



Jubilee Year  
of Mercy  
2015/16

Welcome to

# Kangaroo Island Catholic Community

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

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

**Vol 4 : No 30**

## 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

*2 Samuel 12:7-10, 13*

Nathan said to David, 'The Lord the God of Israel says this, "I anointed you king over Israel; I delivered you from the hands of Saul; I gave your master's house to you, his wives into your arms; I gave you the House of Israel and of Judah; and if this were not enough, I would add as much again for you. Why have you shown contempt for the Lord, doing what displeases him? You have struck down Uriah the Hittite with the sword, taken his wife for your own, and killed him with the sword of the Ammonites. So now the sword will never be far from your House, since you have shown contempt for me and taken the wife of Uriah the Hittite to be your wife."' "

David said to Nathan, 'I have sinned against the Lord.' Then Nathan said to David, 'The Lord, for his part, forgives your sin; you are not to die.'

## RESPONSORIAL PSALM

*Lord, forgive the wrong I have done.*

## SECOND READING

*Galatians 2:16,19-21*

We acknowledge that what makes a man righteous is not obedience to the Law, but faith in Jesus Christ. We had to become believers in

Christ Jesus no less than you had, and now we hold that faith in Christ rather than fidelity to the Law is what justifies us, and that no one can be justified by keeping the Law. In other words, through the Law I am dead to the Law, so that now I can live for God. I have been crucified with Christ, and I live now not with my own life but with the life of Christ who lives in me. The life I now live in this body I live in faith: faith in the Son of God who loved me and who sacrificed himself for my sake. I cannot bring myself to give up God's gift: if the Law can justify us, there is no point in the death of Christ.

## GOSPEL ACCLAMATION

*Alleluia, alleluia!*

*God first loved us and sent his Son to take away our sins.*

*Alleluia!*

## GOSPEL

*Luke 7:36 - 8:3*

One of the Pharisees invited Jesus to a meal. When he arrived at the Pharisee's house and took his place at table, a woman came in, who had a bad name in the town. She had heard he was dining with the Pharisee and had brought with her an alabaster jar of ointment. She waited

*(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

### **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, 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.

JO

### **PARISH NOTICES –12/06/16**

1. Thank you to Fr Dan 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.

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**JOKE OF THE WEEK - again !!!**

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.*

### SENSITIVITY AND SUFFERING

Daniel Berrigan, in one of his famous quips, once wrote: *Before you get serious about Jesus, first consider carefully how good you are going to look on wood!*

In saying this, he was trying to highlight something that's often radically misunderstood from almost every side, namely, how and why authentic religion brings suffering into our lives.

On the one hand, all too common is the idea that if you welcome God into your life you will have an easier walk through life; God will spare you from many of the illnesses and sufferings that afflict others. Conversely, many others nurse the feeling, if not explicit belief, that God means for us to suffer, that there's an intrinsic connection between suffering and depth, and that the more painful something is the better it is for you spiritually. There is, of course, some deep truth in this, spiritual depth is inextricably connected to suffering, as the Cross of Jesus reveals; and scripture does say that God chastises those who draw close to Him. But there are countless ways to misunderstand this.

Jesus did say that we must take up our cross daily and follow him and that following him means precisely accepting a special suffering. But we might ask: Why? Why should suffering enter into our lives more deeply because we take Jesus seriously? Shouldn't the opposite be true? Does true religion somehow stand against our natural exuberance? Is suffering deep and joy superficial? And, what does this say about God? Is God masochistic? Does God want and demand our suffering? Why is a certain inflow of pain necessarily concomitant with taking God seriously?

Pain will flow into us more deeply when we take God seriously not because God wants it or because pain is somehow more blessed than joy. None of these. Suffering and pain are not what God wants; they're negatives, to be eliminated in heaven. But, to the extent that we take God seriously, they will flow more deeply into our lives because in a deeper opening to God we will stop falsely protecting ourselves against pain and become much more sensitive so that life can flow more freely and more deeply into us. In that sensitivity, we will stop unconsciously manipulating everything so as to keep ourselves secure and pain-free. Simply put, we will experience deeper pain in our lives because, being more sensitive, we will be experiencing everything more deeply.

The opposite is also true. If someone, as a crass expression might put it, is so insensitive so as to be thick as plank, his own insensitivity will surely immunize him against many sufferings and the pain of others will rarely disturb his peace of mind. Of course, he won't experience meaning and joy very deeply either, that's the price tag for insensitivity.

A number of years ago, Michael Buckley, the California Jesuit, preached at the first mass of a newly ordained priest. In his homily, he didn't ask the newly ordained man if he was strong enough to be a priest, but rather if he was weak enough to be a priest. In teasing out what's contained in that paradox, Buckley helps answer the question of why drawing nearer to God also means drawing nearer to suffering: "Is this man deficient enough so that he cannot ward off significant suffering from his life, so that he lives with a certain amount of failure, so that he feels what it is to be an average man? Is there any history of

confusion, of self-doubt, of interior anguish? Has he had to deal with fear, come to terms with frustrations, or accepted deflated expectations?" Buckley then goes on to make a comparison between Socrates and Jesus, as a study in human excellence, and highlights how Socrates appears, in many ways, to be the stronger person. Like Jesus, he too was unjustly condemned to death, but, unlike Jesus, he never went into fear and trembling or "sweated blood" over his impending death. He had drunk the poison with calm and died. Jesus, as we know, didn't undergo his death with nearly the same calm.

The superficial judgment, Buckley suggests, is to see their different reactions to death in the light of their different deaths, crucifixion so much more horrible than drinking poison. But that, Buckley submits, while containing some truth, is secondary, not the real reason. Why did Jesus struggle more deeply with his death than Socrates did with his? Because of his extraordinary sensitivity. Jesus simply was less able to protect himself against pain. He felt things more deeply and consequently was more liable to physical pain and weariness, more sensitive to human rejection and contempt, more affected by love and hate.

Socrates was a great, heroic man, no doubt; but, unlike Jesus who wept over Jerusalem, he never wept over Athens, never expressed sorrow and pain over the betrayal of friends. He was strong, possessed, calm, never overwhelmed. Jesus, for his part, was less able to protect himself against pain and betrayal and, consequently, was sometimes overwhelmed.

*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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behind him at his feet, weeping, and her tears fell on his feet, and she wiped them away with her hair; then she covered his feet with kisses and anointed them with the ointment.

When the Pharisee who had invited him saw this, he said to himself, 'If this man were a prophet, he would know who this woman is that is touching him and what a bad name she has.' Then Jesus took him up and said, 'Simon, I have something to say to you.' 'Speak, Master' was the reply. 'There was once a creditor who had two men in his debt; one owed him five hundred denarii, the other fifty. They were unable to pay, so he pardoned them both. Which of them will love him more?' 'The one who was pardoned more, I suppose' answered Simon. Jesus said, 'You are right.'

Then he turned to the woman. 'Simon,' he said 'you see this woman? I came into your house, and you poured no water over my feet, but she has poured out her tears over my feet and wiped them away with her hair. You gave me no kiss, but she has been covering my feet with kisses ever since I came in. You did not anoint my head with oil, but she has anointed my feet with ointment. For this reason I tell you that her sins, her many sins, must have been forgiven her, or she would not have shown such great love. It is the man who is forgiven little who shows little love.' Then he said to her, 'Your sins are forgiven.' Those who were with him at table began to say to themselves, 'Who is this man, that he even forgives sins?' But he said to the woman, 'Your faith has saved you; go in peace.'

Now after this he made his way through towns and villages preaching, and proclaiming the Good News of the kingdom of God. With him went the Twelve, as well as certain women who had been cured of evil spirits and ailments: Mary surnamed the Magdalene, from whom seven demons had gone out, Joanna the wife of Herod's steward Chuza, Susanna, and several others who provided for them out of their own resources.

## EXPLORING THE WORD

Jesus had enough in common with the Pharisees that it should be no surprise that he would be invited to dine at the home of Simon in Galilee. Because eating occurred while reclining, the woman's approach and activity were not awkward.

For Simon, the act proves that Jesus is no prophet since a prophet would have known her to be a sinner and would have repulsed her. But Jesus proves himself a prophet not only by his acceptance of her penitence and love but also by knowing Simon's thoughts. The parable of the two debtors points out the differences between Simon and the woman. It is somewhat surprising that Simon has not extended to Jesus the customary courtesies and may reflect some tensions between the Pharisees and Jesus.

Jesus' comments about the woman being forgiven are confusing at first reading, but ultimately he is saying that the great love shown by the woman must be seen as clear evidence that she has been much forgiven. The issue is not Jesus' authority to forgive sin, nor even the faith of the woman. It was her love that was abundantly demonstrated.



## SHARING THE TRADITION

The ritual of anointing is used in many significant ways in the Church and is an integral part of a number of sacraments. It is one of the great symbols of the Holy Spirit. The holy oil used in the sacraments for anointing is called *chrism* and signifies the gift of the Holy Spirit to the one being anointed.



## SYMBOLS AND IMAGES

The welcome and homage given to Jesus by the sinful woman who recognises his significance is in stark contrast to the lukewarm reception provided by Simon the Pharisee. The alabaster jar filled with ointment signifies that this is a gift of great value which the woman lavishes so generously on Jesus. Her faith is rewarded.