



Welcome to

Kangaroo Island Catholic Community

(Part of the Adelaide Cathedral Parish)

16TH SUNDAY IN ORDINARY TIME - YEAR A

Vol 14 : No 35

KANGAROO ISLAND CATHOLIC PARISH

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PARISH TEAM CONTACTS

PARISH PRIEST

Fr Lancy D'Silva
Phone: (08) 8210 8155

PARISH PASTORAL COUNCIL

Mr Peter Clark (8559 5131)

FINANCE

Mrs Helen Mumford (0408 367 009
or kimumford@bigpond.com)

WEEKEND MASSES

Kingscote at 9.30am

CONFESSION

Kingscote at 9.00am (prior to Mass)

INTEGRITY & SAFEGUARDING

We are a safeguarding Organisation.

We believe that all God's children, young people and adults at risk 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 8150 - select option 2)

Catholic Archdiocese of Adelaide - Our
Resources and Fact Sheets
adelaide.catholic.org.au

FIRE SAFETY

In case of a fire, please exit the front or rear door and gather on the lawn area near the Church. At the time, the Commentator will inform you of which door to exit safely.



FIRST READING

Wisdom 12:13,16-19

There is no god, other than you, who cares for every thing, to whom you might have to prove that you never judged unjustly. Your justice has its source in strength, your sovereignty over all makes you lenient to all.

You show your strength when your sovereign power is questioned and you expose the insolence of those who know it; but, disposing of such strength, you are mild in judgement, you govern us with great lenience, for you have only to will, and your power is there. By acting thus you have taught a lesson to your people how the virtuous man must be kindly to his fellow men, and you have given your sons the good hope that after sin you will grant repentance.

RESPONSORIAL PSALM

Psalm 85:5-6, 9-10, 15-16

Lord, you are good and forgiving.

1. O Lord, you are good and forgiving, full of love to all who call. Give heed, O Lord, to my prayer and attend to the sound of my voice. (R)
2. All the nations shall come to adore you and glorify your name, O Lord: for you are great and do

marvellous deeds, you alone are God. (R)

3. But you, God of mercy and compassion, slow to anger, O Lord, abounding in love and truth, turn and take pity on me. (R)

SECOND READING

Romans 8:26-27

The Spirit comes to help us in our weakness. For when we cannot choose words in order to pray properly, the Spirit himself expresses our plea in a way that could never be put into words, and God who knows everything in our hearts knows perfectly well what he means, and that the pleas of the saints expressed by the Spirit are according to the mind of God.

GOSPEL ACCLAMATION

Mt 11:25

*Alleluia, alleluia!
Blessed are you, Father, Lord of
heaven and earth; you have revealed
to little ones the mysteries of the
kingdom. Alleluia!*

GOSPEL

Matthew 13:24-43

Jesus put a parable before the crowds: 'The kingdom of heaven may be compared to a man who sowed good seed in his field.

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Bulletin Board

KEEP THESE PEOPLE IN YOUR PRAYERS

Healing list: Brianna Chudlee, Annette Roestenburg, Michelle Glynn, Rebecca Semler, Chris Heath, Josh Semler, MaryAnne Higgs

Recently deceased: Simon Laundy

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.

PRIEST ROSTER

July 19 Fr Vivencio Besa
July 26 Fr Francis Showri



HOLY COMMUNION AND CONFIRMATION

We will be celebrating Holy Communion and Confirmation on 29 November this year. The Archbishop and Fr Lancy will concelebrate this special occasion.

Please keep Glenna and Collin and their families in your prayers.

THE GARDNER'S PATIENCE

An old gardener once planted a large field with great care. Each morning, he walked among the rows, watering the plants, tending the soil and watching for signs of growth. As the weeks passed, some plants began to flourish while others struggled. Alongside the healthy crops, weeds appeared and seemed to spread quickly. A visitor noticed this and asked the gardener, "Why do you allow these weeds to remain? Surely, they are taking away from the beauty and potential of the garden."

The gardener looked across the field and smiled. "You are right that they do not belong there. But if I rush in and pull everything apart, I may damage the very plants I am trying to protect. My task is not simply to remove what is wrong. My task is to create the conditions where what is good can grow stronger."

The visitor looked again at the field and noticed something they had missed before. Among the weeds were countless signs of life. Small shoots were emerging. Roots were strengthening. Growth was happening, even in places where the garden looked unfinished.

The gardener continued, "A good harvest does not come from impatience. It comes from care, trust and perseverance. The work is not always visible, but that does not mean nothing is happening."

There are times when we look at our communities, our families, our workplaces or even ourselves and see only what needs fixing. We notice the struggles, the mistakes and the things that have not yet become what we hoped they would be.

The gardener reminds us that growth is often a hidden process. God is always working beneath the surface,

strengthening roots, restoring what is broken and bringing new life in ways we may not immediately recognise.

Our calling is not to give up when the field looks imperfect. It is to keep nurturing, keep believing and keep planting seeds of goodness. The harvest belongs to God, but the care of the garden is entrusted to us.

We Pray

God of patience and promise, help us to see beyond what is broken, unfinished or difficult.

When we are quick to judge, slow us down. When we are tempted to give up, renew our hope. When we focus only on what needs changing, open our eyes to the good that is already growing.

Give us the courage to be people who build, encourage and bring life. Help us to trust your work in others, in our communities and in ourselves.

May our words plant hope, our actions reflect love and our lives reveal your presence in the world. Amen.

GPBS eNews

WHAT'S ON

- 20 Jul Beginning school term 3
- 9 Aug Promotion Vocations Appeal
- Sep Catholic Charities Month
- Sep 5-13 Royal Adelaide Show
- 25 Sep School term 3 ends
- 26 Sep AFL Grand Final
- 5 Oct Labour Day
- 12 Oct School term 4 begins
- 18 Oct World Mission Month
- 3 Nov Melbourne Cup
- 8 Nov Supporting our Clergy Appeal
- 15 Nov St Vincent de Paul Christmas Appeal
- 11 Dec School term 4 ends
- 25 Dec Christmas Day

MASS ROSTERS

Date	Readers/Prayers	Special Ministers	Cleaners
19 July	A Clark, W Bennett	L Grant, K Hammat	C Brinkley
26 July	M Slagter, L Grant	P Bennett, A Bevan	C Brinkley
2 August	P Bennett, K Hammat	S Semler, W Bennett	A Clark
9 August	S Heath, A Clark	M Slagter, L Grant	A Clark
16 August	S Semler, L Grant	H Mumford, K Hammat	A Clark
23 August	K Hammat, M Glynn	W Bennett, S Semler	A Clark
30 August	S Semler, L Grant	P Bennett, M Slagter	A Clark
06 Sept	P Clark, W Bennett	A Bevan, H Mumford	C Berden
13 Sept	K Hammat, S Semler	P Bennett, L Grant	C Berden
20 Sept	S Heath, P Bennett	S Semler, K Hammat	C Berden





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

OUR SOMETIMES STINGY HEARTS

John Muir once asked, “*Why are Christians so reluctant to let animals into their stingy heaven?*”

The same might be said of us as churches: why are we so reluctant sometimes to welcome others into God’s mercy and to our communion tables?

We certainly can’t use Jesus as our model in doing this. Looking at the Gospels, there is never a recorded incident where Jesus laid down some moral or religious condition to sit down at table with him.

Our model is rather the well-meaning disciples of Jesus, who, like us, tried to protect Jesus by sheltering him from various groups, including little children. But always in the face of this we hear Jesus saying clearly: *Let them come me!* Small wonder he sent his disciples away so he could have a meeting with the Samaritan woman who had been married five times.

What I am about to suggest is a risk since, admittedly, the issue of intercommunion is more complex than can be resolved simply by saying Jesus welcomed everyone (even as we may never ignore that).

Regarding the question of intercommunion: There is wide agreement theologically that baptism gives you access to the communion table. As Christian denominations, we recognise the validity each other’s baptisms. So why can’t any Christian go to any Christian church and be welcome at the communion table?

Because each denomination is its own family – *and normally families eat at their own tables*. Normally you go to your own denominational family for communion. But this is a pastoral consideration not a theological one.

However, occasionally we do eat at someone else’s home and table. Most mainline theologies of the Eucharist draw on this distinction and

distinguish between “*Occasional*” intercommunion (funerals, weddings, faith gatherings) and “*Regular*” intercommunion. The former makes sense pastorally, the latter doesn’t. You only eat regularly at someone else’s table if you are a member of the family or household.

Given that pastoral concern, churches have had varied norms, ranging from wide welcome to strict exclusion, depending on how their leadership accesses the situation. For example, in the Roman Catholic Church, throughout the nineteen sixties and seventies, Roman Catholics generally welcomed others to receive communion on special occasions. Then, during the nineteen eighties and nineties, more and more, those presiding the Eucharist on those occasions were asked not to publicly invite those from other churches to receive communion. Further, after the year 2000, those presiding the Eucharist were asked to publicly disinvite those from other churches from receiving communion. More recently, there has been a growing shift back to a more welcoming stance.

What’s to be said about this shift back and forth? First, that this is a pastoral rather than a theological issue, and pastorally it can be argued legitimately in different ways. Where there is common agreement is that everyone wants the various Christian Churches to someday be one family with one communion table for all. The disagreement is on how to get there. Some believe and argue that having to “fast” from intercommunion will make us hungrier to become one Church and will help motivate us to work more proactively for ecumenism. Others disagree and argue that being more welcoming about intercommunion will motivate us to work proactively for ecumenism. Who’s right?

There’s a logic in both arguments, but I confess that my heart lies with the latter group. In my experience, excluding each other from the Eucharist table tends to harden rather

than soften our divisions, just as welcoming each other at the Eucharist table tends to soften the suspicions of each other we have nursed for the last five hundred years since the Reformation.

As well, I disagree with the belief and argument that any one church (in my case the Roman Catholic Church) is the only fully authentic expression of Church and that other denominations somehow lack authentic discipleship and therefore we would in some way cheapen the Eucharist and the real presence by allowing non-Roman Catholics to receive it at our communion table.

Here, like the well-meaning but mistaken disciples of Jesus, we are trying to protect Jesus from persons we feel are somehow not ready to have this encounter and intimacy with him. We need to remember that Jesus always met this with the words: *Let them come to me! Jesus doesn’t need nor want our protection.*

Moreover, the love, mercy, and embrace of God which Jesus incarnated and preached, was the antithesis of stingy. It was wide, inviting, and embracing of everyone universally. God has no favourites, except that everyone of us is God’s particular favourite. God is not a private or tribal deity, owned and controlled by any one faith, religion, denomination, or Church.

This is not to say that all faiths, religions, and Churches are equal and all the boundaries that separate them should be erased. No. But it is to say that we must not be so reluctant to incorporate others in our stingy understanding of Jesus’ universal embrace.

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):
Kangaroo Island DPF - CDF Account
14870 S7.65
BSB 066-782
A/c No 100027201
Reference: Your name

2nd Collection (Support for Parish):
Kangaroo Island Parish - CDF Account
1040 S1
BSB 066-782
A/c No 100000067
Reference: Your name

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



The Spirit comes to the aid of our weakness. (Romans 8: 26)

When you learned to talk, you listened to people who knew how to talk in order to learn from them. When you are learning to pray, you also need help because you might not know what to say. Well, you have a friend who knows how to talk to God. The Holy Spirit will help you every time you pray. Just call out and let the Holy Spirit teach you how to talk to God in prayer.

Holy Spirit, pray with me!

GPBS eNews



(Continued from page 1)

While everybody was asleep his enemy came, sowed darnel all among the wheat, and made off. When the new wheat sprouted and ripened, the darnel appeared as well. The owner's servants went to him and said, "Sir, was it not good seed that you sowed in your field? If so, where does the darnel come from?" "Some enemy has done this" he answered.

And the servants said, "Do you want us to go and weed it out?" But he said, "No, because when you weed out the darnel you might pull up the wheat with it. Let them both grow till the harvest; and at harvest time I shall say to the reapers: First collect the darnel and tie it in bundles to be burnt, then gather the wheat into my barn."

He put another parable before them: 'The kingdom of heaven is like a mustard seed which a man took and sowed in his field. It is the smallest of all seeds, but when it has grown it is the biggest shrub of all and becomes a tree so that the birds of the air come and shelter in its branches.'

He told them another parable: 'The kingdom of heaven is like the yeast a woman took and mixed in with three measures of flour till it was leavened all through.'

In all this Jesus spoke to the crowds in parables; indeed, he would never speak to them except in parables. This was to fulfil the prophecy:

I will speak to you in parables
and expound things hidden since the
foundation of the world.

Then, leaving the crowds, he went to the house; and his disciples came to him and said, 'Explain the parable about the darnel in the field to us.' He said in reply, 'The sower of the good seed is the Son of Man. The field is the world; the good seed is the subjects of the kingdom; the darnel, the subjects of the evil one; the enemy who sowed them, the devil; the harvest is the end of the world; the reapers are the angels. Well then, just as the darnel is gathered up and burnt in the fire, so it will be at the end of time. The Son of Man will send his angels and they will gather out of his kingdom all things that provoke offences and all who do evil, and throw them into the blazing furnace, where there will be weeping and grinding of teeth.'

Then the virtuous will shine like the sun in the kingdom of their Father. Listen, anyone who has ears!'

MIGHT AND MERCY

Just as power is used for good or harm, not all seeds are created equal. Jesus tells a story of good seed and bad, and how they grow up together in the harvest of the world. We experience this reality in the contents of our own hearts. We have wonderful, generous impulses; and also cruel, petty thoughts. We may be heroic in our love one day, and selfish the next. We forgive and withhold forgiveness. Our fields are waist-high in grain and thistles.

No wonder that good and bad grow up together in families; parishes are a mixture of charity and snobbery; politics is full of high-minded ideals and crude scandal. If we were surprised when nice people do things that are not nice, we have to look no further than this parable for the reason. Reasons are not excuses, of course. Jesus says even a tiny seed of good can create immense goodness. A bit of yeast makes the whole dough rise. The existence of evil is no reason to view it as inevitable. If I find within myself both good and evil, I have a responsibility to grow the grain and invite the Spirit to uproot the thistle in me. *GPBS eNews*

THIS WEEK'S READINGS

(20 - 26 July)

- **Monday, 20:** Weekday, Ord Time 16 (Micah 6:1-4, 6-8 ; Mt 12:38-42)
- **Tuesday, 21:** Weekday, Ord Time 16 (Micah 7:14-15, 18-20; Mt 12:46-50)
- **Wednesday, 22:** St Mary Magdalene (Song 3:1-4; Jn 20:1-2, 11-18)
- **Thursday, 23:** Weekday, Ord Time 16 (Jer 2:1-3, 7-8, 12-13 ; Mt 13:10-17)
- **Friday, 24:** Weekday, Ord Time 16 (Jer 3:14-17 ; Mt 13:18-23)
- **Saturday, 25:** St James (2 Cor 4:7-15 Mt 20:20-28)
- **Sunday 26:** 17th Sunday, Ord Time (1Kgs 3:5, 7-12; Rom 8:28-30; Mt 13:44-52)

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