



Welcome to

Kangaroo Island Catholic Community

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

TWELFTH SUNDAY IN ORDINARY TIME - YEAR A **Vol 5 : No 31**

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 -
involved in another ministry in 2017)
Fr Tony Telford-Sharp (Parish
Administrator - 8382 1717)
Fr Peter Zwaans (Associate Priest)
Fr Josy Sebastian (Associate Priest)

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

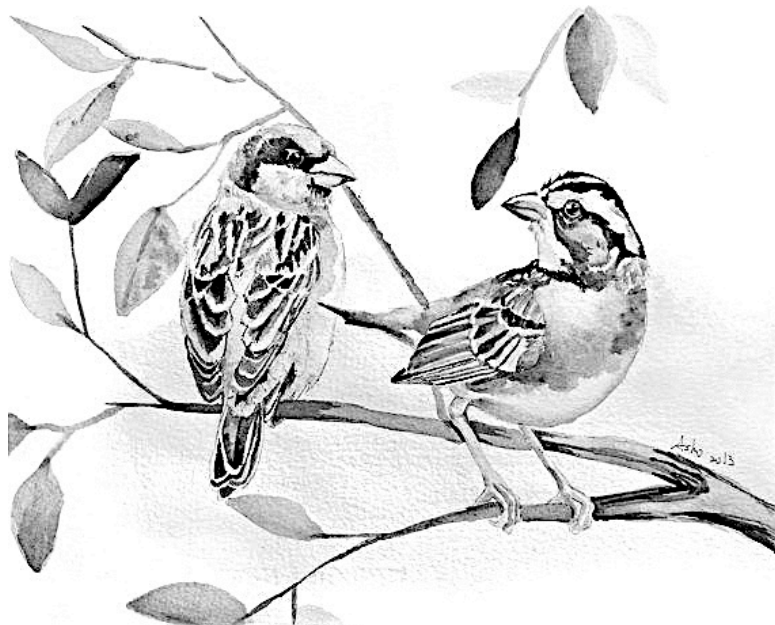
- **KINGSCOTE:** Our Lady of Perpetual Help, Cnr Giles/Todd Sts Sunday - 9.30am
- **PARNDANA:** Uniting Church, Cook Street 2nd and 4th Sunday - 4.00pm
- **PENNESHAW:** St Columba's Anglican Church, Cnr North Terrace and Fourth Street 1st Sunday - 2.00pm

SPONSORSHIP

KANGAROO ISLAND TRANSFERS (0427 887 575) generously donate transport for our visiting Priests.

CHILD PROTECTION

Child Protection Unit 8210 8159



FIRST READING

Jeremiah 20:10-13

Jeremiah said:

I hear so many disparaging me,
“Terror from every side!”
Denounce him! Let us denounce
him!
All those who used to be my
friends watched for my downfall,
‘Perhaps he will be seduced into
error. Then we will master him and
take our revenge!’
But the Lord is at my side, a
mighty hero; my opponents will
stumble, mastered, confounded by
their failure; everlasting,
unforgettable disgrace will be
theirs.
But you, Lord of Hosts, you who
probe with justice, who scrutinise
the loins and heart, let me see the
vengeance you will take on them,
for I have committed my cause to
you.

Sing to the Lord, praise the Lord,
for he has delivered the soul of the
needy from the hands of evil men.

RESPONSORIAL PSALM

Ps 68:8-10, 14, 17, 33-35

Lord, in your great love, answer me.

SECOND READING

Romans 5:12-15

Sin entered the world through one
man, and through sin death, and thus
death has spread through the whole
human race because everyone has
sinned. Sin existed in the world long
before the Law was given. There
was no law and so no one could be
accused of the sin of ‘law-breaking’,
yet death reigned over all from
Adam to Moses, even though their
sin, unlike that of Adam, was not a
matter of breaking a law.

Adam prefigured the One to come,
but the gift itself considerably
outweighed the fall. If it is certain
that through one man’s fall so many
died, it is even more certain that
divine grace, coming through the
one man, Jesus Christ, came to so
many as an abundant free gift.

GOSPEL ACCLAMATION

Jn15:26, 27

Alleluia, alleluia!

*The Spirit of Truth will bear witness
to me, says the Lord, and you also
will be my witnesses.*

Alleluia!

(Continued page 4)

JUNE ANNIVERSARIES

Dorothy 'Mardi' Attkison, 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

Lost on a rainy Friday night, a priest stumbles into a monastery and requests shelter there. Fortunately, he's just in time for dinner and was treated to the best fish and chips he's ever had.

After dinner, he goes into the kitchen to thank the chefs. He is met by two brothers, "Hello, I'm Brother Michael, and this is Brother Francis."

"I'm very pleased to meet you. I just wanted to thank you for a wonderful dinner. The fish and chips were the best I've ever tasted. Out of curiosity, who cooked what?"

Brother Michael replied, "Well, I'm the fish friar."

Father turns to the other brother and says, "Then you must be..."

"Yes, I'm afraid I'm the chip monk..."

RENEWING PARISHES

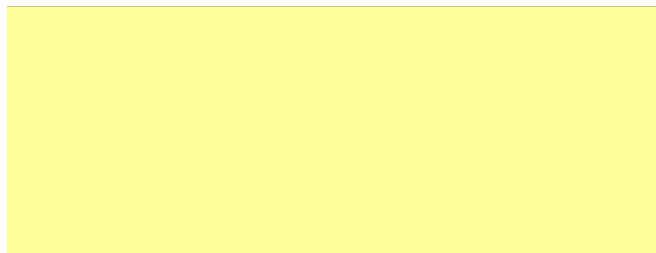
3. The Word of God is proclaimed in good preaching.

We need to become communities that listen deeply to the Word of God, and become people of prayer. Good preaching emerges from this. All those involved with the ministry of the Word, mediate the grace of God by the way they proclaim the Word.

- ◆ How does this ring true for you and for our parish community?
- ◆ What more can we do to enhance good proclamation?

Do you have any thoughts or comments regarding this first of eight characteristics of Parish renewal?

You may like to use the suggestion box at the back of the church to convey these.



Prayers for the Sick

Please pray for Chris Baxter, Marj and Jimmy Browne, Sue Gorman, John Lavers, Elijah Laundry, Janice Mills, Philip McDonald, Jill Oldfield, Jill Perkins, Margaret Rich, Bill Roestenburg, Linda Tippett, Greg Turner, and Rob Wilkinson.

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

PARISH NOTICES –25/06/17

1. Thank you to Fr Tony for saying Mass for us today.

Next week there will be Mass with Deacon Anthony Hill



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.

BEING GOOD-HEARTED IS NOT ENOUGH

Charity is about being good-hearted, but justice is about something more. Individual sympathy is good and virtuous, but it doesn't necessarily change the social, economic, and political structures that unfairly victimize some people and unduly privilege others. We need to be fair and good of heart, but we also need to have fair and good policies.

Jim Wallis, speaking more-specifically about racism, puts it this way: When we protest that we are not implicated in unjust systems by saying things like: "I have black friends", we need to challenge ourselves: *It's not just what's in our hearts that's at issue; it's also what's at the heart of public policy.* We can have black friends but if our policies are racist there's still no justice in land. Individual good will alone doesn't always make for a system that's fair to everyone.

And it's precisely on this point where we see the crucial distinction between charity and justice, between being good-hearted as individuals and trying as a community to ensure that our social, economic, and political systems are not themselves the cause of the very things we are trying to respond to in charity. What causes poverty, racism, economic disparity, lack of fair access to education and health care, and the irresponsibility with which we often treat nature? Individual attitudes, true. But injustice is also the result of social, economic, and political policies that, whatever their other merits, help produce the conditions that spawn poverty, inequality, racism, privilege, and the lack of conscientious concern for the air we breathe.

Most of us, I suspect, are familiar with a story that's often used to distinguish between charity and

justice. It runs this way: There was a town built alongside a river, but situated around a bend so that the townsfolk could see only that part of the river that bordered their town. One day a few of the children were playing by the river when they saw five bodies floating in the water. They quickly ran for help and the townspeople they alerted did what any responsible persons would do in that situation. They took care of the bodies. Pulling them from the river they found that two were dead and they buried them. Three were still alive. One was a child for whom they quickly found a foster home; another was a severely ill woman, her they put in a hospital; the last was a young man and, for him, they found a job and a place to live.

But the story didn't end there. The next day more bodies appeared and, again, the townsfolk responded as before. They took care of the bodies. They buried the dead, placed the sick in hospitals, found foster homes for the children, and jobs and places to live for the adults. And so it went on for years so that taking care of the bodies that they found each day became a normal feature of their lives and became part of the life of their churches and their community. A few altruistically motivated people even made it their life's work to take care of those bodies.

But ... and this is the point, nobody ever went up the river to see from where and for what reasons those bodies kept appearing each day in the river. They just remained good-hearted and generous in their response to the bodies that found their way to their town.

The lesson is clear enough: It's one thing (needed, good, and Christian) to take care of the needy bodies we find on our doorsteps, but it's

another thing (also needed, good, and Christian) to go upstream to try to change the things that are causing those bodies to be in the river. That's the difference between good-hearted charity and acting for social justice.

Sadly though, as good church-going Christians we have been too slow to grasp this and consequently have not brought the demands of Jesus and faith to bear as strongly upon the question of social justice as we have been to bring them to bear upon charity. Too many, good, good-hearted, church-going, charitable women and men simply do not see the demands of justice as being anything beyond the demands of private charity and good-heartedness. And so we are often good-hearted enough that we will, literally, give a needy person the shirt off our back even as we refuse to look at why our closets are overfull while some others don't have a shirt.

But this should not be misunderstood. The gospel-demand that we act for justice does not in any way denigrate the virtue of charity. Charity is still the ultimate virtue and, sometimes, the only positive difference we can make in our world is precisely the, one-to-one, love and respect that we give to each other. Our own individual goodness is sometimes the only candle that is ours to light.

But that goodness and light must shine publicly too, namely, in how we vote and in what public policies we support or oppose.

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 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
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 7.30pm
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

2nd, 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)

GOSPEL

Matthew 10:26-33

Jesus instructed the Twelve as follows: 'Do not be afraid. For everything that is now covered will be uncovered, and everything now hidden will be made clear. What I say to you in the dark, tell in the daylight; what you hear in whispers, proclaim from the housetops.

'Do not be afraid of those who kill the body but cannot kill the soul; fear him rather who can destroy both body and soul in hell. Can you not buy two sparrows for a penny? And yet not one falls to the ground without your Father knowing. Why, every hair on your head has been counted. So there is no need to be afraid; you are worth more than hundreds of sparrows.

'So if anyone declares himself for me in the presence of men, I will declare myself for him in the presence of my Father in heaven. But the one who disowns me in the presence of men, I will disown in the presence of my Father in heaven.'

EXPLORING THE WORD

The Gospel of Matthew has some practical instructions for disciples. Jesus tells the disciples that what he has spoken of in the dark can be proclaimed in the light. This suggests that we judge our moment. Jesus spoke in parables and such a technique suits a climate of mistrust and suspicion but if the group is receptive then it is possible to speak freely. Maybe at this time in our Christian story we need more parables.

We are told not to fear so it is timely to look at some of the fears that may be blocks to ministry. Sometimes we are held back from responding to a need by a lack of self-esteem. We think that there are people who are more gifted, or who will be more successful. Our scriptures show us over and over again, that willingness to let God act in us is the main attribute.

Sometimes we are afraid of interfering or of making false assumptions. Before we can offer to stand alongside someone in difficult times there must be some

connectedness, a relationship or friendship. We need to be acting out of respect, love and genuine concern for the wellbeing of the other.

In times of disaster people pull together, old quarrels are forgotten and strangers become friends. One of the reasons that this happens is that the shared experience brings people together. There is no division better helper and the helped. It is this attitude of mutual giving and receiving which signifies our kinship. If we wish to serve others we need to be prepared to be served in turn. Any sense of power-over has no place in ministry.

Patricia Stevenson rsj

DID YOU KNOW?

- Sparrows were sold in market places as inexpensive food for the poor and were a symbol of something of minimal value.
- Members of the Church who have died rather than renounce their faith are called martyrs. The word 'martyr' literally means 'witness'. Throughout history many have given their lives for the faith and in our own time people are still martyred because they will not swerve from their commitment to Christ.
- By the time Matthew wrote this Gospel the Church was already undergoing persecution in some areas and Christian faith was being sorely tested.

THIS WEEK'S READINGS

(26 June - 2 July)

- **Monday, 26:** Weekday, Ord Time 12 (Gen 12:1-9; Mt 7:1-5)
- **Tuesday, 27:** Weekday, Ord Time 12 (Gen 13:2, 5-18; Mt 7:6, 12-14)
- **Wednesday, 28:** St Irenaeus (Gen 15:1-12, 17-18; Mt 7:15-20)
- **Thursday, 29:** Sts Peter and Paul (Acts 12:1-11; 2 Tim 4:6-8, 17-18; Mt 16:13-19)
- **Friday, 30:** Weekday, Ord Time 12 (Gen 17:1, 9-10, 15-22; Mt 8:1-4)
- **Saturday, 1:** Weekday, Ord Time 12 (Gen 18:1-15; Mt 8:5-17)
- **Sunday 2:** 13th SUNDAY in ORDINARY TIME (2Kg 4:8-11, 14-16; Rom 6:3-4, 8-11; Mt 10:37-42)