



Jubilee Year  
of Mercy  
2015/16

Welcome to

# Kangaroo Island Catholic Community

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

**FIFTEENTH SUNDAY IN ORDINARY TIME - YEAR C**

**Vol 4 : No 34**

## 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

*Deuteronomy 30:10-14*

Moses said to the people: 'Obey the voice of the Lord your God, keeping those commandments and laws of his that are written in the Book of this Law, and you shall return to the Lord your God with all your heart and soul.

'For this Law that I enjoin on you today is not beyond your strength or beyond your reach. It is not in heaven, so that you need to wonder, "Who will go up to heaven for us and bring it down to us, so that we may hear it and keep it?" Nor is it beyond the seas, so that you need to wonder, "Who will cross the seas for us and bring it back to us, so that we may hear it and keep it?" No, the Word is very near to you, it is in your mouth and in your heart for your observance.'

## RESPONSORIAL PSALM

*Ps 68:14,17,30-31,33-34,36-37*

*Turn to the Lord in your need,  
and you will live.*

## SECOND READING

*Colossians 1:15-20*

Christ Jesus is the image of the unseen God and the first-born of all creation, for in him were created all things in heaven and on earth: everything visible and everything invisible, Thrones, Dominations, Sovereignities, Powers – all things were created through him and for him. Before anything was created, he existed, and he holds all things in unity. Now the Church is his body, he is its head. As he is the Beginning, he was first to be born from the dead, so that he

should be first in every way; because God wanted all perfection to be found in him and all things to be reconciled through him and for him, everything in heaven and everything on earth, when he made peace by his death on the cross.

## GOSPEL ACCLAMATION

*Jn 6:63,68*

*Alleluia, alleluia!*

*Your words, Lord, are spirit and life; you have the words of everlasting life.  
Alleluia!*

## GOSPEL

*Luke 10:25-37*

There was a lawyer who, to disconcert Jesus, stood up and said to him, 'Master, what must I do to inherit eternal life?' He said to him, 'What is written in the Law? What do you read there?' He replied, 'You must love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind, and your neighbour as yourself.' 'You have answered right,' said Jesus 'do this and life is yours.'

But the man was anxious to justify himself and said to Jesus, 'And who is my neighbour?' Jesus replied, 'A man was once on his way down from Jerusalem to Jericho and fell into the hands of brigands; they took all he had, beat him and then made off, leaving him half dead. Now a priest happened to be travelling down the same road, but when he saw the man, he passed by on the other side. In the same way a Levite who came to the place saw him, and passed by on the other side.

*(Continued page 4)*

**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 Duffy, 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 – 0/07/16**

1. Thank you to the two Fr Greg's 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. **Leaving collection today** 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 baptized 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.*

### STRUGGLING WITH GRANDIOSITY

We live in a world wherein most everything over-stimulates our grandiosity, even as we are handed less and less tools to deal with that.

Several years ago, Robert L. Moore wrote a very significant book entitled, *Facing the Dragon*. The dragon that most threatens us, he believes, is the dragon of our own grandiosity, that sense inside us that has us believe that we are singularly special and destined for greatness. This condition besets us all. Simply put, each of us, all seven billion of us on this planet, cannot help but feel that we are the center of the universe. And, given that this is mostly unacknowledged and we are generally ill-equipped to deal with it, this makes for a scary situation. This isn't a recipe for peace and harmony, but for jealousy and conflict.

And yet this condition isn't our fault, nor is it in itself a moral flaw in our nature. Our grandiosity comes from the way God made us. We are made in the image and likeness of God. This is the most fundamental, dogmatic truth inside the Judea-Christian understanding of the human person. However it is not to be conceived of simplistically, as some beautiful icon stamped inside our souls. Rather it needs to be conceived of in this way: God is fire, infinite fire, an energy that is relentlessly seeking to embrace and infuse all of creation. And that fire is inside of us, creating in us a feeling of godliness, an intuition that we too have divine energies, and a pressure to be singularly special and to achieve some form of greatness.

In a manner of speaking, to be made in the image and likeness of God is to have a micro-chip of divinity inside us. This constitutes our greatest dignity but also creates our biggest problems. The infinite does not sit calmly inside the finite.

Because we have divine energy inside us we do not make easy peace with this world, our longings and desires are too grandiose. Not only do we live in that perpetual disquiet that Augustine highlighted in his famous dictum: "*You have made us for yourself, Lord, and our hearts are restless until they rest in you!*" but this innate grandiosity has us forever nursing the belief that we are special, uniquely-destined, and born to somehow stand out and be recognized and acknowledged for our specialness.

And so all of us are driven outwards by a divine gene to somehow make a statement with our lives, to somehow create a personal immortality, and to somehow create some artifact of specialness that the whole world has to take note of. This isn't an abstract concept; it's utterly earthy. The evidence for this is seen in every newscast, in every bombing, in every dare-devil stunt, and in every situation where someone seeks to stand out. It's seen too in the universal hunger for fame, in the longing to be known, and in the need to be recognized as unique and special.

But this grandiosity, of itself, isn't our fault, nor is it necessarily a moral flaw. It comes from the way we are made, ironically from what is highest and best in us. The problem is that, today, we generally aren't given the tools to grapple with it generatively. More and more, we live in a world within which, for countless reasons, our grandiosity is being over-stimulated, even as this is not being recognized and even as we are being given less-and-less the religious and psychological tools with which to handle that. What are these tools?

Psychologically, we need images of the human person that allow us to understand ourselves healthily but in

ways that include an acceptance of our limitations, our frustrations, our anonymity, and the fact that our lives must make gracious space for everyone else's life. Psychologically, we must be given the tools to understand our own life, admittedly as unique and special, but still as one life among millions of other unique and special lives. Psychologically, we need better tools for handling our grandiosity.

Religiously, our faith and our churches need to offer us an understanding of the human person that gives us the insights and the disciplines (*discipleship*) to enable us to live out our uniqueness and our specialness, even as we make peace with our own mortality, our limitations, our frustrations, our anonymity, and create space for the uniqueness and specialness of everyone else's life. In essence, religion has to give us the tools to healthily access the divine fire inside us and act healthily on the talents and gifts God has graced us with, but with the concomitant discipline to humbly acknowledge that these gifts are not our own, that they come from God, and that all we are and achieve is God's grace. Only then will we not be killed by failure and inflated by success.

The task in life, Robert Lax suggests, is not so much finding a path in the woods as of finding a rhythm to walk in.

*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

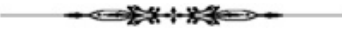
*St Joan of Arc, 30 Seaview Road*  
Saturday 6.00pm  
Sunday 11.00am  
Tuesday 9.00am  
Thursday 9.00am  
Friday (other than 1<sup>st</sup>) 9.00am  
1<sup>st</sup> Friday 11.30am

### 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)

But a Samaritan traveller who came upon him was moved with compassion when he saw him. He went up and bandaged his wounds, pouring oil and wine on them. He then lifted him on to his own mount, carried him to the inn and looked after him. Next day, he took out two denarii and handed them to the innkeeper. "Look after him," he said "and on my way back I will make good any extra expense you have." Which of these three, do you think, proved himself a neighbour to the man who fell into the brigands' hands? "The one who took pity on him" he replied. Jesus said to him, "Go, and do the same yourself."



## BACKGROUND ON THE GOSPEL READING

As Jesus continues his journey to Jerusalem, he is confronted by a scholar of the law who wants to test him. In Luke's Gospel, the lawyer asks what we must do to inherit eternal life. Here Jesus asks the expert to answer this question, "What is written in the law?" The man is caught and responds with Deuteronomy 6:5. Love of God and love of neighbour are what is required for eternal life. Jesus' response is simple, "Do this and you will live."

Having been shown up by Jesus, the lawyer tries another question: "Who is my neighbour whom I must love like myself?" This was a trick question. Jesus responds with one of the most beautiful of all the parables, the Good Samaritan.

The road from Jerusalem to Jericho descends 3,300 feet in just 17 miles. Its narrow passes and rocky terrain made it an easy place for bandits to wait for travellers. The traveller in this parable is identified only as "a certain man." Luke uses this phrase in many of his parables so that the audience, Jew or Gentile, could identify with the man. After the attack, the man is left for dead, naked and bleeding on the side of the road. A priest comes along, but rather than helping, as one might expect, he moves to the other side of the road. Another religious person comes along, a Levite who assists in the Temple. His reaction is the same as the priest's. Both of them choose to not even find out if the man is alive. A third person comes along. The listeners would probably expect him to be an Israelite. This would make the parable a criticism of the religious leadership. Instead he is a Samaritan, an Israelite's most hated neighbour. Samaritans were descendants of Jews from the northern part of the country,

who had intermarried with Gentiles and did not worship in Jerusalem. The Samaritan not only goes over to the injured man but cleans his wounds, puts him on his own animal, takes him to an inn to recover, and promises to pay all his expenses. The hated enemy is the compassionate neighbour in this parable.

Jesus has demolished all boundary expectations. It is not social definitions such as class, religion, gender, or ethnicity that determines who is our neighbour. A neighbour is a person who acts with compassion toward another. The point becomes not who deserves to be loved as I love myself, but that I become a person who treats everyone with compassion.

When Jesus asks the lawyer who was the neighbour in the story, the lawyer can't bring himself to say it was the Samaritan. All he says is that it was "the one who treated him with mercy." Jesus' response was similar to that of the first discussion: "Go and do likewise." The lawyer, and we, know what is right. The key is to do it. *Loyola website*

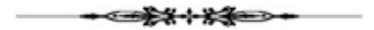
## SYMBOLS AND IMAGES

There is a timelessness in this parable which calls us all to come to the aid of wounded humanity. We are asked to respond with compassion and generosity to those in need. We are called to grow in awareness of the real demand of faith and in a God of Life, rather than rest in simple adherence to ritual obligation.

## QUOTE

Happy moments, praise God. Difficult moments, seek God. Quiet moments, worship God. Painful moments, trust God. Every moment, thank God.

*Anonymous*



## THIS WEEK'S READINGS

(11 July - 17 July)

- **Monday, 11:** St Benedict (Is 1:10-17; Mt 10:34 - 11:1)
- **Tuesday 12:** Weekday Ord Time 15 (Is 7:1-9; Mt 11:20-24)
- **Wednesday 13:** Weekday Ord Time 15 (Is 10:5-7, 13-16; Mt 11:25-27)
- **Thursday 14:** Weekday Ord Time 15 (Is 26:7-9, 12, 16-19; Mt 11:28-30)
- **Friday 15:** St Bonaventure (Is 38:1-6, 21-22, 7-8; Mt 12:1-8)
- **Saturday 16:** Weekday Ord Time 15 (Micah 2:1-5; Mt 12:14-21)
- **Sunday 17:** Sixteenth Sunday in Ord Time (Gen 18:1-10; Col 1:24-28; Lk 10:38-42)