



Welcome to

Kangaroo Island Catholic Community

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

THE MOST HOLY BODY AND BLOOD OF CHRIST (CORPUS CHRISTI) - YEAR B

Vol 4 : No 29

KANGAROO ISLAND CATHOLIC PARISH

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PARISH PASTORAL COUNCIL

Mr Peter Clark (8559 5131)

PARISH NEWSLETTER

Mrs Annette Roestenburg

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(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
- **PARNDANA:** Uniting Church, Cook Street
4th Sunday - 4pm
- **PENNESHAU:** St Columba's Anglican Church, Cnr North Terrace and Fourth Street
Saturday before 4th Sunday - 7pm

SPONSORSHIP

KANGAROO ISLAND

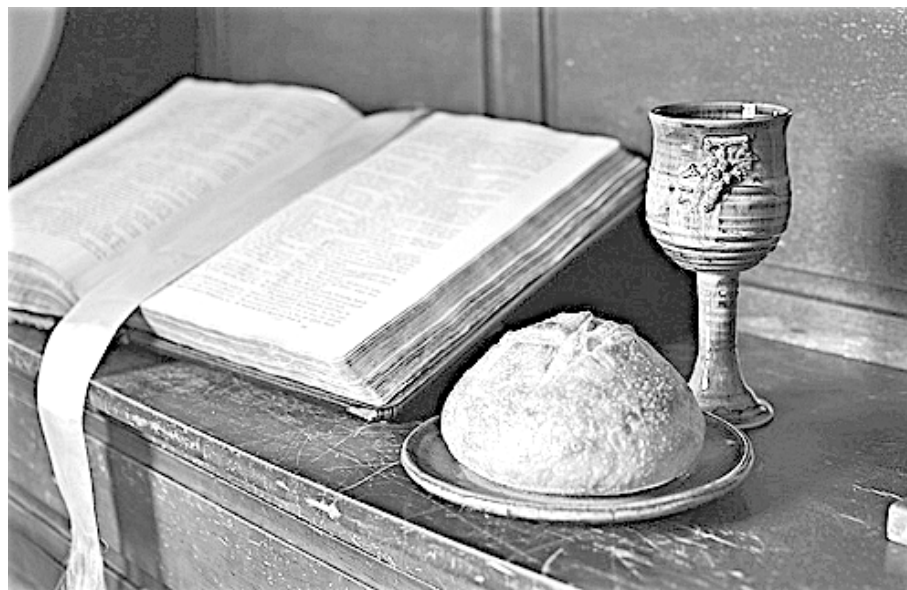
TRANSFERS (0427 887 575)

generously donate transport for our visiting Priests.

CHILD PROTECTION UNIT

Maree Cutler-Naroba (Manager)

Phone: 8210 8268



FIRST READING

Exodus 24:3-8

Moses went and told the people all the commands of the Lord and all the ordinances. In answer, all the people said with one voice, 'We will observe all the commands that the Lord has decreed.' Moses put all the commands of the Lord into writing, and early next morning he built an altar at the foot of the mountain, with twelve standing-stones for the twelve tribes of Israel. Then he directed certain young Israelites to offer holocausts and to immolate bullocks to the Lord as communion sacrifices. Half of the blood Moses took up and put into basins, the other half he cast on the altar. And taking the Book of the Covenant he read it to the listening people, and they said, 'We will observe all that the Lord has decreed; we will obey.' Then Moses took the blood and cast it towards the people. This he said 'is the blood of the Covenant that the Lord has made with you, containing all these rules.'

RESPONSORIAL PSALM

I will take the cup of salvation, and call on the name of the Lord.

SECOND READING

Hebrews 9:11-15

Now Christ has come, as the high

priest of all the blessings which were to come. He has passed through the greater, the more perfect tent, which is better than the one made by men's hands because it is not of this created order; and he has entered the sanctuary once and for all, taking with him not the blood of goats and bull calves, but his own blood, having won an eternal redemption for us. The blood of goats and bulls and the ashes of a heifer are sprinkled on those who have incurred defilement and they restore the holiness of their outward lives; how much more effectively the blood of Christ, who offered himself as the perfect sacrifice to God through the eternal Spirit, can purify our inner self from dead actions so that we do our service to the living God.

He brings a new covenant, as the mediator, only so that the people who were called to an eternal inheritance may actually receive what was promised: his death took place to cancel the sins that infringed the earlier covenant.

GOSPEL ACCLAMATION

Alleluia, alleluia!

I am the living bread from heaven, says the Lord; whoever eats this bread will live forever.

(Continued page 4)

JUNE ANNIVERSARIES

Dorothy 'Mardi' Atktison, William 'Bill' Bauer, Shirley Black, Doris Bosanko, Norma 'Aileen' Cartel, Tony Cairney, William Christopher, Mary Alice Grace, Benjamin Hayes, Henry Hughes, Sarah Hughes, Fr. P. P. Kelly, Alan Lashmar, Ann McAnnally, James McAnnally, Lillian Murphy, 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 Nari Clifford, Clarence Cook, Phil Connell, Manning Depold, Thea Depold, Pam Elliott, Tony Fisher, Vveronica Farnden, Sue and Charles Gorman, Val Lockett, Leigh and Phillip McDonald, Kate Palmer, Jack Pitcher, Anne Redden, Bill Roestenburg, Greg Turner, Karen Williams, Ken Willson,

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

PARISH NOTICES -07/06/2015

- 1. Thank you to al those who helped with our Liturgy today
- 2. Next Sunday there will be Mass

ALPHA?

[Easter's Liturgy "...the Alpha and the Omega..."]

- Alpha is relaxed, interactive, non-judgmental & lots of fun.
- Alpha meets, eats, listens, shares, prays,...
- Alpha creates space for genuine exploration of Life's Big Questions.
- Alpha ponders Christ as Saviour.
- Alpha helps spread the Joy of Jesus' Gospel.

CHECK-OUT...

- ❖ www.alpha.org/catholic-context/home

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SYMBOLS AND IMAGES

For the Jewish people, blood was the life force of any creation. It was not to be shed indiscriminately. Today we speak of blood brothers or blood being thicker than water to show a particularly close tie. To shed blood, sweat and tears is to invest one's whole being in a person or project. Here Jesus consecrates his blood as the blood of the new covenant - a new way for humans to be in relationship with God.



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.

THE DEEPEST SECRET INSIDE WISDOM

Everyone longs to know something that's secret, to know something that others don't know, but that you know, and the knowledge of which gives you some insight and advantage over others who are outside the inner-circle of that secret. It has always been so. Historically this is called "Gnosticism", which forever makes an appearance in one form or another.

Today we see this in society at large in the immense popularity of books like *The Di Vinci Code* and *The Celestine Prophecy*. Their lure is precisely in the hint that there are secrets that a few elite persons know that contain important, life-altering, information which we, the unenlightened, are ignorant of. Our itch, of course, is to be inside these special circles. We see this paralleled sometimes in religious circles in the over-fascination people have with the private revelations of various self-acclaimed mystics, in special books claiming to disclose critical new revelations from the Blessed Virgin Mary, and in the undue interest shown in things like *The Third Secret of Fatima*. Gnosticism has many cloaks.

At first glance, Jesus, in Mark's Gospel, seems to be hinting at just this sort of secret. He tells us there is a secret that is open to us which, if known, puts us into a special circle of enlightenment and community. In Mark 4, 11, he tells his disciples: To you is given the secret of the Kingdom of God, but to those outside everything is in parables. Clearly here Jesus is distinguishing between two circles, one which grasps the secret and is then "inside", and the other which does not grasp the secret and is then "outside". Jesus seems to be saying that in following him we can be either "in" or "out", depending upon whether or not we grasp a certain

secret. Genuine disciples are those who (in today's terminology) "get it", and those who "don't get it" remain outside. But what are we inside or outside of? More importantly, what is the secret?

For Jesus, the secret is the cross; that's the deep wisdom we need to grasp. If we understand the cross, all the rest of what Jesus teaches will make sense. Conversely, if we don't understand the cross, all the rest of what Jesus teaches won't make sense. Grasping the meaning of the cross is the secret to everything. But how, more concretely, should this be understood? What is the deep secret that lies inside the cross of Jesus? What, in essence, do we need to understand?

Various biblical commentators answer this in different, complementary ways. For some, it means grasping the wisdom that's revealed in the cross. For others, it means understanding the brokenness of Jesus on the cross. Still, for others, it means understanding the invitation that is inside the cross which invites us to live out the demands of the cross. Each of these, in its own way, points to the most-profound secret of all inside human understanding, namely, that in giving love away in total self-sacrifice, at the cost of humiliation, brokenness, and death, we ourselves come to what's deepest and fullest in life.

But, unlike all Gnostic secrets, ancient or contemporary, this is an open secret, available to everybody and, paradoxically, more-accessible to the "little ones", the poor, and more-hidden to "the wise and the clever". Jesus makes the point that he has no hidden secrets by emphasizing again and again that he only speaks openly and in public, never in secret, but in synagogues and market-places. Jesus has no

hidden secrets, only open secrets that we fail to grasp.

Interestingly, we see that, in the Gospels, grasping the secret of the cross is not something we do once and for all. Sometimes we grasp it, and we are inside the circle of understanding; and sometimes we don't grasp it, and we are outside the circle of understanding. For example, after Peter denies Jesus during the passion, the Gospels tell us that "Peter went outside"; and they are referring to much more than simply stepping outside through some courtyard door. In denying that he knew Jesus and in not stepping forward to assume the weight of what would happen if he remained faithful, Peter was stepping outside the circle of both true discipleship and of a true understanding of life. His denial of Jesus took him "outside". We too, in our following of Jesus, sometimes step "outside" when we give in to temptation or adversity. But then, if we repent of our betrayal, like Peter, we can step back "inside".

There are various ways that we can enter into an understanding of Jesus' message and try to appropriate it for our lives, but few, perhaps none, take us so immediately to the center as does the invitation from Jesus in the Gospel of Mark to grasp and accept the wisdom of the Cross.

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

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 8.00am

Wednesday 7.00am

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)*

Saturday before 4th Sunday 7.00pm

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

(Continued from page 1)

GOSPEL

Mark 14:12-16, 22-26

On the first day of Unleavened Bread, when the Passover lamb was sacrificed, his disciples said to Jesus, 'Where do you want us to go and make the preparations for you to eat the passover?' So he sent two of his disciples, saying to them, 'Go into the city and you will meet a man carrying a pitcher of water. Follow him, and say to the owner of the house which he enters, "The Master says: Where is my dining room in which I can eat the passover with my disciples?" He will show you a large upper room furnished with couches, all prepared. Make the preparations for us there.' The disciples set out and went to the city and found everything as he had told them, and prepared the Passover.

And as they were eating he took some bread, and when he had said the blessing he broke it and gave it to them. 'Take it,' he said 'this is my body.' Then he took a cup, and when he had returned thanks he gave it to them, and all drank from it, and he said to them, 'This is my blood, the blood of the covenant, which is to be poured out for many. I tell you solemnly, I shall not drink any more wine until the day I drink the new wine in the kingdom of God.'

After psalms had been sung they left for the Mount of Olives.

EVANGELII GAUDIUM

"Small yet strong in the love of God, like St Francis of Assisi, all of us, as Christians, are called to watch over and protect the fragile world in which we live, and all its peoples."

*Para 216 from Evangelii Gaudium,
Pope Francis, Nov. 24, 2013*

BLOOD MARKS A UNION WITH GOD

To grasp what these readings have to say to us, we must take account of the profound symbolism blood had for old Israel – not a symbol of violence, but the sacred embodiment of life. As Moses ratified the old covenant with Yahweh, therefore, the blood – sprinkled on the altar (representing God) and on the people – expressed the life-giving

union with God that was to become the very destiny of Israel.

For many people, the blood of Calvary has been associated almost exclusively with Christ's horrendous suffering. While not denying that awareness of the Saviour's passion is essential to Christian faith, the message of the Scriptures invites us to enlarge our perspective.

The Church has always seen the Eucharistic banquet as a foretaste of the joys of the Kingdom.

Today's liturgy, therefore invites us to reflect upon a theme of great importance for the renewal of the Church's liturgy. The Eucharist is far more than Christ's "real presence" among us, as a kind of substitute for the fact that he is no longer among us as he was in his earthly life. In its fullness, the Eucharist is an action ("Take and eat," "Take and drink," "Do this"). It is the central action of the Church's life because of the presence of the Lord himself, giving himself into the hands of his Father, as creation's perfect act of worship, and giving himself to us as food and drink, that we may make his Paschal Mystery our nourishment for eternal life.

Fr John Thornhill sm

THIS WEEK'S READINGS

(8 - 14 June)

- **Monday, 8:** Weekday, Ordinary Time 10 (2 Cor 1:1-7; Mt 5:1-12)
- **Tuesday, 9:** Weekday, Ordinary Time 10 (2 Cor 1:18-22; Mt 5:13-16)
- **Wednesday, 10:** Weekday, Ordinary Time 10 (2 Cor 3:4-11; Mt 5:17-19)
- **Thursday, 11:** St Barnabas (Acts 11:21-26, 13:1-3; Mt 10:7-13)
- **Friday, 12:** The Most Sacred Heart of Jesus (Hosea 11:1, 3-4, 8-9; Eph 3:8-12, 14-19)
- **Saturday, 13:** Weekday, Ordinary Time 10 (2 Cor 5:14-21; Mt 5:33-37)
- **Sunday, 14:** 11th Sunday in Ordinary Time (Ezek 17:22-24; 2 Cor 5:6-10; Mk 4:26-34)