



Welcome to

Kangaroo Island Catholic Community

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

THE MOST HOLY TRINITY - YEAR B

Vol 4 : No 28

KANGAROO ISLAND CATHOLIC PARISH

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PARISH TEAM CONTACTS

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PARISH PASTORAL COUNCIL

Mr Peter Clark (8559 5131)

PARISH NEWSLETTER

Mrs Annette Roestenburg

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(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
4th Sunday - 4pm
- **PENNESHAU:** St Columba's Anglican Church, Cnr North Terrace and Fourth Street
Saturday before 4th Sunday - 7pm

SPONSORSHIP

KANGAROO ISLAND

TRANSFERS (0427 887 575)

generously donate transport for our
visiting Priests.

CHILD PROTECTION UNIT

Maree Cutler-Naroba (Manager)

Phone: 8210 8268



FIRST READING

Deuteronomy 4:32-34, 39-40

Moses said to the people: 'Put this question to the ages that are past, that went before you, from the time God created man on earth: Was there ever a word so majestic, from one end of heaven to the other? Was anything ever heard? Did ever a people hear the voice of the living God speaking from the heart of the fire, as you heard it, and remain alive? Has any god ventured to take to himself one nation from the midst of another by ordeals, signs, wonders, war with mighty hand and outstretched arm, by fearsome terrors – all this that the Lord your God did for you before your eyes in Egypt?

'Understand this today, therefore, and take it to heart: the Lord is God indeed, in heaven above as on earth beneath, he and no other. Keep his laws and commandments as I give them to you today, so that you and your children may prosper and live long in the land that the Lord your God gives you for ever.'

RESPONSORIAL PSALM

*Happy the people the Lord has
chosen to be his own.*

SECOND READING

Romans 8:14-17

Everyone moved by the Spirit is a son of God. The spirit you received is not the spirit of slaves bringing fear into your lives again; it is the spirit of sons, and it makes us cry out, 'Abba, Father!' The Spirit himself and our spirit bear united witness that we are children of God. And if we are children we are heirs as well: heirs of God and co-heirs with Christ, sharing his sufferings so as to share his glory.

GOSPEL ACCLAMATION

Alleluia, alleluia!

Glory to the Father, the Son, and the Holy Spirit: to God who is, who was, and who is to come.

GOSPEL

Matthew 28:16-20

The eleven disciples set out for Galilee, to the mountain where Jesus had arranged to meet them. When they saw him they fell down before him, though some hesitated. Jesus came up and spoke to them. He said, 'All authority in heaven and on earth has been given to me. Go, therefore, make disciples of all the nations; baptise them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.'

(Continued page 4)

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 Nari Clifford, Clarence Cook, Phil Connell, Manning Depold, Thea Depold, Pam Elliott, Tony Fisher, Vveronica Farnden, Sue and Charles Gorman, Val Lockett, Leigh and Phillip McDonald, Kate Palmer, Jack Pitcher, Anne Redden, Bill Roestenburg, Greg Turner, Karen Williams, Ken Willson,

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

PARISH NOTICES –31/05/2015

1. Thank you to al those who helped with our Liturgy today
2. Next Sunday there will be Liturgy of the Word with Holy Communion.

ALPHA?

[Easter’s Liturgy “...the Alpha and the Omega...”]

- Alpha is relaxed, interactive, non-judgmental & lots of fun.
- Alpha meets, eats, listens, shares, prays,...
- Alpha creates space for genuine exploration of Life’s Big Questions.
- Alpha ponders Christ as Saviour.
- Alpha helps spread the Joy of Jesus’ Gospel.

CHECK-OUT...

- ❖ www.alpha.org/catholic-context/home

PRAYER AT HOME

The final words of the Eucharistic Prayer of the Mass are a doxology - a prayer of praise - which expresses the dynamism of the Trinity.

Repeat those words often this week:

*Through him, and with him and in him,
O God, almighty Father,
In the unity of the Holy Spirit,
All glory and honour is yours,
Forever and ever, Amen*



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.

INORDINATE ATTACHMENTS – MORAL FLAW OR STRUGGLE WITH DIVINE ENERGY?

The renowned spiritual writer, Henri Nouwen, made no secret about the fact that he was emotionally over-sensitive and that he suffered, sometimes to the point of clinical depression, from emotional obsessions. At times, he, a vowed celibate, was simply overpowered by the feeling of being in love with someone who was hopelessly unavailable that he became psychologically paralyzed and needed professional help.

Yet, given Nouwen's moral honesty and the transparency of his life, one would hardly ascribe this to him as a moral flaw, however emotionally-crippling it was at times. He simply could not help himself sometimes, such was his emotional sensitivity.

Almost all sensitive people suffer something similar, though perhaps not as acute as what afflicted Henri Nouwen. Moreover these kinds of emotional obsessions affect our whole lives, including our moral and religious lives. What we do in the pain and paralysis of obsession rarely does us proud and is often far from a free act. In the grip of an emotional obsession we cannot think freely, pray freely, decide things freely, and we are prone to act out compulsively in ways that are not moral. What is the morality of our actions then?

Classical spiritual writers speak of something they term "inordinate attachments", and, for them, these "inordinate attachments" are a moral fault, something we need to control by willpower. However what they mean by "inordinate attachments" covers a wide range of things. In their view, we can be inordinately attached to our pride, to our appearance, to money, to power, to pleasure, to comfort, to possessions, to sex, and to an endless list of other

things. They saw this as the opposite of the virtue of detachment. And, since its opposite is a virtue, "inordinate attachment" is, for classical spirituality, a vice, a moral and spiritual flaw.

There is a lot to be said positively for this view. Normally, lack of detachment is a moral flaw. But, perhaps there is an exception. An inordinate attachment can also be an emotional obsession with another person and this muddies the moral issue. Obsessions, generally, are not freely-chosen, nor are they often within the power of the will to control, at least inside the emotions. As our old catechisms and moral theology books used to correctly teach: We are responsible for our actions but we are not responsible for how we feel. Our emotions are like wild horses; they roam where they will and are not easily domesticated and harnessed.

Hence, I believe, the notion of "inordinate attachments", as expressed in classical spirituality, needs to be nuanced by series of other concepts which, while still carrying the same warning labels, carry something more. For example, today we speak of "obsessions", and we all know how powerful and crippling these can be. You cannot simply wish or will your way free of an obsession. But is that a moral flaw?

Sometimes too we speak of "being possessed by demons" and that also has a variety of meanings. We can be possessed by a power beyond us that overpowers our will, be that the devil himself or some overpowering addiction such as alcohol or drugs. Most of us are not overpowered, but each of us battles with his or her own demons and the line between obsession and possession is sometimes thin.

Moreover, today archetypal psychologists speak of something they call "daimons", that is, they believe that what explains our actions are not just nature and nurture, but also powerful "angels" and "demons" inside us, that relentlessly haunt our bodies and minds and leave us chronically obsessed and driven. But these "daimons" are also very often at the root of our creativity and that is why we often see (in the phraseology of Michael Higgins) "tortured genius" in many high-achievers, romantics, people with artistic temperaments, and people like Van Gogh and Nouwen, who, under the pressure of an obsession, cut off an ear or check themselves into a clinic.

What is the point of highlighting this? A deeper understanding of ourselves and others, is the point. We should not be so mystified by what happens sometimes in our world and inside us. We are wild, obsessed, complex creatures, and that complexity does not take its root, first of all, in what is evil inside us. Rather it is rooted in what is deepest inside us, namely, the image and likeness of God. We are infinite spirits journeying in a finite world. Obsessions come with the territory. In ancient myths, gods and goddesses often fell helplessly in love with human beings, but the ancients believed that this was a place where the divine and human met. And that still happens: The divine in us sometimes too falls hopelessly in love with another human being. This, of course, does not give us an excuse to act out as we would like on those feelings, but it does tell us that this is more an encounter between the divine and the human than it is a moral flaw.

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 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
1st Sunday 11.00am (Spanish Mass)
2nd 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
1st, 3rd, 5th Sundays 10.30am
2nd, 4th Sundays 8.30am
1st Friday 6.00pm

PARNDANA

4th Sunday 4.00pm

PENNESHAW

*St Columba, North Terrace
(shared with Anglicans)*
Saturday before 4th Sunday 7.00pm

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)

Holy Spirit, and teach them to observe all the commands I gave you. And know that I am with you always; yes, to the end of time.'

EVANGELII GAUDIUM

"We human beings are not only the beneficiaries but also the stewards of other creatures. Thanks to our bodies, God has joined us closely to the world around us that we can feel the desertification of the soil almost as a physical ailment, and the extinction of the species as a painful disfigurement."

*Para 215 from Evangelii Gaudium,
Pope Francis, Nov. 24, 2013*

NOTES ON THE TEXT

The feast of the Most Holy Trinity may well be regarded as the Church's *Te Deum* of gratitude over all the blessings of the Christmas and Easter seasons; for this mystery is a synthesis of Christmas, Epiphany, Easter, Ascension and Pentecost. This feast, which falls on the first Sunday after Pentecost, should make us mindful that actually every Sunday is devoted to the honor of the Most Holy Trinity, that every Sunday is sanctified and consecrated to the triune God. Sunday after Sunday we should recall in a spirit of gratitude the gifts which the Blessed Trinity is bestowing upon us. The Father created and predestined us; on the first day of the week He began the work of creation. The Son redeemed us; Sunday is the 'Day of the Lord', the day of His resurrection. The Holy Spirit sanctified us, made us His temple; on Sunday the Holy Spirit descended upon the infant Church. Sunday, therefore, is the day of the Most Holy Trinity.

FAMILY IS THE MOST SIGNIFICANT FORCE IN THE LIFE OF A CHILD

Because most of us are baptised as babies, we often miss the significance of our baptism. It is a joyful occasion where families gather to celebrate and name the baby - to recognise it as a new and unique individual.

Every culture on earth recognises the importance of such a moment in the

life of a child. However, as Christians, we add a new dimension. The name identifies the individuality of the child - but the sacrament initiates the child into the life of a series of communities. The first and, at this stage, most significant, is the child's family. The parish welcomes the new member of their worshipping community - and the wider Church receives the new Christian into a world-wide family. But even beyond that, baptism initiates the person into the very life of God: he or she becomes a disciple and friend of Jesus - a child of God - and a temple of the Holy Spirit.

Rather like the disciples encountering Jesus, we have to look at our own baptism and that of others differently. Yes, we remain fully human - but through baptism, we carry the seeds of a new divine life which will find its fulfilment after death when we enter eternity. It is a gift which gives life a new purpose: where we are God is and in the graces of our baptism, we have been commissioned to sanctify the world - at least our own little bit of it!

*Cathy McElhinney
and Kathryn Turner*

THIS WEEK'S READINGS

(1 - 7 June)

- **Monday, 1:** St Justin (Tobit 1:3, 2:1-8; Mk 12:1-12)
- **Tuesday, 2:** Weekday, Ordinary Time 9 (Tobit 2:9-14; Mk 12:13-17)
- **Wednesday, 3:** Charles Lwanga & companions (Tobit 3:1-11, 16-17; Mk 12:18-27)
- **Thursday, 4:** Weekday, Ordinary Time 9 (Tobit 6:10-11, 7:1, 9-14, 8:4-9; Mk 12:28-34)
- **Friday, 5:** St Boniface (Tobit 11:5-17; Mk 12:35-37)
- **Saturday, 6:** Weekday, Ordinary Time 9 (Tobit 12:1, 5-15, 20; Mk 12:38-44)
- **Sunday, 7:** The Most Holy Body and Blood of Christ (Ex 24:3-8; Heb 9:11-15; Mk 14:12-16, 22-26)