



Welcome to

Kangaroo Island Catholic Community

(Part of the Adelaide Cathedral Parish)

24TH SUNDAY IN ORDINARY TIME

Vol 14 : No 43

KANGAROO ISLAND

CATHOLIC PARISH

Parish House: 14 Todd Street

KINGSCOTE, SA 5223

Phone: 8553 2132

Postal address: PO Box 749,

KINGSCOTE, SA 5223

Email: cphkingscote@iinet.net.au

Web: www.kicatholic.org.au

ADELAIDE CATHEDRAL

PARISH

39 Wakefield St, ADELAIDE 5000

Phone: (08) 8210 8155

E: acp@acp.adelaide.catholic.org.au

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

Sirach 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.

1. My soul, give thanks to the Lord, all my being, bless his holy name. My soul, give thanks to the Lord and never forget all his blessings. (R)
2. It is he who forgives all your guilt, who heals every one of your ills, who redeems your life from the grave, who crowns you with love and compassion. (R)
3. His wrath will come to an end; he will not be angry for ever. He does not treat us according to

our sins nor repay us according to our faults (R)

4. For as the heavens are high above the earth so strong is his love for those who fear him. As far as the east is from the west so far does he remove our sins. (R)

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

(Continued page 4)



Bulletin Board

KEEP THESE PEOPLE IN YOUR PRAYERS

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

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.

PRIEST ROSTER

Sep 13 Fr Paul Finucane
Sep 20 Fr Paul Finucane



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.

HOLY FATHER'S INTENTIONS FOR SEPTEMBER

For the care of water

Let us pray for a just and sustainable management of water, a vital resource, so that everyone may have equal access to it.



THE SEASON OF CREATION THEME

Living Water reminds us that water is a precious and fragile source of all life. Water carries the memory of generations, sustains people and ecosystems and connects communities. If *Water* could speak it would remind us that pollution, waste and careless use threaten its future.

Pope Leo urges us to:

- Take shorter showers to reduce wasting water.
- Fix household leaks promptly.
- Turn off taps while brushing teeth or washing dishes.
- Avoid polluting local drains, rivers, and streams.

Let us take one step today to conserve and care for our water.

SAFEGUARDING SUNDAY

"Love Protects"

Today (13 September) is Safeguarding Sunday. It is a day to pray for all who have experienced abuse or harm, to support their healing and to renew our commitment to creating communities where every person is welcomed, respected and safe.

Safeguarding is not simply a policy or procedure; it is a Gospel responsibility that reflects the dignity of every person and our shared commitment to love one another as Christ has loved us.

As we celebrate today, let us pray for all who continue to journey towards healing, give thanks for those who serve in safeguarding ministry, and recommit ourselves to building parish communities where trust, compassion and care are evident in all we do.

Our special thanks to Helen Mumford (our KI Integrity and Safeguarding contact).

SEPTEMBER IS CATHOLIC CHARITIES MONTH

The Catholic Charities Appeal is held in September. It supports the following agencies in South Australia: Hutt St Centre, Aboriginal Catholic Ministry,

Centacare Catholic Family Services, Our Lady of La Vang and St Patrick's Special Schools.

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.

WHAT'S ON

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 Appeal
11 Dec School term 4 ends
25 Dec Christmas Day



MASS ROSTERS

Date	Readers/Prayers	Special Ministers	Cleaners
13 Sept	K Hammat, S Semler	P Bennett, L Grant	C Berden
20 Sept	S Heath, P Bennett	S Semler, K Hammat	C Berden
27 Sept	A Clark, M Glynn	M Slagter, H Mumford	C Berden
4 October	M Slagter, W Bennett	K Hammat, S Semler	H Mumford



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

AN IRRITATED MELANCHOLY

We live in a world where, as Karl Rahner says, our lives are always an unfinished symphony. In this life there is no final fulfilment. Mostly we are unconscious of that, and also unaware this creates a certain gap inside us that makes us grasp greedily at life.

But certain things can help bring this to our consciousness, for example, poetry and music. Charles-Pierre Baudelaire, 1821-1867, a French poet, essayist, and art critic, once said this of poetry and music: "It is both by poetry and through poetry, by and through music, that the soul glimpses the splendour beyond the grave; and when an exquisite poem brings tears to the edge of the eyes, these tears are not the proof of an excess of enjoyment, they are rather the testimony of an irritated melancholy, of a postulation of the nerves of a nature exiled in the imperfect and which we would like to seize immediately, on this earth, a revealed paradise."

Wow! What a different language! Poetry and music as *irritating our melancholy* in a way that makes us aware of the limits of our lives, even as they simultaneously trigger a sense of what heaven will be, and how we would like to be there right now.

Baudelaire uses the word "melancholy" to name what we feel because of this gap in our lives, but is that the best word for what we're feeling? Is it melancholy? Is it sadness? Or might it be better named? Indeed, it has been given many names.

St. Augustine, for instance, would not name it as a sadness, but as *longing*, an *aching*, a *restlessness*. As he puts it in his famous dictum: *You have made us for yourself Lord, and our hearts are restless until they*

rest in you. That's its signature expression. But there are others. A number of French spiritual writers call it a *disquiet*, a *dis-ease*; the biblical writer Qoheleth calls it a *timelessness* inside us that perpetually puts us out of sync with natural rhythms of time; the young Anne Frank, writing in her diary, simply named it *an energy that made her want to jump out of her own skin* and want to be everywhere all at once; the wise old Ruth Burrows called it "*tortured complexity*"; the scientist/mystic Pierre Teilhard de Chardin called it "*an irresistible, hallowing*, which makes everyone cry out: 'Lord, make us one'"; and Frederick Buechner called it "*a subterranean presence*" beneath the surface that's not like a brass band announcing itself, but is something which comes and touches and strikes in ways that leaves us free to either not even notice it or to draw back from it.

What's its origin? Where does this come from? It is, as St. Augustine says, the ache that tells us that we are made for God and that this world is not our final home. But this is not inside us as a sadness, a melancholy, or a darkness. The opposite. It's inside us as an excess of energy, an excess of light, a luminosity.

This is its origin: As Christians, we believe we are made in the image and likeness of God. However, too often we imagine this simplistically as some beautiful icon stamped inside our soul rather than as divine fire, a touch of infinity, an insatiable godly energy in us that lets us know we are more than our biology and more than the physics of this world. It also assures we will never find full consummation in this world. We are built for more.

Now this can be experienced as a sadness, as a melancholy, but paradoxically that's because its

excessive light makes for a dark shadow. When we speak of the shadow inside us with which we are frightened to engage, it's really our luminosity, the image of God inside us, we are talking about. We're afraid of the godly light inside us. It's too much to cope with.

The poet Marianne Williamson captures this in her poem *Our Deepest Fear*:

Our deepest fear is not that we are inadequate.

Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness That most frightens us.

We ask ourselves
Who am I to be brilliant, gorgeous, talented, fabulous?
Actually, who are you not to be?
You are a child of God.

Your playing small
Does not serve the world.
There's nothing enlightened about shrinking
So that other people won't feel insecure around you.

We are all meant to shine,
As children do.
We were born to make manifest
The glory of God that is within us.

It's not just in some of us;
It's in everyone.

And as we let our own light shine,
We unconsciously give other people permission to do the same.
As we're liberated from our own fear,
Our presence automatically liberates others.

This is not exactly a sadness, but it is indeed an *irritated melancholy* that makes us aware of just how much light there's inside us.

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.



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



(Continued from page 1)

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.

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*

DID YOU KNOW?

- The sum of ten thousand talents would have been an impossibly huge debt. A Jewish talent was made of silver weighing 43,620 grams!
- The use of the word 'torturers' in this text is problematic. The Greek term is linked to the notion of 'tormentors'. It may be that the debtor's friends and relations would more vigorously try to raise the necessary funds if the culprit is undergoing torment but it may also be an eschatological reference given what follows in the next verse.

THIS WEEK'S READINGS

(14 - 20 September)

- **Monday, 14:** The Exaltation of the Holy Cross (Num 21:4-9; Jn 3:13-17)
- **Tuesday, 15:** Our Lady of Sorrows (Heb 5:7-9; Jn 19:25-27)
- **Wednesday, 16:** Sts Cornelius and Cyprian (1 Cor 12:31-13:13; Lk 7:31-35)
- **Thursday, 17:** Weekday, Ord Time 24 (1 Cor 15:1-11; Lk 7:36-50)
- **Friday, 18:** Weekday, Ord Time 24 (1 Cor 15:12-20; Lk 8:1-3)
- **Saturday, 19:** Weekday, Ord Time 24 (1 Cor 15:35-37, 42-49; Lk 8:4-15)
- **Sunday 20:** 25th SUNDAY in ORDINARY TIME (Is 55:6-9; Phil 1:20-24, 27; Mt 20:1-16)

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