



Welcome to

Kangaroo Island Catholic Community

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

29TH SUNDAY IN ORDINARY TIME - YEAR A

Vol 8 : No 48

KANGAROO ISLAND CATHOLIC PARISH

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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)

PARISH NEWSLETTER

Mr Peter Clark (8559 5131,
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 45:1, 4-6

Thus says the Lord to his anointed,
to Cyrus, whom he has taken by his
right hand to subdue nations before
him and strip the loins of kings, to
force gateways before him that their
gates be closed no more:

‘It is for the sake of my servant
Jacob, of Israel my chosen one, that
I have called you by your name,
conferring a title though you do not
know me. I am the Lord, unrivalled;
there is no other God besides me.

Though you do not know me, I arm
you that men may know from the
rising to the setting of the sun that,
apart from me, all is nothing.’

RESPONSORIAL PSALM

Psalms 95:1, 3-5, 7-10

Give the Lord glory and honour.

SECOND READING

1 Thessalonians 1:1-5

From Paul, Silvanus and Timothy, to
the Church in Thessalonika which is
in God the Father and the Lord Jesus
Christ; wishing you grace and peace
from God the Father and the Lord
Jesus Christ.

We always mention you in our

prayers and thank God for you all,
and constantly remember before God
our Father how you have shown
your faith in action, worked for love
and persevered through hope, in our
Lord Jesus Christ.

We know, brothers, that God loves
you and that you have been chosen,
because when we brought the Good
News to you, it came to you not only
as words, but as power and as the
Holy Spirit and as utter conviction.

GOSPEL ACCLAMATION

Phil 2:15-16

Alleluia, alleluia!

*Shine on the world like bright stars;
you are offering it the word of life.*

Alleluia!

GOSPEL

Matthew 22:15-21

The Pharisees went away to work
out between them how to trap Jesus
in what he said. And they sent their
disciples to him, together with the
Herodians, to say, ‘Master, we know
that you are an honest man and teach
the way of God in an honest way,
and that you are not afraid of
anyone, because a man’s rank means
nothing to you.

(Continued page 4)

PLEASE KEEP THESE PEOPLE IN YOUR PRAYERS

Sick: Greg Turner, Roy Gatton, Josh Semler, Roy Gatton, Leo Sexton, Joyce Pearson (*Cathy Howson's mother-in-law*)

October anniversaries: Murray Brook, Leo Clark, William Commerford, Trish Dennes, Clifford Dow, Barry Dunn, Leo Dunn, Katarina Faist, James Gibbs, Mary Alice Gibbs, Rosie Grace, Harry Hughes, Thomas Hughes, Kath Hutton, Licci Longzaer, Philis Lorimer, John Lowry, Winifred Lydon, Mary Morrissey, Noel Perkins, Harry Rich, Alf Rombout, Betty Walsh, Bernard Williams, Ethel Willson, Joan Wilson 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.

ROSTERS

	Reader	Prayers	Cleaning
18/10	K Hammat	P Clark	K Brinkley
25/10	S Semler	A Gibbs	A Clark

OCTOBER PRIEST ROSTER

(Often this roster changes if something unforeseen crops up)

18 October	Fr Philip Marshall
25 October	Fr Jpsy

CATHOLIC MISSION 2020 APPEAL

(October is World Mission Month)

This year's Catholic Mission Church Appeal highlights the important work of the Church in Cambodia, which aims to reach out to those who have been affected by disability, and give them hope and support to live a fulfilling life.

This appeal shares the story of Chen, a landmine survivor who lost both his legs when he was 16 years old. Chen has been given care and opportunity to turn this tragic event into a positive outcome through the support of the Arrupe Centre. The Arrupe Centre has evolved over the past twenty years from a short-term rehabilitation centre to a full-time home for children with disability, whether it be from landmine accidents or from illnesses such as polio.

Please support Catholic Mission online www.catholicmission.org.au/Cambodia via envelopes, or Text GIVE to 0488 854 436 include your parish name in the notes). For more information contact Tony Johnston (0407 168 002).

UPDATE ON THE PLENARY COUNCIL

The first session of the Plenary Council has been postponed till next October in Adelaide, because of the pandemic.

In the meantime, the Plenary Executive is encouraging communities to take the time to read and respond to the Six Discernment Papers that have been written as a result of the "Listening and Discernment" second phase of consultation.

These papers have been prepared by Writing Groups selected from people who put their hand up to be involved. Each one offers a description of the particular theme, such as "Missionary and Evangelizing", a description of the "pastoral reality" that theme is considering, a "theological vision" of the elements of a faith response, "major challenges" the Church faces in that area, and "prioritized questions and proposals for change". These are all available online at <https://plenarycouncil.catholic.org.au/continuing-the-journey-of-discernment/>. A meeting format for discussing the papers is at <https://plenarycouncil.catholic.org.au/wp-content/uploads/2020/08/Reflection-Resource-2020.pdf>.

Archbishop Pat is encouraging parishes to organise meetings to discuss these papers, whether in person or online. An Adelaide group, called Catholics for an Evolving Church is holding monthly online zoom meetings on a range of issues arising from the papers. The next one is focusing on Indigenous involvement in the Australian Catholic Church, as reflected in the Plenary papers. It will be held on Thursday 22 October at 7.30pm. To register, contact Kevin Liston at kevin.liston1@gmail.com.

If you would like to help organise a discussion on any of the papers, contact Peter Laffan (0488 062 112 or impe@internode.on.net).

SUPPORT OUR RETIRED CLERGY

There is a rapidly increasing need for support for our sick and retired priests. The Adelaide Archdiocese established the Priests Retirement Foundation to ensure all priests can receive the accommodation, health care and support they need in their retirement.

Most of our Archdiocesan priests work long after retirement, care for the spiritual life and welfare of their people – often to the detriment of their own personal wellbeing.

Ways you can help:

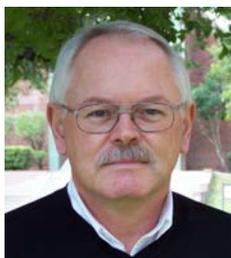
- You can make a tax-deductible donation online – please visit www.adelaide.catholic.org.au You will received your tax deductible receipt immediately.
- You can make a tax-deductible donation by phone – 8210 8223.
- If you are interested in leaving a bequest or require more information about make a tax-deductible donation please contact Jan Juniper (8210 8223 or jjuniper@adelaide.catholic.org.au)

PORT PIRIE BISHOP'S INSTALLATION

Fr Karol Kulczycki SDS, Bishop-elect of the Diocese of Port Pirie, will be installed on Wednesday October 28 at St Mark's Cathedral, Port Pirie, after being ordained in Poland on September 29. His installation will be live streamed www.pp.catholic.org.au

.... AND WE THINK DARLINGTON HAS CONFUSING SIGNAGE





Ron Rolheiser column

Roman Catholic priest and member of the Missionary Oblates of Mary Immaculate, is president of the Oblate in San Antonio, Texas. He is a community-builder, lecturer and writer. His books are popular throughout the world and his weekly column is carried by more than sixty newspapers worldwide

POPE FRANCIS' NEW ENCYCLICAL

On October 4, the feast of St. Francis of Assisi, Pope Francis released a new encyclical entitled, *Fratelli Tutti – On Fraternity and Social Friendship*. It can appear a rather depressing read because of its searing realism, except it plays the long game of Christian hope.

Fratelli Tutti lays out reasons why there's so much injustice, inequality, and community breakdown in our world and how in faith and love these might be addressed. The intent here is not to give a synopsis of the encyclical, other than to say it's courageous and speaks truth to power. Rather the intent is to highlight a number of special challenges within the encyclical.

First, it challenges us to see the poor and to see what our present political, economic, and social systems are doing to them. Looking at our world, the encyclical submits that in many ways it is a broken world and it names some reasons for this: the globalization of self-interest, the globalization of superficiality, and the abuse of social media, among other things. This has made for the survival of the fittest. And while the situation is broken for everyone, the poor are ending up suffering the most. The rich are getting richer, the powerful are getting more powerful, and the poor are growing poorer and losing what little power they had. There's an ever-increasing inequality of wealth and power between the rich and the poor and our world is become ever more calloused vis-à-vis the situation of the poor.

Inequality is now accepted as normal and as moral and indeed is often justified in the name of God and religion. The poor are becoming disposable: "Some parts of our human family, it appears, can be

readily sacrificed for the sake of others. Wealth has increased, but together with inequality." In speaking of inequality, the encyclical twice highlights that this inequality is true of women worldwide: *It is unacceptable that some have fewer rights by virtue of being women.*"

The encyclical employs the parable of the Good Samaritan as its ground metaphor. It compares us today, individually and collectively, to the priest and the scribe in that parable who for religious, social, and political reasons walk past the one who is poor, beaten, bleeding and in need of help. Our indifference and our religious failure, like that of the priest and the scribe in the parable, is rooted both in a personal moral blindness as well as in the social and religious ethos of our society that helps spawn that blindness.

The encyclical goes on to warn that in the face of globalization we must resist becoming nationalistic and tribal, taking care of our own and demonizing what's foreign. It goes on to say that in a time of bitterness, hatred, and animosity, we must be tender and gracious, always speaking out of love and not out of hatred: *"Kindness ought to be cultivated; it is no superficial bourgeois virtue."*

The encyclical acknowledges how difficult and counter-cultural it is today to sacrifice our own agenda, comfort, and freedom for community, but invites us to make that sacrifice: *"I would like especially to mention solidarity which is a moral virtue and social attitude born of personal conversion."*

At one point, the encyclical gives a very explicit (and far-reaching) challenge. It states unequivocally (with full ecclesial weight) that Christians must oppose and reject capital punishment and take a stand

against war: *"Saint John Paul II stated clearly and firmly that the death penalty is inadequate from a moral standpoint and no longer necessary from that of penal justice. There can be no stepping back from this position. Today we state clearly that 'the death penalty is inadmissible' and the Church is firmly committed to calling for its abolition worldwide. All Christians and people of good will are today called to work not only for the abolition of the death penalty, legal or illegal, in all its forms, but also to work for the improvement of prison conditions."*

As for war: *"We can no longer think of war as a solution, because its risks will probably always be greater than its supposed benefits. In view of this, it is very difficult nowadays to invoke the rational criteria elaborated in earlier centuries to speak of the possibility of a 'just war'."*

The encyclical has drawn strong criticism from some women's groups who label it "sexist", though this criticism is based almost exclusively on the encyclical's title and on the fact that it never makes reference to any women authors. There's some fairness, I submit, in the criticism regarding the choice of title. The title, while beautiful in an old classical language, is in the end masculine. That should be forgivable; except I lived long enough in Rome to know that its frequent insensitivity to inclusive language is not an inculpable oversight. But the lapse here is a mosquito bite, a small thing, which shouldn't detract from a big thing, namely, a very prophetic encyclical which has justice and the poor at its heart.

You can read, or download, Ron Rolheiser's weekly columns from his website at: 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.
- Singing as a congregation is to be avoided at this time.
- Precious Blood will not be distributed.
- Collection plates will not be passed around but a single drop point is provided at the churches.
- Offertory procession will be omitted.
- 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.
- 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

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NOARLUNGA/SEAFORD PARISH

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WILLUNGA PARISH

Phone 8556 2132
(www.willungaparish.org.au)

(Continued from page 1)

Tell us your opinion, then. Is it permissible to pay taxes to Caesar or not?' But Jesus was aware of their malice and replied, 'You hypocrites! Why do you set this trap for me? Let me see the money you pay the tax with.' They handed him a denarius, and he said, 'Whose head is this? Whose name?' 'Caesar's' they replied. He then said to them, 'Very well, give back to Caesar what belongs to Caesar – and to God what belongs to God.'



DID YOU KNOW?

- The Herodians are mentioned only three times in the New Testament as a group within Jewish society (Mk 3:6; Mk 12:13; Mt 22:16). In all three texts they are aligned with the Pharisees in trying to entrap Jesus. They may have been supporters of the rule and policies of Herod Antipas, son of Herod the Great, ruler of Galilee during Jesus' lifetime.
- The first 'Caesar' was Gaius Julius Caesar, a Roman general, who emerged from the civil wars as the sole ruler of the Empire in 45 BC. After his murder the following year, his grand-nephew Octavian (Augustus) took over as ruler and adopted the name Caesar. From then onwards all rulers of the Empire were known as 'Caesar'. The Caesar during Jesus' public ministry was Tiberias.

EXPLORING THE WORD

This was an interesting question posed to Jesus - in today's Gospel. Given the political and religious structures of the society in which he lived, this was a no-win situation! Jews were required to pay a denarius (a day's wage) to the Roman overlords and were also required to pay a half-shekel (a standard silver coin) tax towards the running of the Temple. If Jesus had answered 'yes', he could have been accused of betraying his religious duty. If he had answered 'no', he could have

been reported to the Roman authorities for inciting others not to pay their taxes. This was a trick indeed. Jesus' answer makes clear that there are obligations to the State for any citizen but also makes clear that there are obligations to God. The coin bears Caesar's image and therefore belongs to him, but the whole of creation bears the imprint of God. The first loyalty of all created things is therefore to God.

MAKING CONNECTIONS

- At first reading, we may be tempted to think that Jesus is separating religious behaviour from political or economic behaviour. A closer reading, however, shows that this is not the case. While Jesus gives due weight to civic and political duties, his instruction to 'Give to God what is God's' reminds us that there is no aspect of human life or activity that can be considered apart from God. To seek and honour God, the believer must work within the world.
- What belongs to God in your life? What are our duties towards the State?



THIS WEEK'S READINGS

(19 - 25 October)

- **Monday, 19:** Weekday, Ordinary Time 29 (Eph 2:1-10; Lk 12:13-21)
- **Tuesday, 20:** Weekday, Ordinary Time 29 (Eph 2:12-22; Lk 12:35-38)
- **Wednesday, 21:** Weekday, Ordinary Time 29 (Eph 3:2-12; Lk 12:39-48)
- **Thursday, 22:** Weekday, Ordinary Time 29 (Eph 3:14-21; Lk 12:49-53)
- **Friday, 23:** Weekday, Ord Time 29 (Eph 4:1-6; Lk 12:54-59)
- **Saturday, 24:** Weekday, Ord Time 29 (Eph 4:7-16; Lk 13:1-9)
- **Sunday 25:** 30th Sunday Ordinary Time (Ex 22:20-26; 1 Thess 1:5-10; Mt 22:34-40)

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).