



Welcome to

# Kangaroo Island Catholic Community

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

20<sup>TH</sup> SUNDAY IN ORDINARY TIME - YEAR A

Vol 8 : No 39

## KANGAROO ISLAND CATHOLIC PARISH

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KINGSCOTE, SA 5223

Phone: 8553 2132

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Email: [cphkings@adam.com.au](mailto:cphkings@adam.com.au)

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## NOARLUNGA DOWNS CATHOLIC PRESBYTERY

Phone: 8382 1717

## PARISH TEAM CONTACTS

### PARISH PRIEST

Fr Josy Sebastian (8382 1717;  
in emergency - 0452 524 169)

Fr Prathap Katta (A/Priest -  
8382 1717)

### 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

Mr Peter Clark (8559 5131,  
[paclark@muckra.com.au](mailto:paclark@muckra.com.au))

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

## SPONSORSHIP

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

## CHILD PROTECTION

Child Protection Unit 8210 8159

## WEEKEND MASSES

This weekend Mass will be held at  
Kingscote at 9.30am.

With the introduction of Level 3  
restrictions (1 person per 2sq.m) we  
are permitted up to 78 people in our  
Church, so there will be no need to  
book in ahead.



## 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!*

## 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.

(Continued page 4)

**PLEASE KEEP THESE PEOPLE IN YOUR PRAYERS**

**Sick:** Greg Turner, Roy Gatton, Josh Semler.

**July anniversaries:** Mary Banner, Joyce Bowbridge, Jimmy Browne, 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, Hazel Keitel, Daniel Lydon, Dot May, John Mertens, Rebecca Murch, Lorna Murphy, Winifred O'Daly, Margaret Rich, Joseph Ryan, Simon Slagter, Chris Slattery, Kathy Slotegraaf, Florence Tabor, Bracken Walker, Bill Willson, Owen Willson and all the faithful departed.

*May all our sick parishioners, relatives and friends know the healing love of Christ through our actions and His healing presence.*

**AUGUST ROSTER**

	Reader	Prayers	Cleaning
16/8	A Gibbs	S Semler	A Clark
23/8	P Wales	M Glynn	A Clark
30/8	P Bennett	C Pahl	C Berden

**AUGUST PRIEST ROSTER**

*(Often this roster changes if something unforeseen crops up)*

15/16 August	Fr Dev
23 August	Fr Josy
30 August	Fr Dev

**COLLECTIONS DIRECT PAYMENTS**

If you would like to organise your Church donations via scheduled bank or Archdiocesan transfers and need some help, please contact Helen Mumford or Peter Clark.

- *A Mexican magician says he will disappear on the count of 3. He says "uno, dos..." poof. He disappeared without a tres.*
- *If flying is so safe, why do they call the airport the terminal?*



*"FREE HAMMOCKS, all over town. It's like a miracle!"*

**PARISH MASSES**

**KINGSCOTE**  
**Saturday, 15<sup>th</sup> August**  
**Sunday, 16<sup>th</sup> August**

Fr Dev will be with us at Kingscote this Saturday at 6.00pm for Mass for the Assumption of the Blessed Virgin Mary and then for Sunday Mass at 9.30am.

With the introduction of Level 3 restrictions (1 person per 2sq.m) we are permitted up to 78 people in our Church, so there will be no need to book in ahead.

However, we are still required to:

- Sign-in on entering the Church
  - Continue using hand sanitiser
  - Continue regularly wiping surfaces and cleaning our Church
  - Encourage those who are unwell or vulnerable to stay home
- Avoid physical greetings: hugs, kisses and handshakes.

**WHAT A MOTHER WILL DO**

Necessity may be the mother of invention, but it is often mothers in need who are driven to be inventive for the sake of their children. Such was the story of Sephali Begum, a 26-year-old single mother from Bangladesh who, in concern for the future of her daughter, took the desperate step of offering to sell one of her own eyes. She intended to use the proceeds to buy land that would provide for her daughter after her own death. She was willing to sacrifice her very self to protect her daughter from a horrible future beset by the demons of shame, poverty, and abuse. Her courage in desperate straits attracted the world's attention, and individuals and groups responded to her and her daughter's plight, providing for the daughter's future with generosity.

The Canaanite woman in today's gospel was likewise in desperate straits because her daughter was beset by a demon. She took the inventive

step of approaching someone, a man no less, of another ethnic group because she believed he could help her. And she showed fierce mother love when Jesus was about to dismiss her as unworthy of receiving the message he came to proclaim. The ferocity of her faith made Jesus reconsider not only his response to her, but also his entire role. She taught him that a mother's love knows no bounds - and neither should God's.

*GPBS eNews*

**MARRIAGE ENCOUNTER**  
*Enrichment Program for all Encountered couples*

We are delighted to invite you for the forthcoming Enrichment Program, on Sunday August 23 from 2.00pm to 4.00pm via Zoom. Presenters: Andrew and Marian, Worldwide Marriage Encounter Australian Ecclesial Team. We would love to see you. For zoom details/link and your confirmation, email [wmeccentral@gmail.com](mailto:wmeccentral@gmail.com) or call/text Charlie or Joy (0411 289 462).

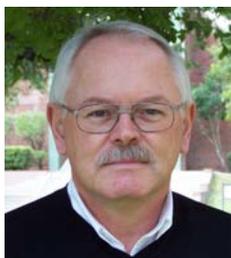
**NAMING GOD**  
*(God Beyond All Names)*

You are warmly invited to attend the MFP Seminar, Naming God: God Beyond all Names presented by Michael Trainor on Saturday, September 5.

At this stage we are planning to hold the seminar at the Catholic Education Centre Conference Rooms 7 & 8 as well as streaming on Zoom. Due to COVID restrictions, numbers are strictly limited and RSVP via email is absolutely essential. Click here [Naming God Seminar](#). Please RSVP via email to Suzanne Horan, EA Ministry Formation Program [shoran@adelaide.catholic.org.au](mailto:shoran@adelaide.catholic.org.au) stating your attendance option by Friday August 28 to:  
 Option 1 – Attending in person, including full name/s of attendees or  
 Option 2 – Connecting via Zoom, including preferred email address.

**PROTECT YOURSELF AND THOSE AROUND YOU**

STAY AT HOME IF YOU ARE UNWELL	AVOID TOUCHING YOUR FACE, NOSE AND MOUTH	STAY 1.5 METRES AWAY FROM PEOPLE	COVER COUGHS AND SNEEZES	WASH HANDS REGULARLY



## 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



### SUICIDE AND MELANCHOLY

We no longer understand melancholy. Today we lump all forms of melancholy together into one indiscriminate bundle and call it “depression”. While a lot of good is being done by psychiatrists, psychologists, and the medical profession in terms of treating depression, something important is being lost at the same time. Melancholy is much more than what we call “depression”. For better and for worse, the ancients saw melancholy as a gift from God.

Prior to modern psychology and psychiatry, melancholy was seen precisely as a gift from the divine. In Greek mythology, it even had its own god, *Saturn*, and it was seen as a rich but mixed gift. On one hand, it could bring soul-crushing emotions such as unbearable loneliness, paralyzing obsessions, inconsolable grief, cosmic sadness, and suicidal despair; on the other hand, it could also bring depth, genius, creativity, poetic inspiration, compassion, mystical insight, and wisdom.

No more. Today melancholy has even lost its name and has become, in the words of Lyn Cowan, a Jungian analyst, “clinicalized, pathologized, and medicalized” so that what poets, philosophers, blues singers, artists, and mystics have forever drawn on for depth is now seen as a “treatable illness” rather than as a painful part of the soul that doesn’t want treatment but wants instead to be listened to because it intuits the unbearable heaviness of things, namely, the torment of human finitude, inadequacy and mortality. For Cowan, modern psychology’s preoccupation with symptoms of depression and its reliance on drugs in treating depression show an “appalling superficiality in the face of real human suffering.” For her, apart from whatever else this might mean, refusing to recognize the depth and meaning of melancholy is demeaning to the sufferer and perpetrates a

violence against a soul that is already in torment.

And that is the issue when dealing with suicide. Suicide is normally the result of a soul in torment and in most cases that torment is not the result of a moral failure but of a melancholy which overwhelms a person at a time when he or she is too tender, too weak, too wounded, too stressed, or too biochemically impaired to withstand its pressure. Leo Tolstoy, the Russian novelist, who eventually did die by suicide, had written earlier about the melancholic forces that sometimes threatened to overwhelm him. Here’s one of his diary entries: “the force which drew me away from life was fuller, more powerful, and more general than any mere desire. It was a force like my old aspiration to live, only it impelled me in the opposite direction. It was an aspiration of my whole being to get out of life.”

There’s still a lot we don’t understand about suicide and that misunderstanding isn’t just psychological, it’s also moral. In short, we generally blame the victim: *If your soul is sick, it’s your fault*. For the most part that is how people who die by suicide are judged. Even though publicly we have come a long way in recent times in understanding suicide and now claim to be more open and less judgmental morally, the stigma remains. We still have not made the same peace with breakdowns in mental health as we have made with breakdowns in physical health. We don’t have the same psychological and moral anxieties when someone dies of cancer, stroke, or heart attack as we do when someone dies by suicide. Those who die by suicide are, in effect, our new “lepers”.

In former times when there was no solution for leprosy other than isolating the person from everyone else, the victim suffered doubly, once from the disease and then (perhaps

even more painfully) from the social isolation and debilitating stigma. He or she was declared “unclean” and had to own that stigma. But the person suffering from leprosy still had the consolation of not being judged psychologically or morally. They were not judged to be “unclean” in those areas. They were pitied.

However, we only feel pity for those whom we haven’t ostracized, psychologically and morally. That’s why we judge rather than pity someone who dies by suicide. For us, death by suicide still renders persons “unclean” in that it puts them outside of what we deem as morally and psychologically acceptable. Their deaths are not spoken of in the same way as other deaths. They are doubly judged, psychologically (*If your soul is sick, it’s your own fault*) and morally (*Your death is a betrayal*). To die by suicide is worse than dying of leprosy.

I’m not sure how we can move past this. As Pascal says, the heart has its reasons. So too does the powerful taboo inside us that militates against suicide. There are good reasons why we spontaneously feel the way we do about suicide. But, perhaps a deeper understanding of the complexity of forces that lie inside of what we naively label “depression” might help us understand that, in most cases, suicide may not be judged as a moral or psychological failure, but as a melancholy that has overpowered a suffering soul.

You can read, or download, Ron Rolheiser’s weekly columns from his website at: [www.ronrolheiser.com](http://www.ronrolheiser.com)

## COMPLIANCE WITH REGULATIONS

*(The following conditions apply for the time being)*

- Attendance for mass is dependent on the 1 in 2 sq.m rule restriction.
- This number also applies for funerals and weddings.
- Except for families and household groups, people should socially distance.
- There should be no physical contact outside one's family or household group.
- There should be no shaking of hands or holding hands during the Mass.
- Every gathering must record contact details. Logs are located at the entrance to the Church.
- Hand sanitizer is to be available at church entrances.
- Precious Blood will not be distributed.
- No collection plates or hymn books are to be passed around.
- Communion is given only in hands.
- Holy Water is not available at the doors of churches.
- All surfaces should be cleaned at least daily, with special attention given to frequently touched surfaces.
- Sick and high risk/vulnerable people should be encouraged not to attend.
- Collection plates will not be passed around but a single drop point is provided at the churches.
- Offertory procession will be omitted.
- Care should be taking at the dismissal and on leaving the church to minimise social contact.
- The obligation for Sunday Mass for the laity HAS NOT BEEN RE-INVOKED at this stage.

### KANGAROO ISLAND PARISH

Phone 8553 2132  
([www.kicatholic.org.au](http://www.kicatholic.org.au))

### NOARLUNGA/SEAFORD PARISH

Phone 8382 1717  
([www.noarlunga-seafordparish.org.au](http://www.noarlunga-seafordparish.org.au))

### VICTOR HARBOR/GOOLWA PARISH

Phone 8552 1084  
([www.victorgoolwacatholic.org.au](http://www.victorgoolwacatholic.org.au))

### WILLUNGA PARISH

Phone 8556 2132  
([www.willungaparish.org.au](http://www.willungaparish.org.au))

*(Continued from page 1)*

## 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.

## EXPLORING THE WORD

In this gospel, we find another example of the common device used by Matthew to denote the movement of Christianity from a Jewish to a Gentile setting. Jesus has left the Jewish region around the Sea of Galilee and travelled north-west to the Gentile territory of what was ancient Phoenicia in Syria.

Jesus' fame has obviously spread even here, but the focus of the passage is not the cure but the dialogue. The woman knows full well that Jesus is Jewish as she hails him as 'Son of David'. His silence in the face of her plea is explained in the next verse—he did not want to exceed his divine mission, which he saw as gathering all Israel into the kingdom. Jesus' response is harsh, but the woman is quick to seize on his imagery and twist it to her advantage, but with humility. She forces Jesus to confront a truth—God's salvation is available to all. He responds generously with both his praise and his healing power.

## 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.

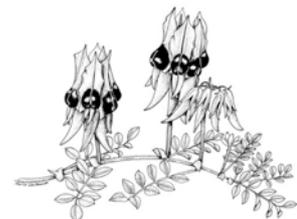
Different ways of worshipping developed. This situation still exists today within the Church. The Roman Rite is familiar to us and other Rites of the Catholic Church include the Maronite, Melkite and Ukrainian Rite. These groups are completely loyal to the Pope and the magisterium (teaching authority) 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

*(17 - 23 August)*

- **Monday, 17:** Weekday, Ord Time 20 (Ezek 24:15-24; Mt 19:16-22)
- **Tuesday, 18:** Weekday, Ord Time 20 (Ezek 28:1-10; Mt 19:23-30)
- **Wednesday, 19:** Weekday, Ord Time 20 (Ezek 34:1-11; Mt 20:1-16)
- **Thursday, 20:** St Bernard (Ezek 36:23-28; Mt 22:1-14)
- **Friday, 21:** St Pius X (Ezek 37:1-14; Mt 22:34-40)
- **Saturday, 22:** The Queenship of the Blessed Virgin Mary (Ezek 43:1-7; Mt 23:1-12)
- **Sunday 23:** 21<sup>st</sup> SUNDAY in ORDINARY TIME (Is 22:19-23; Rom 11:33-36; Mt 16:13-20)



## PASTORAL CARE

If you need a Priest for anointing of the sick or last rites contact: Noarlunga/Seaford (8382 1717), Willunga (0488 287 552), Victor Harbor/Goolwa (8552 1084), Kangaroo Island (0418 819 078).