



Jubilee Year  
of Mercy  
2015/16

Welcome to

# Kangaroo Island Catholic Community

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

**TWENTY-THIRD SUNDAY IN ORDINARY TIME - YEAR C**

**Vol 4 : No 42**

## **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 -  
phone 8382 1717)

## **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 and Todd Streets  
Sunday - 9.30am  
4<sup>th</sup> Sunday - Youth Mass - 6.00pm
- **PARNDANA:** Uniting Church, Cook Street  
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 UNIT**

Sally Wellington (Manager)  
Phone: 8210 8268

# Take Up Your Cross



## **FIRST READING**

*Wisdom 9:13-18*

What man can know the intentions of God?  
Who can divine the will of the Lord?  
The reasonings of mortals are unsure and our intentions unstable; for a perishable body presses down the soul, and this tent of clay weighs down the teeming mind.  
It is hard enough for us to work out what is on earth, laborious to know what lies within our reach; who, then, can discover what is in the heavens?  
As for your intention, who could have learnt it, had you not granted Wisdom and sent your holy spirit from above?  
Thus have the paths of those on earth been straightened and men been taught what pleases you, and saved, by Wisdom.

## **RESPONSORIAL PSALM**

*Psalm 89:3-6, 12-14, 17*

*In every age, O Lord, you have been our refuge.*

## **SECOND READING**

*Philemon 1:9-10, 12-17*

This is Paul writing, an old man now and, what is more, still a prisoner of

Christ Jesus. I am appealing to you for a child of mine, whose father I became while wearing these chains: I mean Onesimus. I am sending him back to you, and with him – I could say – a part of my own self. I should have liked to keep him with me; he could have been a substitute for you, to help me while I am in the chains that the Good News has brought me. However, I did not want to do anything without your consent; it would have been forcing your act of kindness, which should be spontaneous. I know you have been deprived of Onesimus for a time, but it was only so that you could have him back for ever, not as a slave any more, but something much better than a slave, a dear brother; especially dear to me, but how much more to you, as a blood-brother as well as a brother in the Lord. So if all that we have in common means anything to you, welcome him as you would me.

## **GOSPEL ACCLAMATION**

*Ps 118:135*

*Alleluia, alleluia!*

*Let your face shine on your servant, and teach me your laws.*

*Alleluia!*

(Continued page 4)

**SEPTEMBER ANNIVERSARIES**

Frank Berden, Mary Bowery, Terrence Browne, Gwen Caldicott, Audrey Carslake, Peg Dow, Thomas Drane, Christopher Glynn, Loretta Hartley, Catherine Hughes, Patrick Hughes, Pearl Malycha, Elvie Meaney, Dean Larcombe, Julia Martienses, Eeileen Morris, Reginald Pahl, Maise Rooney, Vera Shannon, James Smith and all the faithful departed.

**Prayers for the sick**

Please pray for Charles and Sue Gorman, John Lavers, Peter Murray, Jack Pitcher, Kingsley Pledge, Harry and Margaret Rich, Bill Roestenburg, Darren Smith, John Smith, and Peter Weatherstone,

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

**PARISH NOTICES –04/09/16**

1. Thank you to Fr Peter for saying Mass for us today.
2. Next week there will be Mass with Fr Sam.
3. Remember to buy a ticket in the Raffle for the Youth.
4. I have renewed 'The Prayers for the Sick' list.  
Please put names on the sheet at the back of the Church.
5. Colombian Calender Order for 2017 is at the back of the Church.

Please place your name on the order form if you would like one.

**Eight Characteristics of parishes in the process of renewal:**

**3. The Word of God is proclaimed in good preaching.**

We need to become communities that listen deeply to the Word of God, and become people of prayer . Good preaching emerges from this. All those involved with the ministry of the Word, mediate the grace of God by the way they proclaim the Word.

- ◆ How does this ring true for you and for our parish community?
- ◆ What more can we do to enhance good proclamation?

\*\*\*\*\*

**Symbols and Images**

The cross is the symbol for all Christians. For the Romans it was an instrument of torture and ignominious death.

Despite its association with shame and disgrace, the cross remains the great symbol of hope and vindication for followers of Jesus.

It was through his death on a cross that Jesus triumphed over death itself.

**SEPTEMBER IS CATHOLIC CHARITIES MONTH**

A month where the focus is on the charitable and welfare works within the Adelaide Archdiocese. Envelopes are available at the back of the church and we will have a special leaving collection at the end of the month.



## 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.



### UTOPIA, WITH LIMITS

When I was a child there was a popular song whose chorus repeated this line: *Everyone is searching for Utopia*. And we all are. Every one of us longs for a world without limits, for a life where nothing goes wrong, for a place where there's no tension or frustration. But it never happens. There's no such place.

Anahid Nersessian recently wrote a book entitled, *Utopia, Limited: Romanticism and Adjustment*, within which she criticizes various ideologies for, naively, giving the impression that we can have a world without limits. She particularly blames liberal ideology which, she submits, privileges limitlessness by setting "itself, almost by default, against the governing and guiding of desire." But, as she argues in the book, limitation is what's life-giving. We will find happiness only when we accommodate ourselves to the world by minimizing the demands we place on it. For Nersessian, if Utopia is to be had, it will be had only by finding the realistic limits of our lives and adjusting ourselves to them. Over-expectation makes for disappointment.

She's right. Believing there's a world without limits makes for unrealistic expectations and a lot of frustration. By thinking we can find Utopia, we invariably set up the perfect as the enemy of the good; thus habitually denigrating our actual relationships, marriages, careers, and lives because they, unlike our fantasies, perpetually have limits and therefore always seem second-best.

Nersessian tends to blame liberal ideology for giving us this impression, but the unrealistic dream and expectation of Utopia is most everywhere in our world. In effect, we no longer have, either in our churches or in our world, the

symbolic tools to properly explain or handle frustration. How so?

When I was a child, my head didn't just reverberate with the tune, *Everyone is Looking for Utopia*, it was also reverberated with a number of other tunes I'd learned in church and in the culture at large. Our churches then were teaching us about something it called, "original sin", the belief that a primordial fall at the origins of human life has, until the end of time, flawed both human nature and nature itself in such a way that what we will meet and experience in this life will always be imperfect, limited, somewhat painful, and somewhat frustrating.

Sometimes this was understood in an overly simplistic way and sometimes it left us wondering about the nature of God, but nonetheless it gave us a vision within which to understand life and handle frustration. At the end of the day, it taught us that, this side of eternity, there's no such a thing as a clear-cut, pure joy. Everything has a shadow. Happiness lies in accepting these limits, not in stoic resignation, but in a practical, buoyant vision that, because it has already incorporated limit and has no false expectations, lets you properly receive, honor, and enjoy the good things in life. Since the perfect cannot be had in this life, you then give yourself permission to appreciate the imperfect.

This religious vision was re-enforced by a culture which also told us that there was no Utopia to be had here. It told us instead that, while you may dream high and you may expect to live better than your parents did, don't expect that you can have it all. Life cannot deliver that to you. Like its religious counterpart in its explanation of original sin, this secular wisdom too had its over-simplistic and flawed expressions.

But it helped imprint in us some tools with which to more realistically understand life. It told us, in its own flawed way, a truth that I have often quoted from Karl Rahner: *In the torment of the insufficiency of everything attainable we ultimately learn that, here in this life, there is no finished symphony*. How succinct and how accurate!

It's interesting to note how this religious view is paralleled in the atheistic view of Rahner's contemporary, the Nobel-Prize winning writer, Albert Camus. Camus, who did not believe in God, famously proposed an image within which to understand human life and its frustrations: He compared this world to a medieval prison. Some medieval prisons were deliberately built to be too small for the prisoner, with a ceiling so low that the prisoner could never stand fully upright and the room itself too small for the prisoner to ever stretch out fully. The idea was that the frustration of not being able to stand up or stretch out fully would eventually break the prisoner's spirit, like a trainer breaking a horse. For Camus, this is our experience of the world. We can never stand fully upright and or stretch out fully. The world is too small for us. While this may seem severe, stoic, and atheistic; in the end, it teaches the same truth as Christianity, there's no Utopia this side of eternity.

And we need, in healthy ways, to be integrating this truth into lives so as to better equip ourselves to handle frustration and appreciate the lives that we are actually living.

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 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  
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 7.00am, 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

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)

## GOSPEL

### Luke 14:25-33

Great crowds accompanied Jesus on his way and he turned and spoke to them. 'If any man comes to me without hating his father, mother, wife, children, brothers, sisters, yes and his own life too, he cannot be my disciple. Anyone who does not carry his cross and come after me cannot be my disciple.

'And indeed, which of you here, intending to build a tower, would not first sit down and work out the cost to see if he had enough to complete it? Otherwise, if he laid the foundation and then found himself unable to finish the work, the onlookers would all start making fun of him and saying, "Here is a man who started to build and was unable to finish." Or again, what king marching to war against another king would not first sit down and consider whether with ten thousand men he could stand up to the other who advanced against him with twenty thousand? If not, then while the other king was still a long way off, he would send envoys to sue for peace. So in the same way, none of you can be my disciple unless he gives up all his possessions.'

## SHARING THE TRADITION

'In the same way, unless you give up all your possessions you cannot be my disciple.' Perhaps these words of Jesus are best understood as a readiness to renounce worldly wealth if that becomes a hindrance to following his way. It implies the need for an attitude of detachment from the things of this world. There is a strong tradition of complete renunciation of personal belongings among those taking special vows to religious life within the Church, but each believer is invited to ponder the meaning of Christ's words and our response to them.

The Church teaches that Earth and its riches belong to all people. No-one has an intrinsic right to more of Earth's goods than another. At the same time, to guarantee personal freedom and dignity and to provide for their needs, each person has a right to private property. We must

manage the inherent tension between meeting our own material needs and the needs of all other people on Earth. Our attitude to our own property must be governed by moderation, concern for justice and a sense of solidarity with those who have less.

- How difficult is it for you to control the desire to 'have' more rather than to 'be' more?
- What possessions mean the most to you?

## DID YOU KNOW?

- The use of the term 'hate' in today's text should not be taken to mean hatred as such, but rather should be understood as pointing to things which may hinder the single-mindedness needed to take up the call to discipleship.
- The Greek word *ekklesia*, used for the Church, means being called out from or apart from others. This understanding is suggested by Jesus' words in this text.
- A recurrent theme in Luke's Gospel is that obsessive attachment to money or material wealth is a hindrance to a full and complete relationship with God. It distracts people from what is really important in life.

"The Summit"

## THIS WEEK'S READINGS (5 - 11 September)

- **Monday, 5:** Weekday, Ord Time 23 (1 Cor 5:1-8; Lk 6:6-11)
- **Tuesday 6:** Weekday, Ord Time 23 (1 Cor 6:1-11; Lk 6:12-19)
- **Wednesday 7:** Weekday, Ord Time 23 (1 Cor 7:25-31; Lk 6:20-26)
- **Thursday 8:** The Nativity of the Blessed Virgin Mary (Micah 5:1-4, Mt 1:1-16 18-23)
- **Friday 9:** Weekday, Ord Time 23 (1 Cor 9:16-19, 22-27; Lk 6:39-42)
- **Saturday 10:** Weekday, Ord Time 23 (1 Cor 10:14-22; Lk 6:43-49)
- **Sunday 11:** 24<sup>th</sup> Sunday in Ord Time (Ex 32:7-11, 13-14; 1 Tim 1:12-17; Lk 15:1-32)