



Welcome to

# Kangaroo Island Catholic Community

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

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

**Vol 5 : No 33**

## 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



Come  
to me  
and I  
will  
give  
you  
rest.

## FIRST READING

*Zechariah 9:9-10*

The Lord says this:

Rejoice heart and soul, daughter of Zion! Shout with gladness, daughter of Jerusalem! See now, your king comes to you; he is victorious, he is triumphant, humble and riding on a donkey, on a colt, the foal of a donkey. He will banish chariots from Ephraim and horses from Jerusalem; the bow of war will be banished. He will proclaim peace for the nations.

His empire shall stretch from sea to sea, from the River to the ends of the earth.

## RESPONSORIAL PSALM

*Ps 144:1-2, 8-11, 13-14*

*I will praise your name for ever,  
my king and my God.*

## SECOND READING

*Romans 8:9,11-13*

Your interests are not in the unspiritual, but in the spiritual, since the Spirit of God has made his home in you. In fact, unless you possessed the Spirit of Christ you would not belong to him, and if the Spirit of him who raised Jesus from the dead is living in you, then he who raised Jesus from the dead will give life to

your own mortal bodies through his Spirit living in you.

So then, my brothers, there is no necessity for us to obey our unspiritual selves or to live unspiritual lives. If you do live in that way, you are doomed to die; but if by the Spirit you put an end to the misdeeds of the body you will live.

## GOSPEL ACCLAMATION

*Mt 11:25*

*Alleluia, alleluia!*

*Blessed are you, Father, Lord of heaven and earth, you have revealed to little ones the mysteries of the kingdom.*

*Alleluia!*

## GOSPEL

*Matthew 11:25-30*

Jesus exclaimed, 'I bless you, Father, Lord of heaven and of earth, for hiding these things from the learned and the clever and revealing them to mere children. Yes, Father, for that is what it pleased you to do.

Everything has been entrusted to me by my Father; and no one knows the Son except the Father, just as no one knows the Father except the Son and those to whom the Son chooses to reveal him.

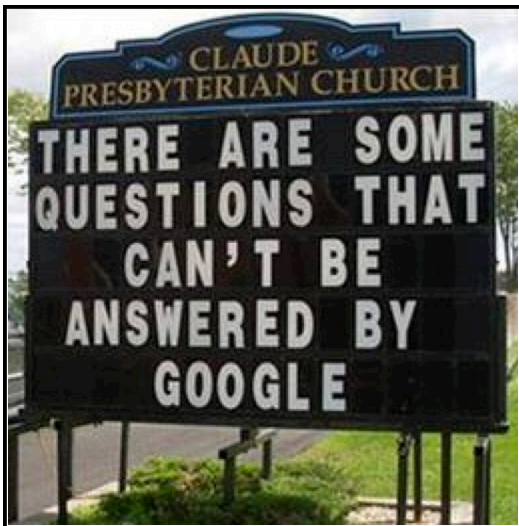
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# Kangaroo Island Catholic Parish

## 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 – 09/07/17

- Thank you to Fr Josyl for saying Mass
- Next week there will be Mass with Fr Frank Perry.

## 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?

Do you have any thoughts or comments regarding this first of eight characteristics of Parish renewal?

You may like to use the suggestion box at the back of the church to convey these.

## Prayers for the Sick

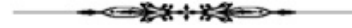
Please pray for Chris Baxter, Marj and Jimmy Browne, Denice Carter, Charles & Sue Gorman, John Lavers, Elijah Laundry, Ben Martin, Janice Mills, Philip McDonald, Peter Murray, Darren Morris, Mick Muller Jill Oldfield, Jill Perkins, Margaret Rich, Bill Roestenburg, Peter Smith, Linda Tippett, Greg Turner,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



### INCHOATE DESIRE

Sometimes while praying the Psalms, I'm caught looking quite uncomfortably into a mirror reflecting back to me my own seeming dishonesty. For example, we pray these words in the Psalms: *My soul longs for you in the night. ... Like a deer that yearns for flowing streams, so my soul longs for you my God. ... For you alone do I long! For you alone do I thirst!*

If I'm honest, I have to admit that a lot of times, perhaps most times, my soul longs for a lot of things that do not seem of God. How often can I honestly pray: *For you, God, alone do I long. For you alone do I thirst!* In my restlessness, my earthy desires, and natural instincts, I long for many things that don't appear very God-focused or heavenly at all. I suspect that's true for most of us for good parts of our lives. Rare is the mystic who can say those prayers and mean them with her full heart on any given day.

But human desire is a complex thing. There's a surface and there's a depth, and in every one of our longings and motivations we can ask ourselves this: What am I really looking for here? I know what I want on the surface, here and now, but what am I ultimately longing for in this?

This discrepancy, between what we're aware of on the surface and what's sensed only in some dark, inchoate way at a deeper level, is what's captured in a distinction philosophers make between what's *explicit* in our awareness and what's *implicit* within it. The *explicit* refers to what we are aware of consciously ("I want this particular thing!"); whereas the *implicit* refers to the unconscious factors that are also in play but of which we are unaware. These we only sense, vaguely, in some unconscious part of our soul.

For instance, Karl Rahner, who was fond of this distinction and who puts it to good use in his spirituality, offers us this (crass though clear) example of the distinction between the *explicit* and the *implicit* within our motivation and desires. Imagine this, he says: A man, lonely and restless and depressed on a Saturday night, goes to a singles' bar, picks up a prostitute and goes to bed with her. On the surface his motivation and desire are as undisguised as they are crass. He's not longing for God in his bed on this particular night. Or is he?

On the surface, of course he's not, his desire seems purely self-centered and the antithesis of holy longing. But, parsed out to its deepest root, his desire is ultimately a longing for divine intimacy, for the bread of life, for heaven. He's longing for God at the very depth of his soul and at the very depth of his motivation, except he isn't aware of this. Raw desire for immediate gratification is all that he's consciously aware of at this time, but this doesn't change his ultimate motivation, of which this is a symptom. At a deeper level, of which he is not consciously aware, he's still longing for the bread of life, for God alone. His soul is still that of a deer, longing for clear flowing streams, except that on this given night another stream is promising him a more immediate tonic that he can have right now.

Recently I taught a course on the spirituality of aging and dying. Stealing a line from Goethe's poem, *Holy Longing*, I entitled the course poetically: *Insane for the Light*. In a term paper, one of the students, a woman, reflecting on her own journey towards aging and dying, wrote these words:

"And then last night I began to think that dying is making love with God,

the consummation after a lifetime of flirtations, encounters, meetings in the dark, and constant yearning, longing, and sense of loneliness that does make one insane for the light. I reflected on the *Song of Songs* and thought that it could be an analogy of how I see dying, not necessarily as the body's disintegration and demise, but rather as the entire transition that I was born destined to make. I think of my life as a love story with its ups and downs like any love story, but always going in the direction of God with the finality of death being the wedding of the love between God and myself after a lifetime betrothal."

She puts it as well as Rahner and the philosophers, though her words are more direct. She too, in analyzing her desire, points out there are levels, *explicit* and *implicit*, conscious and unconscious.

Yes, our lives, with all their tensions, restlessness, youthful immaturities, adult depressions, cold lonely seasons, times of doubt, times of desperation, breakdowns, and occasional irresponsible exuberance will surely be marked by flirtations and encounters that seem to exhibit desires that are not for the bread of life. But, they are, ultimately, and one day they will find and know their full consummation.

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>, 3<sup>rd</sup> Sundays 11am (Spanish Mass)  
2<sup>nd</sup> Sunday 2.00pm (Filipino Mass)  
Sunday (Youth Mass) 5.30pm  
Monday 9.00am  
Tuesday 9.00am  
Tuesday 1<sup>st</sup> week 9.00am and 9.45am  
(later Mass followed by Tuesday Chats)  
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

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

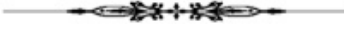
*St Joan of Arc, 30 Seaview Road*  
Saturday 6.00pm  
Sunday 11.00am  
Tuesday 9.00am  
Thursday 9.00am  
Friday (other than 1<sup>st</sup>) 9.00am  
1<sup>st</sup> Friday 11.30am

### 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)

‘Come to me, all you who labour and are overburdened, and I will give you rest. Shoulder my yoke and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. Yes, my yoke is easy and my burden light.’



## EXPLORING THE WORD

Matthew's community must have been deeply troubled by the fact that the 'learned and clever' religious leaders of the day did not accept the message of Jesus. Surely they, of all people, should have been in a position to recognise the truth. But in this passage, Matthew explains that it is not from a position of knowledge or power that one recognises the truth; rather it is from an attitude of openness and simplicity.

Jesus' intimate address of *Abba* (*Father*) is used five times. This intimate relationship is characterised by God's entrusting all things to the Son, and the Son in turn revealing them to those who have faith. Jesus is the perfect teacher, describing himself as gentle and humble in heart.

There is an interesting contrast here between the burden of following the restrictive laws of the Pharisees and the 'easy burden' of faith in Christ. The rules and laws of the Pharisees often added to the burden experienced by people of the day, while Jesus tried to lift the burden from people.

## SHARING THE TRADITION

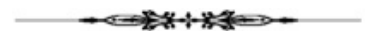
Throughout the history of the Church there have been examples of people who have taken up the 'burden' of faith and experienced it as a double edged sword of both great joy and blessing as well as an awesome responsibility leading to hardship and persecution. Australia's Saint Mary of the Cross (Mary MacKillop) is one example.

Born in Fitzroy in 1842, Mary was fifteen when she felt called to be a nun. Unable to find a religious order which suited her call, Mary began her own – the Sisters of St Joseph – in 1867, dedicated to the education of the poor, particularly, the rural poor. Her independence and determination to live under her own rule and not that of the Bishop, led her into conflict with Church authorities. At the centre

of the difficulty was Mary's insistence that her sisters live absolute poverty and rely on God to provide for their needs. This meant begging which the Bishops thought unseemly. Mary was excommunicated in 1871 only to be re-instated in 1872, although opposition by some continued. Despite the setbacks and disappointments, the Josephite order continued to expand both in membership and ministry. Her struggle was worth the effort and Mary was Canonised a saint in Rome in 2010 by Pope Benedict XVI.

## DID YOU KNOW?

- The prayer of blessing which Jesus makes in this gospel is known as a *berakah*. It is the basis of Jewish prayers of praise and thanksgiving. In our liturgy we use the *berakah* form just before the Eucharistic Prayer: *Blessed are you, Lord God of all creation. Through your goodness we have this bread and wine to offer ... to which we all respond: Blessed be God forever.*
- A yoke is a piece of agricultural equipment that went around the neck of an ox. It is attached to a plough or a cart that the ox drags along. This method is still used in many parts of the world. The yoke takes the burden of the load which the oxen must pull. It is heavy work.



## THIS WEEK'S READINGS (10 - 16 July)

- **Monday, 10:** Weekday, Ordinary Time 14 (Gen 28:10-22; Mt 9:18-26)
- **Tuesday, 11:** St Benedict (Gen 32:23-33; Mt 9:32-38)
- **Wednesday, 12:** Weekday, Ordinary Time 14 (Gen 41:55-57, 42:5-7, 17-24; Mt 10:1-7)
- **Thursday, 13:** Weekday, Ordinary Time 14 (Gen 44:18-21, 23-29; 45:1-5; Mt 10:7-15)
- **Friday, 14:** Weekday, Ordinary Time 14 (Gen 46:1-7, 28-30; Mt 10:16-23)
- **Saturday, 15:** St Bonaventure (Gen 49:29-33, 50:15-26; Mt 10:24-33)
- **Sunday 16:** 15<sup>th</sup> SUNDAY in ORDINARY TIME (Is 55:10-11; Rom 8:18-23; Mt 13:1-3)