



Welcome to

Kangaroo Island Catholic Community

(Part of the Adelaide Cathedral Parish)

TWENTY-THIRD SUNDAY IN ORDINARY TIME - YEAR C

Vol 13 : No 42

KANGAROO ISLAND

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PARISH NEWSLETTER

Mrs Wendy Bennett (0475 894 755
wendygbennett@icloud.com)

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

WEEKEND MASSES

Kingscote at 9.30am

CONFESION

Kingscote at 9.00am
(prior to Mass)

PRAYERS FOR HEALING

Prayers for Healing and Renewal in the Church - Thursdays at 9.30am.
All welcome.



FIRST READING

Wisdom 9:13-18

What man can know the intentions of God? Who can divine the will of the Lord? The reasonings of mortals are unsure and our intentions unstable; for a perishable body presses down the soul, and this tent of clay weighs down the teeming mind. It is hard enough for us to work out what is on earth, laborious to know what lies within our reach; who, then, can discover what is in the heavens? As for your intention, who could have learnt it, had you not granted Wisdom and sent your holy spirit from above? Thus have the paths of those on earth been straightened and men been taught what pleases you, and saved, by Wisdom.

RESPONSORIAL PSALM

Ps 89:3-6, 12-14, 17

*In every age, O Lord,
you have been our refuge.*

1. You turn men back into dust and say: 'Go back, sons of men.' To your eyes a thousand years are like yesterday, come and gone, no more than a watch in the night. <R>
2. You sweep men away like a dream, like grass which springs up in the morning. In the morning it springs up and flowers: by evening it withers and fades. <R>
3. Make us know the shortness of our

life that we may gain wisdom of heart. Lord, relent! Is your anger for ever. Show pity to your servants.
<R>

4. In the morning fill us with your love; we shall exult and rejoice all our days. Let the favour of the Lord be upon us: give success to the work of our hands. <R>

SECOND READING

Philemon 1:9-10,12-17

This is Paul writing, an old man now and, what is more, still a prisoner of Christ Jesus. I am appealing to you for a child of mine, whose father I became while wearing these chains: I mean Onesimus. I am sending him back to you, and with him – I could say – a part of my own self. I should have liked to keep him with me; he could have been a substitute for you, to help me while I am in the chains that the Good News has brought me. However, I did not want to do anything without your consent; it would have been forcing your act of kindness, which should be spontaneous. I know you have been deprived of Onesimus for a time, but it was only so that you could have him back for ever, not as a slave any more, but something much better than a slave, a dear brother; especially dear to me, but how much more to you, as a blood-brother as well as a brother in the Lord. So if all that we have in common means anything to you, welcome him as you would me.

(Continued page 4)



Bulletin Board

KEEP THESE PEOPLE IN YOUR PRAYERS

Healing list: Brianna Chudlee, Peter Weatherstone, Annette Roestenburg, Michelle Glynn, Rebecca Semler, Chris Heath, Simon Laundy, Josh Semler

August 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
07/09 K Hammat	S Semler	A Clark
14/09 M Slagter	P Bennett	C Berden
21/09 A Clark	M Glynn	C Berden
28/09 W Bennett	M Slagter	C Berden

PRIEST ROSTER

07/09	Fr Francis Showri
14/09	TBA

HOMESHARE: CONNECTION, CONVERSATION AND COMPANIONSHIP

Shared living for women aged 50+
If you have a home of your own and an extra bedroom, you could help change another woman's life - and perhaps your own - through Homeshare.

Homeshare gently connects two women in similar life stages - both seeking companionship, mutual support and a sense of home.

A partnership between St Vincent de Paul Society SA, Westside Housing and Shelter SA, the Homeshare Pilot Program is a fee free service that carefully matches female householders aged 50+ living on their own who have a spare bedroom, with female Homesharers who need affordable accommodation from a similar age group who can offer some help around the house.

If you're interested in learning more about becoming a Householder or a Homesharer, please visit: <https://www.vinnies.org.au/sa/get-involved/homeshare>

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 September Appeal.

Donations can be made via the reply-paid slip on the leaflet or online at <https://adelaide.goodgiving.com.au/qrcc> or click the QR code.



FOCUS ON FRAGILE CREATION

As South Australian Catholics celebrate the Season of Creation this month, a priority for prayers and action will be the devastating impact of the algal bloom outbreak.

The thousands of dead fish and other marine life washing up on the State's shores has reinforced the message of Pope Francis in Laudato Si' that "we are co-creatures and part of all that God has made".

Candlelight vigils have been held at some beaches, including Brighton where McAuley Community School, Emmaus Mount Barker, Holy Family and Brighton Catholic Earthcare and ecology groups attended.

In the 10th anniversary year of the trailblazing encyclical Laudato Si', Archbishop Patrick O'Regan will celebrate a Season of Creation outdoor Mass at Stockade Botanical Park on September 6.

Other local Season of Creation activities include a guided tour of the Seacliff Dunes on September 13 organised by the Brighton parish Ecology Group.
From "Southern Cross" article

THE COST OF FOLLOWING CHRIST

In this week's Gospel, Jesus turns to the large crowd following him and speaks words that are both confronting

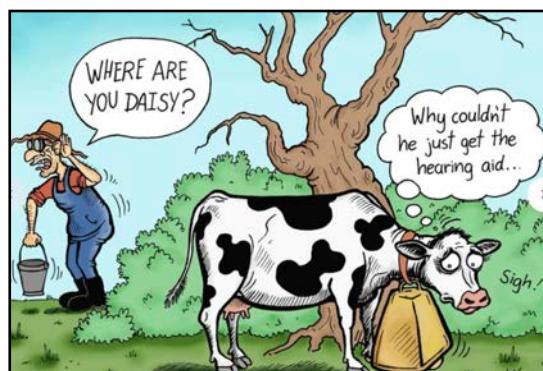
and honest: discipleship comes with a cost. He uses the image of someone building a tower who must first sit down and calculate whether they have enough to finish the job. Jesus is reminding us that following him isn't a casual decision – it's a life-long commitment that calls for courage, perseverance, and love.

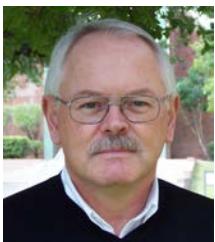
For us as parishioners and families, this message is deeply relevant. Faith is not something we simply "add on" to busy lives; it is the foundation on which everything else stands. To follow Christ is to place him at the centre – in our homes, workplaces, schools, friendships, and communities. That can mean making choices that aren't always easy: giving up time to pray together as a family, standing up for what is right when it's unpopular, or offering forgiveness when it feels impossible.

Just as builders must count the cost before beginning, so too must we recognise the challenges and responsibilities of being disciples today. In a world that often promotes comfort, convenience, and self-interest, Jesus invites us to walk the harder but richer path of love, service, and faithfulness. The "tower" we are building together is nothing less than the Kingdom of God – one act of kindness, one moment of prayer, one step of courage at a time.

WHAT'S ON

Sep	Catholic Charities Month
Oct	World Mission Month
19 Oct	Mission Day Appeal
26 Sep	Last day School term 3
6 Oct	Labour day holiday
13 Oct	First day School term 4
9 Nov	Supporting our Clergy Campaign
16 Nov	St Vincent de Paul Christmas Appeal
12 Dec	Last day School term 4
25 Dec	Catholic Charities Appeal





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

BECOMING A PRACTICING MYSTIC

I teach a course on the renowned mystic John of the Cross. Since this is never a required course for any student, I usually begin the first class by asking each student why he or she is interested in this course. The answers vary widely: "I am taking this course because my spiritual director told me to take it." "I've always been curious about mysticism." "I'm majoring in whatever is taught on Tuesday evenings!" One night however a woman gave this answer: *I'm taking this course because I'm a practicing mystic.* That raised some eyebrows. Really? A practicing mystic?

Can someone be a practicing mystic?

That depends upon how you understand mystical experience. If you equate mystical experience with the extraordinary, with supernatural phenomena (religious visions, religious ecstasies, radically altered states of consciousness, or the miraculous appearance of Jesus, Mary, an angel, or a saint) then you cannot be a practicing mystic. While such extraordinary phenomena can in fact be mystical experience (and indeed do mark the experience of some classical mystics), normal mystical experience is not characterised by any extraordinary religious phenomena. Indeed, it generally distrusts anything extraordinary and asks that it be discerned with extra scrutiny.

Normal mystical experience, most mysticism, does not draw on the extraordinary. To the contrary, it draws on what is precisely the very ground of normality. What's meant by this?

A renowned contemporary mystic, British Carmelite Ruth Burrows, defines mystical experience this way. *Mystical experience is being touched by God in a way that is beyond what we can articulate, picture, or even consciously feel.* It is something we know more than think.

In essence, an ineffable God touches us in an ineffable way; a God beyond

concepts, touches us in a way that cannot be put into concepts; a God beyond language touches us in a way that can never be adequately put into words; and a God who is source of all being, touches us at the very source of our own being, so that we know, intuitively, both who we are and how we stand before God.

This may sound rather abstract, but it's not, as Ruth Burrows explains, using her own story.

In her autobiography, *Before the Living God*, Ruth Burrows (who died in 2023) shares the story of how, just as she was finishing her initial education and making plans for university, a mystical experience marked her and radically changed her life.

At that time in her life, she was not particularly serious about her faith. The practice of her faith was more rote than fervorous, but she was on a retreat with a number of other young women her age. One of the things she was asked to do on that retreat was to sit in a chapel in silence for an hour several times a day. Those hours of silence wore heavily on her and she dreaded them.

However, one day, during one of those hours, sitting in silence, she had (what she later calls) a mystical experience. There were no supernatural visions, no religious ecstasy, no appearances of angels, but only a moment of extraordinarily graced clarity; a moment within which she *knew* herself clearly for the first time, beyond what she could think, put into concepts, or articulate. It was a moment where stripped of all pretence, stripped of all ideology, stripped of all false self-images, stripped of all posturing to others, emotionally and morally naked, she just *knew* – *knew* who she was and how she stood before God and others.

Her mystical moment was a moment of complete *sincerity*, a moment without wax, as the Latin roots of that word suggest (*sine-* without and *cere-* wax). Like all mystics, she struggled to put into words something which is

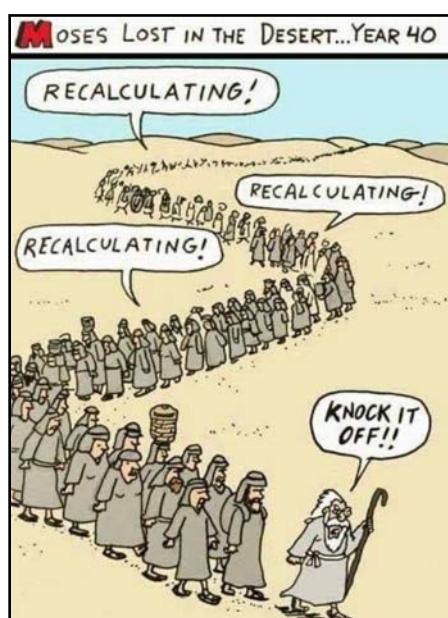
largely ineffable, but which branded her soul in a way that radically changed her life.

Given that definition of mysticism, we are all invited to be practicing mystics, that is, we are all invited in the silence of our hearts, or perhaps in an experience of being lifted up in soul or crushed in soul, to stand or kneel before God in complete sincerity, without wax, morally naked, stripped of all pretence, stripped of all that's false, so that in that moment we can know in truth who we are and how we stand before God, others, and our true selves. We need to pray for that clarity and make that an explicit intention in our prayer.

How do we do that? We do that by trying very intentionally in prayer to centre ourselves in sincerity and nakedness of soul, by asking God to see through all that's false in us so that we can know how we are known by God.

Dag Hammarskjold, in his prayer, used to ask God, *"allow me in clarity of mind to mirror life and in purity of heart mold it, and to have a conscious self-scrutiny that sets me on a path towards mirroring the greatness of life."* To ask that in prayer is to be a practicing mystic.

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



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 (Support for Priests):
BSB 066-782
A/c No 100027201
Reference: Your name

2nd Collection (Support for our Parish):
BSB 066-782
A/c No 100000067
Reference: Your name

Thank you for your ongoing support of our Priests and Parish Facilities.

INTEGRITY & SAFEGUARDING

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)
Integrity and Safeguarding Dept
(8210 8159)



"If you don't pick up your own cross, your challenges and follow me, you can't be my friend and follower." (Luke 14:27)

Travis wanted to run track, but needed to get in better shape. So he stopped eating junk food. He started getting up early every morning to run. It wasn't easy to make these sacrifices every day, but running track was important to him.

How can we show Jesus how important he is to us? Jesus tells us in the Gospel reading that to be his disciples, we have to carry our cross. What does that mean? It means making sacrifices to show how much we appreciate Jesus' sacrifice on his Cross. What small sacrifice can you make this week for Jesus as you remember his great sacrifice for you?

(Continued from page 1)

GOSPEL ACCLAMATION

Ps 118:135

Alleluia, alleluia!

Let your face shine on your servant, and teach me your laws.

Alleluia!

GOSPEL

Luke 14:25-33

Great crowds accompanied Jesus on his way and he turned and spoke to them. 'If any man comes to me without hating his father, mother, wife, children, brothers, sisters, yes and his own life too, he cannot be my disciple. Anyone who does not carry his cross and come after me cannot be my disciple.

'And indeed, which of you here, intending to build a tower, would not first sit down and work out the cost to see if he had enough to complete it? Otherwise, if he laid the foundation and then found himself unable to finish the work, the onlookers would all start making fun of him and saying, "Here is a man who started to build and was unable to finish." Or again, what king marching to war against another king would not first sit down and consider whether with ten thousand men he could stand up to the other who advanced against him with twenty thousand? If not, then while the other king was still a long way off, he would send envoys to sue for peace. So in the same way, none of you can be my disciple unless he gives up all his possessions.'

reality in this week's Gospel. He tells the crowd to "sit down and calculate the cost" before following him. In other words, discipleship cannot be a half-finished project. Following Christ requires commitment – not just when it's easy of inspiring, but especially when it's costly.

And costly it is. In our world today, being a disciple means making choices that set us apart: prioritising family prayer when weekends are full of sport, being generous with time and money when everything urges us to protect our own comfort, forgiving when the world says "cut them off." Jesus is blunt – if we are not prepared to take up the cross, to go all the way, we risk becoming like that half-built house: a life of good intentions but no true witness.

This is not meant to crush us – it is meant to wake us up. Jesus is not asking for half-hearted fans; he is calling for faithful followers.

The "cost" he asks us to count is real – but so too is the joy. A finished house is a home where love is lived. A life given fully to Christ becomes a witness that draws others to hope, healing, and salvation.

The question for us is simple but piercing: *Do I want to be a half-built house, or am I ready to let Christ complete his work in me, no matter the cost?*

THIS WEEK'S READINGS

(08 - 11 September)

- Monday, 08:** The Nativity of the Blessed Virgin Mary (Micah 5:1-4; Mt 1:1-16, 18-23)
- Tuesday, 09:** Weekday, Ord Time 23 (Col 2:6-15; Lk 6:12-19)
- Wednesday, 10:** Weekday, Ord Time 23 (Col 3:1-11; Lk 6:20-26)
- Thursday, 11:** Weekday, Ord Time 23 (Col 3:12-17; Lk 6:27-38)
- Friday, 12:** Weekday, Ord Time 23 (1 Tim 1:1-2, 12-14; Lk 6:39-42)
- Saturday, 13:** St John Chrysostom (1 Tim 1:15-17; Lk 6:43-49)
- Sunday 14:** 24th The EXALTATION of the HOLY CROSS (Ex 32:7-11, 13-14; 1 Tim 1:12-17; Lk 15:1-32)

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