



Jubilee Year  
of Mercy  
2015/16

Welcome to

# Kangaroo Island Catholic Community

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

10<sup>TH</sup> SUNDAY IN ORDINARY TIME - YEAR C

Vol 4 : No 29

## 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



## FIRST READING

### 1 Kings 17:17-24

The son of the mistress of the house fell sick; his illness was so severe that in the end he had no breath left in him. And the woman said to Elijah, 'What quarrel have you with me, man of God? Have you come here to bring my sins home to me and to kill my son?' 'Give me your son' he said, and taking him from her lap, carried him to the upper room where he was staying and laid him on his own bed. He cried out to the Lord, 'Lord my God, do you mean to bring grief to the widow who is looking after me by killing her son?' He stretched himself on the child three times and cried out to the Lord, 'Lord my God, may the soul of this child, I beg you, come into him again!' The Lord heard the prayer of Elijah and the soul of the child returned to him again and he revived. Elijah took the child, brought him down from the upper room into the house, and gave him to his mother. 'Look,' Elijah said 'your son is alive.' And the woman replied, 'Now I know you are a man of God

and the word of the Lord in your mouth is truth itself.'

## RESPONSORIAL PSALM

*I will praise you, Lord,  
for you have rescued me.*

## SECOND READING

### Galatians 1:11-19

The Good News I preached is not a human message that I was given by men, it is something I learnt only through a revelation of Jesus Christ. You must have heard of my career as a practising Jew, how merciless I was in persecuting the Church of God, how much damage I did to it, how I stood out among other Jews of my generation, and how enthusiastic I was for the traditions of my ancestors.

Then God, who had specially chosen me while I was still in my mother's womb, called me through his grace and chose to reveal his Son in me, so that I might preach the Good News about him to the pagans, I did not stop to discuss this with any human being, nor did I go up to Jerusalem

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**JUNE ANNIVERSARIES**

Dorothy 'Mardi' Atktison, William 'Bill' Bauer, Shirley Black, Doris Bosanko, Norma 'Aileen' Cartel, Tony Cairney, William Christopher, Craig Feltus, Mary Alice Grace, Benjamin Hayes, Henry Hughes, Sarah Hughes, Fr. P. P. Kelly, Alan Lashmar, Ann McAnnally, James McAnnally, Lillian Murphy, Laurence O'Daly, Dean Page, Ruth Perkins, Molly Polly, Edna Rayson, Mary - Douglas Rosentreter, Henry Tabor, Michael Wilcox, Alice Willson, Brian Willson 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 Duffy, Fr Peter Dunn, Pam Elliott, Kathleen Feaver, Betty Florance, Veronica Farnden, Sue and Charles Gorman, Narelle Kosmina, Scott McCreary, Leigh and Phillip McDonald, Kate Palmer, Jack Pitcher, Anne Redden, Bill Roestenburg, Tim Ruge, John Smith, Greg Turner, 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.

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**MAKING CONNECTIONS**

Spend some time this week thinking of those situations in our world today which arouse your compassion  
Do something about one of those situations  
Act on your compassionate response to others

**PARISH NOTICES –05/06/16**

- 1. Thank you to Fr Tom for saying Mass for us today.
- 2. Next week there will be Mass with Fr Sam.
- 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  
1<sup>st</sup> Prize - a dressed lamb  
2<sup>nd</sup> Prize - 20 Spring Rolls

This raffle will be drawn in September.

**4. WORKING BEE**

Sunday 26<sup>th</sup> June after Mass to replace the Church gutters and to dog proof the house fence.

This will be followed by a shared lunch so as we can have a social gathering with Fr Charles before his overseas trip.



**JOKE OF THE WEEK**

An old priest was dying. He sent a message to the parish Banker and Lawyer, to come to his home.

When they arrived, they were ushered up to his bedroom. As they entered the room, the priest held out his hands and motioned for them to sit on each side of the bed.

The priest grasped their hands, sighed contentedly, smiled, and stared at the ceiling.

For a time, no one said anything.

Both the banker and lawyer were touched and flattered that the preacher would ask them to be with him during his final moments.

They were also puzzled; the priest had never given them any indication that he particularly liked either of them.

They both remembered his many long, uncomfortable homilies about greed, covetousness, and avaricious behavior which made them squirm in their seats.

Finally, the banker said, " Father, why did you ask us to come?"

The old priest mustered up his strength and then said weakly, "Jesus died between two thieves, and that's how I want to go."



## 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.*

### ON SEX AND THE UNSURRENDERED LIFE

The task of life is ultimately to surrender, as the gospels define this. If you were to take all of Jesus' teachings, all that's said about belief, morality, and piety in the gospel, and boil that down to a single precept, you could put it into one word: **surrender**. The gospel asks us to surrender. But to surrender what exactly? Our individualism, our fears, our security, and our need to stand out and be special. It asks us to surrender our agendas, ambition, anger, bitterness, and all those things that keep us standing alone, apart. In the garden of Eden, Adam and Eve were naked, vulnerable, surrendered. To get back into that garden we need again to be in that state – the importance of creed, morality, and piety notwithstanding.

Nothing within human life is as ideally structured to bring this about as is sexual intimacy. In its ideal, sexual intercourse effects this kind of surrender. Its very structure is geared to bring about a state where people are again naked and unashamed, free of fear, anger, private agenda, separateness, and loneliness. This is what scripture means when it says that it's not good for us to be alone.

So what about us then when we are alone? What about the single life and celibacy? Where does that leave those of us who don't have sex? Clearly in some danger of living too-non-surrendered a life. The real danger in the single life and celibacy is not that someone might sometime break a vow or a commandment, though that is a danger. The bigger danger, that potentially inflicts a greater damage, is that a single person can too easily become self-absorbed, individualistic, non-surrendered, and be far from naked in anything, especially intimacy. Of

course, married people and many others have sex and that doesn't always and easily translate into gospel-surrender (though the very structure of sexual intimacy is set up for it).

So what's to be learned from this? That married or single, the inner dynamics of sexuality are meant to bring about gospel-surrender. In marriage we are meant to surrender to the many through the one, just as in a healthy single state we are meant to surrender to the one through the many. Both married people and singles need to look at their lives and see if this is happening. I see it happening in married couples where, in effect, they have become what lovers really are, namely, empathic confessors to each other. There is a point in intimacy – I saw this in my own mother and father – where people hide nothing from each other, where there is biblical nakedness. When this happens, a certain gospel-surrender has taken place. Sadly this isn't often seen in marriage nor in the lives of those of us who are single and celibate. Too often we have no confessor, in that sense, and no real intimacy either. We stand unsurrendered, resistant to the nakedness of intimacy in most anything.

Obviously this begs some hard questions: Obviously too it begs for more surrender. But where and to whom exactly? Whom do we trust enough to surrender ourselves to? Perhaps no one. But then we need to keep looking because our health and salvation are largely contingent upon actuating that kind of trust. As we age, the dynamics of sexual intimacy mature too and the function of sex changes.

From puberty until our mid-thirties, the need for sex, genital intimacy, dominates much of our sexuality.

Then, without that imperative diminishing all that much, another need begins to take over, the need to have children. By nature and by God we are hard-wired to be parents, to get ourselves into the gene-pool. Not to have children is dangerous, anthropologically and spiritually. The need for intimacy still remains, blunted sometimes by tiredness and routine, but sex now has a different purpose. In a young person the big danger is loneliness, being left out, being marginalized with nobody to love. Sex is meant to get us beyond this. As we age though, the danger reverses. We begin to claim more and more private space for ourselves. The opposite concern then become important: Are we becoming too comfortable being alone? Is it healthy to want your own bed for yourself at night, your own space for yourself during the day, and especially your own privacy in ambition, agenda, work-schedule, projects, and dreams? Is it healthy to want so unshared a life?

It's a human tragedy when an adolescent is so lonely and desperate for someone to love and surrender to that he or she turns to self-destructive behaviour or even to suicide. It's a biblical tragedy when those of us in middle-life and beyond are so comfortable being alone that we want intimacy only as a satellite addendum to a carefully guarded private world.

Socrates warned that the unexamined life is not worth living. The gospel warns that the unsurrendered life is not biblical.

*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

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to see those who were already apostles before me, but I went off to Arabia at once and later went straight back from there to Damascus. Even when after three years I went up to Jerusalem to visit Cephas and stayed with him for fifteen days, I did not see any of the other apostles: I only saw James, the brother of the Lord.

### GOSPEL ACCLAMATION

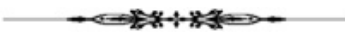
*Alleluia, alleluia!*

*A great prophet has appeared among us; God has visited his people.  
Alleluia!*

### GOSPEL

*Luke 7:11-17*

Jesus went to a town called Nain, accompanied by his disciples and a great number of people. When he was near the gate of the town it happened that a dead man was being carried out for burial, the only son of his mother, and she was a widow. And a considerable number of the townspeople were with him. When the Lord saw her he felt sorry for her. 'Do not cry' he said. Then he went up and put his hand on the bier and the bearers stood still, and he said, 'Young man, I tell you to get up.' And the dead man sat up and began to talk, and Jesus gave him to his mother. Everyone was filled with awe and praised God saying, 'A great prophet has appeared among us; God has visited his people.' And this opinion of him spread throughout Judaea and all over the countryside.



### EXPLORING THE WORD

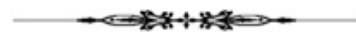
This text is more about Jesus' response to the plight of the widowed mother than the restoration of life to the son. Luke's Gospel is often called the 'Gospel of compassion' and here we have a fine example of Jesus being emotionally moved by what he sees. The widowed mother has lost her only means of support - her only son. A woman at that time only had status through her husband or her sons. This widow has lost everything and her grief and tears move Jesus to 'feel sorry' for her. He restores her

son to life and returns him to his mother.

The response by the crowd is just as it should be: they are filled with awe and praise God. Their words show that they have truly recognised the significance of what they have just witnessed: 'A great prophet has appeared among us; God has visited his people.' Indeed!

### DID YOU KNOW?

- Nain is identified with the modern village of Nein, eight kilometres south east of Nazareth.
- The status of a widow in ancient Israelite society was precarious at best. Women had no inheritance rights, so a widow relied on someone else to look after her once her husband died. A widow was often exposed to harsh treatment and exploitation. Widowhood was viewed by some as a disgrace.
- God's concern for the plight of the widow is well attested to in the Hebrew Scriptures. God calls upon his covenant people to care for the 'sojourners, the fatherless and the widow'. Neglect or oppression of the widow provoked divine anger.



### THIS WEEK'S READINGS

(06 - 12 June)

- **Monday, 6:** Weekday - Ord Time 10 (1 Kg 17:1-6; Mt 5:1-12)
- **Tuesday, 7:** Weekday - Ord Time 10 (1 Kg 17:7-16; Mt 5:13-16)
- **Wednesday, 8:** Weekday - Ord Time 10 (1 Kg 18:20-39; Mt 5:17-19)
- **Thursday, 9:** Weekday - Ord Time 10 (1 Kg 18:41-46; Mt 5:20-26)
- **Friday, 10:** Weekday - Ord Time 10 (1 Kg 19:9, 11-16; Mt 5:27-32)
- **Saturday, 11:** St Barnabas (Acts 11:21-26, 13:1-3; Mt 10:7-13)
- **Sunday 12:** 11<sup>TH</sup> SUNDAY IN ORDINARY TIME (2 Sam 12:7-10, 13; Gal 2:16, 19-21; Lk 7:36 - 8:3)