



Welcome to

Kangaroo Island Catholic Community

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

30TH SUNDAY IN ORDINARY TIME - YEAR A

Vol 8 : No 49

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

Exodus 22:20-26

The Lord said to Moses, "Tell the
sons of Israel this:

"You must not molest the stranger or
oppress him, for you lived as
strangers in the land of Egypt. You
must not be harsh with the widow, or
with the orphan; if you are harsh
with them, they will surely cry out to
me, and be sure I shall hear their cry;
my anger will flare and I shall kill
you with the sword, your own wives
will be widows, your own children
orphans.

"If you lend money to any of my
people, to any poor man among you,
you must not play the usurer with
him: you must not demand interest
from him.

"If you take another's cloak as a
pledge, you must give it back to him
before sunset. It is all the covering
he has; it is the cloak he wraps his
body in; what else would he sleep
in? If he cries to me, I will listen, for
I am full of pity."

RESPONSORIAL PSALM

Ps 17:2-4, 47, 51

I love you, Lord, my strength.

SECOND READING

1 Thessalonians 1:5-10

You observed the sort of life we lived
when we were with you, which was
for your instruction, and you were led
to become imitators of us, and of the
Lord; and it was with the joy of the
Holy Spirit that you took to the
gospel, in spite of the great
opposition all round you. This has
made you the great example to all
believers in Macedonia and Achaia
since it was from you that the word
of the Lord started to spread – and
not only throughout Macedonia and
Achaia, for the news of your faith in
God has spread everywhere. We do
not need to tell other people about it:
other people tell us how we started
the work among you, how you broke
with idolatry when you were
converted to God and became
servants of the real, living God; and
how you are now waiting for Jesus,
his Son, whom he raised from the
dead, to come from heaven to save us
from the retribution which is coming.

GOSPEL ACCLAMATION

Alleluia, alleluia!

*All who love me will keep my words,
and my Father will love them and we
will come to them. Alleluia!*

(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
25/10 S Semler	A Gibbs	A Clark

OCTOBER PRIEST ROSTER

(Often this roster changes if something unforeseen crops up)

25 October Fr Josy

BISHOPS' STATEMENT ON ABORTION BILL

Archbishop Patrick O'Regan and Bishop Greg O'Kelly SJ have issued a joint statement expressing their concern over the Termination of Pregnancy Bill, saying the removal of current safeguards would further increase the rate of abortion on demand and put vulnerable women at greater risk of economic and social coercion. The bishops said the provision for abortions to take place from 22 weeks and six days up until full term, with the approval of two medical practitioners, was deeply concerning. Parishioners are encouraged to contact their local MP to urge them to vote against the Bill.

LOVE ADELAIDE ABORTION BILL INFORMATION NIGHT

The South Australian Parliament is considering legalising abortion up until birth, yet the survival rates of premature babies continue to increase. Love Adelaide is holding an information evening about the proposed legislation on November 2 from 7pm-9pm at Temple Christian College. Due to COVID-19 attendees must RSVP to: <https://www.loveadelaide.org.au/events2020>

LAUDATO SI' – CARE FOR OUR COMMON HOME

Webinar - Sacred Heart Parish

Care for our Common Home. A conversation about how we can participate in shaping the future of the planet webinar to be held on Thursday October 22 at 5.30pm - 7.00pm AEST. For further information, please contact Narita (8346 3901 or shparish@sjsh.catholic.edu.au)

REFLECTION FOR SUNDAY

Two messages stand out from Sunday's readings. One concerns our attitudes towards others, particularly those to whom we have some responsibility as leaders or teachers. The other is about truth. Actually both are related and probably are two sides of the one coin.

In the narrative Jesus is talking to his disciples and bystanders. He begins with a critique of the religious leaders. They put themselves in the place of Moses, the archetypal lawgiver yet they don't imitate Moses. They claim power-over instead of using power for the building up of the community. Jesus uses strong imagery to describe their actions. They regard the people as asses or donkeys to be loaded up with great burdens, or slaves to be used as beasts of burden. All of this is the antitheses of the relationship of Moses to his people.

The second part of Jesus' criticism is aimed at the way the leaders comport themselves. They exaggerate the design of their religious garments to draw attention to themselves. They expect and love to be in places of honour at any gathering. Their progress through town is a like a royal occasion with patronising greetings and they love to be addressed as 'Teacher'.

You can imagine the effect of such criticism on the Scribes and Pharisees. Jesus then draws a verbal picture of the true disciple. The two main elements he describes are in sharp contrast to the first picture. Jesus tells his disciples that they are called to servant leadership. Here Jesus echoes the great hymns from Isaiah celebrating the true leader. To lead means to be totally in tune with the will of God and be prepared to suffer for the children of God.

The teaching on humility is presented in terms of shunning titles. Society puts a lot of prestige around title and position. Jesus followers are to have no name other than brother or sister.

All are on a par. No-one is any more exalted than any other. In this way we will keep reminded that we have only one that is our superior and that is God.

How we have lost sight of this simple Gospel precept. Our church leaders love to adorn themselves in garments which set them apart from ordinary people.

The prophet Malachi is also critical of the religious leaders. He also uses strong language. He says their offerings will be so much manure. He criticises the practice of using inferior animals for sacrifice to dodge giving of their best whist trying to look good, God knows the heart and so knows our intentions however well we may dress them up to impress people.

We have had to listen to some hard words today so it is good to finish the beautiful imagery from Paul. He says that he could have made demands on the community but he preferred to follow Christ's example and see the members of the community as his own children. Like a mother feeding her children from her very essence.

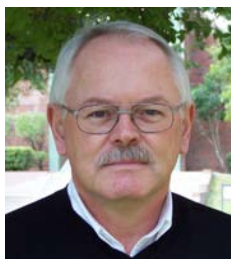
Patricia Stevenson rsj

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

- *A whole tub of margarine fell on my toe three weeks ago and it still hurts... I can't believe it's not better.*
- *A new Lego store opened in my town... people were lined up for blocks.*





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.



THE PRINCE OF LIES

Looking at our world today, what frightens and unsettles me more than the threat of the Covid virus, more than the growing inequality between the rich and the poor, more than the dangers of climate change, and even more than the bitter hatred that now separates us from each other, is our loss of any sense of truth, our facile denial of whatever truths we judge to be inconvenient, and our slogans of “fake news”, “alternate facts”, and phantom conspiracies. Social media, for all the good it has brought, has also created a platform for anyone to make up his or her own truth and then work at eroding the truths that bind us together and anchor our sanity. We now live in a world where two plus two often no longer equals four. This plays on our very sanity and has created as certain social insanity. The truths which anchor our common life are becoming unmoored.

This is evil, clearly, and Jesus alerts us to that by telling us that Satan is preeminently the *Prince of Lies*. Lying is the ultimate spiritual, moral, and psychological danger. It lies at the root of what Jesus calls the “unforgivable sin against the Holy Spirit”. What’s this sin and why is it unforgivable?

Here’s the context within which Jesus warns us about this sin: He had just cast out a demon. The religious leaders of the time believed as a dogma in their faith that only someone who came from God could cast out a demon. Jesus had just cast out a demon, but their hatred of him made this a very inconvenient truth for them to swallow. So they chose to deny what they knew to be true, to deny reality. They chose to lie, affirming (even as they knew better) that Jesus had done it by the power

of Beelzebub. Initially Jesus tried to point out the illogic of their position, but they persisted. It’s then that he issued his warning about the unforgivable sin against the Holy Spirit. At that time he’s not accusing them of committing that sin, but he’s warning them that the path they are on, if not corrected, can lead to that sin. In essence, he’s saying this: if we tell a lie long enough, eventually we will believe it and this so warps our conscience that we begin to see truth as falsehood and falsehood as truth. The sin then becomes unforgivable because we no longer want to be forgiven nor indeed will accept forgiveness. God is willing to forgive the sin but we are unwilling to accept forgiveness because we see sin as good and goodness as sin. Why would we want forgiveness?

It’s possible to end up in this state, a state wherein we judge the gifts of the Holy Spirit (charity, joy, peace, patience, goodness, endurance, fidelity, mildness, and chastity) as false, as being against life, as a malevolent naiveté. And the first step in moving towards this condition is lying, refusing to acknowledge the truth. The subsequent steps also are lying, that is, the continued refusal to accept the truth so that eventually we believe our own lies and we see them as the truth and the truth as a lie. Bluntly put, that’s what constitutes hell.

Hell isn’t a place where one is sorrowful, repentant, and begging God for just one more chance to make things right. Nor is hell ever a nasty surprise waiting for an essentially honest person. If there’s anyone in hell, that person is there in arrogance, pitying people in heaven, seeing heaven as hell, darkness as light, falsehood as truth, evil as goodness, hatred as love, empathy as

weakness, arrogance as strength, sanity as insanity, and God as the devil.

One of the central lessons in the gospels is this: lying is dangerous, the most dangerous of all sins. And this doesn’t just play out in terms of our relationship with God and the Holy Spirit. When we lie we’re not only playing fast and loose with God, we’re also playing fast and loose with our own sanity. Our sanity is contingent on what classical theology terms the “Oneness” of God. What this means in lay terms is that God is consistent. There are no contradictions inside of God and because of that, reality can also be trusted to be consistent. Our sanity depends on that trust. For instance, should we ever arrive at a day where two plus two no longer equals four, then the very underpinnings of our sanity will be gone; we’ll literally be unmoored. Our personal sanity and our social sanity depend upon the truth, upon us acknowledging the truth, upon us telling the truth, and upon two plus two forever equaling four.

Martin Luther once said: *sin boldly!* He meant a lot of things by that, but one thing he certainly did mean is that the ultimate spiritual and moral danger is to cover our weaknesses with lies because *Satan is the Prince of Lies!*

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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(www.willungaparish.org.au)

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GOSPEL

Matthew 22:34-40

When the Pharisees heard that Jesus had silenced the Sadducees they got together and, to disconcert him, one of them put a question, 'Master, which is the greatest commandment of the Law?' Jesus said, 'You must love the Lord your God with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second resembles it: You must love your neighbour as yourself. On these two commandments hang the whole Law, and the Prophets also.'

DID YOU KNOW?

- The commandment which Jesus quotes first is part of a famous Jewish declaration of faith known as the Shema from Deut 6:4. 'Hear O Israel, the Lord, our God, is one ...' This text is written out and placed inside small boxes called mezuzah which are placed on the door posts of Jewish homes. Each time a person passes through the door, they touch the mezuzah, thus making this declaration of faith several times a day.
- The second commandment quoted comes from Leviticus 19:18. Both statements are part of the Jewish Law.
- The term 'the Law and the prophets' implies the whole teaching of Judaism. The Books of the Law, known as the Torah, are the first five books of the Bible, often called the Pentateuch.

EXPLORING THE WORD

This is the final public encounter between Jesus and his enemies in Matthew's Gospel. They are seeking to expose his lack of professional knowledge of the Scriptures or to trap him into giving more weight to one of the Ten Commandments, which are viewed as equally important. Jesus cuts the ground

from under them. No-one could argue with his answer!

But if the dual command of love was present in the Jewish Law, what new thing did Jesus bring? His originality places love of God and love of neighbour together. It is not possible to love God and despise people. God and the human situation are intimately interwoven. This is shown most perfectly in the person of Jesus himself—Son of Man and Son of God; fully human and fully divine. Followers of Jesus must also embody the dual commandment of love.

MAKING CONNECTIONS

St Paul describes what love is like in a beautiful passage in his first letter to the Corinthians:

Love is always patient and kind; it is never jealous. Love is never boastful or conceited; it is never rude or selfish; it does not take offence and is not resentful. Love takes no pleasure in other people's sins, but delights in the truth. It is always ready to excuse, to trust, to hope, to endure whatever comes.

THIS WEEK'S READINGS

(26 October - 1 November)

- **Monday, 26:** Weekday, Ordinary Time 30 (Eph 4:32-5:8; Lk 13:10-17)
- **Tuesday, 27:** Weekday, Ordinary Time 30 (Eph 5:21-33; Lk 13:18-21)
- **Wednesday, 28:** Sts Simon and Jude (Eph 2:19-22; Lk 6:12-19)
- **Thursday, 29:** Weekday, Ordinary Time 30 (Eph 6:10-22; Lk 13:31-35)
- **Friday, 30:** Weekday, Ordinary Time 30 (Phil 1:1-11; Lk 14:1-6)
- **Saturday, 31:** Weekday, Ordinary Time 30 (Phil 1:18-26; Lk 14:1, 7-11)
- **Sunday 01:** ALL SAINTS (Apoc 7:2-4, 9-14; 1Jn 3:1-3; Mt 5:1-12)

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).