



Welcome to

# Kangaroo Island Catholic Community

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

**THE MOST HOLY BODY AND BLOOD OF CHRIST (Corpus Christi) - YEAR C**

**Vol 7 : No 31**

## **KANGAROO ISLAND CATHOLIC PARISH**

Parish House: 22 Giles Street,  
KINGSCOTE, SA 5223

Phone: 8553 2132

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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 PARISH PRIEST**

Fr Josy Sebastian (8382 1717;

in emergency - 0452 524 169)

Fr Selva Raj (A/Priest - 8382 1717;  
[selvarajpani@gmail.com](mailto:selvarajpani@gmail.com))

Fr Jack Otto (A/Priest - 8382 1717;  
0447 469 065; [jacksjob@tpg.com.au](mailto:jacksjob@tpg.com.au))

## **PARISH PASTORAL COUNCIL**

Mr Peter Clark (8559 5131)

## **PARISH NEWSLETTER**

Mr Peter Clark (8559 5131,

[paclark@muckra.com.au](mailto:paclark@muckra.com.au))

*(All items for the newsletter must be  
received no later than Tuesday  
evening.)*

## **MASS CENTRES**

- **KINGSCOTE:** Our Lady of Perpetual Help, Cnr Giles/Todd Sts  
Sunday - 9.30am
- **PARNDANA:** Uniting Church,  
Cook Street  
2<sup>nd</sup> Sunday - 2.30pm
- **PENNESHAU:** 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**

Child Protection Unit 8210 8159



## **FIRST READING**

**Genesis 14:18-20**

Melchizedek king of Salem brought  
bread and wine; he was a priest of  
God Most High.

He pronounced this blessing:

‘Blessed be Abraham by God Most  
High, creator of heaven and earth,  
and blessed be God Most High for  
handing over your enemies to you.’  
And Abraham gave him a tithe of  
everything.

## **RESPONSORIAL PSALM**

**Ps 109:1-4**

*You are a priest forever,  
in the line of Melchizedek.*

## **SECOND READING**

**1 Corinthians 11:23-26**

This is what I received from the  
Lord, and in turn passed on to you:  
that on the same night that he was  
betrayed, the Lord Jesus took some  
bread, and thanked God for it and  
broke it, and he said, ‘This is my  
body, which is for you; do this as a  
memorial of me.’ In the same way he  
took the cup after supper, and said,  
‘This cup is the new covenant in my  
blood. Whenever you drink it, do  
this as a memorial of me.’ Until the  
Lord comes, therefore, every time  
you eat this bread and drink this cup,  
you are proclaiming his death.

## **GOSPEL ACCLAMATION**

**Jn 6:51-52**

*Alleluia, alleluia!*

*I am the living bread from heaven,  
says the Lord;*

*Whoever eats this bread will live  
forever. Alleluia!*

## **GOSPEL**

**Luke 9:11-17**

Jesus made the crowds welcome and  
talked to them about the kingdom of  
God; and he cured those who were  
in need of healing.

It was late afternoon when the  
Twelve came to him and said, ‘Send  
the people away, and they can go to  
the villages and farms round about to  
find lodging and food; for we are in  
a lonely place here.’ He replied,  
‘Give them something to eat  
yourselves.’ But they said, ‘We have  
no more than five loaves and two  
fish, unless we are to go ourselves  
and buy food for all these people’  
For there were about five thousand  
men. But he said to his disciples,  
‘Get them to sit down in parties of  
about fifty.’ They did so and made  
them all sit down. Then he took the  
five loaves and the two fish, raised  
his eyes to heaven, and said the  
blessing over them; then he broke  
them and handed them to his

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# Kangaroo Island Catholic Parish

## PARISH NOTICES

**Next week:** Mass. 9:30 AM Kingscote

Fr Sam will be here next weekend.

All parishioners are invited to attend a shared lunch at the home of Cathy and Gary Howson (6 Cordes Rd. Kingscote). Please bring food to share and your own drinks. Tea and coffee will be provided.

### **Priest Roster:**

16 <sup>th</sup> June	23 <sup>rd</sup> June	30 <sup>th</sup> June
Fr. Selva	Liturgy	Fr. Sam

### **Mass Roster:**

**Today:** **Next week: 30<sup>th</sup> June**

Readers: P Wales M Glynn. M Slagter C Pahl.

Gifts: Brinkley family. Clark family.

Sp. Ministers: C Berden J Berden. A Clark S Semler.

Cleaning / Coffee: K Williams. C Berden.

## **Please pray for those who have died...**

### **JUNE ANNIVERSARIES**

Bill Berden, Mary Bradley, Peter Bradley, Baby Burden, Henry Carslake, Bob Clare, Charles Darcy, Mary Alice Grace, Timothy Hamm, Lorraine Holohan, Brian Kildea, Mildred Lashmar, Anthony Lonzar, Peter Lonzar, Dorothy McMahon, John Reynolds, Vikki Reynolds, Fiona Smith, Ann Wallace, Sr. Pauline Wallace, John Williams, Heather Willmott, Ross Wohling and all the faithful departed

### **And for those who are sick.....**

Charles Gorman, Maureen Dunn, Fr. Pat O'Keefe, Dalton Baynes, Jimmy Brown.

May all our sick parishioners, relatives and friends know the healing love of Christ through our actions and His healing presence.

*Please contact Peter Clark or use the sheet on the table at the back of the Church to have names entered. For privacy reasons permission is required before names are submitted for entry in this bulletin.*

### **It's Our Job Now to Feed the People**

I met an amazing young man one Christmas. Only thirteen years old, he had organized a parish blanket drive that had collected dozens, maybe hundreds, of blankets for homeless people. His mum told me that he first wanted to organize the drive when he was seven, but that she told him to wait until he was older.

This young man is the perfect example of someone who seems to have learned from this week's Gospel. In the Gospel story, the disciples face a hungry crowd and seem confused. They ask Jesus to do something. "Send them away," they say. But Jesus challenges them to do something. The result? The hungry people eat.

We must remember that Jesus left our world, but Christ is still here. We are Christ's Body on earth. Each of us has a role to play in a world of hunger and hopelessness. We all have the power to make a difference. But we need to work together and seek Jesus' guidance.

So don't just pray for Jesus to help others. He isn't coming back until the end. It's up to you and me to do the hard work of changing the world until then. Want world peace? Then pray for the ability to be a peacemaker. Want shelter for the homeless? Then pray for the guidance to help homeless people in your neighborhood. Want healing in your family? Then pray for the strength to bring it yourself.

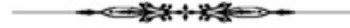
Jesus is still trying to feed hungry people. But we're his Body now. Let's do the work.

***Who inspires you to believe you can help work Christ's miracles in today's world?***



## 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 CHRISTIAN COMMUNION?

The question of intercommunion within our churches today is a big one, an important one, and a painful one. I'm old enough to remember another time, actually to remember two other times.

First, as a young boy growing up in the pre-Vatican II Church, intercommunion with other Christians, Non-Romans, was a taboo. It just didn't happen. An individual maverick may have ventured it, but he or she would have been called out for doing it, were it known. Then things changed. In the early years of my ministry, I worked in dioceses where intercommunion, at least for special occasions such as weddings, funerals, and inter-church gatherings, was common, even encouraged. As a priest presiding at a Eucharist at these gatherings, I was allowed to positively invite non Roman Catholics to receive the Eucharist, as their own faith and sensitivities allowed.

Those times came to an end. Within the space of ten years, by the mid - 1990s, those of us who presided at a Roman Catholic Eucharist were asked to positively disinvite non-Roman Catholics from receiving the Eucharist, irrespective of occasion. The rational given was that the Eucharist is the most intimate act that we, as Christians, can share with each other and that intimate sharing, analogous to the intimacy within a marriage, to be honest and meaningful, demands that we be in communion with each other and given our differences in doctrine, ecclesiology, and some issues of morality, we simply are not in sufficient communion. Further still, this argument suggests that accepting the pain of not being able to receive communion in each other's churches should be the kick in the pants we need to stir us to make greater efforts to come together around dogma, church, and morality.

What's to be said for this? First, it's true and has its merits, save for the

one, salient, idea that needs to be lifted out from this apologia and scrutinized more closely, namely, the notion that we are not in sufficient communion with each other to share the Eucharist because of our differences in dogma, ecclesiology, and some moral issues.

What does it mean to be in communion with each other, in faith, as Christians, at least in sufficient communion to receive the Eucharist from each other's tables? What constitutes genuine intimacy in faith?

Theologically, it's clear; baptism puts us into the family of faith. All Christians hold this and so too do the Gospels. St. Paul, admittedly, adds a qualification regarding receiving communion. However, beyond the theological issue involved there's also an ecclesial one, namely, while we all share one Christian community through baptism, we do however belong to different faith families and families tend to eat in their own houses. True again. But then this question arises: When does eating in another family's house make sense and when does it not?

The deeper question which needs to be asked regarding what constitutes intimacy inside the faith and what constitutes the kind of intimacy that justifies receiving the Eucharist together is not, first of all, one of doctrine or church affiliation but of oneness inside the Holy Spirit. What makes for oneness among us as Christians? When are we one family in faith?

Perhaps no text is clearer than St. Paul in the 5th Chapter of his Letter to the Galatians. He begins by telling us what does not constitute oneness inside the Holy Spirit. We're not living inside the Holy Spirit or in communion with each other, he submits, if we're living in strife, jealousy, anger, quarrels, dissensions, factionalism, envy, idolatry, sorcery, or adultery. These are infallible signs that we're not in communion with

each other. We are however in genuine communion, in intimacy in faith, in one family, when we're living in charity, joy, peace, patience, goodness, long-suffering, fidelity, mildness, and chastity. Living inside of these is what makes for Christian communion, oneness, for intimacy with each other. Differences on select issues of dogma, church, and morals are, in fact, secondary. More important is whether our heart is full of charity or anger, goodness or factionalism, peace or strife, impatience or chastity. We are more in communion, in a communion of faith, with someone of another ecclesial denomination whose heart is fueled by charity, patience, and goodness than with someone of our own church whose heart is angry, envious, and judgmental. Ecclesial difference isn't the real criterion.

What constitutes the kind of intimacy that justifies intercommunion? I'm not a bishop and so the pastoral decision on that question is not mine to make. As a loyal son of the church, I need to trust that the Holy Spirit will work through the persons and offices entrusted to make that decision. As a theologian, however, I've also a task. My job is to look at issues like this and bring various theological and biblical perspectives to bear on them, accepting that the pastoral decision won't be mine.

So I offer this perspective to those entrusted with making the pastoral decisions about what justifies and what does not justify intercommunion.

*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 How 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 11am (Spanish Mass)  
2<sup>nd</sup> Sunday 2.00pm (Filipino Mass)  
Sunday (Youth Mass) 5.30pm  
Monday 9.00am  
Tuesday 9.00am  
Wednesday 7.30pm  
Thursday 8.15am (St Luke's)  
Thursday 9.15am (St John's - term time)  
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

2<sup>nd</sup> Sunday 2.30pm

### 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 9.00am  
1<sup>st</sup> Friday Benediction following Mass

### 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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disciples to distribute among the crowd. They all ate as much as they wanted, and when the scraps remaining were collected they filled twelve baskets.

### DID YOU KNOW?

- The actions of our Eucharistic celebration are based on the actions of Jesus in this gospel text and later at the Last Supper: the priest takes the bread, blesses it, breaks it and distributes to all who come to the table.
- The twelve baskets full of remaining food signify that the Eucharist can meet all our needs. The abundance of the Eucharist is enough, indeed more than enough, to fill and sustain us.
- The abundant feast is an image associated with the coming of the Messiah, the advent of God's kingdom. In this gospel text, Jesus is bringing an experience of God's reign in the present time to those whom he fed in such abundance.

### SYMBOLS AND IMAGES

'The lonely place' where this action occurs is a symbol of our own longing to be filled, our yearning to belong. Jesus welcomes all who come and he cures those in need of healing. For Christians, the Eucharist satisfies all the needs of those who come to the table of the Lord. They are fed and nourished by the Body and Blood of Christ.

### BACKGROUND ON THE GOSPEL READING

Today, the second Sunday after Pentecost, we celebrate a second solemnity, which marks our return to Ordinary Time. Today is the Solemnity of the Most Holy Body and Blood of Christ. At one time, this day was called Corpus Christi, Latin for "the Body of Christ." In the most recent revision of the liturgy, the name for this day is expanded to be a more complete reflection of our Eucharistic theology.

The feeding of the 5,000 is the only one of Jesus' miracles to appear in all four Gospels. Luke places it between

Herod's question, "Who is this about whom I hear such things?" and Peter's response to Jesus' question about who he thought Jesus was: "You are the Messiah of God." In Luke the feeding is not the result of Jesus' compassion for the crowd but is instigated by the disciples. They wanted Jesus to send the crowd away to town. Instead Jesus tells the disciples to give them some food on their own.

The passage is meant to remind us of two feedings in the Old Testament: the feeding of the Israelites in the desert and Elisha's feeding of 100 people with 20 loaves in 2 Kings 4:42-44. It is also connected to the institution of the Eucharist. As in the Last Supper accounts in Matthew, Mark, and Luke and in Paul's account in 1 Corinthians 11:23-24, Jesus takes bread, looks up to heaven, blesses the bread, breaks it, and then gives it to the disciples. In using this exact language, Luke is reminding his readers that in this miracle Jesus is doing more than feeding hungry people as God did for the Israelites and the prophet Elisha did as well. The bread he gives is his body, which he will continue to give as often as the community breaks bread in remembrance of him in the Eucharist

### THIS WEEK'S READINGS

(24 - 30 June)

- **Monday, 24:** The Nativity of St John the Baptist (Is 49:1-6; Acts 13:22-26; Lk 1:57-66, 80)
- **Tuesday, 25:** Weekday, Ord Time 12 (Gen 23:2, 5-18; Mt 7:6, 12-14)
- **Wednesday, 26:** Weekday, Ord Time 12 (Gen 15:1-12, 17-18; Mt 7:15-20)
- **Thursday, 27:** Weekday, Ord Time 12 (Gen 16:1-12, 15-16; Mt 7:21-29)
- **Friday, 28:** The Most Sacred Heart of Jesus (Ezek 34:11-16; Rom 5:5-11)
- **Saturday, 29:** Sts Peter and Paul (Acts 12:1-11; 2 Tim 4:6-8, 17-18; Mt 16:13-19)
- **Sunday 30:** 13<sup>th</sup> Sunday in Ordinary Time (1Kg 19:16, 19-21; Gal 5:1, 13-18; Lk 9:51-62)

### PASTORAL CARE

If you (or someone you know) is house-bound, in hospital or in residential care and would appreciate a visit from a Priest or someone from the Parish, please let us know.  
Contact: Noarlunga/Seaford (8382 1717), Willunga (0488 287 552),  
Victor Harbor/Goolwa (8552 1084), Kangaroo Island (0418 819 078).