



Jubilee Year  
of Mercy  
2015/16

Welcome to

# Kangaroo Island Catholic Community

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

**THIRTEENTH SUNDAY IN ORDINARY TIME - YEAR C**

**Vol 4 : No 32**

## KANGAROO ISLAND CATHOLIC PARISH

Parish House: 22 Giles Street,  
KINGSCOTE, SA 5223  
Phone: 8553 2132  
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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

*1 Kings 19:16,19-21*

The Lord said to Elijah, 'Go, you are to anoint Elisha son of Shaphat, of Abel Meholah, as prophet to succeed you.'

Leaving there, Elijah came on Elisha son of Shaphat as he was ploughing behind twelve yoke of oxen, he himself being with the twelfth. Elijah passed near to him and threw his cloak over him. Elisha left his oxen and ran after Elijah. 'Let me kiss my father and mother, then I will follow you' he said. Elijah answered, 'Go, go back; for have I done anything to you?' Elisha turned away, took the pair of oxen and slaughtered them. He used the plough for cooking the oxen, then gave to his men, who ate. He then rose, and followed Elijah and became his servant.

## RESPONSORIAL PSALM

*Psalm 15:1-2,5,7-11*

*You are my inheritance, O Lord.*

## SECOND READING

*Galatians 5:1,13-18*

When Christ freed us, he meant us to remain free. Stand firm, therefore, and do not submit again to the yoke

of slavery. My brothers, you were called, as you know, to liberty; but be careful, or this liberty will provide an opening for self-indulgence. Serve one another, rather, in works of love, since the whole of the Law is summarised in a single command: *Love your neighbour as yourself*. If you go snapping at each other and tearing each other to pieces, you had better watch or you will destroy the whole community.

Let me put it like this: if you are guided by the Spirit you will be in no danger of yielding to self-indulgence, since self-indulgence is the opposite of the Spirit, the Spirit is totally against such a thing, and it is precisely because the two are so opposed that you do not always carry out your good intentions. If you are led by the Spirit, no law can touch you.

## GOSPEL ACCLAMATION

*1 Sam3:9, Jn6:68*

*Alleluia, alleluia!*

*Speak, O Lord, your servant is listening; you have the words of everlasting life.*

*Alleluia!*

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### **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**

"Your duty is to spread the news of the kingdom of God."

Reflect on the ways available for you to spread the news of the kingdom of God.

Make an extra effort to do just that this week.

### **PARISH NOTICES –26/06/16**

1. Thank you to Fr Charles for saying Mass for us today.
2. Next week there will be Mass with Fr Tony.
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  
1<sup>st</sup> Prize - a dressed lamb  
2<sup>nd</sup> Prize - 20 Spring Rolls  
This raffle will be drawn in September.
4. **WORKING BEE**  
Today after Mass, followed by a shared lunch.

### **5. PETER'S PENCE COLLECTION TODAY**

The Holy Father's Appeal takes place today in parishes across the Archdiocese.  
In this Jubilee Year of Mercy, Pope Francis has asked each of us to be a witness of charity and unite in solidarity to support those in need.

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### **How to get to Heaven**

A teacher asked the children in her Sunday School class, "If I sold my house and car, had a big garage sale, and give all the money to the church, would I get into heaven?"

"No!" the children answered.

"If I cleaned the church everyday, mowed the lawns and kept everything neat and tidy, would I then get into heaven?"

Again, the answer was "NO!"

"Well," she continued, "then how can I get into heaven?"

In the back of the room, a five year old boy shouted,

"You gotta be dead!"



## 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.*

### OF GUNS AND PACIFISM

The Gospels tell us that after King Herod died, an angel appeared in a dream to Joseph in Egypt, telling him: "Get up! Take the Child and His Mother and go to the land of Israel, for those seeking the Child's life are now dead." (Matthew 2, 19-20). The angel, it would seem, spoke prematurely, the Child, the Infant-Christ, was still in danger, is still in danger, is still mortally threatened, and is still being tracked down, right to this day.

God still lies vulnerable and helpless in our world and is forever under attack. All forms of violence, of aggression, of intimidation, of bullying, of ego-parading, of seeking advantage, are still trying to kill the child. And the Child is threatened too in less-overt ways, namely, whenever we turn a blind eye on those who lie helpless and exposed in war, poverty, and economic injustice, we are still killing the Child. Herod may be dead, but he has many friends. The child is forever threatened.

Many of us are familiar with the story of the Trappist monks in Algeria who were martyred by terrorists in 1996. Some months before being taken captive and executed, they had been visited by the terrorists; ironically on Christmas Eve, just as they were preparing to celebrate the Christmas Eve Eucharist. The terrorists, heavily armed with guns, left after a tense standoff wherein the monks would did not agree to give them the medical supplies they were demanding. But the monks, understandably, were badly shaken. What was their response? They went immediately to their chapel and sang the Christmas mass, putting special emphasis on how Jesus entered this world radically vulnerable and helpless and was immediately under threat. Their measured, eventual response honored this immediate reaction:

Living now under the threat of death, they refused to arm themselves or accept military protection, believing that there was an unbridgeable incongruity between what they had vowed themselves to and the presence of guns inside their monastery. Moreover, after that initial encounter with armed terrorists, their Abbott, Christian de Cherge, introduced a special mantra into his daily prayer: *Disarm me! Lord, disarm me!* Living under the threat of arms, he prayed daily to remain disarmed, physically helpless against potential attack, to be like a newborn child, like the newborn Jesus, exposed and helpless before the threat of violence.

But that's not an easy thing to imitate, especially since most everything in our world today beckons us towards its opposite, namely, to arm ourselves, to counter every threat, gun for gun, to meet all potential threat with armed resistance. It's the times: Like Christian de Cherge and his community of monks, we too live under the threat of terrorism and widespread violence. And our paranoia is heightened as, daily, our news reports give us images of terrorist shootings, bombings, beheadings, mass-shooting, street violence, and domestic violence. We live in violent times. Understandably there's an itch to arm ourselves.

So how realistic is it to refuse to arm ourselves? How realistic is it to pray to be disarmed?

Christianity has always defended both justified self-defense and just war. Beyond even this, no prudent society would ever choose to disband its police force and its military and these, necessarily, carry guns and other weapons. Indeed it might be said that those who argue for radical pacifism can do so only because they are already protected by police and soldiers with guns. It's

not too much of a stretch to say that, except for the guns and weapons that protect us, we all stand helpless before the criminals and psychopaths of this world. But, that needs some nuance.

Among other things, there's still a powerful case to be made for remaining personally disarmed. The late Cardinal of Chicago, Francis George, argued it this way: We need pacifists in the same way as we need vowed religious celibates, that is, we need gospel-inspired persons to give a particular, sometimes-singular, witness to what the Gospels ultimately point to, namely, to a place beyond our present imagination, a heaven within which we will relate to each other in an intimacy which we cannot yet imagine and where there will be no arms or weapons. In heaven, we will be utterly defenseless before each other. There will be no guns in heaven.

This reality is already imaged in the newborn Christ, helpless and vulnerable and already so threatened.

It is also imaged in our own modern-day pacifists, from Dorothy Day to Martin Luther King, from Mother Teresa to Christian de Cherge, from Daniel Berrigan to Larry Rosebaugh, we have been gifted by the witness of Gospel-inspired persons who, in the face of physical threat and violence, chose to risk their lives rather than pick up a gun. The times are forcing us too to choose: Do we arm ourselves or not?

Because those seeking the life of the child are still around, paranoid folks, like King Herod, killing indiscriminately for fear that a helpless child might soon threaten their throne and their privilege.

*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

### Luke 9:51-62

As the time drew near for him to be taken up to heaven, Jesus resolutely took the road for Jerusalem and sent messengers ahead of him. These set out, and they went into a Samaritan village to make preparations for him, but the people would not receive him because he was making for Jerusalem. Seeing this, the disciples James and John said, 'Lord, do you want us to call down fire from heaven to burn them up?' But he turned and rebuked them, and they went off to another village.

As they travelled along they met a man on the road who said to him, 'I will follow you wherever you go.' Jesus answered, 'Foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay his head.'

Another to whom he said, 'Follow me', replied, 'Let me go and bury my father first.' But he answered, 'Leave the dead to bury their dead; your duty is to go and spread the news of the kingdom of God.'

Another said, 'I will follow you, sir, but first let me go and say goodbye to my people at home.' Jesus said to him, 'Once the hand is laid on the plough, no one who looks back is fit for the kingdom of God.'

## BACKGROUND ON THE GOSPEL READING

Today's Gospel reading begins a long section unique to Luke's Gospel. Jesus begins his journey to Jerusalem, which will end with his ministry in Jerusalem. We read that Jesus' days for being "taken up" were fulfilled. The Greek word that Luke uses for "taken up" is the same word he uses to describe the Ascension. We also read that Jesus is determined to journey to Jerusalem. For Luke, Jesus ministry begins in Galilee and then is one long journey to Jerusalem. In Jerusalem he will meet his death but also enter into his glory. Only in Luke does Jesus then spend 40 days in Jerusalem instructing his disciples. It is in Jerusalem that his disciples wait after his Ascension to be sent the Holy Spirit on Pentecost. And it is from Jerusalem, in Luke's second volume, the Acts of the Apostles, that the Good News is spread to Rome and the ends of the earth.

Immediately Jesus is met with rejection, as a Samaritan village will not receive him because he is going to Jerusalem. There was animosity between Samaritans who worshiped on Mount Gerazim and Jews who worshiped in Jerusalem. Jesus was also rejected as he began his ministry in Galilee in Chapter 4. And he will be rejected for the last time when he reaches Jerusalem. James and John want to call down fire from heaven to destroy the people in the village, but Jesus rebukes them and moves on. There is often the temptation to use violence to achieve right. Jesus has come to break this temptation. He is aware that he must undergo violence himself before he can enter his glory.

The rest of today's reading is about the radical demands of discipleship. The three people who volunteer to become disciples on this journey show that they do not understand the demands Jesus will make of them. Neither care of self, care for the dead, nor care of one's family (as required by the Fourth Commandment) can come before the demands of discipleship. Jesus reminds the first volunteer, who would go wherever Jesus goes, that animals in the wild have more security than do Jesus and his followers. The second, who wants to bury a parent, is reminded that the demands of proclaiming the Kingdom of God take precedence. And the third, who wants to say farewell to his family, is reminded that once you put your hand to the plow you cannot look back or the furrow will be crooked. Such a person is not ready for the Kingdom of God.

Jesus seems harsh here, but he is only asking of his disciples what he asks of himself. Jesus' unconditional commitment to God's saving work will demand of him his life. He knows this, but the disciples do not understand. Jesus does not want anyone to rush into discipleship, because the demands of discipleship require everyone considering it to be aware of the cost, make Jesus and his mission central to his life, and then go forward without looking back. *Loyola Press website*

## DID YOU KNOW?

- A key theme in Luke's writings is that of journey. In Luke's Gospel, Jesus' journey to Jerusalem is the vehicle for this preaching and for the formation of the disciples in what it means to be a follower of Christ.
- There is an ancient rivalry between the Samaritans and the Jews, which caused each group to be suspicious of the other.