



Welcome to

# Kangaroo Island Catholic Community

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

**TWENTY-FIRST SUNDAY IN ORDINARY TIME - YEAR B**

**Vol 9 : No 40**

## **KANGAROO ISLAND CATHOLIC PARISH**

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

Web: [www.kicatholic.org.au](http://www.kicatholic.org.au)

## **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)

Fr Arul Dev (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**

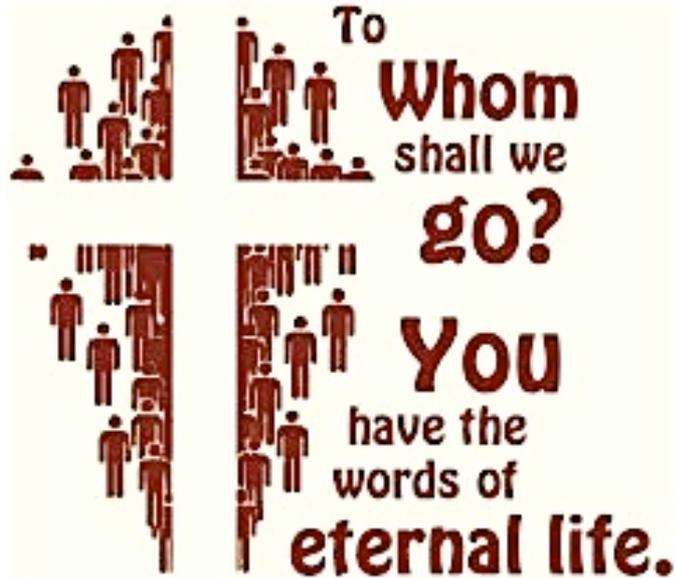
**KANGAROO ISLAND  
TRANSFERS** (0427 887 575)  
generously donate transport for  
our visiting Priests.

### **CHILD PROTECTION**

Child Protection Unit 8210 8159

### **WEEKEND MASSES**

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



### **FIRST READING**

*Joshua 24:1-2, 15-18*

Joshua gathered all the tribes of Israel together at Shechem; then he called the elders, leaders, judges and scribes of Israel, and they presented themselves before God. Then Joshua said to all the people, 'If you will not serve the Lord, choose today whom you wish to serve, whether the gods that your ancestors served beyond the River, or the gods of the Amorites in whose land you are now living. As for me and my House, we will serve the Lord.'

The people answered, 'We have no intention of deserting the Lord our God who brought us and our ancestors out of the land of Egypt, the house of slavery, who worked those great wonders before our eyes and preserved us all along the way we travelled and among all the people through whom we journeyed. We too will serve the Lord, for he is our God.'

### **RESPONSORIAL PSALM**

*Ps 33:2-3, 16-23*

*Taste and see the goodness  
of the Lord.*

### **SECOND READING**

*Ephesians 5:21-32*

Give way to one another in obedience to Christ. Wives should regard their husbands as they regard the Lord, since as Christ is head of

the Church and saves the whole body, so is a husband the head of his wife; and as the Church submits to Christ, so should wives to their husbands, in everything. Husbands should love their wives just as Christ loved the Church and sacrificed himself for her to make her holy. He made her clean by washing her in water with a form of words, so that when he took her to himself she would be glorious, with no speck or wrinkle or anything like that, but holy and faultless. In the same way, husbands must love their wives as they love their own bodies; for a man to love his wife is for him to love himself. A man never hates his own body, but he feeds it and looks after it; and that is the way Christ treats the Church, because it is his body – and we are its living parts.

*For this reason, a man must leave his father and mother and be joined to his wife, and the two will become one body.*

This mystery has many implications; but I am saying it applies to Christ and the Church.

### **GOSPEL ACCLAMATION**

*Jn 6:63, 38*

*Alleluia, alleluia!*

*Your words, Lord, are spirit and life:  
you have the words of everlasting life.  
Alleluia!*

(Continued page 4)



## PLEASE KEEP THESE PEOPLE IN YOUR PRAYERS

**Sick:** Bill Roestenberg, Carmel Northcott, Nick Hacker

**August 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.

## ROSTERS

	Comm	Reader	Cleaning
22/8	S Semler	W Bennett	H Mumford
29/8	K Hammat	L Grant	H Mumford

### COVID Marshal

22/8 M Slagter  
29/8 C Weatherstone

## PRIEST ROSTER

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

22/8 Fr Dev  
29/8 Fr Prathap

## PRAYER FOR HEALING

Parishioners are invited to a Prayer for Healing and Renewal gathering in our Church on Thursdays: 9.00am - 9.30am.

## COVID-19 RESTRICTIONS

Nothing has changed since last week. The density we are allowed is still 3 people per 4 sqm. Please read the most up-to-date information on page 4 of this bulletin.

## VISIT OF ARCHBISHOP

Archbishop Patrick O'Regan will be coming to KI for confirmation on 31 October. More details later.

## MASKS ARE MANDATORY



## TRADING TABLE

The KI Inter-Church Committee is holding a trading table to support the local School Chaplaincy programme on 29 September at Century 21, Dauncey Street. They would very much appreciate donations of plants, food, knitwear, craft products etc for sale on that day.

## "MEET ME IN THE MIDDLE"

*Jamberoo Abbey online retreat available 5 September*

This retreat is based on Charles Peguy's Little Girl Hope from the book: "The Portal of the Mystery of Hope." Hope is both a virtue and a mystery. It is desirable yet elusive. Many dismiss it, misunderstand it, shrug it off and turn their backs on it, extolling faith and charity instead. Whilst faith and charity are absolutely critical in these times of uncertainty and fear in society, there is now a need for hope as never before since World War II.

More details and/or to register go to: [www.jamberooabbey.org.au/online-retreats](http://www.jamberooabbey.org.au/online-retreats)

## MARRIAGE ENCOUNTER

Worldwide Marriage Encounter invites couples for a virtual marriage encounter weekend to enrich and revitalize your sacrament of service.  
What: Virtual weekend via Zoom  
When: September 10-12  
Time: Commencing at 7pm on Friday September 10 – concluding 4pm Sunday September 12  
Contact: Julie & Zyg Staszyc: (0437 388 513), email: [sabookings@wwme.org.au](mailto:sabookings@wwme.org.au).  
Visit: <https://www.wwme.org.au> for testimonies and update. Click here for [WWME Weekend Flyer](#).

## DATES

Sep 1-30 Catholic Charities Month  
24 Sep Last day School Term 3  
4 Oct Labour Day holiday  
11 Oct First day School Term 4  
17 Oct World Mission Day Appeal  
31 Oct Confirmation  
1 Nov All Saints' Day  
2 Nov All Souls' Day  
14 Nov Vinnies Christmas Appeal  
21 Nov Christ the King  
28 Nov First Sunday of Advent  
5 Dec Second Sunday of Advent  
10 Dec Last day School Term 4  
12 Dec Third Sunday of Advent

## HARD SAYINGS

Many people walked away from Jesus after he spoke about being the Bread of Life. This passage is often called "the crisis" in John's Gospel; Jesus loses a large portion of his followers back to the world after this. He turns to the Twelve, to test their willingness to remain. As usual, Peter represents the group with his fearless answer, "Lord, where would we go?"

Suppose you were to reject the life of faith today as being too demanding. The Church's teachings aren't contemporary enough. The leadership seems flawed. The liturgy needs work. The community is, for all its professions of faith, just a bunch of sinners. If you bundled all of your grievances against the Church into a handkerchief and tied it to a stick and got ready to walk, just where would you be going?

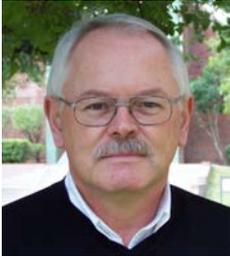
Most people who walk away in anger have only their anger for company. Most "retired Christians" I know still carry that handkerchief of outrage around with them, dangling from the stick. We can imagine that those who become disillusioned with Jesus muttered about it for years to come. "Some prophet he was, Some Saviour!" But those who stayed with him and his words of eternal life, got past the cross and all the way to Easter. GPBS eNews

*The longest drum solo ever was 10 hours and 26 minutes and was performed by the child sitting behind me on the flight from Los Angeles to Tokyo.*

*2019: Avoid negative people  
2020: Avoid positive people  
2021: Avoid people, because you don't know if they are positive or negative.*

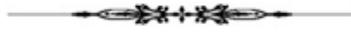


**SCOTTISH VARIANT**  
At least you can hear it coming



## 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 RICHNESS OF THE EUCHARIST

What is the Eucharist? What is supposed to happen when we gather to celebrate the ritual that Jesus gave us at the Last Supper and asked us to perpetuate until his return? Is this meant to be a family meal or a re-enactment of Jesus' sacrificial death? Is it meant to look like the old Latin mass or like it looks in most churches today?

There are no simple answers to these questions because there is no one theology (to the exclusion of all others) of the Eucharist, even in the New Testament. Rather there are various theologies of the Eucharist, complementary to be sure, but each emphasizing different aspects of a reality that is too rich to capture in a single concept. What is the Eucharist?

In essence, the Eucharist is a reality with these interpenetrating dimensions.

*The Eucharist is God's physical embrace of us.* Without the Eucharist, as Andre Dubus asserts, God becomes a monologue. The Eucharist is where God touches us physically. It is the place where God is still taking on physical flesh.

*The Eucharist is a meal we share together.* The Last Supper was many things, but it was also a meal, a time of human fellowship, a celebration at table. So too for the Eucharist, it is many things, but it is also a table for a family to gather around, where joy can be shared and where it is safe to break down in sorrow.

*The Eucharist is an intensification of our union with each other inside the Body of Christ.* As disciples of Jesus, we too constitute the Body of Christ. At a Eucharist, not just the bread and

wine are meant to be changed into the body and blood of Christ, so too we, the people. That is why St. Augustine, when giving out communion, would sometimes say, "Receive what you are."

*The Eucharist is a sacrifice.* It is a making memorial (*Zikkaron*) of the saving event of Jesus' death. In short, it is the Christian Passover supper. The Eucharistic prayer does not just ask God to change the bread and wine into the body and blood of Christ, it also asks God to make the saving event of Jesus' death available for us to participate within today.

*The Eucharist is the new manna.* Just as God fed his people in the desert with manna each day, so now, daily, God feeds his people with bread from heaven. (This motif is particularly strong in John's Gospel.)

*The Eucharist is a vigil act.* Jesus told us to celebrate the Eucharist so as to wait for his return. We celebrate Eucharist as a vigil. As Gerhard Lohfink puts it: "The early apostolic communities cannot be understood outside of the matrix of intense expectation. They were communities imminently awaiting Christ's return. They gathered in Eucharist, among other reasons, to foster and sustain this awareness, namely, that they were living in wait, waiting for Christ's return." At the Eucharist, we meet with each other in vigil to stay awake for Jesus' return.

*The Eucharist is a washing of each other's feet.* The Gospel of John does not mention bread and wine at the Last Supper; instead, where the other Evangelists and St. Paul highlight Jesus changing the bread and wine into his body and blood, John substitutes a basin and towel for the

bread and wine. Why? Among other reasons, to teach that this kind of humble action towards each other, washing each other's feet, is one of the major meanings of the Eucharist.

*The Eucharist is a prayer for the world, making Christ's flesh food for the life of the world.* It is a prayer for God's help for the whole world. Akin to a "Quaker Silence", it brings the helplessness of the world to God and asks God to do for it what it cannot do for itself -bring about peace and justice.

*The Eucharist is a sacrament of reconciliation and forgiveness.* We go to Eucharist to have our sins forgiven, to be as sinners at table with Jesus.

Finally, *the Eucharist is the ultimate religious ritual through which we sustain ourselves in faith, discipleship, and community.* We gather for Eucharist in order to stay alive. A Eucharist gathering is analogous to an *Alcoholics' Anonymous* meeting. We gather because without this regular ritual gathering, our faith, discipleship, and community would eventually fall apart. In the words of Ronald Knox, the Eucharist is our one great act of fidelity to Jesus. Truth be told, we are not ever really faithful to the Gospels; we don't love our enemies and don't turn the other cheek, but we are faithful in one major way, we keep the Eucharist going – *and that single act is going to save us.*

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

## COMPLIANCE WITH COVID-19 REGULATIONS

(Current from 12 August, 2021)

- The density requirement has changed to 3 people per 4 sqm. Weddings and funerals are capped at 50 people (provided density requirements are met).
- Wearing of masks is mandatory for indoor places. Wearing of masks is strongly recommended for Parish Offices.
- Choirs and congregational singing are not permitted. A single distanced singer is permitted.
- Recommendation from Archdiocesan Office that tea/coffee after Mass be suspended.
- Social distancing is mandatory - DO NOT CONGREGATE at entry/exit and outside.
- There should be no shaking of hands or holding hands during the Mass.
- Every gathering must record contact details - either with the QR code for smart phones, or the handwritten log - both located at the entrance to the Church.
- Hand sanitizer is available at Church entrances.
- Offertory procession will be omitted. Communion is given only in hands. Precious Blood will not be distributed.
- Collection plates will not be passed around, but a single drop point is provided at the churches.
- 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 taken at the dismissal and on leaving the church to minimise social contact.
- The Archdiocese recommends Covid vaccination for all (please check with your GP if you have concerns).
- Obligation for Sunday Mass for the laity HAS NOT BEEN RE-INVOKED at this stage. You may wish to access: [Mass for You at Home – The official website of Mass For You At Home, Australia](#) online and on Channel 10 every Sunday at 6 am.

(Continued from page 1)

## GOSPEL

**John 6:60-69**

After hearing his doctrine many of the followers of Jesus said, 'This is intolerable language. How could anyone accept it?' Jesus was aware that his followers were complaining about it and said, 'Does this upset you? What if you should see the Son of Man ascend to where he was before?'

'It is the spirit that gives life, the flesh has nothing to offer. The words I have spoken to you are spirit and they are life.'

'But there are some of you who do not believe.' For Jesus knew from the outset those who did not believe, and who it was that would betray him. He went on, 'This is why I told you that no one could come to me unless the Father allows him.' After this, many of his disciples left him and stopped going with him.

Then Jesus said to the Twelve, 'What about you, do you want to go away too?' Simon Peter answered, 'Lord, who shall we go to? You have the message of eternal life, and we believe; we know that you are the Holy One of God.'

## GOSPEL REFLECTION

For our Gospel today we hear the conclusion of the "Bread of Life discourse" in the sixth chapter of John's Gospel. This discourse follows the miracle in which Jesus fed more than five thousand people with five barley loaves and two fish. As Jesus has been teaching these things, John's Gospel describes a murmuring crowd unable to accept Jesus' words. In today's Gospel, the crowd has dwindled in number, and John no longer references them, or the Jews. Instead John describes the questioning of those considered to be Jesus' own disciples.

Today's Gospel first records the response of those in the crowd who are described as Jesus' disciples. Just as the larger crowd had struggled with Jesus' teaching, these disciples also cannot accept Jesus' words. Jesus is said to know about their murmuring. He responds by acknowledging their

unbelief and by reiterating that only those chosen by the Father will follow Jesus to the end. John's Gospel reports that many of those who had been Jesus' disciples ceased to follow him at this point. The number of people following Jesus dwindled from a crowd of more than 5,000 to only 12 people. And it is to these Twelve that Jesus now turns his attention.

Simon Peter's response to Jesus' question as to whether those closest to him will also leave, reminds us of the reports of Peter's confession of faith in the Synoptic Gospels. Peter announces, on behalf of all the Twelve, that they have come to believe all that Jesus has taught about himself: Jesus is the one from God in whom they have found the path to eternal life.

This conclusion of the Bread of Life discourse focuses on personal faith in the life of Christian discipleship. Each person must make his or her own judgment about who Jesus is and in doing so determine the way of life that he or she will follow. God's grace invites us to be Jesus' disciples, but each person must respond to the grace of God and confess as his or her own the belief that Jesus is the one from God. This faith then commits us to the path of life, leading us to eternal life.

*Loyola Press*

## THIS WEEK'S READINGS

(August 23 - 29)

- **Monday, 23:** Weekday, Ord Time 21 (1 Thess 1:1-5, 8-10; Mt 23:13-22)
- **Tuesday, 24:** St Bartholomew (Apoc 21:9-14; Jn 1:45-51)
- **Wednesday, 25:** Weekday, Ord Time 21 (1 Thess 2:9-13; Mt 23:27-32)
- **Thursday, 26:** Weekday, Ord Time 21 (1 Thess 3:7-13; Mt 24:42-51)
- **Friday, 27:** St Monica (1 Thess 4:1-8; Mt 25:1-13)
- **Saturday, 28:** St Augustine (1 Thess 4:9-11; Mt 25:14-30)
- **Sunday 29:** 22<sup>nd</sup> SUNDAY in ORDINARY TIME (Deut 4:1-2, 6-8; James 1:17-18, 21-22, 27; Mk 7:1-8, 14-15, 21-23)

## 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).