



Welcome to

Kangaroo Island Catholic Community

(Part of the Adelaide Cathedral Parish)

16th SUNDAY IN ORDINARY TIME - YEAR A

Vol 11 : No 35

KANGAROO ISLAND CATHOLIC PARISH

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PARISH TEAM CONTACTS

PARISH ADMINISTRATOR

Fr Anthoni Adimai

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PARISH PASTORAL COUNCIL

Mr Peter Clark (8559 5131)

FINANCE

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

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

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.

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. 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.

(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
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 Slaughter	A Clark

PRIEST ROSTER

(Often this roster changes

if something unforeseen crops up)

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

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.

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.

AGEISM

Ageism is "the most pervasive and tolerated form of prejudice" in Australia, yet it can lead to serious health and wellbeing consequences for older people, the outgoing Age Discrimination Commissioner warns.

Source: The Australian

Kay Patterson, who says new research shows ageist attitudes can be effectively addressed through education programs, is urging government and private organisations that provide services to older Australians to deliver ageism awareness training to their staff.

Dr Patterson, whose seven-year term as Age Discrimination Commissioner ends later this month, said compared with the other "isms" such as racism and sexism, ageism may come from a well-intentioned place but it still remains potentially harmful. "Ageism can have serious consequences for older people's health and wellbeing," she said. "Studies have linked those who experience or internalise ageist attitudes with shorter lifespans, reduced quality of life, and physical and mental health conditions."

Dr Patterson said despite the harms, it remains more socially acceptable to have ageist attitudes than racist or sexist ones. "Perceiving older people as being in need of assistance and experiencing physical and cognitive decline, though ... well-intentioned ... can lead to patronising and paternalistic treatment of older adults. "Speaking slowly and loudly to an

older person or making a comment like 'You look good for your age' are based on implicit biases about older age," she said.

A new study by the commission has examined the impact of ageism awareness training for those working with older people.

Having completed the 2.5-hour training program, 90 per cent said they had rethought the way they communicated with older people, and more than 80 per cent had reconsidered their attitudes to ageing, it found.

"Ageism may be the most accepted form of prejudice, but it is also the easiest to shift," Dr Patterson said."

Reprinted from "CathNews"

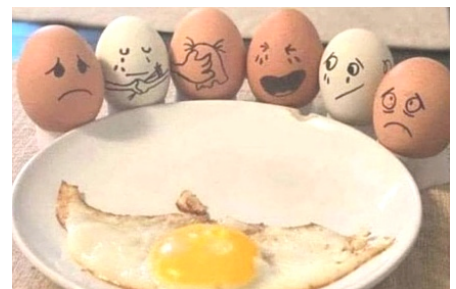
BLESSING OF MILESTONE WEDDING ANNIVERSARIES

Sunday September 17

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



He died last fry day. Thank goodness he wasn't beaten. Don't worry, he went over easy. He's now on the sunny side. He's definitely in a better plate.



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

PRAYING FOR BOTH – THE WEAK AND THE STRONG

When Jesus instituted the Eucharist at the Last Supper, he held up bread and wine as two elements within which to make himself especially present to us. Since that time, now more than 2000 years ago, Christians celebrating the Eucharist have used the same two things, bread and wine, to ask Christ to bless this world and to bring God’s special presence to our world. Why two elements? Why both bread and wine? What reality does each represent?

I have always found this insight from Pierre Teilhard de Chardin particularly meaningful. Commenting on why both bread and wine are offered at each Eucharist, he says this: *“In a sense the true substance to be consecrated each day is the world’s development during that day – the bread symbolizing appropriately what creation succeeds in producing, the wine (blood) what creation causes to be lost in exhaustion and suffering in the course of that effort.”*

There’s an important lesson here for how we are invited to enter into and pray the Eucharist. When Jesus said, *my flesh is food for the life of the world*, he meant just that. He meant that our prayer, particularly the Eucharist, needs to embrace nothing less than the world, the *whole* world and everything and everybody in it. And that is asking a lot because, as we know, our world is a pathologically complex place, mixed, bi-polar, differentiated; a place full of both good



“You have fits of rage, followed by temporary spells of euphoria, all within several hours. Are you, by chance, a golfer?”

and bad, young and old, healthy and sick, rich and poor, powerful and powerless, triumph and defeat, life and death. Making Christ’s flesh food for the life of the world means holding a lot of things up for God’s blessing, and that doesn’t always come naturally to us.

As instituted by Jesus, the Eucharist needs to be a prayer that embraces the whole world and everything and everyone in it. It needs to be a prayer for the poor, the aged, the sick, the suffering, the powerless, and for everyone (including mother earth) who is being victimized – even as it needs to be a prayer for the rich, the young, the healthy, and the powerful. At the Eucharist, we need to pray for those in our hospitals and for those who are bursting with health. We need to pray for the woman or man who is dying, even as we pray for the young athlete who is preparing to compete in the Olympic games. And we need to pray for the refugees on our borders as well as for those who make laws regarding our borders. As Teilhard de Chardin says, we must hold up in prayer *what creation succeeds in producing and what creation causes to be lost in exhaustion and suffering in the course of that effort.*

As a Roman Catholic priest, I have the privilege of presiding at the Eucharist, and whenever I do, I try always to remain conscious of the separate realities which the bread and wine symbolize. When I lift up the bread, I try to be conscious of the fact that I am holding up for God’s blessing all that is healthy, growing in life, and is being celebrated in our world today. When I lift up the wine, I try to be conscious that I am holding up for God’s blessing all that is being crushed, is suffering, and is dying today, as life on this earth moves forwards.

Our world is a big place and at every moment somewhere on this planet new life is being born, young life is taking root, some people are celebrating life, some are finding love, some are making love, and some are celebrating success and triumph. And, while all of this is happening, others are losing their health, others are dying, others are being raped and violated, and others are being crushed by hunger, defeat,

hopelessness, and a broken spirit. At the Eucharist, the bread speaks for the former, the wine for the latter.

Several days ago, I presided the Eucharist at the funeral of a man who had died at the age of ninety. We celebrated this faith, mourned with his family, highlighted the gift that was his life, tried to drink from the spirit he left behind, said a faith-filled ritual goodbye to him, and buried him in the earth. The wine we consecrated at the Eucharist that day, symbolized all this, his death, our loss, and the deaths and losses of people everywhere – God’s being with us in our suffering. Shortly afterwards, I was in a house filled with the vibrancy and young energy of three small children – aged five, two, and eight months. Little on this planet so refreshes the soul as does young life. There’s isn’t any anti-depressant drug anywhere on this planet that can do for us what the energy of a young child can do. When I next held up the bread at the Eucharist, I was more conscious of what that bread symbolized – energy, health, beauty, young life, vibrancy – God’s joy and radiance on this planet.



Pope Francis established a World Day for Grandparents and the Elderly in 2021.

The World Day for Grandparents and the Elderly will be celebrated for the third time in 2023 on Sunday 23 July – the Sunday closest to the Feast of Saints Joachim and Anne, Grand-parents of Jesus.

The theme chosen by Pope Francis for this year’s celebration is:

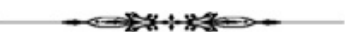
“His mercy is from age to age”
(Luke 1:50).

COMPLIANCE WITH COVID-19 REGULATIONS

(Current from 20/07/23)



- 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

The contrast between the good and bad seed reflects a reality within Matthew's community. This text highlights the difficulty of being a Church called to spread the good news while there are some within its ranks who scandalise others by their bad behaviour or decadent way of life.

This parable counsels patience. The answer to the dilemma is to let both the righteous and the lawless members of the community, grow together until the harvest time and then let God be the judge.

Ultimately, this parable assures its hearers that God will not allow evil to destroy what is good.

In the longer version of this gospel, the short parables of the kingdom compare it to a mustard seed and to the yeast in dough. Both are small and insignificant but both develop almost imperceptibly and once begun, there is no stopping them.

DID YOU KNOW?

- Darnel is an annual grass commonly found in grain fields as a weed. When it first shoots it looks very much like wheat.
- There are echoes in this gospel of the final judgment when the good will be separated from the bad, the sheep from the goats, the weeds from the harvest.

(Continued from page 1)

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."

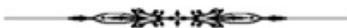
He put another parable before them: 'The kingdom of heaven is like a mustard seed which a man took and sowed in his field. It is the smallest of all seeds, but when it has grown it is the biggest shrub of all and becomes a tree so that the birds of the air come and shelter in its branches.'

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

(Matthew 13: 24 - 43)

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.

KIDS' CORNER

Have you ever seen a seed when it first sprouts? So tiny and tender! But sometimes a weed pops up nearby. If you try to pull it, you might hurt that little seedling too. Sometimes it's best to leave the weed alone until the seedling is stronger. In the parable, Jesus is telling us that sin can be all around us. It's not going to go away. We are all tempted – even Jesus was tempted. But if we put our trust in Jesus and nothing else, we don't have to worry about what happens around us. We will grow strong in Jesus' love.

THIS WEEK'S READINGS

(24 - 30 July)

- **Monday, 24:** Weekday, Ordinary Time 16 (Ex 14:5-18; Mt 12:38-42)
- **Tuesday, 25:** St James (2 Cor 4:7-15; Mt 20:20-28) Time
- **Wednesday, 26:** Sts Joachim and Anne (Ex 16:1-5, 9-15; Mt 13:1-9)
- **Thursday, 27:** Weekday, Ordinary Time 16 (Ex 19:1-2, 9-11, 16-20; Mt 13:10-17)
- **Friday, 28:** Weekday, Ordinary Time 16 (Ex 20:1-17; Mt 13:18-23)
- **Saturday, 29:** Sts Martha, Mary and Lazarus (1Jn 4:7-16; Jn 11:19-27)
- **Sunday 30:** 17th SUNDAY in ORDINARY TIME (1Kg 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