ritual (in a way that is real, albeit outside of history).

In Judaism, the algebra runs this way: in parting the Red Sea and letting the Israelites escape, God performs a miracle, physically altering reality. However, even though historically only one generation of people actually walked through the Red Sea, this is a miracle that goes beyond time, place, history, and normal metaphysics. It is timeless and can be participated in by subsequent generations.

How? Through ritual, through ritually commemorating that original miracle through the Passover supper.

When religious Jews celebrate the Passover supper, they believe that they aren't just remembering something that happened once when God parted the waters of the Red Sea; they believe that each of them, all these centuries later, is actually walking through the Red Sea. They aren't just remembering a historical event; they are actively participating in that event.

How can this be explained? How can we explain how an event can exist outside of time and space? We can't. Miracles, by definition, don't have an explicable phenomenology. That's why they are called miracles. Hence, we can't explain either the historical parting of the waters, nor the availability of that event outside of time.

Christians believe the same thing about Jesus' exodus through death to resurrection. We believe that this happened once historically, for real, in an event that miraculously altered the earth's normal physics. And, like our Jewish sisters and brothers, we also believe that this one-time event, Jesus' death and resurrection, can be participated in, for real, through ritual, namely, by the ritual commemorating of it through the scriptures and especially through

the celebration of the Eucharist.

For Christians, this is the specific function of the Eucharistic prayer at a Eucharistic celebration. The Eucharistic prayer (the Canon) is not just a prayer to make Christ present in the bread and the wine; it is also a prayer to make the event of Jesus' death and resurrection present for us to participate in. Just as Judaism believes that at a Passover supper those present are actually walking through a miraculous passage God created for them to walk through on route to a new freedom, so too as Christians we believe that at the Eucharist we also are really (actually) walking through the miraculous passage from death to life that Jesus created through his journey from death to resurrection.

And, in this there's an invitation to all who participate in the Eucharist: as the Eucharistic prayer is being prayed, ask yourself: what forces are enslaving me? What pharaoh is keeping me in bondage? A bad self-image? Paranoia? Fear? A certain wound? Trauma? An addiction? Can I journey with Christ to a new place that's free of this slavery? The miracle of Jesus' resurrection, like the Exodus, happened once historically, but it is also outside of time and place and available to us as a way to leave behind the pharaohs that enslave us, so as to arrive in freedom, on a new shore.

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



"I'm the Bluebird Of Fleeting Happiness. You've been pre-approved for another credit card!"

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.

CHILD PROTECTION

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

We believe that all God's children and young people have the right to be healthy and safe, and to have their voice heard, respected, and valued. A safe environment for all.

Mrs Helen Mumford

(KI contact - 0408 367 009)

Child Protection Unit 8210 8159

KID'S CORNER

Where is God when it's dark and stormy at night? Where is God when we are worried about someone we love? Where is God when we are scared to try something new? God is always with us. God is here now. God is in every here and every now. When you feel afraid, try this: Close your eyes, take a deep breath and imagine the love of God wrapping you up like a blanket. Remind yourself that God is with you, no matter what.

Lord, help me remember that you are with me when I am afraid. Amen.

MAKING CONNECTIONS

- What 'human regulations' in today's world do you find difficult to conform to?
- What rituals and traditions have been handed down in your family?
- What assists you to become more 'pure of heart' and to strengthen your commitment to Christ?

(Continued from page 1)

and they asked him to lay his hand on him. He took him aside in private, away from the crowd, put his fingers into the man's ears and touched his tongue with spittle. Then looking up to heaven he sighed; and he said to him, 'Ephphatha', that is, 'Be opened.' And his ears were opened, and the ligament of his tongue was loosened and he spoke clearly. And Jesus ordered them to tell no one about it, but the more he insisted, the more widely they published it. Their admiration was unbounded. 'He has done all things well,' they said 'he makes the deaf hear and the dumb speak.'

LISTEN UP!

The story of Jesus healing of the man who could not hear or speak used to gross me out. Spitting and touching the guy's tongue? Sticking fingers into his grimy ears? Even the groaning of Jesus, uttering "Ephphatha!" was a visceral reminder that the Incarnation isn't all roses and rainbows.

But such details blinded me to something huge: how important it would be, in biblical times, to have one's hearing and speech restored.

Consider: most people in Jesus' day couldn't read or write. Anything not grasped by the naked eye – ideas, human complexity of any kind, stories from the past and basic news of the day – depended upon hearing (and relaying) word-of-mouth communication. Within this oral culture, people who could not hear or speak were at such a loss, they were classified by Jewish law (and seen in Greek society) as mentally defective.

Individuals who could not hear or speak also missed out on the great tradition – passed down, orally – of trusting in God's saving ways. Moreover, it's a faith tradition that values hearing and speaking. As the Bible tells us, God speaks all of creation into being – and later voices the Ten Commandments. "Hear, O Israel" being the proclamation of many a prophet. Jesus talks incessantly about hearing the word of God. The psalms are peppered with repeated requests that God hear our pleas, our prayers, our songs of praise. It's a good reminder to really listen –

and respond – the next time we're at Mass and hear the word of God proclaimed. *GPBS eNews*

DID YOU KNOW?

- Tyre and Sidon are cities on the Mediterranean coast in the far north of Israel, now southern Lebanon. They were the leading cities of the Phoenicians. This was not Jewish territory. Jesus has entered the realm of Gentiles.
- The Decapolis was a federation of ten cities with a largely Greek culture. Most were in the area of the eastern side of the Jordan River to the south of the Sea of Galilee.
- 'Ephphatha' is an Aramaic word. Aramaic was a commonly spoken Semitic language and probably the language spoken by Jesus.
- The Gospels were written in Greek but we sometimes encounter evidence of an earlier written Aramaic source of stories about Jesus or evidence at least of earlier oral traditions which preserve the Aramaic sayings of Jesus.
- The deaf hearing and the dumb speaking are signs of the coming of the Messiah and the advent of the kingdom of God. Jesus the Messiah is bringing the kingdom of God to fulfilment now!

THIS WEEK'S READINGS

(September 09 - 15)

- **Monday, 10:** Weekday, Ord Time 23 (1 Cor 5:1-8; Lk 6:6-11)
- **Tuesday, 11:** Weekday, Ord Time 23 (1 Cor 6:1-11; Lk 6:12-19)
- **Wednesday, 12:** Weekday, Ord Time 23 (1 Cor 7:25-31; Lk 6:20-26)
- **Thursday, 13:** Weekday, Ord Time 23 (1 Cor 8:1-7, 11-13; Lk 6:27-38)
- **Friday, 14:** St John Chrysostom (1 Cor 9:16-19, 22-27; Lk 6:39-42)
- **Saturday, 15:** The Exaltation of the Holy Cross (Num 21:4-9; Jn 3:13-17)
- **Sunday 16:** 24th SUNDAY in ORD TIME (Is 50:5-9; James 2:14-18; Mk 8:27-35)

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