

Welcome to

# Kangaroo Island Catholic Community

(Part of the Fleurieu and Kangaroo Island Cluster of Catholic Parishes)

**THIRTEENTH SUNDAY IN ORDINARY TIME - YEAR A**

**Vol 5 : No 32**

## KANGAROO ISLAND CATHOLIC PARISH

Parish House: 22 Giles Street,  
KINGSCOTE, SA 5223  
Phone: 8553 2132  
Postal address: PO Box 749,  
KINGSCOTE, SA 5223  
Email: [cphkings@adam.com.au](mailto:cphkings@adam.com.au)  
Web: [www.kicatholic.org.au](http://www.kicatholic.org.au)

## NOARLUNGA DOWNS CATHOLIC PRESBYTERY

Phone: 8382 1717

## PARISH TEAM CONTACTS

Fr Charles Gauci (Parish Priest -  
involved in another ministry in 2017)  
Fr Tony Telford-Sharp (Parish  
Administrator - 8382 1717)  
Fr Peter Zwaans (Associate Priest)  
Fr Josy Sebastian (Associate Priest)

## PARISH PASTORAL COUNCIL

Mr Peter Clark (8559 5131)

## PARISH NEWSLETTER

Mrs Annette Roestenburg  
(8553 8281; [rostie2@bigpond.com](mailto:rostie2@bigpond.com))  
(All items for the newsletter must be  
received no later than Wednesday  
evening.)

## MASS CENTRES

- KINGSCOTE: Our Lady of Perpetual Help, Cnr Giles/Todd Sts Sunday - 9.30am
- PARNDANA: Uniting Church, Cook Street 2<sup>nd</sup> and 4<sup>th</sup> Sunday - 4.00pm
- PENNESHAW: St Columba's Anglican Church, Cnr North Terrace and Fourth Street 1<sup>st</sup> Sunday - 2.00pm

## SPONSORSHIP

KANGAROO ISLAND TRANSFERS (0427 887 575) generously donate transport for our visiting Priests.

## CHILD PROTECTION

Child Protection Unit 8210 8159

## FIRST READING

*2 Kings 4:8-11, 14-16*

One day as Elisha was on his way to Shunem, a woman of rank who lived there pressed him to stay and eat there. After this he always broke his journey for a meal when he passed that way. She said to her husband, 'Look, I am sure the man who is constantly passing our way must be a holy man of God. Let us build him a small room on the roof, and put him a bed in it, and a table and chair and lamp; whenever he comes to us he can rest there.'

One day when he came, he retired to the upper room and lay down. 'What can be done for her?' he asked. Gehazi (his servant) answered, 'Well, she has no son and her husband is old.'

Elisha said, 'Call her.' The servant called her and she stood at the door. This time next year,' Elisha said 'you will hold a son in your arms.'

## RESPONSORIAL PSALM

*Ps 88:2-3, 16-19*

*For ever I will sing the goodness of the Lord.*

## SECOND READING

*Romans 6:3-4, 8-11*

When we were baptised in Christ Jesus we were baptised in his death; in other words, when we were baptised we went into the tomb with him and joined him in death, so that as Christ was raised from the dead by the Father's glory, we too might live a new life.

But we believe that having died with Christ we shall return to life with him: Christ, as we know, having been raised from the dead will never



die again. Death has no power over him any more. When he died, he died, once for all, to sin, so his life now is life with God; and in that way, you too must consider yourselves to be dead to sin but alive for God in Christ Jesus.

## GOSPEL ACCLAMATION

*1 Peter 2:9*

*Alleluia, alleluia!*

*You are a chosen race, a royal priesthood, a holy people. Praise God who called you out of darkness and into his marvellous light. Alleluia!*

## GOSPEL

*Matthew 10:37-42*

Jesus instructed the Twelve as follows: 'Anyone who prefers father or mother to me is not worthy of me. Anyone who prefers son or daughter to me is not worthy of me.'

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# Kangaroo Island Catholic Parish

## JULY ANNIVERSARIES

Alma Adams, Eadie Adams, Sid Adams, Peg Anderson, Lill Buick, Phil Connell, Henry Dravitzki, Paul Glynn, Joyce Grant, Mick Grant, Bill Higgins, Monica Hughes, Barry Jameison, Judith Jeffs, Kym Moses, Ron Mumford, Alexander Nash, Alice O'Neill, Alice O'Driscoll, Charles Reynolds, Nora Ridge, Johnny Tully, John Walsh, Tony Walker, Robyn Williams and all the faithful departed

## Lighter Moment



## PARISH NOTICES – 02/07/17

- Thank you to Deacon Anthony Hill for saying Mass
- Next week there will be Mass with Fr Josy.

## RENEWING PARISHES

### **4. There is a warm sense of community outreach.**

Pope Francis urges us to go beyond ourselves, and our own natural groups, to others, above all, to those in need. We need to find ways to make all kinds of people welcome, including the young – in the whole experience of church, our symbols, our liturgies, our action. Our parish needs to witness to the mercy and generous love of God revealed in Jesus.

We are also called to reach out to pray and work with Christians from other denominations and where appropriate, people of other faiths.

- ◆ How can we do this better in our community?

## Prayers for the Sick

Please pray for Chris Baxter, Marj and Jimmy Browne, Denice Carter, Charles & Sue Gorman, John Lavers, Elijah Laundry, Ben Martin, Janice Mills, Philip McDonald, Peter Murray, Darren Morris, Mick Muller Jill Oldfield, Jill Perkins, Margaret Rich, Bill Roestenburg, Peter Smith, Linda Tippett, Greg Turner, and Rob Wilkinson.

May they know the healing love of Christ through our actions and His healing presence



## Ron Rolheiser column

*Ronald Rolheiser, a Roman Catholic priest and member of the Missionary Oblates of Mary Immaculate, is president of the Oblate School of Theology in San Antonio, Texas. 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.*

### TO WHOM CAN WE GO?

*“To whom else shall we go? You have the message of eternal life.”* Peter says these words to Jesus. But they are spoken in a very conflicted context: Jesus had just said something that upset and offended his audience and the gospels tell us that everyone walked away grumbling that what Jesus was teaching was “intolerable”. Jesus then turns to his apostles and asks them: “Do you want to walk away too?” Peter answers: “To whom else can we go?” But that’s more a statement of stoic resignation than an actual question.

His words function at two levels. On the surface, they express an unwanted humility and helplessness that sometimes beset us all: “I have no alternative! I’m so invested in this relationship that now I have no other options. I’m stuck with this!” That’s a humble place to stand and anyone who has ever given himself or herself over in an authentic commitment will eventually stand on that place, knowing that he or she no longer has another practical choice.

But those words also express a much deeper quandary, namely, where can I find meaning if I cannot find it in faith in God? All of us have at some point asked ourselves that question. If I didn’t believe in God and had no faith or religion, what would give meaning to my life?

Where can we go if we no longer have an explicit faith in God? A lot of places, it seems. I think immediately of so many attractive stoics who have wrestled with this question and found solace in various forms of what Albert Camus would call “metaphysical rebellion” or in the kind of Epicureanism that Nikos Kazantzakis advocates in *Zorba, the Greek*. There’s a stoicism which offers its own kind of salvation by drawing life and meaning simply

from fighting chaos and disease for no other reason than that that these cause suffering and are an affront to life, just as there is an Epicureanism that meaningfully grounds life in elemental pleasure. There are, it would seem, different kinds of saints.

There are also different kinds of immortality. For some, meaning outside of an explicit faith, is found in leaving a lasting legacy on this earth, having children, achieving something monumental, or becoming a household name. We’re all familiar with the axiom: *Plant a tree; write a book; have a child!*

Poets, writers, artists, and artisans often have their own place to find meaning outside of explicit faith. For them, creativity and beauty can be ends in themselves. Art for art’s sake. Creativity itself can seem enough.

And there are still others for whom deep meaning is found simply in being good for its own sake and in being honest for its own sake. There’s also virtue for virtue’s sake and virtue is indeed its own reward. Simply living an honest and generous life can provide sufficient meaning with which to walk through life.

So, it appears that there are places to go outside of explicit faith where one can find deep meaning. But is this really so? Don’t we believe that true meaning can only be found in God? What about St. Augustine’s classic line? *You have made us for yourself, Lord, and our hearts are restless until the rest is you.* Can anything other than faith and God really quiet the restless fires within us?

Yes, there are things that can do that, but all of them – fighting chaos, curing diseases, having children, living for others, building things,

inventing things, achieving goals, or simply living honest and generous lives – leave us, in an inchoate way, radiating the transcendental properties of God and working alongside God to bring life and order to the world. How so?

Christian theology tells us that God is *One, True, Good, and Beautiful*. And so, when an artist gives herself over to creating beauty, when a couple has a child, when scientists work to find cures for various diseases, when artisans make an artifact, when builders build, when teachers teach, when parents parent, when athletes play a game, when manual laborers labor, when administrators administrate, when people just for the sake integrity itself live in honesty and generosity, and, yes, even when hedonists drink deeply of earthly pleasure, they are, all of them, whether they have explicit faith or not, acting in some faith because they are putting their trust in either the *Oneness, Truth, Goodness, or Beauty* of God.

*Lord, to whom else can we go? You have the message of eternal life.* Well, it seems that there are places to go and many go there. But these aren’t necessarily, as is sometimes suggested by misguided spiritual literature, empty places that are wrong and self-destructive. There are, of course, such places, spiritual dead-ends; but, more generally, as we can see simply by looking at the amount of positive energy, love, creativity, generosity, and honesty that still fill our world, those places where people are seeking God outside of explicit faith still has them meeting God.

*You can read, or download, Ron Rolheiser’s weekly columns from his website at: [www.ronrolheiser.com](http://www.ronrolheiser.com)*

## REGULAR MASS TIMES IN OUR CLUSTER CHURCHES

### ALDINGA

*Mary of Galilee, the First Disciple  
cnr Quinliven and How Roads*

Saturday 5.30pm  
Tuesday 9.15am

### GOOLWA

*St John the Apostle, 10-14 Gardiner St*

Sunday 9.00am  
Wednesday 9.30am

### KINGSCOTE

*Our Lady of Perpetual Help,  
cnr Todd and Giles Streets*

Sunday 9.30am

### NOARLUNGA

*St Luke, the Evangelist,  
cnr Honeypot Rd and Goldsmith Dve*

Saturday 6.00pm  
Sunday 9.00am

1<sup>st</sup> Sunday 11.00am (Spanish Mass)

2<sup>nd</sup> Sunday 2.00pm (Filipino Mass)

Sunday (Youth Mass) 5.30pm

Monday 9.00am

Tuesday (2<sup>nd</sup>, 4<sup>th</sup>, 5<sup>th</sup> week) 9.00am

Tuesday (1<sup>st</sup>, 3<sup>rd</sup> week) 9.45am

Wednesday 7.30pm

Thursday 9.00am (St John's School)

Friday 10.00am

### NORMANVILLE

*St Peter, Cape Jervis Road*

1<sup>st</sup>, 3<sup>rd</sup>, 5<sup>th</sup> Sundays 10.30am

2<sup>nd</sup>, 4<sup>th</sup> Sundays 8.30am

1<sup>st</sup> Friday 6.00pm

### PARNDANA

2<sup>nd</sup>, 4<sup>th</sup> Sunday 4.00pm

### PENNESHAW

*St Columba, North Terrace  
(shared with Anglicans)*

1<sup>st</sup> Sunday 2.00pm

### SEAFORD

*Seaford Ecumenical Mission,  
Grand Bvd*

Sunday 10.45am

Wednesday 9.00am

### VICTOR HARBOR

*St Joan of Arc, 30 Seaview Road*

Saturday 6.00pm

Sunday 11.00am

Tuesday 9.00am

Thursday 9.00am

Friday (other than 1<sup>st</sup>) 9.00am

1<sup>st</sup> Friday 11.30am

### WILLUNGA

*St Joseph, 12 St Judes Street*

1<sup>st</sup>, 3<sup>rd</sup>, 5<sup>th</sup> Sundays 8.30am

2<sup>nd</sup>, 4<sup>th</sup> Sundays 10.30am

Wednesday 9.00am

Thursday 9.00am

Friday 9.00am

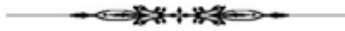
(Continued from page 1)

Anyone who does not take his cross and follow in my footsteps is not worthy of me. Anyone who finds his life will lose it; anyone who loses his life for my sake will find it.

‘Anyone who welcomes you welcomes me; and those who welcome me welcome the one who sent me.

‘Anyone who welcomes a prophet will have a prophet’s reward; and anyone who welcomes a holy man will have a holy man’s reward.

‘If anyone gives so much as a cup of cold water to one of these little ones because he is a disciple, then I tell you solemnly, he will most certainly not lose his reward.’



### EXPLORING THE WORD

To follow Jesus means putting other important relationships second. It means taking up the cross and perhaps facing the same fate that Jesus met – persecution, suffering, death – but remaining faithful leads to eternal life. In ancient times, a person’s agent was seen to be the person themselves and here, Jesus is giving great dignity to the apostolate of following him by saying it derives from the Father himself through Jesus.

In the Scriptures, a prophet is a person who speaks for God. To be a prophet, one must have a very clear understanding of what God wants and the task is to transmit that message to the people. There are many instances of the people rejecting the message of the prophets. Some scholars translate ‘holy man’ as ‘just man’ or someone who does the will of God. To recognise and welcome the truth is to be a disciple. The cost of discipleship may be high but the rewards are great.

### SHARING THE TRADITION

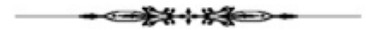
For the first three centuries of the Christian era, to be initiated by Baptism into the new, spiritual family of Christ was to risk one’s life. Christianity was a minority religion in a predominantly pagan world. At various stages, persecutions were carried out against Christians. To remain faithful at such times was very difficult and those who chose Christ were strong indeed. After the Emperor Constantine was converted early in the fourth century, Christianity

became the state religion of the Roman Empire. People flocked to be converted, not always for the right reasons. Numbers grew rapidly and the Church spread and blossomed. With the gains in number, however, came the possibility of a loss in quality of conviction. Were people really as committed to following Jesus as those earlier, persecuted Christians had been?

The modern western world is a very secularised place, where God has been replaced in some people’s hearts by other gods – the quest for profit, individualism, consumerism. Pope John Paul II referred to these things as a ‘new idolatry’. Numbers of practicing Catholics are reducing in many Western countries and we may become a minority again. Today many Christians face persecution of a different kind.

### DID YOU KNOW?

- At the time Matthew’s Gospel was being written, Jewish families were being literally split by those who were making the decision to move away from traditional Jewish beliefs and follow Christ.
- Even though family relationships are vitally important, ‘the first vocation of a Christian is to follow Christ’.



### THIS WEEK’S READINGS

(3 - 9 July)

- **Monday, 3:** St Thomas (Eph 2:19-22; Jn 20:24-29)
- **Tuesday, 4:** Weekday, Ordinary Time 13 (Gen 19:15-29; Mt 8:23-27)
- **Wednesday, 5:** Weekday, Ordinary Time 13 (Gen 21:5, 8-20; Mt 8:28-34)
- **Thursday, 6:** Weekday, Ordinary Time 13 (Gen 22:1-19; Mt 9:1-8)
- **Friday, 7:** Weekday, Ordinary Time 13 (Gen 23:1-4, 19, 24:1-8, 62-67; Mt 9:9-13)
- **Saturday, 8:** Weekday, Ordinary Time 13 (Gen 27:1-5, 15-29; Mt 9:14-17)
- **Sunday 9:** 14<sup>th</sup> SUNDAY in ORDINARY TIME (Zech 9:9-10; Rom 8:9, 11-13; Mt 11:25-30)