



Welcome to

Kangaroo Island Catholic Community

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

TWENTY-FOURTH SUNDAY IN ORDINARY TIME - YEAR B

Vol 9 : No 43

KANGAROO ISLAND CATHOLIC PARISH

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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)

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

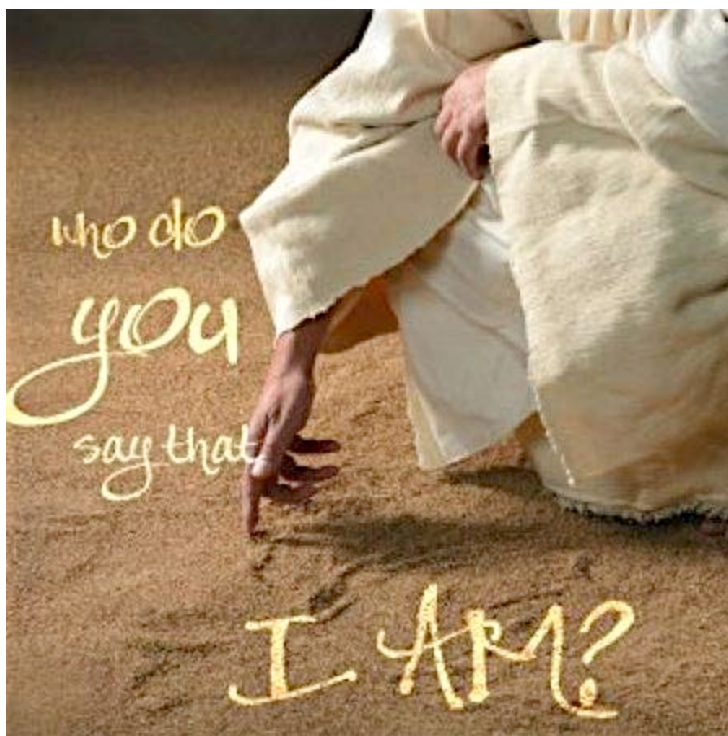
**KANGAROO ISLAND
TRANSFERS** (0427 887 575)
generously donate transport for
our visiting Priests.

CHILD PROTECTION

Child Protection Unit 8210 8159

WEEKEND MASSES

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



FIRST READING

Isaiah 50:5-9

The Lord has opened my ear.

For my part, I made no resistance,
neither did I turn away.
I offered my back to those who struck
me, my cheeks to those who tore at
my beard; I did not cover my face
against insult and spittle.

The Lord comes to my help, so that I
am untouched by the insults.
So, too, I set my face like flint;
I know I shall not be shamed.

My vindicator is here at hand. Does
anyone start proceedings against me?
Then let us go to court together.
Who thinks he has a case against me?
Let him approach me.

The Lord is coming to my help,
who dare condemn me?

RESPONSORIAL PSALM

Ps 114:1-6, 8-9

*I will walk in the presence of the Lord,
in the land of the living.*

SECOND READING

James 2:14-18

Take the case, my brothers, of
someone who has never done a
single good act but claims that he

has faith. Will that faith save him? If
one of the brothers or one of the
sisters is in need of clothes and has
not enough food to live on, and one
of you says to them, 'I wish you
well; keep yourself warm and eat
plenty', without giving them these
bare necessities of life, then what
good is that? Faith is like that: if
good works do not go with it, it is
quite dead.

This is the way to talk to people of
that kind: 'You say you have faith
and I have good deeds; I will prove
to you that I have faith by showing
you my good deeds – now you prove
to me that you have faith without
any good deeds to show.'

GOSPEL ACCLAMATION

Gal 6:14

Alleluia, alleluia!

*My only glory is the cross of our Lord
Jesus Christ, which crucifies the
world to me and me to the world.
Alleluia!*

GOSPEL

Mark 8:27-35

Jesus and his disciples left for the
villages round Caesarea Philippi.

(Continued page 4)



Bulletin Board

PLEASE KEEP THESE PEOPLE IN YOUR PRAYERS

Sick: Bill Roestenberg, Nick Hacker

September 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, Vera Shannon, James Smith and all the faithful departed

ROSTERS

Comm	Reader	Cleaning
12/9 M Glynn	P Bennett	A Bevan
19/9 M Glynn	A Giggs	K Brinkley
26/9 M Slagter	W Bennett	K Brinkley
3/10 J Fernandez	P Clark	A Clark

COVID Marshal

12/9 A Clark	19/9 W Bennett
26/9 J Fernandez	3/10 M Slagter

PRIEST ROSTER

(Often this roster changes if something unforeseen crops up)

5/9 Fr Prathap	12/9 Fr Josy
19/9 Fr Dev	26/9 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

Please read the most up-to-date information on page 4 of this bulletin.



Masks are mandatory indoors, including while singing

VISIT OF ARCHBISHOP

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

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.

September is Catholic Charities month

CATHOLIC CHARITIES

Putting Compassion Into Action

CHARITY IS AT THE HEART OF LIVING CATHOLIC

Catholic Charities is your umbrella organisation that supports the following agencies working with the most vulnerable in South Australia.

Catholic Charities supports:

- Hutt St Centre
- SA Catholic Deaf Association
- Aboriginal Catholic Ministry
- Our Lady of La Vang and St Patrick's Special Schools
- Centacare Catholic Family Services

Make a donation today by post:

Catholic Charities Appeal

Reply Paid 912

GPO Box Adelaide SA 5001 or

online at www.adelaide.catholic.org.au

NATIONAL CHILD PROTECTION WEEK

Today is Safeguarding Sunday. It marks the end of National Child Protection Week, an annual event starting on the first Sunday of September. This year's theme 'Every child, in every community, needs a fair go' aims to spread the message that to treat all of Australia's children fairly, we need to make sure every family and community has what kids need to thrive and be healthy.

The Catholic Church in Australia marks Safeguarding Sunday on 12 September, on which we pray for those who have been abused, their families and supporters. We recognise and apologise for the harm done by priests, religious and lay people in Church settings. We recommit to practices that support survivors and make the Catholic Church and its ministries the safest possible place for children and people at risk.

You can find out more about the Church's work in this area at:

www.catholic.org.au/safeguardingsunday

BLESSING OF SIGNIFICANT WEDDING ANNIVERSARIES

Sunday, September 19

Due to COVID-19, the normal celebration for wedding anniversaries in the Archdiocese will be held in local parish communities to recognise couples in their life-long commitment (25, 30, 35, 40, 45, 50, 55 and 60 or more years). Please let us know if you have a significant anniversary this year, that you would like recognised

PARISH EMAIL

We have a new email address. We can now be contacted at:

cphkingscote@inet.net.au

SHOPPING FOR THE PLANET

Ann Henry has prepared a resource to raise consciousness in order to shop for the planet. The action is an initiative of the Council for Integral Ecology. Click here to download them <https://adelaide.catholic.org.au/news-and-events/season-of-creation>

For more information contact, Archdiocesan Events (8210 8220 or events@adelaide.catholic.org.au)

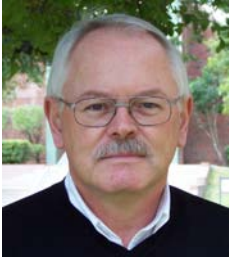
MULTICULTURAL MASS

Celebrating 107th World Day of Migrants and Refugees

Sunday September 26 at 2.30pm in St Francis Xavier's Cathedral, Adelaide. The Mass will be live-streamed as there is reduced capacity in the Cathedral due to Covid.

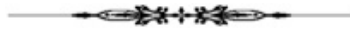
- *Skinny people are easier to kidnap. Stay safe. Eat cake.*
- *Strange new trend at the office. People are putting names on food in the Staff fridge. Today I had a tuna sandwich named Linda.*





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.



UNDER A BRIDGE IN AUSTIN

Recently at a workshop, a woman shared her anxiety about the death of her brother. Her older brother had died from the Covid virus before there were vaccines for it, and had died because he had dangerously exposed himself to catching the virus. However, he had exposed himself to that danger for a worthy reason. A military veteran, living alone, he used much of his salary and savings to cook meals and take them to feed homeless people living under a bridge in his hometown, Austin, Texas.

That certainly seems like a noble, Christian death, except that in his adult life he had lost any explicit faith in God and in Jesus, and self-defined as an agnostic (though with no antipathy towards religion). He simply didn't believe in God or go to church anymore. His sister who shared this story, loved him deeply, admired his feeding the homeless, but worried about his dying outside of an explicit faith and the church. Her anxiety was compounded by her other brother, a Christian fundamentalist, who is firm in the belief that dying outside of the church puts one eternally outside of salvation; in brief, you end up in hell. At a gut-level, his sister knew that this could not be true. Still she was anxious about it and wanted some assurances that her fundamentalist brother was wrong and that her anxiety about her brother's eternal salvation was a false fear.

What does one say in the face of that? A number of things might be said. First, that the God who Jesus incarnated and revealed is a God who is in every way the antithesis of fundamentalism and of this sort of false fear about salvation. Jesus assures us that God reads the heart in all its complexity, including its

existential complexity. A fundamentalist reads only a written rubric, not the goodness of a heart. As well, scripture describes God as 'a jealous God'. This doesn't mean God gets jealous and angry when we are preoccupied with our own things or when we betray God through weakness and sin. Rather, it means that God, like a solicitous parent, never wants to lose us and seeks every possible means to keep us from slipping away and hurting ourselves. Moreover, in the abstract language of academic theology, *God has a universal will for salvation*, and that means for *everyone*, including agnostics and atheists.

More specifically, Jesus gives us three interpenetrating perspectives that expose the narrowness of all fundamentalist thinking regarding who goes to heaven and who goes to hell.

First, he gives us a parable of a man who has two sons and he asks them both to work in his field. The first son says that he will not do it, but in fact ends up doing it; the second son says he will do the work, but ends up not doing it. Which is the true son? The answer is obvious, but Jesus reinforces the parable with this comment: *It is not necessarily those who say 'Lord, Lord' will enter the kingdom of heaven, but those who do the will of God on earth.*

What this parable highlights is what theologians (from John Henry Newman through Karl Rahner) have tried to teach, namely, that someone can have a notional faith that in fact rings hollow in the light of true faith. Conversely, someone can explicitly deny what we hold in our notion of faith and yet in the light of what a genuine faith demands, have real faith since this is not necessarily manifest in one's notion of faith but in the fruits of one's life.

As well, we have Jesus' shocking warning in Matthew 25 about how we ultimately will be judged for heaven or hell, namely, on whether or not we served the poor. This warning does not suggest that explicit faith and church attendance are of no consequence; they have their importance, but it is warning that there are things that are more important.

Finally, and perhaps most far-reaching in this regard, Jesus gives us the power to *bind and loose*. As parts of the Body of Christ, our love, like Jesus' love, keeps a loved one connected to the community of salvation. As Gabriel Marcel puts it, *to love someone is to say, you can never be lost*. This woman's love for her brother assures that he is not in hell.

All of this I might have said, but instead I simply referred to a wonderful quote from Charles Peguy the noted French poet and essayist. Peguy once suggested that when we die and appear before God, each of us will be asked this one question: *"Where are the others?"* ("*Ou sont les autres?*"). I assured the anxious woman she need not worry about her brother's eternal salvation, despite his dying outside of an explicit faith and the church. When he stood before God and was asked the question (*Where are the others?*) he had a very good answer: *They are under a bridge in Austin*

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

COMPLIANCE WITH COVID-19 REGULATIONS

(Current from 6 September, 2021)

- Places of Worship are restricted to 3 people per 4 square metres with social distancing of 1.5 metres. *There has been a change foreshadowed for private activities that were previously limited to 50 (eg weddings) but we are awaiting publication of the regulation.*
- Wearing of masks is mandatory. Wearing of masks in parish offices is strongly recommended.
- Attendees at indoor religious services may sing during worship and members of choirs or choros groups may perform or rehearse indoors, if they wear masks while doing so.
- 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)

On the way he put this question to his disciples, 'Who do people say I am?' And they told him. 'John the Baptist,' they said 'others Elijah; others again, one of the prophets.' 'But you,' he asked 'who do you say I am?' Peter spoke up and said to him, 'You are the Christ.' And he gave them strict orders not to tell anyone about him.

And he began to teach them that the Son of Man was destined to suffer grievously, to be rejected by the elders and the chief priests and the scribes, and to be put to death, and after three days to rise again; and he said all this quite openly. Then, taking him aside, Peter started to remonstrate with him. But, turning and seeing his disciples, he rebuked Peter and said to him, 'Get behind me, Satan! Because the way you think is not God's way but man's.'

He called the people and his disciples to him and said, 'If anyone wants to be a follower of mine, let him renounce himself and take up his cross and follow me. For anyone who wants to save his life will lose it; but anyone who loses his life for my sake, and for the sake of the gospel, will save it.'

THE RIGHT ANSWER

We're tempted to applaud when Peter gives the right answer. The other disciples fumble around, giving Jesus the daily buzz about what people are saying about him. But when Jesus asked them what they personally think, only Peter has an answer. It's enough to make you want to cheer.

Especially because Peter is so often the gospel bungler, the guy who speaks first, thinks afterwards. He's the guy, not unlike ourselves, who defends Jesus with a sword one minute, denies him with a word the next. And unfortunately, the same holds true in this instance as well. Even as we're tempted to clap, Peter is already shooting himself in the foot. He knew the right answer, but he can't follow through on it. He knows Jesus is the Christ, but he still doesn't want him to get hurt.

And, the truth is, Peter doesn't want to get hurt either. If he accepts the teachings about the Son of Man being

murdered, then he's got to wonder when they'll be coming after him. So, Jesus calls him the Devil, which must have cut deep. And then advises that they too prepare to lose their lives if they're going to be his followers. Peter got the answer right, the first time. He, like the rest of us, just needs to work on the follow-through.

GPBS eNews

SYMBOLS AND IMAGES

In Mark's Gospel, the supreme moment of triumph for Jesus is not the resurrection but rather when Christ suffers and dies on the cross. The cross represents Christ's unconditional response to God and therefore is his triumph. What a surprise it is to find that an instrument of torture and death can become such a powerful symbol of life and love. The true identity and mission of Jesus are only made clear on the cross. We cannot understand who Jesus is and why he came apart from the cross.

DID YOU KNOW?

Caesarea Philippi is a Gentile, northern-frontier town in upper Galilee, on the slopes of Mount Hermon. It is one of the sources of the River Jordan. The site was known in antiquity as a shrine to the Greek and Roman nature gods. When Herod the Great's son Philip became tetrarch of the region, he rebuilt the city and named it after himself and the Emperor.

THIS WEEK'S READINGS

(September 13 - 19)

- **Monday, 13:** St John Chrysostom (1 Tim 2:1-8; Lk 7:1-10)
- **Tuesday, 14:** The Exaltation of the Holy Cross (Num 21:4-9; Jn 3:13-17)
- **Wednesday, 15:** Our Lady of Sorrows (Heb 5:7-9; Jn 19:25-27)
- **Thursday, 16:** Sts Cornelius and Cyprian (1 Tim 4:12-16; Lk 7:36-50)
- **Friday, 17:** Weekday Ord Time 24 (1 Tim 6:2-12; Lk 8:1-3)
- **Saturday, 18:** Weekday Ord Time 24 (1 Tim 6:13-16; Lk 8:4-15)
- **Sunday 19:** 25th SUNDAY in ORDINARY TIME (Wis 2:12, 17-20; James 3:16-4:3; Mk 9:30-37)

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).