



Jubilee Year
of Mercy
2015/16

Welcome to

Kangaroo Island Catholic Community

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

FOURTEENTH SUNDAY IN ORDINARY TIME - YEAR C

Vol 4 : No 33

KANGAROO ISLAND CATHOLIC PARISH

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NOARLUNGA DOWNS CATHOLIC PRESBYTERY

Phone: 8382 1717

PARISH TEAM CONTACTS

Fr Charles Gauci (Parish Priest -
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PARISH PASTORAL COUNCIL

Mr Peter Clark (8559 5131)

PARISH NEWSLETTER

Mrs Annette Roestenburg
(8553 8281; 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 and Todd Streets
Sunday - 9.30am
4th Sunday - Youth Mass - 6.00pm
- PARNDANA: Uniting Church, Cook Street
4th Sunday - 4.00pm
- PENNESHAW: St Columba's Anglican Church, Cnr North Terrace and Fourth Street
1st Sunday - 2.00pm

SPONSORSHIP

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

CHILD PROTECTION UNIT

Sally Wellington (Manager)
Phone: 8210 8268



*I will
comfort
you.*

Is 66:13

FIRST READING

Isaiah 66:10-14

Rejoice, Jerusalem, be glad for her,
all you who love her! Rejoice, rejoice
for her, all you who mourned her!

That you may be suckled, filled,
from her consoling breast, that you
may savour with delight her glorious
breasts.

For thus says the Lord:
Now towards her I send flowing
peace, like a river, and like a stream
in spate the glory of the nations.

At her breast will her nurslings be
carried and fondled in her lap. Like a
son comforted by his mother will I
comfort you. And by Jerusalem you
will be comforted.

At the sight your heart will rejoice,
and your bones flourish like the
grass. To his servants the Lord will
reveal his hand.

RESPONSORIAL PSALM

Psalm 65:1-7, 16, 20

*Let all the earth cry out to God with
joy.*

SECOND READING

Galatians 6:14-18

The only thing I can boast about is
the cross of our Lord Jesus Christ,
through whom the world is crucified
to me, and I to the world. It does not
matter if a person is circumcised or

not; what matters is for him to
become an altogether new creature.
Peace and mercy to all who follow
this rule, who form the Israel of
God.

I want no more trouble from
anybody after this; the marks on my
body are those of Jesus. The grace of
our Lord Jesus Christ be with your
spirit, my brothers. Amen.

GOSPEL ACCLAMATION

Col 3:15,16

Alleluia, alleluia!

*May the peace of Christ reign in
your hearts, and the fullness of his
message live within you.*

Alleluia!

GOSPEL

Luke 10:1-12, 17-20

The Lord appointed seventy-two
others and sent them out ahead of
him, in pairs, to all the towns and
places he himself was to visit. He
said to them, 'The harvest is rich but
the labourers are few, so ask the
Lord of the harvest to send labourers
to his harvest. Start off now, but
remember, I am sending you out like
lambs among wolves. Carry no
purse, no haversack, no sandals.
Salute no one on the road.

'Whatever house you go into, let
your first words be, "Peace to this
house!" And if a man of peace lives

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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

Prayers for the sick

Please pray for Sam Baynes, Helen Berden, Cath Cantlon, Clarence Cook, Joelle Davidson, Thea & Manning Depold, Don Duffey, Fr Peter Dunn, Pam Elliott, Kathleen Feaver, Betty Florance, Veronica Farnden, Sue and Charles Gorman, Narelle Kosmina, Scott McCreary, Leigh and Phillip McDonald, Peter Murray, Kate Palmer, Jack Pitcher, Anne Redden, Bill Roestenburg, Tim Ruge, John Smith, Greg Turner, Peter Weatherstone, Karen Williams, Margaret & Harry Rich, Simon Slagter, Nicki and Craig Hoar, Noel Grace,
May they know the healing love of Christ through our actions and His healing presence.

PARISH NOTICES –03/07/16

1. Thank you to Fr Sam for saying Mass for us today.
2. Next week there will be Mass.
3. We are running a raffle to raise funds to help some of our youth attend the "Ignite" conference in Brisbane in September this year. Tickets will be \$2 each
1st Prize - a dressed lamb
2nd Prize - 20 Spring Rolls
This raffle will be drawn in September.
4. Leaving collection next week for the Apostleship of the Sea.

Eight Characteristics of parishes in the process of renewal:

1. The parish is a community in which each member is called to the following of Jesus.
2. Eucharistic liturgies are prayerful with everyone participating
3. The Word of God is proclaimed in good preaching.
4. There is a warm sense of community outreach.
5. The parish community is visibly engaged with those who experience poverty and need, and with those at the margins of society and church.
6. The parish witnesses to God's love for all the creatures of Earth.
7. The Parish is led by a Priest with a Pastoral team.
8. Eucharistic communities that are viable will be enabled to continue.

1. The parish understands itself as a community of disciples. It is a place of prayer and formation. The Second Vatican Council called us ALL to holiness.

Each one who is baptised has a gift of the Holy Spirit, given for the sake of all. Each one is different, but all are participants and involved in bringing the Gospel of joy to the world.

- ◆ From the above, what rings true for you?
- ◆ How can our parish be a place where we can learn to pray, to know and understand the Scriptures, and to use our gifts 'in the cause of the kingdom of God in our world'?



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.

US FIRST!

"I am a citizen, not of Athens or Greece, but of the world." Socrates wrote those words more than twenty-four hundred years ago. Today more than ever these are words which we would need to appropriate because, more and more, our world and we ourselves are sinking into some unhealthy forms of tribalism where we are concerned primarily with taking care of our own.

We see this everywhere today. We tend to think that this lives only in circles of extremism, but it is being advocated with an ever-intensifying moral fervor in virtually every place in the world. It sounds like this: *America first! England first! My country first! My state first! My church first! My family first! Me first!* More and more, we are making ourselves the priority and defining ourselves in ways that are not just against the Gospel but are also making us meaner in spirit and more miserly of heart. What's to be said about this?

First of all, it's against the Gospel, against most everything Jesus taught. If the Gospels are clear on anything, they are clear that all persons in this world are equal in the sight of God, that all persons in this world are our brothers and sisters, that we are asked to share the goods of this world fairly with everyone, especially the poor, and, most importantly, that we are not to put ourselves first, but are always to consider the needs of others before our own. All slogans that somehow put "me", "us" "my own", "my group", "my country" first, deny this. Moreover, this doesn't just apply at the micro-level, where we graciously step back in politeness to let someone else enter the room before us, it applies, and especially so, to us as whole nations. For us, as nations, there is a certain immorality and immaturity in thinking first of all, and primarily, of our own

interests, as opposed to thinking as citizens of the world, concerned for everyone's good.

And the truth of this is found not just in Jesus and the Gospels, but also in what's highest and best in us. The very definition of being big-hearted is predicated on precisely rising above self-interest and being willing to sacrifice our own interests for the good of others and the good of the larger community. The same is true for being big-minded. We are big-minded exactly to the extent that we are sensitive to the wider picture and can integrate into our thinking the needs, wounds, and ideologies of everyone, not just those of their own kind. That's what it means to understand rather than simply be intelligent. When we are petty we cannot understand beyond our own needs, our own wounds, and our own ideologies.

We know this too from experience. On our best days our hearts and minds are more open, more willing to embrace widely, more willing to accept differences, and more willing to sacrifice self-interest for the good of others. On our best days we are gracious, big-hearted, and understanding, and, on those days, it's unthinkable for us to say: *Me first!* We only put ourselves first and let our concerns trump our own goodness of heart on days when our frustrations, wounds, tiredness, and ideological infections overwhelm us. And even when we do revert to pettiness, part of us knows that this isn't us at our best, but that we are more than what our actions betray at that moment. Below our wounds and ideological sicknesses, we remain riveted to the truth that we are, first, citizens of the world. A healthy heart still beats below our wounded, infected one.

Sadly almost everything in our world today tempts us away for this. We

are adult children of Rene Descartes, who helped shape the modern mind with his famous dictum: *"I think, therefore, I am!"* Our own headaches and heartaches are what's most real to us and we accord reality and value to others primarily in relationship to our own subjectivity. That's why we can so easily say: *"Me first! My country first! My heartaches first!"*

But there can be no peace, no world community, no real brother and sisterhood, and no real church community, as long as we do not define ourselves as, first, citizens of the world and only second as members of our own tribe.

Admittedly, we need to take care of our own families, our own countries, and our own selves. Justice asks that we also treat ourselves fairly. But, ultimately, the tension here is a false one, that is, the needs of others and our own needs are not in competition. Athens and the world are of one piece. We best serve our own when we serve others. We are most fair to ourselves when we are fair to others. Only by being good citizens of the world are we good citizens in our own countries.

Putting ourselves first goes against the Gospel. It's also poor strategy: Jesus tells us that, in the end, the first will be last.

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

REGULAR MASS TIMES IN OUR CLUSTER CHURCHES

ALDINGA

*Mary of Galilee, the First Disciple
cnr Quinliven and Howe 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
4th Sunday (Youth Mass) 6.00pm

NOARLUNGA

*St Luke, the Evangelist,
cnr Honeypot Rd and Goldsmith Dve*
Saturday 6.00pm
Sunday 9.00am
1st Sunday 11.00am (Spanish Mass)
2nd Sunday 2.00pm (Filipino Mass)
Sunday (Youth Mass) 5.30pm
Monday 9.00am
Tuesday (2nd, 4th, 5th week) 9.00am
Tuesday (1st, 3rd week) 9.45am
Wednesday 7.00am, 7.30pm
Thursday 9.00am (St John's School)
Friday 10.00am

NORMANVILLE

St Peter, Cape Jervis Road
1st, 3rd, 5th Sundays 10.30am
2nd, 4th Sundays 8.30am
1st Friday 6.00pm

PARNDANA

4th Sunday 4.00pm

PENNESHAW

*St Columba, North Terrace
(shared with Anglicans)*
1st 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 1st) 9.00am
1st Friday 11.30am

WILLUNGA

St Joseph, 12 St Judes Street
1st, 3rd, 5th Sundays 8.30am
2nd, 4th Sundays 10.30am
Wednesday 9.00am
Thursday 9.00am
Friday 9.00am

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there, your peace will go and rest on him; if not, it will come back to you. Stay in the same house, taking what food and drink they have to offer, for the labourer deserves his wages; do not move from house to house.

‘Whenever you go into a town where they make you welcome, eat what is set before you. Cure those in it who are sick, and say, “The kingdom of God is very near to you.” But whenever you enter a town and they do not make you welcome, go out into its streets and say, “We wipe off the very dust of your town that clings to our feet, and leave it with you. Yet be sure of this: the kingdom of God is very near.” I tell you, on that day it will not go as hard with Sodom as with that town.’

The seventy-two came back rejoicing. ‘Lord,’ they said ‘even the devils submit to us when we use your name.’ He said to them, ‘I watched Satan fall like lightning from heaven. Yes, I have given you power to tread underfoot serpents and scorpions and the whole strength of the enemy; nothing shall ever hurt you. Yet do not rejoice that the spirits submit to you; rejoice rather that your names are written in heaven.’

BACKGROUND ON THE GOSPEL READING

Today's Gospel begins immediately after the final verse in last Sunday's Gospel. After strong language about the difficulties of discipleship, Jesus immediately appoints 72 people to go ahead of him to every town and place he plans to visit, proclaiming that the Kingdom of God is at hand. He sends them in pairs. In the Law of Moses two witnesses were needed for a testimony to be credible. It was probably also a safer way to travel.

Jesus admits it will be difficult, that he is sending them out like lambs among wolves. Yet they are to bring nothing with them, not even a money bag or sandals. They are to greet no one on the way so as not to be distracted from their mission. When they enter a house, their message is simply “peace.” The response they will receive may be positive or negative. Either way, they are to know that the Kingdom of God is at hand. They are not to demand special

treatment but eat and drink whatever is given them. They are to stay in one house and are not to look around for one that provides better accommodations. They are to heal the sick as a sign that the Kingdom of God is at hand for them. Like Jesus' miracles, healing is a sign of the coming of the kingdom. If the town will not receive them, they are to shake the dust from their feet and move on. Even in the case of such rejection they should know that the Kingdom of God is at hand.

When they return from their journeys, they are rejoicing because their mission has been successful. Demons were under their power because of Jesus' name. Jesus may have sent them out as lambs among wolves, but at the conclusion of this passage he assures them that they have been given power over the enemy and nothing will harm them, not even serpents and scorpions.

A key theme of today's Gospel and last Sunday's Gospel is discipleship—its challenges, its difficulties, and its rewards. Sharing in the mission of Jesus is difficult, but everyone is called to do it, not just some professionals trained for ministry. Even for us today, the harvest is plentiful. We should pray to the master of the harvest to send out workers for his harvest. *Loyola website*

SYMBOLS AND IMAGES

It is made clear in this reading that the message of Jesus is available freely to all. What makes the difference is the way in which people respond to the invitation to faith. Some accept it and peace rests with them. Others reject it and must accept the consequences of that choice.

THIS WEEK'S READINGS

(4 July - 10 July)

- **Monday, 4:** Weekday Ord Time 14 (Hosea 2:16-18, 21-22; Mt 9:18-26)
- **Tuesday 5:** Weekday Ord Time 14 (Hosea 8:4-7, 11-13; Mt 9:32-38)
- **Wednesday 6:** Weekday Ord Time 14 (Hosea 10:1-3, 7-8, 12; Mt 10:1-7)
- **Thursday 7:** Weekday Ord Time 14 (Hosea 11:1-4, 8-9; Mt 10:7-15)
- **Friday 8:** Weekday Ord Time 14 (Hosea 14:2-10; Mt 10:16-23)
- **Saturday 9:** Weekday Ord Time 14 (Is 6:1-8; Mt 10:24-33)
- **Sunday 10:** Fifteenth Sunday in Ord Time (Deut 30:10-14; Col 1:15-20; Lk 10:25-37)