

Welcome to

Kangaroo Island Catholic Community

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

THE MOST HOLY TRINITY - YEAR A

Vol 5 : No 29

KANGAROO ISLAND CATHOLIC PARISH

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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)
(All items for the newsletter must be
received no later than Wednesday
evening.)

MASS CENTRES

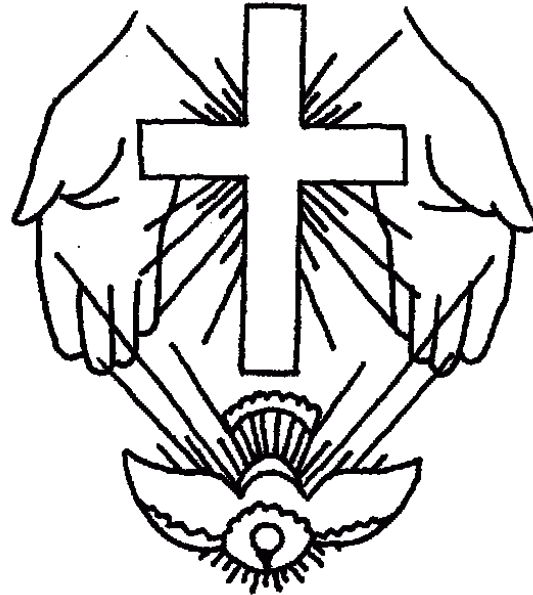
- KINGSCOTE: Our Lady of Perpetual Help, Cnr Giles/Todd Sts Sunday - 9.30am
- PARNDANA: Uniting Church, Cook Street 2nd and 4th Sunday - 4.00pm
- PENNESHAW: St Columba's Anglican Church, Cnr North Terrace and Fourth Street 1st Sunday - 2.00pm

SPONSORSHIP

KANGAROO ISLAND TRANSFERS (0427 887 575) generously donate transport for our visiting Priests.

CHILD PROTECTION

Child Protection Unit 8210 8159



FIRST READING

Exodus 34:4-6, 8-9

With the two tablets of stone in his hands, Moses went up the mountain of Sinai in the early morning as the Lord had commanded him. And the Lord descended in the form of a cloud, and Moses stood with him there.

He called on the name of the Lord. The Lord passed before him and proclaimed, 'Lord, Lord, a God of tenderness and compassion, slow to anger rich in kindness and faithfulness.' And Moses bowed down to the ground at once and worshipped. 'If I have indeed won your favour, Lord,' he said 'let my Lord come with us, I beg. True, they are a headstrong people, but forgive us our faults and our sins, and adopt us as your heritage.'

RESPONSORIAL PSALM

Daniel 3:52-55

Glory and praise for ever!

SECOND READING

2 Corinthians 13:11-13

Brothers, we wish you happiness; try to grow perfect; help one another. Be united; live in peace, and the God of love and peace will be with you.

Greet one another with the holy kiss. All the saints send you greetings.

The grace of the Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit be with you all.

GOSPEL ACCLAMATION

Apoc 1:8

Alleluia, alleluia!

Glory to the Father, the Son and the Holy Spirit: to God who is, who was, and who is to come.

Alleluia!

GOSPEL

John 3:16-18

Jesus said to Nicodemus:

'God loved the world so much that he gave his only Son, so that everyone who believes in him may not be lost but may have eternal life.

For God sent his Son into the world not to condemn the world, but so that through him the world might be saved.

No one who believes in him will be condemned; but whoever refuses to believe is condemned already, because he has refused to believe in the name of God's only Son.'

(Continued page 4)

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

2018 Synod of Bishops in Rome

The subject of the Synod will be "Youth, the Faith and Vocational Discernment" The Holy Father has asked that the voices of young people be evident in the Synod discussions.

To accomplish this, the Australian Catholic Bishops conference has created an online survey for young people between the ages of 16-29. This survey is for all young people, whether practicing or non-practicing Catholics, and whether deeply committed or those on the margins. It is important that they get a wide range of responses from as many young people as possible.

This survey is only available online and the link is <https://www.catholic.org.au/youthsurvey>

Please pass this information on to any young people that you know and for your further information the full letter is on the notice board at the back of the Church.

PARISH NOTICES -11/06/17

1. Thank you to Mons Dempsy for saying Mass for us today.
2. Next week there will be Mass with Fr Josy Sebastian.
3. **Sausage Sizzle** after Mass on 18th June. Please put this date in your Diary.
4. I am going to renew the Prayers for the sick. Please put names on the new list at the back of the church.

RENEWING PARISHES

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?
- 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 Eli Bellamarie, Jimmy Browne, Cath Cantlon, Maureen Dunn, Kathleen Feareer, Charles and Sue Gorman, Tony Hodgens, Brian Johns, Lisa Karan, Ashtenna Langridge, Elijah Laundry, Howie Laundry, Philip McDonald, Joelle Henderson, John Lavers, Peter Murray, Jill Perkins, Fr Frank Perry, Shari Pahl, Olivia Phelan, Jack Pitcher, Kingsley Pledge, Carolyn Potter, Margaret Rich, Bill Roestenburg, Eddie Schneemild, Bertnie Schulz, John Slagter, Darren Smith, John Smith Peter Smith, Linda Tippet, Peter Weatherstone, Doug Wilzh and Robert 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.



THE SEAMLESS GARMENT

John of the Cross teaches that within spirituality and morality there are no exempt areas. Simply put, you cannot be a saint or a highly moral person if you allow yourself a moral exemption or two. Thus, I may not allow myself to split off one moral flaw or sinful habit and see it as unimportant in the light of my positive qualities and the overall good that I do. For John of the Cross, you cannot be a saint and have a moral blind-spot, even if it's a minor one. A bird tethered to a rock, he says, cannot fly irrespective of whether the cord holding it is a cable or a string.

The same is true for our efforts to protect life and foster justice in our world. The protection of life and the promotion of justice are all of one piece. We cannot be an authentic prophet and have a few moral blind spots.

A huge consequence flows from this, namely, we cannot treat issues like abortion, nuclear war, lack of ecological sensitivity, the plight of refugees, racism, sexism, poverty and inequality, poor access to health care, unequal access to education, sexual irresponsibility, and discrimination against the LGBT community in isolation from each other, as if these were wholly discrete issues. Whether we admit it or not, these areas are all inextricably interconnected. To quote Cardinal Bernardin: "The success of any one of the issues concerning life requires a concern for the broader attitude in society about the respect for human life." That's a strong challenge for all of us, on all sides of the ideological spectrum.

Thus, those of us who are concerned about abortion need to accept that the problem of abortion cannot be effectively addressed without at the same time addressing issues of

poverty, access to health care, sexual morality, and even capital punishment. The interconnection here is not wholly mystical. It's real. Abortion is driven more by poverty and lack of adequate support than by any liberal ideology. Hence, the struggle against abortion must also focus on the issues of poverty and support for pregnant women. As well, to morally accept killing in one area (capital punishment) helps sanction its acceptance in another area (abortion). Sexual morality must also be addressed since abortion is the inevitable bi-product of a society within which two people who are not married to each other have sex with each other.

It's all one piece, and any opposition to abortion that fails to adequately recognize the wider perspective that more fully defines Pro-life leaves many sincere people unable to support anti-abortion groups.

Conversely, those of us who are concerned with the issues of poverty, health-care, capital punishment, ecology, war, racism, sexism, and LGBT rights, need to accept that these issues cannot be effectively addressed without also addressing the issue of abortion. Again, the interconnection isn't just mystical, it's empirical: Failure to be sensitive to who is weak and vulnerable in one area deeply compromises one's moral standing on other issues that deal with the weak and the vulnerable. We must advocate for and strive to protect everyone who falls victim within our present way of living, and that includes the unborn.

It's all of one piece! There can be no exempt areas, thus opposition to the protection of the unborn is not just antithetical to what's central within a social justice agenda, but it, perhaps more than anything else, leaves liberal ideology and its political

allies compromised in a way that allows many sincere people to withhold their support.

Clearly, of course, nobody is asked to give equal energy to every justice issue in the world. Accepting that none of these issues can be effectively dealt within isolation shouldn't stop us from passionately working on one issue or another. But knowing that these issues are all of one piece does demand that we always recognize that, however important our particular issue, we may not see it in simple black and white, without nuance, as an issue that can be dealt with within one ideological, political, or religious silo. We must always be sensitive to the whole, to the big picture, to the intricate interconnections among all these social issues.

And, not least, we must be humble before and sensitive to our own moral inconsistencies.

We will, this side of eternity, always have them and we must forgive ourselves for them and not let perfection, that fact we can't be fully consistent, be the enemy of the good, that fact that we can do some good work that is effective. But acknowledging both our own inconsistencies and the complexities of the issues should make us more open to listening to the views of others and make us less doctrinaire and fundamentalist in our own attitudes.

All the issues that deal with justice and peace, are of one piece, one whole, one moral corpus, one seamless garment; and, like the soldiers casting dice for Jesus' clothing, we should hesitate to tear this garment into different pieces.

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 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
1st Sunday 11.00am (Spanish Mass)
2nd Sunday 2.00pm (Filipino Mass)
Sunday (Youth Mass) 5.30pm
Monday 9.00am
Tuesday (2nd, 4th, 5th week) 9.00am
Tuesday (1st, 3rd week) 9.45am
Wednesday 7.30pm
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

2nd, 4th Sunday 4.00pm

PENNESHAW

*St Columba, North Terrace
(shared with Anglicans)*
1st 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 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)

TRINITY SUNDAY REFLECTION

How do we come to know God? Can God be known? These questions have been part of the human journey from the beginning.

Today I will look at some of the concepts that underpin the readings of the day as part of our struggle to come to know God. We recognise at the same time that whatever we gain in knowledge of God is far from the reality of who God is.

Trinity is a name for God. This name challenges us to pause before the mystery of God. It also helps us recognise that we cannot fully appreciate the nature of God. There are no images of God that are adequate, so the people of Israel sought to use a number of word/images that, over time, would help them with their exploration. Such a cluster of names appears at the beginning of Exodus reading. "You O Lord, are a God, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness." These descriptions sum up for Israel's the most important things they could say about God.

When these words are put together they provide a picture of a *God of Commitment*. The people felt it was not enough to say that God is great, or that God can't be compared to anything else; what made God great was God's utter reliability.

To say that God is powerful is not enough. We have all experienced the misuse of power in small and in frightening ways. Power is neutral in itself. It is how power is used that gives it its character. When power is used with solidarity and reliability, it is a gift. The people of Israel knew what it was to be powerless, so they recognised that power by itself is not a measure of Godness. They proclaimed that power in the service of the poor and needy, power used with compassion was a mark of real Godness.

When we, as Christians, say that God is Trinity, we are giving testimony to our understanding of the nature of God. We name God as Creator, who in mercy and graciousness forms us in the divine image.

We use the words *father* or *mother* of God because it is from good parents, or from the dream of perfect parents, that we begin to sense the transcendent. From the nurturing steadfast love of Joseph, Jesus learned to call God, Abba.

God is a God of solidarity. This is revealed in the gift of the Incarnation, God-with-us, a God who saves, delivers, who calls us to save and deliver in his name. To be Son-of-God is to value humanity beyond glory, as Paul tells us. Though he was equal to God he did not exploit this gift but became the Obedient One.

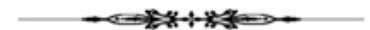
God is steadfast love and faithfulness. "I will be with you always...You will not be orphans..." God is faithful. When we see fidelity in our world we are moved to celebrate. Fidelity is the constant pursuit of the vision of God. By calling God Tri-unity we remember that our striving for the kingdom to be realised on earth is a com-unity project.

The God of holiness teaches us that we journey with others, and on the way we learn mercy, graciousness, non-violence and steadfast love.

Patricia Stevenson rsj

DID YOU KNOW?

- From earliest times the Church has pondered the relationship between the Father, Son and Holy Spirit. The Doctrine of the Trinity, most eloquently defined at the Council of Chalcedon (451 AD) as three persons in one God, is the result of this.
- St Patrick is reputed to have attempted to explain the mystery of the Trinity as God who is three-in-one by using the shamrock as a symbol. Another commonly used symbol of the Trinity is the triangle.
- The Trinity is sometimes described as the Lover (Father), the Beloved (Son) and the Love between (Spirit).



THIS WEEK'S READINGS (12 - 18 June)

- **Monday, 12:** Weekday, Ordinary Time 10 (2 Cor 1:1-7; Mt 5:1-12)
- **Tuesday, 13:** St Anthony of Padua (2 Cor 1:18-22; Mt 5:13-16)
- **Wednesday, 14:** Weekday, Ordinary Time 10 (2 Cor 3:4-11; Mt 5:17-19)
- **Thursday, 15:** Weekday, Ordinary Time 10 (2 Cor 3:15 - 4:1, 3-6; Mt 5:20-26)
- **Friday, 16:** Weekday, Ordinary Time 10 (2 Cor 4:7-15; Mt 5:27-32)
- **Saturday, 17:** Weekday, Ordinary Time 10 (2 Cor 5:14-21; Mt 5:33-37)
- **Sunday 18:** The Most Holy BODY and BLOOD of CHRIST (Corpus Christi) (Deut 8:2-3, 14-16; 1 Cor 10:16-17; Jn 6:51-58)