



Jubilee Year
of Mercy
2015/16

Welcome to

Kangaroo Island Catholic Community

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

TWENTIETH SUNDAY IN ORDINARY TIME - YEAR C

Vol 4 : No 39

KANGAROO ISLAND CATHOLIC PARISH

Parish House: 22 Giles Street,
KINGSCOTE, SA 5223
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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)
(All items for the newsletter must be
received no later than Wednesday
evening.)

MASS CENTRES

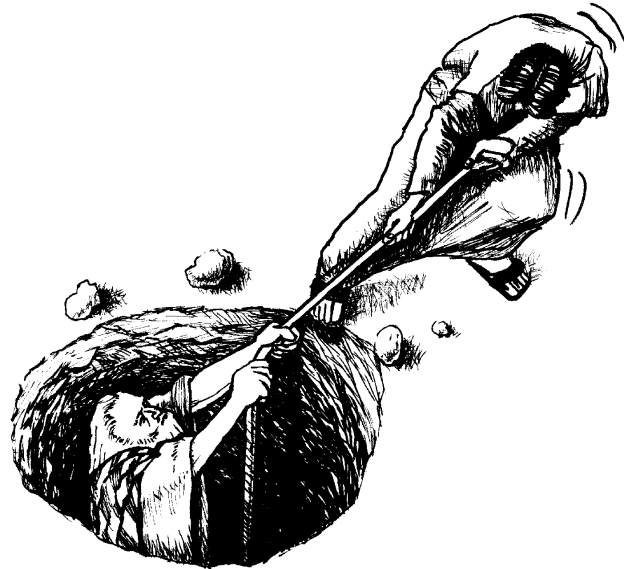
- KINGSCOTE: Our Lady of Perpetual Help, Cnr Giles and Todd Streets
Sunday - 9.30am
4th Sunday - Youth Mass - 6.00pm
- PARNDANA: Uniting Church, Cook Street
4th Sunday - 4.00pm
- PENNESHAW: St Columba's Anglican Church, Cnr North Terrace and Fourth Street
1st Sunday - 2.00pm

SPONSORSHIP

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

CHILD PROTECTION UNIT

Sally Wellington (Manager)
Phone: 8210 8268



FIRST READING

Jeremiah 38:4-6, 8-10

The king's leading men spoke to the king. 'Let Jeremiah be put to death: he is unquestionably disheartening the remaining soldiers in the city, and all the people too, by talking like this. The fellow does not have the welfare of this people at heart so much as its ruin.' 'He is in your hands as you know,' King Zedekiah answered 'for the king is powerless against you.' So they took Jeremiah and threw him into the well of Prince Malchiah in the Court of the Guard, letting him down with ropes. There was no water in the well, only mud, and into the mud Jeremiah sank.

Ebed-melech came out from the palace and spoke to the king. 'My lord king,' he said 'these men have done a wicked thing by treating the prophet Jeremiah like this: they have thrown him into the well, where he will die.' At this the king gave Ebed-melech the Cushite the following order: 'Take three men with you from here and pull Jeremiah out of the well before he dies.'

RESPONSORIAL PSALM

Psalm 39:2-4, 18

Lord, come to my aid!

SECOND READING

Hebrews 12:1-4

With so many witnesses in a great cloud on every side of us, we too, then, should throw off everything that hinders us, especially the sin that clings so easily, and keep running steadily in the race we have started. Let us not lose sight of Jesus, who leads us in our faith and brings it to perfection: for the sake of the joy which was still in the future, he endured the cross, disregarding the shameful of it, and *from now on has taken his place at the right of God's throne*. Think of the way he stood such opposition from sinners and then you will not give up for want of courage. In the fight against sin, you have not yet had to keep fighting to the point of death.

GOSPEL ACCLAMATION

Jn10:27

Alleluia, alleluia!

My sheep listen to my voice, says the Lord; I know them, and they follow me. Alleluia!

GOSPEL

Luke 12:49-53

Jesus said to his disciples: 'I have come to bring fire to the earth, and how I wish it were blazing already!

(Continued page 4)

AUGUST ANNIVERSARIES

Mary Banner, Joyce Bowbridge, Steven Browne, Terence Browne, David Buick, Irene Darcy, Don Christie, John Commerford, David Cooper, Allan Forst, Paul Glynn Jr, Henry Hughes, Annemie Huys, Mary Kildea, Daniel Lydon, Dot May, John Mertens, Rebecca Murch, Lorna Murphy, Winifred O'Daly, Joseph Ryan, Chris Slattery, Florence Tabor, Bracken Walker, Bill Willson, Owen Willson and all the faithful departed.

Prayers for the sick

Please pray for Sam Baynes, Helen Berden, Cath Cantlon, Denice Carter, Clarence Cook, Joelle Davidson, Thea & Manning Depold, Don Duffy, Fr Peter Dunn, Pam Elliott, Kathleen Feaver, Betty Florance, Veronica Farnden, Sue and Charles Gorman, Tony Hodgens, Narelle Kosmina, Scott McCreary, Leigh and Phillip McDonald, Peter Murray, Elijah Laundry and Family, Fr Pat O'Keeffe, Kate Palmer, Jack Pitcher, Kingsley Pledge, 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 –14/08/16

1. Thank you to Fr Peter for saying Mass for us today.
2. Next week there will be Mass with Fr Peter.
3. Remember to buy a ticket in the Raffle for the Youth.
4. I will be renewing 'The Prayers for the Sick' soon.
Please put names on the sheet at the back of the Church.

Eight Characteristics of parishes in the process of renewal:

2. Eucharistic liturgies are prayerful with everyone participating

The Second Vatican Council called for active and full participation of men, women and children in our celebrations, including the various lay ministries. In ways that are open to us our actions and language need to reflect the full equality of women and men, young and old.

Inspiring music, times of silent prayer as well as good preaching draws people to Liturgy. Preparation of liturgies is essential as too is prayerful leadership. It may be necessary to limit, rather than simply add on more Masses for our priests.

- ◆ Share what is important to you from the above.

5. There is a leaving collection today for **Vocations.**

Through this Appeal you will be contributing to the Formation and training of Priests and Deacons for service in the Archdiocese.

6. The Ladies Guild has been invited to a meeting of the Uniting Church Womens' Fellowship on Wed 17th Aug at 2pm to hear Christine Berry talk on the new Venture for KI Wool. All Welcome.

7. The Inter-church committee encourages you to support the **Anglican Triva Night** on Friday 19th Aug at 7pm in the Kingscote Bowling Club. Bar open and tea and coffee available. Please ring Pat or Roger Cass for further information on 85532079



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.

FEAR

Unless you are already a full saint or a mystic, you will always live in some fear of death and the afterlife. That's simply part of being human. But we can, and must, move beyond our fear of God.

As a child, I lived with a lot of fear. I had a very active imagination and too-frequently imagined murderers under my bed, poisonous snakes slithering up my leg, deadly germs in my food, playground bullies looking for a victim, a hundred ways in which I could meet an accidental death, and threats of every kind lurking in the dark. As a child, I was often afraid: afraid of the dark, afraid of death, afraid of the afterlife, and afraid of God.

As I matured, so too did my imagination; it no longer pictured snakes hiding everywhere or murderers under my bed. I began to feel strong, in control, imagining the unknown, with its dark corners, more as opportunity for growth than as threat to life. But it was one thing to block out fear of snakes, murderers, and the dark. Not so easily did I overcome my fear of death, fear of the afterlife, and fear of God. These fears are the last demons to be exorcised, and that exorcism is never final, never completely done with. Jesus, himself, trembled in fear before death, before the unknown that faces us in death. But he didn't tremble in fear before God, the opposite in fact. As he faced death and the unknown, he was able give himself over to God, in childlike trust, like a child clinging to a loving parent, and that gave him the strength and courage to undergo an anonymous, lonely, and misunderstood death with dignity, grace, and forgiveness.

We need never be afraid of God. God can be trusted. But trust in God does include a healthy fear of God because one particular fear is part of

the anatomy of love itself. Scripture says: The fear of the Lord is the beginning of wisdom. But that fear, healthy fear, must be understood as a reverence, a loving awe, a love that fears disappointing. Healthy fear is love's fear, a fear of betraying, of not being faithful to what love asks of us in return for its gratuity. We aren't afraid of someone we trust, fearing that he or she will suddenly turn arbitrary, unfair, cruel, incomprehensible, vicious, unloving. Rather we are afraid about our own being worthy of the trust that's given us, not least from God.

But we must trust that God understands our humanity: God doesn't demand that we give him our conscious attention all of the time. God accepts the natural wanderings of our hearts. God accepts our tiredness and fatigue. God accepts our need for distraction and escape. God accepts that we usually find it easier to immerse ourselves in entertainment than to pray. And God even accepts our resistances to him and our need to assert, with pride, our own independence. Like a loving mother embracing a child that's kicking and screaming but needs to be picked up and held, God can handle our anger, self-pity, and resistance. God understands our humanity, but we struggle to understand what it means to be human before God.

For many years, I feared that I was too immersed in the things of this world to consider myself a spiritual person, always fearing that God wanted more from me. I felt that I should be spending more time in prayer, but, too often, I'd end up too tired to pray, more interested in watching a sports event on television or more interested in sitting around with family, colleagues, or friends, talking about everything except spiritual things. For years, I feared

that God wanted me to be more explicitly spiritual. He probably did! But, as I've aged, I've come to realize that being with God in prayer and being with God in heart is like being with a trusted friend. In an easeful friendship, friends don't spend most of their time talking about their mutual friendship. Rather they talk about everything: local gossip, the weather, their work, their children, their headaches, their heartaches, their tiredness, what they saw on television the night before, their favorite sports teams, what's happening in politics, and the jokes they've heard recently – though they occasionally lament that they should ideally be talking more about deeper things. Should they?

John of the Cross teaches that, in any longer-term friendship, eventually the important things begin to happen under the surface, and surface conversation becomes secondary. Togetherness, ease with each other, comfort, and the sense of being at home, is what we give each other then.

That's also true for our relationship with God. God made us to be human and God wants us, with all of our wandering weaknesses, to be in his presence, with ease, with comfort, and with the feeling that we are at home. Our fear of God can be reverence or timidity; the former is healthy, the latter is neurotic.

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

4th Sunday (Youth Mass) 6.00pm

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 7.00am, 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

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)

There is a baptism I must still receive, and how great is my distress till it is over!

‘Do you suppose that I am here to bring peace on earth? No, I tell you, but rather division. For from now on a household of five will be divided: three against two and two against three; the father divided against the son, son against father, mother against daughter, daughter against mother, mother-in-law against daughter-in-law, daughter-in-law against mother-in-law.’

BACKGROUND ON THE GOSPEL READING

Having reminded the apostles and the crowd that facing the coming judgment takes patience, Jesus now goes on to speak of how difficult it will be to wait. He tells them that he has come to set the earth on fire. Recall that in chapter 3 of Luke's Gospel, John the Baptist tells the crowd that he is baptising with water, but someone mightier is coming who will baptise with the Holy Spirit and fire. The fire Jesus speaks of here is the distress caused by the coming judgment. It is also the fire of the Spirit that Luke, in the Acts of the Apostles, will describe descending on the disciples on Pentecost. That fire will strengthen them to go out to the whole world to preach the good news of Jesus' Resurrection.

Jesus will be the first to experience the distress of the coming judgment. His baptism will be the conflict into which he will be immersed as he approaches Jerusalem and his death on the cross. His followers will not be spared that distress. The angels at Jesus' birth proclaimed peace on earth, and Simeon, holding the baby Jesus in the Temple, said to God: “Master, now you may let your servant go in peace.” Here Jesus tells the crowd not to think he has come to bring peace; he has come to bring division. Simeon said as much when he turned to Mary and said that the child was destined for the rise and fall of many and to be a sign that will be contradicted. Peace is the ultimate end of the Kingdom of God, but peace has a price. Jesus is

warning the crowd that wherever the Word of God is heard and acted upon, division occurs. Fathers will be divided against sons and mothers against daughters.

The coming judgment forces us to look at the implications of our commitments. As Jesus warned in last Sunday's Gospel, a commitment of faith requires us to change our attitude toward material possessions and to take even more seriously our moral responsibilities. Here he reminds the crowd that those who commit to him will find it affects the way they relate to friends and family members. The angel who announced the birth of John the Baptist to Zechariah said John would go before Jesus to turn the hearts of fathers toward their children. But a commitment to Jesus forces us to change the way we live our lives, and this can put strains on relationships.

We don't expect to hear such difficult words from Jesus in the Gospel. But it is good to be reminded once in a while that the decision to do the right thing, the good thing, is not always easy and without conflict. Jesus himself did not make easy decisions and avoid conflict. In today's reading, he reminds his followers to be prepared for difficult decisions and conflict as well. *Loyolapress website*

THIS WEEK'S READINGS

(15 August - 21 August)

- **Monday, 15:** The Assumption of the Blessed Virgin Mary (Apoc 11:19, 12:1-6, 10; 1 Cor 15:20-26; Lk 1:39-56)
- **Tuesday 9:** Weekday, Ord Time 20 (Ezek 28:1-10; Mt 19:23-30)
- **Wednesday 10:** Weekday, Ord Time 20 (Apoc 21:9-14; Jn 1:45-51)
- **Thursday 11:** Weekday, Ord Time 20 (1 Cor 1:1-9; Mt 24:42-51)
- **Friday 12:** Weekday, Ord Time 20 (1 Cor 1:17-25; Mt 25:1-13)
- **Saturday 13:** St Monica (1 Cor 1:26-31; Mt 25:14-30)
- **Sunday 14:** 21st Sunday in Ord Time (Sirach 3:17-20, 28-29; Heb 12:18-19, 22-24; Lk 14:1m 7-14)