



Jubilee Year
of Mercy
2015/16

Welcome to

Kangaroo Island Catholic Community

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

TWELFTH SUNDAY IN ORDINARY TIME - YEAR C

Vol 4 : No 31

KANGAROO ISLAND CATHOLIC PARISH

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NOARLUNGA DOWNS CATHOLIC PRESBYTERY

Phone: 8382 1717

PARISH TEAM CONTACTS

Fr Charles Gauci (Parish Priest -
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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

Zechariah 12:10-11,13:1

It is the Lord who speaks: 'Over the House of David and the citizens of Jerusalem I will pour out a spirit of kindness and prayer. They will look on the one whom they have pierced; they will mourn for him as for an only son, and weep for him as people weep for a first-born child. When that day comes, there will be great mourning in Judah, like the mourning of Hadad-rimmon in the plain of Megiddo. When that day comes, a fountain will be opened for the House of David and the citizens of Jerusalem, for sin and impurity.'

RESPONSORIAL PSALM

Psalm 62:2-6, 8-9

*My soul is thirsting for you,
O Lord my God.*

SECOND READING

Galatians 3:26-29

You are, all of you, sons of God through faith in Christ Jesus. All baptised in Christ, you have all clothed yourselves in Christ, and

there are no more distinctions between Jew and Greek, slave and free, male and female, but all of you are one in Christ Jesus. Merely by belonging to Christ you are the posterity of Abraham, the heirs he was promised.

GOSPEL ACCLAMATION

Jn 10:27

Alleluia, alleluia!

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

Alleluia!

GOSPEL

Luke 9:18-24

One day when Jesus was praying alone in the presence of his disciples he put this question to them, 'Who do the crowds say I am?' And they answered, 'John the Baptist; others Elijah; and others say one of the ancient prophets come back to life.' 'But you,' he said 'who do you say I am?' It was Peter who spoke up. 'The Christ of God' he said. But he gave them strict orders not to tell

(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 Roostenburg, 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.

Making Connections

Try to help someone shoulder the burden they are carrying.

Take a little of the pressure off for someone else.

PARISH NOTICES –19/06/16

1. Thank you to Fr Sam for saying Mass for us today.
2. Next week there will be Mass with Fr Charles.
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.
4. **WORKING BEE**
Sunday 26th 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.

Drink Driving

An Irish priest was driving into Adelaide when he was stopped for speeding.

The traffic Officer smells alcohol on his breath and sees an empty wine bottle on the floor of the car.

He says: "Sir , have you been drinking?"

" Just water," says the priest with his fingers crossed.

Then the Officers says "Then why do I smell wine?"

The priest looks at the bottle and says, "Well blow me down, the Good Lord has done it again."



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.



THE STRUGGLE TO LOVE OUR NEIGHBOR

“The most damaging idolatry is not the golden calf but enmity against the other.” The renowned anthropologist, Rene Girard, wrote that and its truth is not easily admitted. Most of us like to believe that we are mature and big-hearted and that we do love our neighbors and are free of enmity towards others. But is this so? In our more honest, more accurately perhaps, in our more humble moments, I think that all of us admit that we don’t really love others in the way that Jesus asked. We don’t turn the other cheek. We don’t really love our enemies. We don’t wish good to those who wish us harm. We don’t bless those who curse us. And we don’t genuinely forgive those who murder our loved ones. We are decent, good-hearted persons, but persons whose heaven is still too-predicated on needing an emotional vindication in the face of anyone or anything that opposes us. We can be fair, we can be just, but we don’t yet love the way Jesus asked us to, that is, so that our love goes out to both those who love us and to those who hate us. We still struggle, mightily, mostly unsuccessfully, to wish our enemies well.

But for most of us who like to believe ourselves mature that battle remains hidden, mostly from ourselves. We tend to feel that we are loving and forgiving because, essentially, we are well-intentioned, sincere, and able to believe and say all the right things; but there’s another part of us that isn’t nearly so noble. The Irish Jesuit, Michael Paul Gallagher, (who died recently and will be dearly missed) puts this well when he writes (*In Extra Time*): “You probably don’t hate anyone, but you can be paralyzed by daily negatives. Mini-prejudices and knee-jerk judgements can produce a mood of undeclared war. Across barbed

wire fences, invisible bullets fly.” Loving the other as oneself, he submits, is for most of us an impossible uphill climb.

So where does that leave us? Serving out a life-sentence of mediocrity and hypocrisy? Professing to loving our enemies but not doing it? How can we profess to be Christians when, if we are honest, we have to admit that we are not measuring up to the litmus-test of Christian discipleship, namely, loving and forgiving our enemies?

Perhaps we are not as bad as we think we are. If we are still struggling, we are still healthy. In making us, it seems, God factored in human complexity, human weakness, and how growing into deeper love is a life-long journey. What can look like hypocrisy from the outside can in fact be a pilgrimage, a *Camino* walk, when seen within a fuller light of patience and understanding.

Thomas Aquinas, in speaking about union and intimacy, makes this important distinction. He distinguishes between being in union with something or somebody *in actuality* and being in union with that someone or something *through desire*. This has many applications but, applied in this case; it means that sometimes the heart can only go somewhere through desire rather than in actuality. We can believe in the right things and want the right things and still not be able to bring our hearts onside. One example of this is what the old catechisms (in their unique wisdom) used to call “imperfect contrition”, that is, the notion that if you have done something wrong that you know is wrong and that you know that you should feel sorry for, but you can’t in fact feel sorry for, then *if you can wish that you could feel sorry*, that’s contrition enough, not perfect, but

enough. It’s the best you can do and it puts you at the right place at the level of desire, not a perfect place, but one better than its alternative.

And that “imperfect” place does more for us than simply providing the minimal standard of contrition needed for forgiveness. More importantly it accords rightful dignity to whom and to what we have hurt.

Reflecting on our inability to genuinely love our neighbor, Marilynne Robinson submits that, even in our failure to live up what Jesus asks of us, if we are struggling honestly, there is some virtue. She argues this way: Freud said that we cannot love our neighbor as ourselves, and no doubt this is true. But since we accept the reality that lies behind the commandment, that our neighbor is as worthy of love as ourselves, then in our very attempt to act on Jesus’ demand we are acknowledging that our neighbor is worthy of love even if, at that this point in our lives, we are too weak to provide it.

And that’s the crucial point: In continuing to struggle, despite our failures, to live up to Jesus’ great commandment of love we acknowledge the dignity inherent in our enemies, acknowledge that they are worthy of love, and acknowledge our own shortcoming. That’s “imperfect” of course, but, I suspect, Thomas Aquinas would say it’s a start!

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)

anyone anything about this.

‘The Son of Man’ he said ‘is destined to suffer grievously, to be rejected by the elders and chief priests and scribes and to be put to death, and to be raised up on the third day.’

Then to all he said, ‘If anyone wants to be a follower of mine, let him renounce himself and take up his cross every day and follow me. For anyone who wants to save his life will lose it; but anyone who loses his life for my sake, that man will save it.’

SHARING THE TRADITION

Very few people are called upon today to literally give up their life for their faith, but it does still happen. The Church pays great honour to those who pay the ultimate price and become martyrs. During some periods of the early history of the Church, Christians were persecuted and often faced death if they witnessed to their faith.

BACKGROUND ON THE GOSPEL READING

Jesus is praying; then he turns to the disciples to ask them who “the crowds” say he is. Mark places this incident at Caesarea Philippi. Luke, however, because of the importance he wishes to give to prayer in his Gospel, places it in the context of Jesus’ praying. The disciples answer that people say he is one of any number of the prophets who have died, from the recent John the Baptist to a prophet from long ago.

He then asks the disciples directly who they say he is. Peter answers for them that Jesus is the Messiah of God. Immediately Jesus tells them not to tell anyone, not because he doesn’t want people to know, but because they don’t understand what being the Messiah means.

Jesus then answers his own question about his identity by explaining who he really is—one who must suffer, die, and be raised on the third day.

He then explains to all present what true discipleship really is. It means following in the same path as the Messiah, suffering and dying. True life is found by giving up life.

Loyola Press website

SYMBOLS AND IMAGES

Today’s Gospel text contains one of the great affirmations of faith in the New Testament. Peter declared that Jesus is ‘the Christ of God’. We all need to be drawn into searching for our own answer to this fundamental question, ‘Who do you say I am?’ How might I answer?

DID YOU KNOW?

- The Hebrew word ‘Messiah’, means ‘anointed one’. The Greek word ‘Christ’ means the same thing.
- Elijah was one of the greatest prophets of the Jewish people but he left no writings himself. Four famous stories about the prophet Elijah can be found in 1 Kings 16-19, 1 Kings 21 and 2 Kings 1-2.
- The story of the death of John the Baptist is not told in Luke’s Gospel, but all the Synoptic Gospels agree that there was a belief by some that Jesus was the Baptist come back to life.

