



Jubilee Year
of Mercy
2015/16

Welcome to

Kangaroo Island Catholic Community

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

SIXTEENTH SUNDAY IN ORDINARY TIME - YEAR C

Vol 4 : No 35

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
Web: 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)
(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

Genesis 18:1-10

The Lord appeared to Abraham at the Oak of Mamre while he was sitting by the entrance of the tent during the hottest part of the day. He looked up, and there he saw three men standing near him. As soon as he saw them he ran from the entrance of the tent to meet them, and bowed to the ground. 'My lord,' he said 'I beg you, if I find favour with you, kindly do not pass your servant by. A little water shall be brought; you shall wash your feet and lie down under the tree. Let me fetch a little bread and you shall refresh yourselves before going further. That is why you have come in your servant's direction.' They replied, 'Do as you say.'

Abraham hastened to the tent to find Sarah.' 'Hurry,' he said 'knead three bushels of flour and make loaves.' Then running to the cattle Abraham took a fine and tender calf and gave it to the servant, who hurried to prepare it. Then taking cream, milk and the calf he had prepared, he laid all before them, and they ate while

he remained standing near them under the tree.

'Where is your wife Sarah?' they asked him. 'She is in the tent' he replied. Then his guest said, 'I shall visit you again next year without fail, and your wife will then have a son.'

RESPONSORIAL PSALM

Psalm 14:2-5

The just will live in the presence of the Lord.

SECOND READING

Colossians 1:24-28

It makes me happy to suffer for you, as I am suffering now, and in my body to do what I can to make up all that has still to be undergone by Christ for the sake of his body, the Church. I became the servant of the Church when God made me responsible for delivering God's message to you, the message which was a mystery hidden for generations and centuries and has now been revealed to his saints. It was God's purpose to reveal it to them and to show all the rich glory of this mystery to pagans.

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JULY ANNIVERSARIES

Alma Adams, Eadie Adams, Sid Adams, Peg Anderson, Lill Buick, Phil Connell, Henry Dravitzki, Paul Glynn, Joyce Grant, Mick Grant, Bill Higgins, Monica Hughes, Barry Jameison, Judith Jeffs, Kym Moses, Ron Mumford, Alexander Nash, Alice O'Neill, Alice O'Driscoll, Charles Reynolds, Nora Ridge, Johnny Tully, John Walsh, Tony Walker, Robyn Williams 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, Narelle Kosmina, Scott McCreary, Leigh and Phillip McDonald, Peter Murray, Fr Pat O'Keeffe, 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.

Wedding Joke

At a wedding ceremony, the priest asked if any one had anything to say concerning the union of the bride and groom. This was their time to stand up and talk, or forever hold their peace.

The moment of utter silence was broken by a young beautiful blonde woman carrying a child. She started walking towards the priest slowly. Everything quickly turned to chaos.

The bride slapped the groom. The groom's mother fainted. The groomsmen started giving each other looks and wondering how best to help save the situation.

The priest asked the woman, "Can you tell us why you have come forward.

The blonde replied, "We can't hear in the back."

Eight Characteristics of parishes in the process of renewal:

1. The parish is a community in which each member is called to the following of Jesus.

The parish understands itself as a community of disciples. It is a place of prayer and formation. The Second Vatican Council called us ALL to holiness.

Each one who is baptised has a gift of the Holy Spirit, given for the sake of all. Each one is different, but all are participants and involved in bringing the Gospel of joy to the world.

- ◆ From the above, what rings true for you?
- ◆ How can our parish be a place where we can learn to pray, to know and understand the Scriptures, and to use our gifts 'in the cause of the kingdom of God in our world'?

PARISH NOTICES -17/07/16

1. Thank you to Fr Sam for saying Mass for us today.
2. Next week there will be Mass with Fr Peter.
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
1st Prize - a dressed lamb
2nd Prize - 20 Spring Rolls
This raffle will be drawn in September.



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.

OUR DEEPEST INSECURITY

Why don't we live happier lives? Why are we forever caught up in frustrations, tensions, angers, and resentments?

The reasons of course are too many to name. Each day, as Jesus himself tells us, brings problems enough for the day. We're unhappy for reasons too many to count. And yet it can be helpful to ask ourselves sometimes: Why am I so chronically sitting just outside the gates of happiness?

Our initial answer would probably focus on the tensions in our lives that have to do with tiredness, with our health, with stress in our relationships, stress in our work, and anxieties about security. There's always something! A second reflection would, I suspect, drag up deeper reasons: unacknowledged disappointment with how our lives have turned out, with what our lives have come down to, and with the many dreams we had which were frustrated.

But a still deeper reflection, I believe, would shine a light on something else, something that lies beyond the ordinary stresses and deeper disappointments in our lives. It would, I submit, reveal an underlying, unacknowledged insecurity which works at perennially turning the positive into the negative, has us habitually cursing rather than blessing, and has us projecting a negativity and bitterness right in the God and religion we believe in. What is this insecurity?

This insecurity is, at root, a feeling that we are not sufficiently welcome in this world, that God and the universe are somehow hostile to us, that we are not unconditionally loved and forgiven. And, because of this, we harbor a certain paranoia and hostility towards others. Their

energy is a threat to the welcome we desire.

Here's how Thomas Merton diagnoses this. Commenting on the negativity in the politics, churches, and communities of his time, he offers this reason for the bitterness and division: "In the climate which is not that of life and mercy, but of death and condemnation, the personal and collective guilts of men and of groups wrestle with one another in death struggle. Men, tribes, nations, sects, parties set themselves up in forms of existence which are mutual accusations. They thus seek survival and self-affirmation by living demonically, for the demon is the 'accuser of the brethren.' A demonic existence is one which insistently diagnoses what it cannot cure, what it has no desire to cure, what it seeks only to bring to full potency in order that it may cause the death of its victim. Yet this is the temptation which besets the sin-ridden *dasein* [existential situation] of man, for whom a resentful existence implies the need and decision to accuse and to condemn all other existences."

And, when this is true, Merton submits, "God becomes a tribal totem, a magnification of the self-seeking existent striving to establish its autonomy in its own void. Can such a God be anything but the embodiment of resentments, hatreds, and dreads? It is in the presence of such idols that vindictive and death-dealing orthodoxies flourish. These gods of party and sect, race and nation, are necessarily the gods of war." ... And this can only be remedied "when men [people] realize that they are all debtors, and that the debt is unpayable."

And isn't all of this so true today? How vicious, demonizing, polarizing, and stalemated are our own political processes, churches,

and communities! How resentful we all are! How much we have turned our God in the embodiment of our resentments, hatred, and fears! How much we are selling death-dealing orthodoxies as religion! How much our communities and churches are creating their own tribal gods! We see this, of course, most clearly in the religious terrorists who bomb and kill in the name of God, but no one is exempt. We all struggle to believe in a God who actually loves everyone and who is not just our own tribal deity. Indeed part of the historical reason for present-day religious terrorism has to do with our own, longstanding, paranoia and how we have projected our own resentments, fears, and hatreds into the God we believe in and the religion we practice.

But Merton shares too the secret of how to move beyond this, of how to stop projecting our own resentments and fears into God and into our churches. His answer? Things will change when, at the root of our being, we accept that we are debtors and that the debt is unpayable. Then we will finally accept God's welcome and love and, accepting our own welcome, we will no longer resent others. It's only when we know our own welcome that we can let acceptance, and not judgment, flow out of our lives. And then, and only then, can we let our God be too the God of others.

At the root of our deepest resentment sits an insecurity about our own welcome in the world and with that comes a failure to understand the real nature of God, that is, because we feel threatened, we invariably create a God and religion that protects us against others.

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

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The mystery is Christ among you, your hope of glory: this is the Christ we proclaim, this is the wisdom in which we thoroughly train everyone and instruct everyone, to make them all perfect in Christ.

GOSPEL ACCLAMATION

Lk 8:15

Alleluia, alleluia!

*Happy are they who have kept the word with a generous heart, and yield a harvest through perseverance.
Alleluia!*

GOSPEL

Luke 10:38-42

Jesus came to a village, and a woman named Martha welcomed him into her house. She had a sister called Mary, who sat down at the Lord's feet and listened to him speaking. Now Martha who was distracted with all the serving said, 'Lord, do you not care that my sister is leaving me to do the serving all by myself? Please tell her to help me.' But the Lord answered: 'Martha, Martha,' he said 'you worry and fret about so many things, and yet few are needed, indeed only one. It is Mary who has chosen the better part; it is not to be taken from her.'



BACKGROUND ON THE GOSPEL READING

The story of Jesus in the home of Martha and Mary complements the story of the Good Samaritan, which immediately precedes it in Luke's Gospel. Both stories are unique to Luke. The story of the Samaritan opens with the words "a certain man." Today's reading opens with the words "a certain woman." The Samaritan is an example of how a disciple should see and act. Mary is an example of how a disciple should listen. Mary, a woman, is a marginalised person in society, like the Samaritan. Both do what is not expected of them. As a woman, Mary would be expected, like Martha, to prepare hospitality for a guest. Here again Jesus breaks with the social conventions of his time. Just as a Samaritan would not be a model for neighbourliness, so a woman would not sit with the men

around the feet of a teacher.

Both stories exemplify how a disciple is to fulfil the dual command which begins chapter 10—love of God (Mary) and love of neighbour (the Samaritan). These are the two essentials of life in the kingdom. By using the examples of a Samaritan and a woman, however, Jesus is saying something more. Social codes and boundaries were strict in Jesus' time. Yet to love God with all one's heart and one's neighbour requires breaking those rules. The Kingdom of God is a society without distinctions and boundaries between its members. It is a society that requires times for seeing and doing and also times for listening and learning at the feet of a teacher.

Loyola Press website

SYMBOLS AND IMAGES

In this text, Jesus is not rebuking Martha because of her acts of service. Far from it! The real point of his criticism is that she has allowed herself to be distracted by unimportant things instead of concentrating on what really matters: God!

QUOTE

Treat everyone with politeness, even those who are rude to you, not because they are nice, but because you are. *Anonymous*



THIS WEEK'S READINGS

(18 July - 24 July)

- **Monday, 18:** Weekday Ord Time 16 (Micah 6:1-4, 6-8; Mt 12:38-42)
- **Tuesday 19:** Weekday Ord Time 16 (Micah 7:14-15, 18-20; Mt 12:46-50)
- **Wednesday 20:** Weekday Ord Time 16 (Jer 1:1, 4-10; Mt 13:1-9)
- **Thursday 21:** Weekday Ord Time 16 (Jer 2:1-3, 7-8, 12-13; Mt 13:10-17)
- **Friday 22:** St Mary Magdalene (Song 3:1-4; Jn 20:1-2, 11-18)
- **Saturday 23:** Weekday Ord Time 16 (Jer 7:1-11; Mt 13:24-30)
- **Sunday 24:** Seventeenth Sunday in Ord Time (Gen 18:20-32; Col 2:12-14; Lk 11:1-13)