

Welcome to

Kangaroo Island Catholic Community

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

15TH SUNDAY IN ORDINARY TIME - YEAR C

Vol 7 : No 34

KANGAROO ISLAND CATHOLIC PARISH

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NOARLUNGA DOWNS CATHOLIC PRESBYTERY

Phone: 8382 1717

PARISH TEAM CONTACTS PARISH PRIEST

Fr Josy Sebastian (8382 1717;
in emergency - 0452 524 169)
Fr Selva Raj (A/Priest - 8382 1717;
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PARISH PASTORAL COUNCIL Mr Peter Clark (8559 5131)

PARISH NEWSLETTER
Mr Peter Clark (8559 5131,
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*(All items for the newsletter must be
received no later than Tuesday
evening.)*

MASS CENTRES

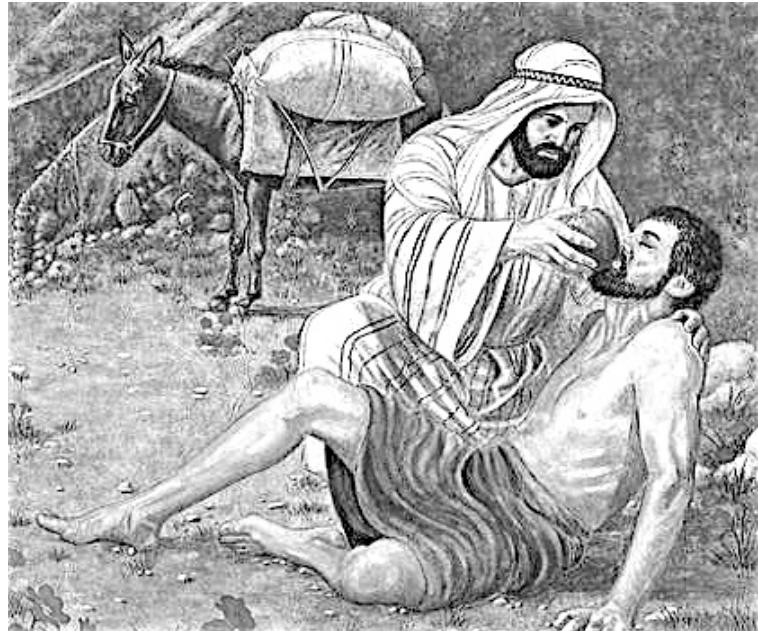
- KINGSCOTE: Our Lady of Perpetual Help, Cnr Giles/Todd Sts Sunday - 9.30am
- PARNDANA: Uniting Church, Cook Street 2nd Sunday - 2.30pm
- PENNESHAW: St Columba's Anglican Church, Cnr North Terrace and Fourth Street 1st Sunday - 2.00pm

SPONSORSHIP

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

CHILD PROTECTION

Child Protection Unit 8210 8159



FIRST READING

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?'

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Kangaroo Island Catholic Parish

PARISH NOTICES

Next week there is no priest rostered so there will be a communion service again. Fr. Jack, who was rostered for this weekend, has been sick for some time and sends his apologies.

The Ladies Guild has asked that we have a working bee and sausage sizzle on Sunday 4th August, to tidy up around the Parish House and Church. Next week we will provide a list of tasks that need to be done. If you are not able to attend and would like to help out at some other time feel free to put your name against the tasks that you would like to do.

There is a leaving collection today to support the work of the Apostleship of the Sea, the Church's official maritime welfare agency. Funds raised provide practical and spiritual support to seafarers visiting our ports.



Priest Roster:

14 th July	21st July	28th July
Fr. Jack	Comm service	Fr Josy

Mass Roster:

Today:

Readers: S Semler J Fernandez.

Gifts: A Gorman C Howson.

Sp. Ministers: L Grant K Hammat.

Cleaning / Coffee: Professional clean.

Please pray for those who are sick.....

Charles Gorman, Maureen Dunn, Fr. Pat O'Keefe, Dalton Baynes, Jimmy Brown.

May all our sick parishioners, relatives and friends know the healing love of Christ through our actions and His healing presence.

Please contact Peter Clark or use the sheet on the table at the back of the Church to have names entered. For privacy reasons permission is required before names are submitted for entry in this bulletin.

A Story That Needs Retelling

Just days after 9 – 11, an angry mob gathered blocks from a Chicago area mosque. The mob marched toward the mosque to seek revenge for the 9 – 11 attacks. Mob members apparently reasoned that all Muslims are terrorists because a few Muslims used their faith to justify mass murder.

Religious bigotry, which caused so much hatred in Jesus' time, is alive and well. What did Jesus say about it? This week's Gospel tells it all.

Many Jews in Jesus' time shunned Samaritans because they were the descendants of Jews who had married people from different ethnic and religious backgrounds. So Jesus must have shaken this scholar of the Law and his prejudices when he made the Samaritan the good guy in this story.

The mosque I mentioned found protection that night, and later many local Christians spoke out against the religious bigotry that spurred the march. Thus, they retold the story of the Good Samaritan in their own words. Is that a story you're willing to share?

Where have you witnessed religious or ethnic prejudice?



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.

NEEDED – PARTICULAR KINDS OF SAINTS

Simone Weil once commented that it's not enough today to be merely a saint; rather "we must have the saintliness demanded by the present moment."

She's surely right on that second premise; we need saints whose virtues speak to the times.

What kind of saint is needed today? Someone who can show us how we can actually forgive an enemy? Someone who can help us come together across the bitter divide within our communities and churches? Someone who can show us how to reach out to the poor? Someone who can teach us how to actually pray? Someone who can show us how to find "Sabbath" inside the bombardment of ten thousand television channels, a million blogs, and a billion tweets? Someone who can show us how to sustain our childhood faith amidst the sophistication, complexity, and agnosticism of our adult lives? Someone who, like Jesus, can go into singles' bars and not sin? Someone who radiates a full-bodied humanity, even as he or she is, by faith, set apart? Someone who's a mystic, but with a robust sense of humor? Someone who can be both chaste and healthily sexual at the same time?

The list could go on. We're in pioneer territory. The saints of old didn't face our issues. They had their own demons to conquer and aren't rolling over in their graves, shaking their fingers in disgust at us in our struggles and infidelities. They know the struggle, know that ours is new territory with new demons to conquer and new virtues asked for. The saints of old remain, of course, as essential templates of Christian discipleship, living gospels, but they walked in different times.

So what kind of saints do we need

today?

We need saints who can honor the goodness of the world, even as they honor God. We need women and men who can show us how to walk with a living faith inside a culture which believes that world here is enough and that the issues of God and the next life are peripheral. We need saints who can walk with a steady, adult faith in the face of the world's sophistication, its pathological restlessness, its over-stimulated grandiosity, its numbing distractions, and its overpowering temptations. We need saints who can empathize with those who have drifted away from the church, even as they themselves, without compromise, hold their own moral and religious ground. We need young saints who can romantically re-enflame the religious imagination of the world, as once did Francis and Clare. And we need old saints, who have walked the gamut and can show us how to meet all the challenges of today and yet retain our childhood faith.

As well, we need what Sarah Coakley calls "erotic saints", women and men who can bring chastity and eros together in a way that speaks of the importance of both. We need saints who can model for us the goodness of sexuality, who can delight in its human joys and honor its God-given place within the spiritual journey, even as they never denigrate it by setting it against spirituality or cheapen it by making it simply another form of recreation.

Then too we need saints today who can, with compassion, help us to see our blind complicity with systems of all kinds which victimize the vulnerable in order to safeguard our own comfort, security, and historical privilege. We need saints who can speak prophetically for the poor, for the environment, for women, for refugees, for those with inadequate access to medical care and education,

and for all who are stigmatized because of race, color, or creed. We need saints, lonely prophets, who can stand as unanimity-minus one, and who can wage peace and who can point our eyes to a reality beyond our own shortsightedness.

And these saints need not be formally canonized; their lives need simply be lamps for our eyes and leaven for our lives. I don't know who your present-day saints are, but I find have found mine among a very wide range of persons, old, young, Catholic, Protestant, Evangelical, liberal, conservative, religious, lay, clerical, secular, faith-filled, and agnostic. Full disclosure, the names I mention here are not persons whose lives I know in any detail. Mostly, I know what they've written, but their writings are a lamp which lights my path.

Among those of my own generation, I'm indebted to are Raymond E. Brown, Charles Taylor, Daniel Berrigan, Jean Vanier, Mary Jo Leddy, Henri Nouwen, Thomas Keating, Jim Wallis, Richard Rohr, Elizabeth Johnson, Parker Palmer, Barbara Brown Taylor, Wendy Wright, Gerhard Lohfink, Kathleen Dowling Singh, Jim Forest, John Shea, James Hillman, Thomas Moore, and Marilynne Robinson.

Among the younger voices whose lives and writings speak as well to a generation younger than mine, I would mention Shane Claiborne, Rachel Held Evans, James Martin, Kerry Weber, Trevor Herriot, Macy Halford, Robert Barron, Bryan Stevenson, Robert Ellsberg, Bieke Vandekerckhove, and Annie Riggs.

Maybe these aren't your saints, fair enough. So lean on those who help light your path.

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 11am (Spanish Mass)
2nd Sunday 2.00pm (Filipino Mass)
Sunday (Youth Mass) 5.30pm
Monday 9.00am
Tuesday 9.00am
Wednesday 7.30pm
Thursday 8.15am (St Luke's)
Thursday 9.15am (St John's - term time)
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 Sunday 2.30pm

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 9.00am
1st Friday Benediction following Mass

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)

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. 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.'

- The road from Jericho to Jerusalem was the normal route taken by anyone travelling to the holy city and the temple. Jericho was the usual crossing point of the River Jordan.

EXPLORING THE WORD

The parables that Jesus tells were always designed to shock those listening. To our modern ears, the shock lies in the fact that the priest and Levite simply walked past the wounded man, but this would not have been a shock to those of Jesus' time. These men had sacred duties to perform in the temple. If the man was dead or even bleeding and they came into contact with him, they would not have been able to perform their obligations to God! The real shock to those listening in Jesus' day lies in the response of the Samaritan. Between Jews and Samaritans, there was enmity and suspicion that went back centuries. Samaritans do not behave like that! To be so moved by compassion for the wounded man that he bathes and dresses the wounds and pays for his further care would seem outrageous to the Jews. This practical application of 'love of neighbour' is taken a step further when Jesus commands that the lawyer act in the same way as the Samaritan. This too would have been a shock!

THIS WEEK'S READINGS

(15 - 21 July)

- **Monday, 15:** St Bonaventure (Ex 1:8-14, 22; Mt 10:34-11:1)
- **Tuesday, 16:** Weekday, Ord Time 15 (Ex 2:1-15; Mt 11:20-24)
- **Wednesday, 17:** Weekday, Ord Time 15 (Ex 3:1-6, 9-12; Mt 11:25-27)
- **Thursday, 18:** Weekday, Ord Time 15 (Ex 3:13-20; Mt 11:28-30)
- **Friday, 19:** Weekday, Ord Time 15 (Gen Ex 11:10-12:14; Mt 12:1-8)
- **Saturday, 20:** Weekday, Ord Time 15 (Ex 12:37-42; Mt 12:14-21)
- **Sunday 21:** 16th Sunday in Ordinary Time (Gen 18:1-10; Col 1:24-28; Lk 10:38-42)

DID YOU KNOW?

- The priest and the Levite in this parable were religious professionals. They were on their way to perform duties in the temple. If they had touched the wounded man, they may have come into contact with blood and therefore become ritually unclean and unable to perform their duties. Their obsession with religious regulations blinded them to an even more fundamental commandment to love their neighbour.
- The denarius was a Roman silver coin equivalent to a day's pay. The action of the Samaritan is extravagantly generous!

PASTORAL CARE

If you (or someone you know) is house-bound, in hospital or in residential care and would appreciate a visit from a Priest or someone from the Parish, please let us know.
Contact: Noarlunga/Seaford (8382 1717), Willunga (0488 287 552),
Victor Harbor/Goolwa (8552 1084), Kangaroo Island (0418 819 078).