



Welcome to

Kangaroo Island Catholic Community

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

11TH SUNDAY IN ORDINARY TIME - YEAR B

Vol 4 : No 30

KANGAROO ISLAND CATHOLIC PARISH

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PARISH TEAM CONTACTS

Fr Charles Gauci (Parish Priest - phone 8382 1717)

PARISH PASTORAL COUNCIL

Mr Peter Clark (8559 5131)

PARISH NEWSLETTER

Mrs Annette Roestenburg

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(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
- PARNDANA: Uniting Church, Cook Street
4th Sunday - 4pm
- PENNESHAW: St Columba's Anglican Church, Cnr North Terrace and Fourth Street
Saturday before 4th Sunday - 7pm

SPONSORSHIP

KANGAROO ISLAND

TRANSFERS (0427 887 575)

generously donate transport for our visiting Priests.

CHILD PROTECTION UNIT

Maree Cutler-Naroba (Manager)

Phone: 8210 8268

FIRST READING

Ezekiel 17:22-24

The Lord says this:

'From the top of the cedar, from the highest branch I will take a shoot and plant it myself on a very high mountain. I will plant it on the high mountain of Israel. It will sprout branches and bear fruit, and become a noble cedar. Every kind of bird will live beneath it, every winged creature rest in the shade of its branches. And every tree of the field will learn that I, the Lord, am the one who stunts tall trees and makes the low ones grow, who withers green trees and makes the withered green. I, the Lord, have spoken, and I will do it.'

RESPONSORIAL PSALM

Lord it is good to give thanks to you.

SECOND READING

2 Corinthians 5:6-10

We are always full of confidence when we remember that to live in the body means to be exiled from the Lord, going as we do by faith and not by sight – we are full of confidence, I say, and actually want to be exiled from the body and make our home with the Lord. Whether we are living in the body or exiled from it, we are intent on pleasing him. For all the truth about us will be brought out in the law court of Christ, and each of us will get what he deserves for the things he did in the body, good or bad.

GOSPEL ACCLAMATION

Alleluia, alleluia!

The seed is the word of God,

Christ is the sower;

all who come to him will live forever.

GOSPEL

Mark 4:26-34

Jesus said to the crowds, 'This is what the kingdom of God is like. A man throws seed on the land. Night and day, while he sleeps, when he is awake, the seed is sprouting and growing; how, he does not know. Of its own accord the land produces first the shoot, then the ear, then the full grain in the ear. And when the crop is ready, he loses no time: he starts to reap because the harvest has come.'



He also said, 'What can we say the kingdom of God is like? What parable can we find for it? It is like a mustard seed which at the time of its sowing in the soil is the smallest of all the seeds on earth; yet once it is sown it grows into the biggest shrub of them all and puts out big branches so that the birds of the air can shelter in its shade.'

Using many parables like these, he spoke the word to them, so far as they were capable of understanding it. He would not speak to them except in parables, but he explained everything to his disciples when they were alone.

EVANGELII GAUDIUM

'Peace in society cannot be understood as pacification or the mere absence of violence resulting from the domination of one part of society over others. Nor does true peace act as a pretext for justifying a social structure which silences or appeases the poor, so that the more affluent can placidly support their lifestyle while others have to make do as they can.'

Para 218 from Evangelii Gaudium, Pope Francis, Nov. 24, 2013

CONCERNING GAY MARRIAGE AND CHILDREN

Dear Brothers & Sisters,
The Irish people have voted in a referendum to endorse what is termed gay marriage on a 62/38% vote. The Archbishop of Dublin, Diarmuid Martin

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JUNE ANNIVERSARIES

Dorothy 'Mardi' Atkinson, William 'Bill' Bauer, Shirley Black, Doris Bosanko, Norma 'Aileen' Cartel, Tony Cairney, William Christopher, Mary Alice Grace, Benjamin Hayes, Henry Hughes, Sarah Hughes, Fr. P. P. Kelly, Alan Lashmar, Ann McAnnally, James McAnnally, Lillian Murphy, 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 Nari Clifford, Clarence Cook, Phil Connell, Manning Depold, Thea Depold, Pam Elliott, Tony Fisher, Veronica Farnden, Sue and Charles Gorman, Val Lockett, Leigh and Phillip McDonald, Kate Palmer, Jack Pitcher, Anne Redden, Bill Roostenburg, Greg Turner, Karen Williams, Ken Willson,

May they know the healing love of Christ through our actions and His healing presence.

PARISH NOTICES –14/06/2015

1. Thank you to Fr Harding for celebrating Mass with us today
2. Next Sunday there will be Liturgy of the Word with Holy Communion
3. Guild Meeting on Monday 29th June at 9.30am

Fr Peter Milburn's Golden Jubilee

Will be held at
John XX111 Catholic Church
50 Reservoir Rd
Hope Valley 5090

On Sunday 12th July
Mass at 12 noon
Followed by a BBQ Lunch
Everyone is welcome

RSVP - Grace Healey 82647590
By 29th June (for catering)

SYMBOLS AND IMAGES

The mystery of the kingdom of God is at the heart of this reading. Humans cannot understand how it will grow and spread, but, once planted, it will prosper as the seed does, taking root and growing to fullness. What begins as a tiny seed like a mustard seed will grow into something much larger and offer shelter for all.

PRAYER AT HOME

Use today's gospel acclamation as your prayer this week:

*The seed is the word of God, Christ is the sower;
All who come to him will live forever.*



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.

A PRIMAL UNDERSTANDING OF THE EUCHARIST

Christian de Cherge, the Trappist Abbott who was martyred in Algeria in 1996, tells this story of his first communion. He grew up in a Roman Catholic family in France and on the day of his first communion he said to his mother: "I don't understand what I'm doing." She answered simply: "It's okay, you don't have to understand it now, later you will understand."

Jesus, no doubt, must have given his disciples the exact same advice at the Last Supper, at their first communion. When he offered them bread and said, "This is my body", and then offered them wine and said, "This is my blood", they would not have understood. There would have been considerable confusion and bewilderment: How are we supposed to understand this? What does it mean to eat someone's body and drink someone's blood? I suspect that in the face of their non-understanding, like Christian de Cherge's mother, Jesus would have also said: You don't have to understand it now, later you will understand.

Indeed in instituting the Eucharist at Last Supper, Jesus didn't ask his disciples to understand what they were doing, he only asked them to faithfully celebrate it until he returned. Their understanding of what they were doing in celebrating the Eucharist only developed as they grew in their faith. But initially, Jesus didn't ask for much of an understanding, nor did he give them much of an explanation for what he was celebrating with them. He simply asked them to eat his body and drink his blood.

Jesus didn't give a theological discourse on the Eucharist at the Last Supper. He simply gave us a ritual and asked us to celebrate it regularly, irrespective of our

intellectual understanding of it. One of his more-explicit explanations of the meaning of the Eucharist was his symbolic action of washing his disciples' feet.

Little has changed. We too aren't asked to fully or even adequately understand the Eucharist. Our faith only asks that we are faithful in participating in it. In fact, as is the case for all deep mysteries, there is no satisfactory, rational explanation of the Eucharist. Nobody, not a single theologian in the world, can to anyone's intellectual satisfaction, adequately lay out the phenomenology, psychology, or even spirituality of eating someone else's body and drinking his blood. How is this to be understood? The mind comes up short. We need instead to rely upon metaphors and icons and an inchoate, intuitive understanding. We can truly know this mystery, even as we can't fully understand it.

During my seminary and academic training, I took three major courses on the Eucharist. After all those lectures and books on the Eucharist, I concluded that I didn't understand the Eucharist and that I was happy enough with that because what those courses did teach me was how important it is that I celebrate and participate in the Eucharist. For all the intellectuality in those courses, their true value was that they ultimately said to me what Christian de Cherge's mother said to him on the day of his first communion: You don't have to understand now, later you will understand. Contained in that, of course, is the fact that there is something profound here that is worth understanding, but that it's too deep to be fully grasped right now.

Perhaps this can be helpful in our search for what to say to some of our own children and young people who no longer go to church and who tell

us that the reason they don't go is that they don't find the Eucharist meaningful. We hear that lament all the time today: Why should go to church, it doesn't mean anything to me?" That objection is simply another way of saying what young Christian de Cherge said to his mother at his first communion: I don't understand this. Perhaps our answer then could be along the lines of the response of his mother: You don't have to understand now, later you will understand.

The British theologian, Ronald Knox, speaking about the Eucharist, submits this: We have never, he claims, as Christians, been truly faithful to Jesus, no matter our denomination. In the end, none of us have truly followed those teachings which most characterize Jesus: We haven't turned the other cheek. We haven't forgiven our enemies. We haven't purified our thoughts. We haven't seen God in the poor. We haven't kept our hearts pure and free from the things of this world. But we have, he submits, been faithful in one very important way; we have kept the Eucharist going. The last thing Jesus asked us to do before he died was to keep celebrating the Eucharist. And that we've done, despite the fact that we have never really grasped rationally what in fact we are doing. But we've been faithful in doing it because we grasped the wisdom in what Christian de Cherge's mother to her son: You don't have to understand this; you just have to do it.

You can read, or download, Ron Rolheiser's weekly columns from his website at: www.ronrolheiser.com

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has responded in part - "It's very clear that if this referendum is an affirmation of the views of young people, then the Church has the huge task in front of it to find the language to be able to talk to and get its message across to young people, not just on this issue, but in general." He also added, "We tend to think in black and white but most of us live in the area of grey, and if the Church has a harsh teaching, it seems to be condemning those who are not in line with it." Part of the success of the "yes" campaign was, I believe, due to the shift in the debate from talking about the nature of marriage to focussing on the concept of equality. Not to be in favour of the vote was interpreted as being for discrimination and inequality among people. The vote of many may have been to endorse the concept of equality, rather than reflect more thoroughly on the nature of what marriage is. Now we hear politicians changing their views, saying that we must not be left behind in Australia in our attitudes. Behind what? About equality, or about marriage?

We need to look at the global picture. There is no movement for gay marriage in Islamic, Buddhist or Hindu societies, in Africa, in Asia or the Middle East. But in Western society the various pillars we have placed around the sacredness of life have been gradually weakened by our erosion of the sense of the sacred. Easy divorce, abortion, euthanasia, and now a radical reinterpretation of what marriage is have all in their own way in the West weakened our hold on the sacredness of life. The voice of the Church moreover has been weakened seriously and understandably by the various scandals that has beset us in recent times.

This means that there is perhaps an inevitability that the yes case for gay marriage will win the day here in Australia, sooner or later. How does a Catholic Christian respond? At one level a parliamentary yes vote does not disturb me profoundly. The State view of marriage, a secular contract that can be dissolved in divorce, is so different from the Catholic understanding that marriage is an indissoluble and sacramental and holy union. But the impact of the weakening of the family at the base of human society and the flow-on to the raising of children in a gay marriage context, does disturb greatly.

A pear is not an apple. Same-sex marriage is not the same as a marriage between a man and a woman. The

opinions of media personalities, or politicians, or a parliamentary vote can do what they wish, but no matter how much they say it, a pear remains a pear and does not change into an apple. Equally same-sex marriage is not identical with a marriage between a man and a woman. In the Christian tradition marriage has the two aspects of the mutual support and love of a man and a woman, and the openness to procreation, to bearing life. That is what the word "parent" means in its Latin origin, a bearer, a creator, a life-giver. No matter how you use the word "marriage", a same-sex union does not have the fundamental possibility of parenting. True marriage remains a vowed union between a man and a woman, a commitment for life, to provide a context in which new life might be born. The nature of marriage cannot be altered by the vote of politicians; it is not their area, it is the plan of God for the natural order.

I do not deny that people of same-sex attraction can form a lasting bond of devotion and care for each other. I think most of us would know such couples. Not a few of us have families where a son or daughter or nephew or niece has declared themselves to be gay, and has entered into a partnership. Any such stable partnership should have certain rights protected. And if one's daughter brings her female partner to Christmas dinner they should be paid the signs of affection and dignity that is rightly theirs as people loved by God, and me. I do not need, however, to acknowledge their partnership as a true marriage, even if they have had a "ceremony", because it is not a true marriage. A pear is not an apple.

What causes me distress is what is becoming the next phase, following a gay marriage. It is the claim to having a right to children. No-one has a right to a child; a child is a gift from God. In the plan of God, a child is entrusted to a mother and father for its nurture, protection and growth. A child has a right to two parents, two life-givers, a father and a mother, and no one should deliberately take away that right. There are, of course, fatherless or motherless families, due to the tragedy of accident or fatal illness, or to the sorrow of a separation. Single parent families are to be encouraged in whatever way to help them in their raising of the children. A gay couple adopting a child, where otherwise the child would remain an orphan, can be defended. I believe, if that proviso is in place. What cannot be defended is the deliberate use of

surrogacy or some other intervention in order to prevent the presence of a natural father or mother in the family of the child. I can see a generation in the future describing itself as something like another stolen generation. When bitterness occurs, they could say to their same-sex parents that they deliberately intervened in order to exclude what was the right of the child, to a father or mother as a parent. The natural process was stolen from them. By a deliberate and active intervention and disruption of the natural process they were deprived of a normal father or mother relationship, and that was a gross injustice. A same-sex couple cannot replace the father-mother couple which any child could claim as a right, granted that it is the normal and universal process of the human race.

To my mind the gay marriage debate is not just about what two adults do with each other, but it has a great deal to do with the future and the rights of any child. I offer these thoughts for your reflection, brothers and sisters and your contribution to the national discussion.

Yours in Christ,
Gregory O' Kelly SJ
Bishop of the Diocese of Port Pirie

WORDS OF WISDOM

Criticism of others is thus an oblique form of self-commendation. We think we make the picture hang straight on our wall by telling our neighbours that all his pictures are crooked.

Fulton J Sheen

THIS WEEK'S READINGS

(15 - 21 June)

- **Monday, 15:** Weekday, Ordinary Time 11 (2 Cor 6:1-10; Mt 5:38-42)
- **Tuesday, 16:** Weekday, Ordinary Time 11 (2 Cor 8:1-9; Mt 5:43-48)
- **Wednesday, 17:** Weekday, Ordinary Time 11 (2 Cor 9:6-11; Mt 6:1-6, 16-18)
- **Thursday, 18:** Weekday, Ordinary Time 11 (2 Cor 11:1-11; Mt 6:7-15)
- **Friday, 19:** Weekday, Ordinary Time 11 (2 Cor 11:18, 21-30; Mt 6:19-23)
- **Saturday, 20:** Weekday, Ordinary Time 11 (2 Cor 12:1-10; Mt 6:24-34)
- **Sunday, 21:** 12th Sunday in Ordinary Time (Job 38:1, 8-11; 2 Cor 5:14-17; Mk 4:35-41)