



Welcome to

# Kangaroo Island Catholic Community

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

**TWENTY-FIRST SUNDAY IN ORDINARY TIME - YEAR B**

**Vol 4 : No 40**

## 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](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

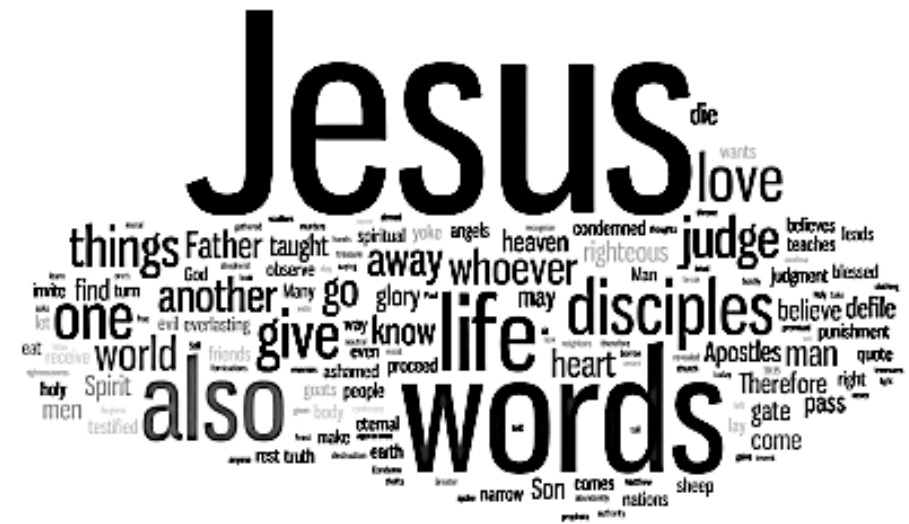
- KINGSCOTE: Our Lady of Perpetual Help, Cnr Giles and Todd Streets  
Sunday - 9.30am
- PARNDANA: Uniting Church, Cook Street  
4<sup>th</sup> Sunday - 4.00pm
- PENNESHAW: St Columba's Anglican Church, Cnr North Terrace and Fourth Street  
1<sup>st</sup> Sunday - 2.00pm

## 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

*Joshua 24:1-2, 15-18*

Joshua gathered all the tribes of Israel together at Shechem; then he called the elders, leaders, judges and scribes of Israel, and they presented themselves before God. Then Joshua said to all the people, 'If you will not serve the Lord, choose today whom you wish to serve, whether the gods that your ancestors served beyond the River, or the gods of the Amorites in whose land you are now living. As for me and my House, we will serve the Lord.'

The people answered, 'We have no intention of deserting the Lord our God who brought us and our ancestors out of the land of Egypt, the house of slavery, who worked those great wonders before our eyes and preserved us all along the way we travelled and among all the people through whom we journeyed. We too will serve the Lord, for he is our God.'

## RESPONSORIAL PSALM

*Taste and see the goodness of the Lord.*

## SECOND READING

*Ephesians 5:21-32*

Give way to one another in

obedience to Christ. Wives should regard their husbands as they regard the Lord, since as Christ is head of the Church and saves the whole body, so is a husband the head of his wife; and as the Church submits to Christ, so should wives to their husbands, in everything. Husbands should love their wives just as Christ loved the Church and sacrificed himself for her to make her holy. He made her clean by washing her in water with a form of words, so that when he took her to himself she would be glorious, with no speck or wrinkle or anything like that, but holy and faultless. In the same way, husbands must love their wives as they love their own bodies; for a man to love his wife is for him to love himself. A man never hates his own body, but he feeds it and looks after it; and that is the way Christ treats the Church, because it is his body – and we are its living parts. *For this reason, a man must leave his father and mother and be joined to his wife, and the two will become one body.* This mystery has many implications; but I am saying it applies to Christ and the Church.

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**AUGUST ANNIVERSARIES**

Mary Banner, Joyce Bowbridge, Steven Browne, Terence Browne, David Buick, Irene Darcy, Don Christie, John Commerford, David Cooper, Allan Forst, Paul Glynn Jr, Henry Hughes, Annemie Huys, Mary Kildea, Daniel Lydon, Dot May, John Mertens, Rebecca Murch, Lorna Murphy, Winifred O'Daly, Joseph Ryan, Chris Slattery, Florence Tabor, Bracken Walker, Bill Willson, Owen Willson and all the faithful departed.

**Prayers for the sick**

Please pray for Cath Cantlon, Nari Clifford, Clarence Cook, Thea & Manning Depold, Thea Depold, Pam Elliott, Tony Fisher, Veronica Farnden, Sue and Charles Gorman, Scott McCreary, Leigh and Phillip McDonald, Kate Palmer, Jack Pitcher, Anne Redden, Bill Roestenburg, John Smith, Greg Turner, Karen Williams, Ken Willson, Margaret & Harry Rich

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

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**MAKING CONNECTIONS**

This week spend time in reflecting on your journey so far.  
What are you finding a challenge?  
Are you able to freely make the commitment to the Holy One of God?

**PARISH NOTICES –23/08/2015**

1. Thank you to Fr Charles for celebrating Mass with us today
2. **Next Sunday** there will be Mass with Fr Frank Perry
3. Guild Meeting Monday 24th August at 9-30am
4. **There is a leaving collection today for Vocations**

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**PRAYER AT HOME**

During this week, make Peter's act of faith your own:

*Lord, to whom shall we go?  
You alone have the words of eternal life and we believe.  
We know that you are the Holy One of God.*

**SYMBOLS AND IMAGES**

In this text, the disciples are at a crossroad, they must make a choice to stay or to go. The teaching of Jesus is a difficult one. Life in faith is not always easy. It offers challenge to accepted ways of thinking and behaving. Perhaps you too are at a crossroad? Which way will you go?



## 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.*

### POLITICAL CORRECTNESS – SWALLOWING HARD

Just because something is politically-correct doesn't mean that it might not also be correct. Sometimes we have to swallow hard to accept truth.

Some years ago, I served on a Priests' Council, an advisory board to the bishop in a Roman Catholic diocese. The bishop, while strongly conservative by temperament, was a deeply-principled man who did not let his natural temperament or his spontaneous feelings dictate his decisions. His decisions he made on principle, and sometimes that meant he had to swallow hard.

At one point, for example, he found himself under strong pressure to raise the salaries of lay employees in the diocese. The pressure was coming from a very vocal group of social-justice advocates who were quoting the Church's social doctrines in the face of protests that the diocese could not afford to pay the kind of wages they were demanding. Their cause also leaned on politically-correctness. This didn't make things easy for the bishop, given his conservative temperament and conservative friends.

But he was, as I said, a man of principle. He came one morning to the Priests' Council and asked the priests to give him a mandate to give the diocesan employees the wage increase they are demanding. The Priests' Council told him that they would not bow to political-correctness and voted against it. A month later, the bishop came back to the Priest's Council and asked the priests again for their support, prefacing his request by telling the priests that, should they vote against it again, he would do it on his own, invoking executive privilege. One of the priests, a close personal friend of his, said: "You're only asking us to do this because it's politically correct." The bishop answered him: "No, we're not doing this because it's politically correct. We're doing it because it is correct! We can't preach the gospel with integrity if we don't live it out ourselves. We

need to pay a living-wage because that's what the gospel and Catholic social doctrine demands – not because it's politically correct." In saying this, the bishop was swallowing hard, swallowing his own temperament, swallowing his friend's irritation, and swallowing his own irritation at having to bow to something that was presented as politically-correct. But principle trumped feeling.

And principle needs to trump feeling because, so often, when something comes at us with the label that this must be accepted because it is politically-correct, our spontaneous reaction is negative and we are tempted, out of emotional spite, to reject it simply because of the clock it's wearing and the voices who are advocating for it. I've had my own share of experiences with this, in dealing with my emotions in the face of political-correctness. Teaching in some pretty sensitive classrooms through the years, where sometimes every word is a potential landmine that might blow up in your face, it's easy to fall into an unhealthy sensitivity-fatigue. I remember once, frustrated with the hypersensitivity of some students (and the pompousness evident inside that sensitivity), I told a student to "lighten up". He immediately accused me of being a racist on the basis of that remark.

It's easy then to react with spite rather than empathy. But, like the bishop, whose story I cited earlier, we need to be principled and mature enough to not let emotion and temperament sway our perspective and our decisions. Just because a truth comes cloaked in political correctness and we hear it voiced in self-righteousness doesn't necessarily mean it isn't the truth. Sometimes we just have to swallow hard, eat our pride and irritation, and accept the truth of what is being presented. Political correctness is normally irritating, exaggerated, unbalanced, pompous, and lacking in nuance, but it serves an important purpose. We need this mirror: How we spontaneously speak about others flushes out a lot of our blind-spots.

Among other things, political correctness, as a check on our language, helps keep civil discourse civil, something in short supply today. Talk-radio, cable-television, blogs, tweets, and editorials are today more and more being characterized by a language that's rude, insensitive, and flat-out disrespectful and, in its very disdain for political correctness, is, ironically, the strongest argument for political correctness. Politics, church, and community at every level today need to be much more careful about language, careful about being politically-correct, because the violence in our culture very much mirrors the violence in our language.

Moreover, attentiveness to language helps, long-term, to shape our interior attitudes and widen our empathy. Words work strongly to shape attitudes and if we allow our words to chip away at elementary courtesy and respect and allow them to offend others we help spawn a culture of disrespect.

Political correctness comes to us from both the left and the right. Both liberals and conservatives help dictate it and both can be equally self-righteous and bullying. But we must always be conscious that just because something is politically-correct doesn't mean that it also might not be correct. Sometimes we just need to swallow hard and accept the truth.

*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

### 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 8.00am  
Wednesday 7.00am  
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!*

*Your words, Lord, are spirit and life:  
you have the words of everlasting  
life.*

## GOSPEL

**John 6:60-69**

After hearing his doctrine many of the followers of Jesus said, 'This is intolerable language. How could anyone accept it?' Jesus was aware that his followers were complaining about it and said, 'Does this upset you? What if you should see the Son of Man ascend to where he was before?

'It is the spirit that gives life, the flesh has nothing to offer. The words I have spoken to you are spirit and they are life.

'But there are some of you who do not believe.' For Jesus knew from the outset those who did not believe, and who it was that would betray him. He went on, 'This is why I told you that no one could come to me unless the Father allows him.' After this, many of his disciples left him and stopped going with him.

Then Jesus said to the Twelve, 'What about you, do you want to go away too?' Simon Peter answered, 'Lord, who shall we go to? You have the message of eternal life, and we believe; we know that you are the Holy One of God.'

## LAUDATO SI': ON THE CARE OF OUR COMMON HOME

"Keep oceans and waterways clean and safe from pollutants; use biodegradable detergents at home and business."

*Pope Francis' Encyclical  
Paras 30, 174*

## NOTES ON THE TEXT

Today, we come to the climax of the discourse on Jesus as the Bread of Life: the Living Bread come down from Heaven. John has taken us through the Sign of the feeding of the five thousand - Jesus' exploration of what the Sign means - and now, the crunch comes - what is the response of the disciples to be? For many, the response is simple:

how could anyone accept such intolerable language? They have heard words that they do not understand - which, in fact, repel them. It simply is impossible to believe that Jesus is inviting them to eat his flesh and drink his blood and so, many of those who had followed Jesus up to this point now walk away. They have reached an obstacle which they cannot overcome. It is not difficult to imagine the sadness as Jesus watched them leave - and his fear that he was to be completely abandoned. So, he turns to the Twelve apostles and asks them what they are going to do... Peter speaks up for the whole group and answers a question with a question: who else can we go to? It is unlikely that the apostles understood Jesus' words any more than those who chose to leave but they discerned that there was a deeper truth in them than they could yet perceive. They accepted that their lack of understanding did not mean that the words were wrong - rather, they accepted that they would have to grow into their meaning. In the meantime, they were prepared to put their trust in the person of Jesus. They had seen enough to sense that he is the Holy One of God and that, in him, they would somehow find eternal life.

*Catherine McElhinney  
and Kathryn Turner*

## THIS WEEK'S READINGS

(24 - 30 August)

- **Monday, 24:** St Bartholomew (Apoc 21:9-14; Jn 1:45-51)
- **Tuesday, 25:** Weekday, Ord Time 21 (1 Thess 2:1-8; Mt 23:23-26)
- **Wednesday, 26:** Weekday, Ord Time 21 (1 Thess 2:9-13; Mt 23:27-32)
- **Thursday, 27:** St Monica (1 Thess 3:7-13; Mt 24:42-51)
- **Friday, 28:** St Augustine (1 Thess 4:1-8; Mt 25:1-13)
- **Saturday, 29:** The Passion of St John the Baptist (Jer 1:17-19; Mk 6:17-29)
- **Sunday, 23:** 22<sup>nd</sup> Sunday in Ord Time (Deut 4:1-2, 6-8; James 1:17-18, 21-22, 27; Mk 7:1-8, 14-15, 21-23)