



Welcome to

Kangaroo Island Catholic Community

(Part of the Adelaide Cathedral Parish)

15th SUNDAY IN ORDINARY TIME - YEAR A

Vol 11 : No 34

KANGAROO ISLAND CATHOLIC PARISH

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PARISH PASTORAL COUNCIL
Mr Peter Clark (8559 5131)

FINANCE

Mrs Helen Mumford (0408 367 009
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PARISH NEWSLETTER

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

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

CHILD PROTECTION

We are a Child Safe Organisation
which is committed to the care, well-
being and protection of children and
young people.

Mrs Helen Mumford

(KI contact - 0408 367 009)

Child Protection Unit 8210 8159

WEEKEND MASSES

Kingscote at 9.30am

CONFESSION

Kingscote at 9.00am
(prior to Mass)

PRAYERS FOR HEALING

Prayers for Healing and Renewal in
the Church - Thursdays at 9.00am



FIRST READING

Isaiah 55:10-11

Thus says the Lord: 'As the rain and the snow come down from the heavens and do not return without watering the earth, making it yield and giving growth to provide seed for the sower and bread for the eating, so the word that goes from my mouth does not return to me empty, without carrying out my will and succeeding in what it was sent to do.'

RESPONSORIAL PSALM

Ps 64:10-14

*The seed that falls on good ground
will yield a fruitful harvest.*

SECOND READING

Romans 8:18-23

I think that what we suffer in this life can never be compared to the glory, as yet unrevealed, which is waiting for us. The whole creation is eagerly waiting for God to reveal his sons. It was not for any fault on the part of creation that it was made unable to attain its purpose, it was made so by God; but creation still retains the hope of being freed, like us, from its slavery to decadence, to enjoy the same freedom and glory as the children of God. From the beginning till now the entire creation, as we know, has been groaning in one great act of giving birth; and not only

creation, but all of us who possess the first-fruits of the Spirit, we too groan inwardly as we wait for our bodies to be set free.

GOSPEL ACCLAMATION

Alleluia, alleluia!

The seed is the word of God, Christ is the sower; all who come to him will live forever. Alleluia!

GOSPEL

Matthew 13:1-23

Jesus left the house and sat by the lakeside, but such crowds gathered round him that he got into a boat and sat there. The people all stood on the beach, and he told them many things in parables.

He said, 'Imagine a sower going out to sow. As he sowed, some seeds fell on the edge of the path, and the birds came and ate them up. Others fell on patches of rock where they found little soil and sprang up straight away, because there was no depth of earth; but as soon as the sun came up they were scorched and, not having any roots, they withered away. Others fell among thorns, and the thorns grew up and choked them. Others fell on rich soil and produced their crop, some a hundredfold, some sixty, some thirty. Listen, anyone who has ears!'

(Continued page 4)



Bulletin Board

PLEASE KEEP THESE PEOPLE IN YOUR PRAYERS

Sick: Stephanie Langridge, Carmen Northcott, Joella Davidson

July anniversaries: Alma Adams, Eadie Adams, Sid Adams, Peg Anderson, Lill Buick, Phil Connell, John Connell, Henry Dravitzki, Leon Fahey, Paul Glynn, Joyce Grant, Mick Grant, Bill Higgins, Monica Hughes, Barry Jamieson, Judith Jeffs, Damian Howard, Leigh McDonald, Kym Moses, Cameron Muirhead, Ron Mumford, Alexander Nash, Alice O'Neill, Alice O'Driscoll, Jill Perkins, Charles Reynolds, Nora Ridge, Johnny Tully, John Walsh, Tony Walker, Robyn Williams.

Please pray for all the faithful departed and may all our sick parishioners, relatives and friends know the healing love of Christ.

PARISH ROSTERS

| | Comm | Reader | Cleaning |
|------|----------|------------|------------|
| 16/7 | S Semler | A Clark | A Bevan |
| 23/7 | M Glynn | L Grant | C Brinkley |
| 30/7 | A Clark | H Mumford | C Brinkley |
| 6/8 | L Grant | S Semler | A Clark |
| 13/8 | M Glynn | M Slageter | A Clark |

PRIEST ROSTER

(Often this roster changes if something unforeseen crops up)

| | |
|------|---------------|
| 16/6 | Fr Chris Ford |
| 23/6 | Fr Chris Ford |

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:
BSB 085 005
A/c No 585353994
Reference: K Island or 765

2nd Collection:
BSB 085 005
A/c No 918111484
Reference: Your name

LITURGY OF THE WORD

Dr Jenny O'Brien, Liturgy Educator for the Archdiocese recently taught that a short silence at the end of the First Reading and the Second Reading is an essential part of the Liturgy of the Word. During this short silence we are meant to listen

inwardly to what God's Word may be saying to us personally. Accordingly, we will be practicing of these silences.

FROM ARCHBISHOP O'REGAN

"Grace and peace, I hope that this note finds you well.

The Archdiocese is a community of Communities. While each Parish, School and Community has its own identity, structure and leadership, we are united in the love of Christ as the Church, and filled with God's Holy Spirit for mission.

Our diversity is always a gift to be cherished and celebrated but it is also good to be reminded of what we share in common. Together, we are the Body of Christ, and each of us members of that Body, called to serve. So it is with great joy and hope that we present to you the Vision and Mission Statements of our Archdiocese of Adelaide.

Archbishop Patrick O'Regan"

Our Archdiocesan Vision and Mission Statement

Vision

The Catholic Archdiocese of Adelaide strives to be a welcoming, Christ-centred community of believers serving others. As missionary disciples we are committed to building up the Body of Christ by listening, discerning and growing in the spirit, journeying together.

Mission Statement

As followers of Jesus Christ, loved by God, nurtured and formed in community we are called to be:

- Sharers of faith, hope and love
- Builders of bridges
- Healers of broken relationships
- Agents of transformation in our world.

WEEKEND RETREAT AT THE MONASTERY

A Retreat will be led by Fr Denis Travers on Friday evening and Saturday of August 11 - 12. The retreat theme is: Jesus the healing compassion of God. The input and prayer times will explore Jesus as the revelation of God's deep desire to respond to our pain and bring us to wholeness at every level of our lives and our world.

The Retreat begins on Friday evening and concludes Saturday afternoon. \$170 includes all meals and accommodation for the retreat, (limited ensuite rooms available for \$200). Please contact the office to book on 8338 8700 or conference@themonastery.net.au All are welcome to join us.

BLESSING OF MILESTONE WEDDING ANNIVERSARIES

Sunday September 17

Celebrations for milestone wedding anniversaries in the Archdiocese will again be held in local parish communities to recognise couples in their life-long commitment.

If you, or someone you know, is celebrating a significant wedding anniversary this year (10, 15, 20, 25, 30, 35, 40, 45, 50, 55 and 60 years), we invite you to let the Parish Office know of the details so they may be acknowledged at the Anniversaries Mass on that weekend.

DATES

| | |
|-----------|----------------------------|
| 24 Jul | First day School term 3 |
| 8 Aug | St Mary of the Cross feast |
| 13 Aug | Vocations Appeal |
| 15 Aug | Assumption |
| September | Catholic Charities Month |
| 3 Sep | Fathers' Day |
| 29 Sep | Last day School term 3 |
| 2 Oct | Labour Day |
| 16 Oct | First day School term 4 |
| 22 Oct | World Mission Day |
| 12 Nov | Vinnies Christmas Appeal |
| 15 Dec | Last day School term 4 |
| 25 Dec | Catholic Charities Appeal |

NEW ECO FRIENDLY FLEET OF VEHICLES HEADED TO DEALERS NEAR YOU!





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

RELATING TO BOTH JESUS AND CHRIST

For too many years, for me, Christ was simply Jesus' last name: Jack Smith, Susan Parker, Jesus Christ. Intellectually, I knew better; but practically, both in my private faith and as a theologian, I functioned as if Christ were simply Jesus' surname. Whether in prayer, writing, or preaching, I almost always used the two names together, Jesus Christ, as if there were a perfect identity between the two.

There's not. Jesus is a divine person inside the Trinity, someone who once walked this earth as a flesh and blood individual and who now is with the Father as part of the Godhead. And although he is also the key component inside the reality of Christ, Christ is more than Jesus.

Christ is a mystery which also includes us, Jesus' followers on earth, the sacraments, the Word (Scripture), and the church. Scripture is clear: We are the Body of Christ on earth. We don't represent Christ, replace Christ, or are some vague mystical presence of Christ. We are the Body of Christ, as too are the Eucharist and the Word (the Christian scriptures).

That distinction has huge implications both for our private faith and for how we live out our faith in the church. To simply identify Jesus and Christ impoverishes our discipleship, irrespective of which name (Jesus or Christ) we most relate to.

Let me begin with a mea culpa: In living out my faith, I more easily and existentially relate to Christ than to Jesus. What that means is that I have a belief in and a lifelong commitment to the reality of the resurrection, to Jesus' teaching, to the church, to the sacraments, and to the Christian scriptures. I believe that participation in the Eucharist is the single most important thing I do in life, that the Sermon on the Mount is the greatest moral code ever written, and that the church, despite all its faults, is the Body of Christ on earth.

But, unlike many of the faith-filled mystics and saints that I read, and unlike many of my Evangelical friends and colleagues, I struggle to have a real sense that Jesus is an intimate friend and lover. I struggle to be the beloved disciple in John's gospel who has his head reclining on the breast of Jesus and for whom one-to-one intimacy with Jesus relativizes everything else. I know that Jesus is real and wants a deep one-to-one intimacy with each of us; but truth be told, I struggle to actually feel that most days and to make it the central part of my discipleship. Commitment to the Eucharist, Jesus' teaching, and the church are, save for graced affective moments in prayer, the heart of my faith and lived discipleship. Habitually I relate more to Christ than to Jesus.

And, let me risk adding this: I believe that is also true for various Christian churches. We have churches that relate more to Christ and churches that relate more to Jesus (not that either excludes the other). For example, my own church, Roman Catholic, is a very Christ-centered church. Ecclesial community, Eucharist, the sacraments, and Jesus' teachings are key. No true Roman Catholic can ever say that all I need is a private relationship to Jesus. That is also true of most Anglicans, Episcopalians, and mainline Protestants. It is less true for churches within the Evangelical family, where the salient mandate in the Gospel of John to have an intimate relationship to Jesus more easily becomes the central tenet within Christian discipleship.

It is not that the different churches exclude the other dimension. For example, Roman Catholicism, Anglicanism, and mainline Protestantism emphasize private prayer as a means to relate to the person of Jesus as an intimate friend and lover. To this, Roman Catholicism brings its rich (sometimes over-rich) tradition of devotional prayer. Conversely, Evangelicals, with their strong focus on Jesus, use communal services of the word and preaching as their major way to relate to the wider mystery of Christ.

We have something to learn from each other. Churches, just as individuals, must be about both, Jesus and Christ, that is, focused on a personal relationship with Jesus and participation in the historical incarnational mystery of Christ, of which each of us is part. We must be focused on Jesus, but also on the Eucharist, the Word, and the community of believers – each of which is the Body of Christ. Our faith and discipleship must be both deeply private and visibly communal. No Christian can legitimately say, my discipleship consists wholly in a private relationship to Jesus, just as no Christian can legitimately say, I don't need Jesus, I only need church and the sacraments.

We are disciples of Jesus Christ, both the person and the mystery. We are committed to a set of teachings, a set of scriptures, the Eucharist, and to a visible community we call the church – as well as to a person named Jesus who is the heart of this great mystery and who wants to be our friend and lover.

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

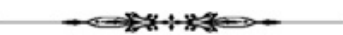


COMPLIANCE WITH COVID-19 REGULATIONS

(Current from 13/07/23)



- If you have tested positive for COVID-19 please stay home and do not attend church services until you have fully recovered.
- Sick and high risk/vulnerable people are requested to stay home.
- Hand sanitiser is available at church entrances.
- Communion is given only in hands.
- Procession of gifts has resumed.
- Collection plates are to be passed around with minimum contact



EXPLORING THE WORD

This parable would have had a great appeal to the rural population living on the fertile land around the Sea of Galilee. There, the gentle undulating hills are green and verdant. This is a sharp contrast to the desert wilderness of the southern part of the province of Judea around Jerusalem.

Jesus explains the meaning of the parable of the sower. The different soils represent different human responses to hearing the word of God. The message is that, despite some failures, the sower's work ultimately succeeds. Not everyone is open to receiving the word and acting on it but there is encouragement for those who allow the word to take root and bear fruit.

DID YOU KNOW?

- A parable is a simple human story with a profound meaning.
- Parables were a familiar way of teaching in the time of Jesus and some images had set meanings. For example, a vineyard, sons or servants represented Israel, while a master, king or father represented God.
- The Sea of Galilee is also known as Lake Gennesaret as as Lake Tiberius. Jesus' base for his preaching ministry in the region was at the town of Capernaum.
- Archeological excavations in Capernaum have revealed a house that was revered from very early times as "the house of Peter".

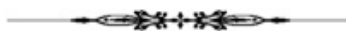
(Continued from page 1)

Then the disciples went up to him and asked, 'Why do you talk to them in parables?' 'Because' he replied, 'the mysteries of the kingdom of heaven are revealed to you, but they are not revealed to them. For anyone who has will be given more, and he will have more than enough; but from anyone who has not, even what he has will be taken away. The reason I talk to them in parables is that they look without seeing and listen without hearing or understanding. So in their case this prophecy of Isaiah is being fulfilled:

You will listen and listen again, but not understand, see and see again, but not perceive. For the heart of this nation has grown coarse, their ears are dull of hearing, and they have shut their eyes, for fear they should see with their eyes, hear with their ears, understand with their heart, and be converted and be healed by me.

'But happy are your eyes because they see, your ears because they hear! I tell you solemnly, many prophets and holy men longed to see what you see, and never saw it; to hear what you hear, and never heard it.

'You, therefore, are to hear the parable of the sower. When anyone hears the word of the kingdom without understanding, the evil one comes and carries off what was sown in his heart: this is the man who received the seed on the edge of the path. The one who received it on patches of rock is the man who hears the word and welcomes it at once with joy. But he has no root in him, he does not last; let some trial come, or some persecution on account of the word, and he falls away at once. The one who received the seed in thorns is the man who hears the word, but the worries of this world and the lure of riches choke the word and so he produces nothing. And the one who received the seed in rich soil is the man who hears the word and understands it; he is the one who yields a harvest and produces now a hundredfold, now sixty, now thirty.'



PATIENT GARDENER

Jesus said, "What do you make of this? A farmer planted seed. As he scattered the seed, some fell on the road, and birds ate it. Some fell in the gravel; it sprouted quickly but didn't put down roots, so when the sun came up it

withered just as quickly. Some fell in the weeds; as it came up, it was strangled by the weeds. Some fell on good earth, and produced a harvest beyond his wildest dreams. Are you listening to this? Really listening?" (Matthew 13: 3 - 9)

I planted my first-ever garden. I have no idea what I'm doing. I searched online for "what plants grow like crazy". Bishop's weed. "Spreads quickly and difficult to eradicate," the description said. Sounds like good ground cover to me, and it's prettier than the name implies. I already have a rose of Sharon (of Song of Solomon fame) and a burning bush (which turns red in autumn), so I decided to stick with the religious theme and added a lily of the valley, also known as Mary's tears and a symbol of purity and humility. Finally, I planted two bleeding hearts to represent the Sacred and Immaculate Hearts of Jesus and Mary. With so many allusions of my faith already, I think a statue of Saint Francis of Assisi would be overkill!

All of the plants I chose are hardy, the kinds of plants Jesus was talking about in his parable about seeds that bear fruit. I relate more to the giant unruly lilac along my driveway. It has an invasive tree growing up in the middle that I can't get rid of no matter how much I hack at it, and it hasn't bloomed in two years because of unusually long, cold winters. I wanted to rip the whole thing out, by my best friend, an experienced gardener, advised that I give it another year. I trust that God is as patient with me. GPBS eNews

THIS WEEK'S READINGS

(17 - 23 July)

- **Monday, 17:** Weekday, Ord Time 15 (Ex 1:8-14, 22; Mt 10:34 - 11:1)
- **Tuesday, 18:** Weekday, Ord Time 15 (Ex 2:1-15; Mt 11:20-24)
- **Wednesday, 19:** Weekday, Ord Time 15 (Ex 3:1-6, 9-12; Mt 11:25-27)
- **Thursday, 20:** Weekday, Ord Time 15 (Ex 3:13-20; Mt 11:28-30)
- **Friday, 21:** Weekday, Ord Time 15 (Ex 11:10 - 12:14; Mt 12:1-8)
- **Saturday, 22:** St Mary Magdalene (Song 3:1-4; Jn 20:1-2, 11-18)
- **Sunday 23:** 16th Sunday in Ordinary Time (Wis 12:13, 16-19; Rom 8:26-27; Mt 13:24-30)

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