



Welcome to

Kangaroo Island Catholic Community

(Part of the Adelaide Cathedral Parish)

TWENTY-FOURTH SUNDAY IN ORDINARY TIME - YEAR A

Vol 11 : No 43

KANGAROO ISLAND CATHOLIC PARISH

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PARISH PASTORAL COUNCIL

Mr Peter Clark (8559 5131)

FINANCE

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PARISH NEWSLETTER

Mrs Wendy Bennett (0475 894 755
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(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

Ecclesiasticus 27:30 -28:7

Resentment and anger, these are foul
things, and both are found with the
sinner.

He who exacts vengeance will
experience the vengeance of the Lord,
who keeps strict account of sin.

Forgive your neighbour the hurt he
does you, and when you pray, your
sins will be forgiven.

If a man nurses anger against another,
can he then demand compassion from
the Lord?

Showing no pity for a man like
himself, can he then plead for his own
sins?

Remember the last things, and stop
hating, remember dissolution and
death, and live by the
commandments.

Remember the commandments, and
do not bear your neighbour ill-will;
remember the covenant of the Most
High, and overlook the offence.

RESPONSORIAL PSALM

Ps 102:1-4, 9-12

*The Lord is kind and merciful; slow to
anger and rich in compassion.*

SECOND READING

Romans 14:7-9

The life and death of each of us has
its influence on others; if we live, we
live for the Lord; and if we die, we

die for the Lord, so that alive or dead
we belong to the Lord. This explains
why Christ both died and came to life:
it was so that he might be Lord both
of the dead and of the living.

GOSPEL ACCLAMATION

Jn 13:34

Alleluia, alleluia!

*I give you a new commandment: love
one another as I have loved you.*

Alleluia!

GOSPEL

Matthew 18:21-35

Peter went up to Jesus and said, 'Lord,
how often must I forgive my brother if
he wrongs me? As often as seven
times?' Jesus answered, 'Not seven, I
tell you, but seventy-seven times.'

'And so the kingdom of heaven may
be compared to a king who decided to
settle his accounts with his servants.
When the reckoning began, they
brought him a man who owed ten
thousand talents; but he had no means
of paying, so his master gave orders
that he should be sold, together with
his wife and children and all his
possessions, to meet the debt. At this,
the servant threw himself down at his
master's feet. "Give me time," he said
"and I will pay the whole sum." And
the servant's master felt so sorry for
him that he let him go and cancelled
the debt.

(Continued page 4)



Bulletin Board

PLEASE KEEP THESE PEOPLE IN YOUR PRAYERS

Sick: Sue Semmler, Brianna Chudlee, Peter Weatherstone

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, 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

	Comm	Reader	Cleaning
17/9	M Slagter	A Gibbs	C Brinkley
24/9	P Bennett	A Clark	C Brinkley

PRIEST ROSTER

(Often this roster changes if something unforeseen crops up)

17/9	Fr Anthoni Adimai
24/9	TBA
1/10	Fr Franco Lacanaria

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

SEPTEMBER IS CATHOLIC CHARITIES MONTH

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 & St Patrick's Special Schools.

Make a donation:

- post: Catholic Charities Appeal, Reply Paid 912, GPO Adelaide, SA 5001
- online: www.adelaide.catholic.org.au
- scan the QR code:



SPECIAL BOOK - CATHOLIC COMMUNITY ON KI

I am in the process of recording voices of our Church parishioners for a book. I am not wanting to write a history book of the Catholic Community on KI. It's about your individual voice, which of course, will include the history.

I will use the voice recorder app on my iPhone and then just relax and let the conversation flow. Then I will type up your story on my computer and get you to read it.

Here are three suggestions for what you might talk about:

- How long have you / were you associated with this church?
- Has the Church changed much over your time?
- Your special memories of people or events.

I want to include as many of your voices as I can.

It's our Church's 70th celebration next year. It would be great to have at least one copy of this book for people to look at. Maybe, we may even have it ready to print and sell. I would love all your voices, as we all have a story to tell.

You can either catch up with me at Church or ring me on 0408 367 009.

*Kind Regards
Helen Mumford*

SILENT RETREAT AT THE MONASTERY

Join us for some quiet, personal reflection on our silent retreat led by Fr Tony Edgar CP and Fr Pastor Mumburi CP. The retreat will commence with dinner on Friday

October 6 and conclude with breakfast on Thursday October 12. Contact The Monastery office on 8338 8700 or conference@themonastery.net.au

NEW DATABASE

The Archbishop has recently decided to implement a new database system across all parishes throughout the Archdiocese to replace the various record-keeping now being used. This is a good opportunity for our parish to update our records.

We are asking people to complete a short census form, one per family, sometime over the next few weeks. The forms are available on your seats, or at the Church entrance. Completed forms may be placed in the box, also at the Church entrance.

DATES

September	Catholic Charities Month
29 Sep	Last day School term 3
1 Oct	Woolsheds Sausage Sizzle
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

Fish .. an animal that grows the fastest between the time it's caught and the time the angler describes it to their friends.

I'd be unstoppable, if not for law enforcement and physics.

A priest, a pastor and a rabbit entered a clinic to donate blood. The nurse asked the rabbit, "What's your blood type?". The rabbit replied, "I'm probably a type O".





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

HYPOCRISY'S TWO FACES

The subtlety of hypocrisy! How easy it is not to see our own inconsistencies, even as we so clearly see the faults of others. Are we willfully blind, or is it that we just don't see? Is this a moral problem or a visual one? Consider these examples:

In his travels, the eighteenth-century explorer, Captain James Cook, once spent several years in the Polynesian Islands. He learned the native language and was befriended by the people. One day, they took him to witness a human sacrifice. The tribe still practiced a certain animism and would sometimes offer a person as a sacrifice to their gods. Cook, a sophisticated English gentleman, was understandably appalled. He wrote in his diary that he expressed his indignation to the chief, telling him: This is awful! You're a primitive people. *In England we would hang you for that!*

The irony in Cook's reaction shouldn't be missed – and it isn't missed by anthropologists. When we kill someone in God's name, it doesn't matter whether we call it human sacrifice or capital punishment. Either way, we are sacrificing a human life and justifying it in God's name.

A second example comes to us from the writings of Bill Plotkin who once spent time studying various initiation rites which pre-modern tribes use to initiate young boys and young girls at the age of puberty. As we know, puberty can be a dangerous time for a young person. Puberty hits a young person with a certain violence which heats up both the body and the psyche. However, it must be kept in mind that this powerful unsettling force had been designed by God and nature with a definite purpose, namely, to drive you out of your home, to push you towards finding a home for yourself, and to end your childhood so as to enter adulthood. Understandably, powerful energies are needed to accomplish that.

But these energies can be hard to contain and hard to initiate in the direction of adulthood. Indeed, almost all pre-modern cultures had initiation rites to help direct that process. Today

most cultures (not least our own) have precious little in terms of explicit initiation rites. What Plotkin found in his study of pre-modern initiation rites is that all of them were very demanding, physically, and emotionally, on the youths undergoing them that sometimes a youth undergoing them died during the process.

Looking at this, Plotkin comments that our modern sensitivities are offended by this seemingly primitive cruelty. We easily become morally indignant and see these practices as backward and cruel. However, he goes on to point out, these tribes actually lose very few young people in the passage from puberty to adulthood – while we, sophisticated modern cultures, lose thousands of young people every year who are trying to self-initiate through drugs, alcohol, sex, cars, gangs, and at-risk behavior.

Aye, as Jesus once said, it's easy to see the splinter in someone else's eye even as we are unaware of the beam in our own eye.

Now I say all this more in sympathy than in judgment because hypocrisy isn't all of a kind. There is a hypocrisy where the blindness is more willful, and there is a hypocrisy where the blindness is more innocent. Thomas Aquinas once distinguished between two kinds of ignorance. For Aquinas, there is *culpable ignorance* and there is *invincible ignorance*, that is, sometimes we don't see because we don't want to see, and sometimes we don't see simply because we can't see.

In *culpable ignorance* we do know better. We refuse to look at something because we don't want to see the truth. Our inability to see is predicated on

rationalization and fear, a willful refusal to look lest we see what we don't want to see, some inconvenient truth.

In *culpable ignorance*, we don't see the parallel between human sacrifice and capital punishment because we already intuitively sense the connection and we don't want to see it, and so refuse to look.

In *invincible ignorance* we don't know any better. Our shortcomings have to do with the limits of our humanity, our background, and our experience. We aren't afraid to look at reality. We look, but we simply don't see. Like Captain Cook, in all sincerity, we simply don't see the parallel between human sacrifice and capital punishment, and, unlike Bill Plotkin, we can easily judge pre-modern initiation rites as cruel and appalling, even as thousands of our own young people die cruel senseless deaths in trying to find the passage of life from puberty to adulthood.

All of us, liberal or conservative, have blind spots in terms of how we see and assess various social justice issues, be that climate change, poverty, abortion, immigration, refugees, racism, women's equality, or gender issues. Standing before these complex issues, are we willing to look them square in the face, or are we unwilling to really look at them because we already intuit what we might see? Is our blindness, our hypocrisy, culpable or invincible?

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



COMPLIANCE WITH COVID-19 REGULATIONS

(Current from 14/09/23)



- 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

SHARING THE TRADITION

In the life of the Church the sacrament which celebrates forgiveness is the Sacrament of Reconciliation or Penance. Baptism into the community of Christ included an element of forgiveness of sin, but what happened when one of the faithful sinned again after baptism? In the early Church they grappled with the problem of people who denounced their faith in the face of persecution or committed a grave offence like murder or adultery. How often were they to be forgiven and reinstated to the community? In those early centuries, forgiveness required a public confession and public penance like the wearing of sack-cloth and ashes. Gradually the Celtic monastic practice of having a spiritual guide became more popular. This was a person with whom one had regular contact and with whom one shared failings and concerns. From this practice, the sacrament of confession and administration of forgiveness and penance became more private and auricular (heard). This is now the norm of the Church except in exceptional circumstances.



Help each other through

SEPTEMBER IS CATHOLIC CHARITIES MONTH

(Continued from page 1)

Now as this servant went out, he happened to meet a fellow servant who owed him one hundred denarii; and he seized him by the throat and began to throttle him. "Pay what you owe me" he said. His fellow servant fell at his feet and implored him, saying, "Give me time and I will pay you." But the other would not agree; on the contrary, he had him thrown into prison till he should pay the debt. His fellow servants were deeply distressed when they saw what had happened, and they went to their master and reported the whole affair to him. Then the master sent for him. "You wicked servant," he said "I cancelled all that debt of yours when you appealed to me. Were you not bound, then, to have pity on your fellow servant just as I had pity on you?" And in his anger the master handed him over to the torturers till he should pay all his debt. And that is how my heavenly Father will deal with you unless you each forgive your brother from your heart.

THE EMBRACE OF SIN

(Matthew 18: 21 - 35)

If ever someone was locked in the embrace of sin, it's the servant in this parable about mercy. Though compassion is shown to him, he's incapable of returning it. Watch the way he treats his fellow servant! His unforgiveness imprisons him in the same way.

The spirit of unforgiveness lurks in Peter's question about "how much" forgiveness is required. What he's really asking is: When can I reasonably refuse to forgive those who offend me? Surely there's a limit to how much forgiveness is strictly necessary.

Jesus won't play this game. Jesus paints God as a king willing to forgive an outrageous sum owed him, not because it's necessary – a king has no obligation to forgive anything – but for compassion's sake. Peter, in the guise of the first servant, sees his anger against his brother as actually justifiable. In the world of gospel parable, that attitude is destined for destruction. Holding others bound to their sin poisons our love. Our

forgiveness reveals how far short we fall of the mercy God shows to us. When I'm in opposition to a sister or brother, I know it's for my sake, as much as for theirs, that I find my way to forgiveness. To the extent that I choke my neighbour with my wrath, that's how far the embrace of sin has choked the love out of me.

Whom do you find hardest to forgive? What makes it hard, and what price do you pay for unforgiveness?

GPBS eNews

KIDS' CORNER

Anna is learning to play a song on the piano, but her fingers keep hitting the wrong keys. It takes two weeks of practice before Anna can finally play the whole song through without any mistakes. But what if Anna only had one chance to get it right? Do you think she could do it? Could anyone? Probably not.

Jesus knows that we sometimes sin over and over again. But he doesn't give us only one chance. He wants us to know that we can keep asking for forgiveness and trying to do better. Of course, Jesus wants us to treat others the same way too.

GPBS eNews

THIS WEEK'S READINGS

(18 - 24 September)

- **Monday, 18:** Weekday, Ord Time 24 (1 Tim 2:1-8; Lk 7:1-10)
- **Tuesday, 19:** Weekday, Ord Time 24 (1 Tim 3:1-13; Lk 7:11-17)
- **Wednesday, 20:** St Andrew Kim Tae-gŏn, Paul Chŏng Ha-sang and companions (Col 3:1-11; Lk 6:20-26)
- **Thursday, 21:** St Matthew (Eph 4:1-7, 11-13; Mt 9:9-13)
- **Friday, 22:** Weekday, Ord Time 24 (1 Tim 6:12; Lk 8:1-3)
- **Saturday, 23:** St Pius of Pietrelcina (1 Tim 6:13-16; Lk 8:4-15)
- **Sunday 24:** 25th SUNDAY in ORDINARY TIME (Is 55:6-9; Phil 1:20-24, 27; Mt 2:-1-16)

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