



Jubilee Year  
of Mercy  
2015/16

Welcome to

# Kangaroo Island Catholic Community

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

**THE MOST HOLY TRINITY - YEAR C**

**Vol 4 : No 27**

## KANGAROO ISLAND CATHOLIC PARISH

Parish House: 22 Giles Street,  
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Email: [cphkings@adam.com.au](mailto:cphkings@adam.com.au)  
Web: [www.kicatholic.org.au](http://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](mailto: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  
4<sup>th</sup> Sunday - Youth Mass - 6.00pm
- PARNDANA: Uniting Church, Cook Street  
4<sup>th</sup> Sunday - 4.00pm
- PENNESHAW: St Columba's Anglican Church, Cnr North Terrace and Fourth Street  
1<sup>st</sup> 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

*Proverbs 8:22-31*

The Wisdom of God cries aloud:

The Lord created me when his purpose first unfolded,  
before the oldest of his works.  
From everlasting I was firmly set,  
from the beginning, before earth came into being.  
The deep was not, when I was born,  
there were no springs to gush with water.  
Before the mountains were settled,  
before the hills, I came to birth;  
before he made the earth, the countryside,  
or the first grains of the world's dust.  
When he fixed the heavens firm, I was there,  
when he drew a ring on the surface of the deep,  
when he thickened the clouds above,  
when he fixed fast the springs of the deep,  
when he assigned the sea its boundaries  
– and the waters will not invade the shore –  
when he laid down the foundations of the earth,

I was by his side, a master craftsman,  
delighting him day after day,  
ever at play in his presence,  
at play everywhere in his world,  
delighting to be with the sons of men.

## RESPONSORIAL PSALM

*O Lord, our God, how wonderful  
your name in all the earth!*

## SECOND READING

*Romans 5:1-5*

Through our Lord Jesus Christ, by faith we are judged righteous and at peace with God, since it is by faith and through Jesus that we have entered this state of grace in which we can boast about looking forward to God's glory. But that is not all we can boast about; we can boast about our sufferings. These sufferings bring patience, as we know, and patience brings perseverance, and perseverance brings hope, and this hope is not deceptive, because the love of God has been poured into our hearts by the Holy Spirit which has been given us.

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**MAY ANNIVERSARIES**

Bill Berden, Mary Bradley, Peter Bradley, Baby Burden, Henry Carslake, Bob Clare, Charles Darcy, Timothy Hamm, Lorraine Holohan, Brian Kildea, Mildred Lashmar, Anthony Lonzar, Peter Lonzar, Dorothy McMahon, John Reynolds, Vikki Reynolds, Ann Wallace, Sr. Pauline Wallace, John Williams, Heather Willmott 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 Roestenburg, Tim Ruge, John Smith, Greg Turner, 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.

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**MAKING CONNECTIONS**

Start and end each day with the Sign of the Cross this week. Contemplate the meaning of this action and live each day 'in God's name'.

**PARISH NOTICES –22/05/16**

1. Thank you to Fr Charles for saying Mass for us today.
2. Next week there will be Mass with Fr Sam
3. The Ladies Guild meeting will be on Monday 23<sup>rd</sup> May.

**PRAYER**

One beautiful prayer to the Trinity is:

*Glory be to the Father and to the Son and to the Holy Spirit,  
As it was in the beginning, is now and ever shall be  
World without end.  
Amen.*

Memorize this prayer and pray it often this week

**SYMBOLS AND IMAGES**

Human beings will always struggle before the mystery of God who is one but also three.

Augustine's idea of the Trinity as a communion of love is a very rich and powerful image.

Can our own communion of love with others teach us something of the life and love of the Trinity?



## 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.*



### WHAT MAKES FOR A PRACTICING CHRISTIAN?

There's a national phone-in show on radio in Canada that I try to catch whenever I can. Recently its topic for discussion was: Why do so few people go to church today? The question triggered a spirited response. Some called in and said that the churches were emptying because they were too progressive, too sold-out to the culture, too devoid of old, timeless truth. These calls would invariably be followed by others that suggested exactly the opposite, namely, that the churches are emptying because they are too slow to change, too caught up in old traditions that no longer make sense.

And so it went on, caller after caller, until one man phoned in and suggested that the real issue was not whether the church was too progressive or regressive. Rather, in his view, less and less people were going to church because "basically people treat their churches exactly the way they treat their own families; they want them around, but they don't go home to visit them all that much!" The comment reminded me of Reginald Bibby, the Canadian sociologist of religion, who likes to quip: "People aren't leaving their churches, they just aren't going to them – and that is a difference that needs to be understood."

Indeed it does. There is a difference between leaving a family and just not showing up regularly for its celebrations. This distinction in fact needs to shape the way we answer a number of important questions: Who belongs to the church? What makes for a practicing Christian? When is someone's relationship to the church mortally terminated? What does it mean to be outside the church? As well, this distinction impacts on the question as to who is entitled to receive the rites of baptism, eucharist, confirmation, marriage, and Christian burial.

People are treating their churches just like they treat their families. Isn't that as it should be? Theologically the church is family – it's not like family, it is family. A good ecclesiology then has to look to family life to properly understand itself (the reverse of course is also true). Now if we place the questions we just posed within the context of family life, we have there, I believe, the best perspective within which to answer them. Thus, inside of our families: Who is in and who is out? When does someone cease being a "practicing" member of a family? Does someone cease to be a member of a family because he or she doesn't come home much any more? Do we refuse to give a wedding for a son or daughter just because he or she, caught up in youth and self-interest, hasn't come home the last couple of years for Easter and Christmas? Not exactly abstract questions!

Many of us have children and siblings who for various reasons, at this stage of their lives, largely use the family for their own needs and convenience. They want the family around, but on their terms. They want the family for valued contact at key moments (weddings, births of children, funerals, anniversaries, birthdays, and so on) but they don't want a relationship to it that is really committed and regular. A lot of families are like that. They understand this, accept it, swallow hard sometimes, and remain a family despite it. In any extended family, it's natural that, while everyone is a member of the family, there will be different levels of participation. Some will give more, others will take more. Some, by virtue of maturity, will carry most of the burden – they will arrange the dinners, pay for them, keep inviting the others, do most of the work, and take on the task of trying to preserve the family bond and ethos. Others, because of youthful restlessness,

immaturity, self-interest, confusion, peer-pressure, laziness, anger, whatever, will carry less, take the family for granted, and buy in largely on their own terms. That describes most families and is also a pretty accurate description of most churches. There are different levels of participation and maturity, but there is only one church and that church, like any family, survives precisely because some members are willing to carry more of the burden than others. Those others, however, except for more exceptional circumstances, do not cease being members of the family. They ride on the grace of the others, literally. It's how family works; how grace works; how church works.

Church must be understood as family: Certain things can put you out of the family, true. However, in most families, simple immaturity, hurt, confusion, distraction, laziness, youthful sexual restlessness, and self-preoccupation – the reasons why most people who do not go to church stay away – do not mortally sever your connection. You remain a family member. You don't cease being "a practicing member" of the family because for a time you aren't home very much. Families understand this. Ecclesial family, church, I believe, needs to be just as understanding.

*You can read, or download, Ron Rolheiser's weekly columns from his website at: [www.ronrolheiser.com](http://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  
1<sup>st</sup> Sunday 11.00am (Spanish Mass)  
2<sup>nd</sup> Sunday 2.00pm (Filipino Mass)  
Sunday (Youth Mass) 5.30pm  
Monday 9.00am  
Tuesday (2<sup>nd</sup>, 4<sup>th</sup>, 5<sup>th</sup> week) 9.00am  
Tuesday (1<sup>st</sup>, 3<sup>rd</sup> week) 9.45am  
Wednesday 7.00am, 7.30pm  
Thursday 9.00am (St John's School)  
Friday 10.00am

### NORMANVILLE

*St Peter, Cape Jervis Road*  
1<sup>st</sup>, 3<sup>rd</sup>, 5<sup>th</sup> Sundays 10.30am  
2<sup>nd</sup>, 4<sup>th</sup> Sundays 8.30am  
1<sup>st</sup> Friday 6.00pm

### PARNDANA

4<sup>th</sup> Sunday 4.00pm

### PENNESHAW

*St Columba, North Terrace  
(shared with Anglicans)*  
1<sup>st</sup> 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 1<sup>st</sup>) 9.00am  
1<sup>st</sup> Friday 11.30am

### WILLUNGA

*St Joseph, 12 St Judes Street*  
1<sup>st</sup>, 3<sup>rd</sup>, 5<sup>th</sup> Sundays 8.30am  
2<sup>nd</sup>, 4<sup>th</sup> Sundays 10.30am  
Wednesday 9.00am  
Thursday 9.00am  
Friday 9.00am

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## GOSPEL ACCLAMATION

*Alleluia, alleluia!*

*Glory be to the Father, and to the Son, and to the Holy Spirit:  
To God who is, who was, and who is to come.  
Alleluia!*

## GOSPEL

**John 16:12-15**

Jesus said to his disciples:

‘I still have many things to say to you but they would be too much for you now.

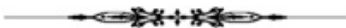
But when the Spirit of truth comes he will lead you to the complete truth, since he will not be speaking as from himself

but will say only what he has learnt; and he will tell you of the things to come.

He will glorify me, since all he tells you will be taken from what is mine. Everything the Father has is mine; that is why I said:

*All he tells you*

*will be taken from what is mine.’*



## EXPLORING THE WORD

The people of Israel were unique among the nations of the ancient world in that they held to a belief in one God. But Jesus speaks of this God as ‘Abba’, Father. There is an implied relationship with this God. Jesus also speaks of the Spirit and, again, there is a relationship between Jesus and the Spirit, for this Spirit will continue to speak the words of God and of Jesus and will glorify them. This begins the early Church’s deep reflection on the mystery of Jesus and the relationship between Father, Son and Holy Spirit. This relationship was ultimately formulated in what we now call the Trinity.

In this text, Jesus is not simply addressing those present with him but all those who search for the truth down the centuries to come. All of us are led to complete truth and understanding through the actions of the Spirit leading us to the Father and the Son. ‘At the heart of the

mystery of the Trinity is a Father whose love is incarnated in the Son who gives life to the world, and in the mutual love which exists between the Father and the Son and touches our lives as the Holy Spirit’.

## DID YOU KNOW?

- The early Christians struggled to understand the belief that God is both one and three. Many great Councils of the Church were held to clarify what this meant to find the language with which to describe the Trinitarian relationship between Father, Son and Spirit. It was not until the Council of Constantinople in 381 AD that the doctrine of the Trinity was defined.
- Many of the prayers of the Church express our belief in a Triune God (three persons in one). One of the greatest and most simple of these prayers is the Sign of the Cross in which we dedicate ourselves ‘in the name of the Father, Son and Holy Spirit.’
- St Augustine described the Trinity in terms of the Lover, the Beloved and the Love which exists between them.
- St Patrick reportedly used the shamrock to explain the three persons in one God to the pagans of Ireland.



## THIS WEEK'S READINGS

(23 - 29 May)

- **Monday, 23:** Weekday - Ord Time 8 (1 Pet 1:3-0; Mk 10:17-27)
- **Tuesday, 24:** Our Lady, Help of Christians (Gen 3:9-15, 20; Eph 3:14-19; Lk 8:19-21)
- **Wednesday, 25:** Weekday - Ord Time 8 (1 Pet 1:18-25; Mk 10:32-45)
- **Thursday, 26:** St Philip Neri (1 Pet 2:2-5, 9-12; Mk 10:46-52)
- **Friday, 27:** Weekday, Ord Time 8 (1 Pet 4:7-13; Mk 11:11-26)
- **Saturday, 28:** Weekday, Ord Time 8 (Jude 17, 20-25; Mk 11:27-33)
- **Sunday 29:** THE MOST HOLY BODY AND BLOOD OF CHRIST (*Corpus Christi*) (Gen 14:18-20; 1 Cor 11:23-26; Lk 9:11-17)