



Welcome to

# Kangaroo Island Catholic Community

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

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

**Vol 7 : No 12**

## **KANGAROO ISLAND CATHOLIC PARISH**

Parish House: 22 Giles Street,  
KINGSCOTE, SA 5223

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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**

### **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)

### **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 - 1.30pm

## **SPONSORSHIP**

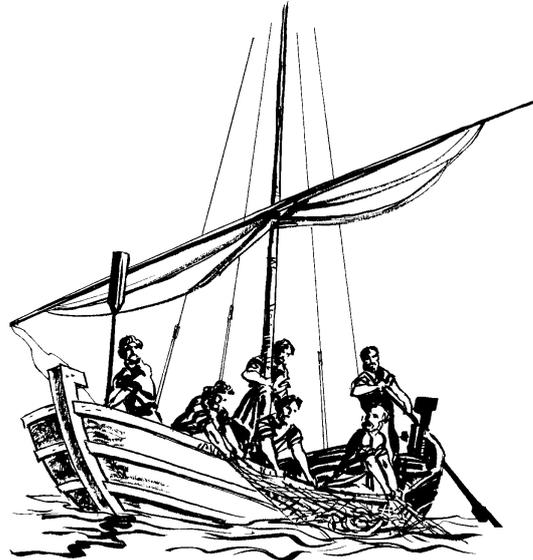
### **KANGAROO ISLAND**

**TRANSFERS** (0427 887 575)

generously donate transport for our visiting Priests.

## **CHILD PROTECTION**

Child Protection Unit 8210 8159



## **FIRST READING**

*Isaiah 6:1-8*

In the year of King Uzziah's death I saw the Lord seated on a high throne; his train filled the sanctuary; above him stood seraphs, each one with six wings.

And they cried out to one another in this way,

'Holy, holy, holy is the Lord of Hosts. His glory fills the whole earth.'

The foundations of the threshold shook with the voice of the one who cried out, and the Temple was filled with smoke. I said:

'What a wretched state I am in! I am lost, for I am a man of unclean lips and I live among a people of unclean lips, and my eyes have looked at the King, the Lord of Hosts.'

Then one of the seraphs flew to me, holding in his hand a live coal which he had taken from the altar with a pair of tongs. With this he touched my mouth and said:

'See now, this has touched your lips, your sin is taken away, your iniquity is purged.'

Then I heard the voice of the Lord saying:

'Whom shall I send? Who will be our messenger?'

I answered, 'Here I am, send me.'

## **RESPONSORIAL PSALM**

*Ps 137:1-5, 7-8*

*In the sight of the angels I will sing your praises, Lord.*

## **SECOND READING**

*1 Corinthians 15:1-11*

Brothers, I want to remind you of the gospel I preached to you, the gospel that you received and in which you are firmly established; because the gospel will save you only if you keep believing exactly what I preached to you – believing anything else will not lead to anything.

Well then, in the first place, I taught you what I had been taught myself, namely that Christ died for our sins, in accordance with the scriptures; that he was buried; and that he was raised to life on the third day, in accordance with the scriptures; that he appeared first to Cephas and secondly to the Twelve. Next he appeared to more than five hundred of the brothers at the same time, most of whom are still alive, though some have died; then he appeared to James, and then to all the apostles; and last of all he appeared to me too; it was as though I was born when no one expected it.

I am the least of the apostles; in fact, since I persecuted the Church of God, I hardly deserve the name apostle; but by God's grace that is what I am, and the grace that he gave me has not been fruitless.

*(Continued page 4)*

# Kangaroo Island Catholic Parish

## PARISH NOTICES

**Mass next week:**

**Kingscote 9:30 A.M.**

**Confession available 30 min before mass.**

**Sympathy card for Fr. Josy available at the back of the church for parishioners to sign.**

**The AGM meeting of the Ladies Guild will be held on Monday the 25<sup>th</sup> February at 9:30 A.M.**

**The Ladies Guild will host the World Day of Prayer on Friday the 1<sup>st</sup> of March in this Church. This service has been written by the Christian women of Slovenia.**

**Mass Roster 17<sup>th</sup> Feb:**

Readers: N Clark, L Grant.

Gifts: A Gorman, C Howson.

Sp. Ministers: C & J Berden.

Cleaning / Coffee: A Bevan.

**Please pray for.....**

Fr. Josy's mother, Fr. Jim Honner both of whom have died recently.

Mei Kuen Sexton and Elizabeth Schoolbread.

Sue and Charles Gorman, Bill Roestenburg and Lynne Mcardle.

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

## **The "Call" of Disciples**

What would prompt you to abandon your job? higher pay? a better occupation? an improved location? a more congenial employer? all of the above? Jesus' invitation to some fishermen to leave their business and follow after him is best understood in the context of this question.

What prompted them to "leave everything and follow Jesus" ([Lk 5:11](#))? His invitation alone?

The act of a man calling followers in Mediterranean culture is readily recognized by every native as a process of a patron gathering clients. In cultures like that where central government was perceived to be weak and ineffective, people banded together for mutual assistance.

For the most part, families stuck close together and helped each other out. But sometimes it became necessary to reach beyond the family and to form "family-like" bonds with others who could lend the help that family members couldn't.

One of these others is a "patron," that is, a person with surplus means, who distributes that surplus by purely personal whim and choice.

By providing seasoned and experienced fishermen with a bountiful catch after a frustrating night of work, Jesus presents himself very obviously as a patron.

A patron can get for you something you could not obtain by your own abilities, or on better terms than you could arrange for yourself. Jesus gets the better of these fisher folks at their own game!

In Luke's story Simon, James, and John clearly perceive Jesus in this role. By falling at the knees of Jesus, Simon Peter uses a specific gesture that recognizes him as superior, as a patron.



## 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.*

### ECUMENISM – THE PATH FORWARD

I was very blessed during my theological formation to have had the privilege of taking classes from two very renowned Catholic scholars, Avery Dulles and Raymond E. Brown. The former was an ecclesiologist whose books often became textbooks which were prescribed reading in seminaries and theology schools. The latter was a scripture scholar whose scholarship stands out, almost singularly, still nearly 30 years after his death. Nobody questions the scholarship, the personal integrity, or the faith-commitment of these men.

They were in different theological disciplines but what they shared, beyond the high respect of scholars and church persons everywhere, was a passion for ecumenism and a capacity to form deep friendships and invite warm dialogue across every kind of denominational and inter-religious line. Their books are studied not just in Roman Catholic circles, but in theological schools and seminaries in Protestant, Evangelical, Mormon, and Jewish seminaries as well. Both were deeply respected for their openness, friendship, and graciousness towards those who held religious views different than their own. Indeed, Raymond Brown spent of his most productive years teaching at Union Theological Seminary in New York, even as he, a Sulpician priest, more than anything else cherished his Roman Catholic identity and priesthood. After losing his own father and mother, he spoke of the Roman Catholic Church and his Sulpician community as “the family that still remains for me.”

And what these two shared in their vision for ecumenism was this: The path towards Christian unity, the road that will eventually bring all sincere Christians together into one community, around one altar, is not

the way of somehow winning the other over to our own particular denomination, of getting others to admit that they are wrong and that we are right and of them returning to the true flock, namely, our particular denomination. In their view, that’s not the route forward, practically or theologically. The path forward needs to be, as Avery Dulles puts it, the path of “progressive convergence”. What is this path?

It begins with the honest admission by each of us that none of us, no one denomination, has the full truth, incarnates the full expression of church, and is fully faithful to the Gospel. We are all deficient in some ways and each of us in some ways is selective in terms of which parts of the Gospels we value and incarnate and which parts we ignore. And so the path forward is the path of conversion, personal and ecclesial, of admitting our selectiveness, of recognizing and valuing what other churches have incarnated, of reading scripture more deeply in search of what we have ignored and absented ourselves from, and of individually and collectively trying to live lives that are truer to Jesus Christ. By doing this, by each of us and each church living the Gospel more fully, we will “progressively converge”, that is, as we grow closer to Christ we will grow closer to each other and thus “progressively converge” around Christ and, as we do that, we will eventually find ourselves around one common altar and will see each other as part of the same community.

The path to unity then lies not in converting each other over, but in each of us living the Gospel more faithfully so as to grow closer to each other in Christ. This doesn’t mean that we do not take our divisions seriously, that we simplistically assert that all denominations are equal, or that we justify our divisions today by

pointing to divisions that already existed in the New Testament churches. Rather we must all begin by each of us admitting that do not possess the full truth and that we are in fact far from being fully faithful.

Given that starting point, Raymond E. Brown then gives this challenge to all the churches: “recognition of the range of New Testament ecclesiological diversity makes the claim of any church to be absolutely faithful to the Scriptures much more complex. We are faithful but in our own specific way; and both ecumenics and biblical studies should make us aware that there are other ways of being faithful to which we do not do justice. . . . In short, a frank study of the New Testament ecclesiologies should convince every Christian community that it is neglecting part of the New Testament witness. . . . I contend that in a divided Christianity, instead of reading the Bible to assure ourselves that we are right, we would do better to read it to discover where we have not been listening. As we Christians of different churches try to give hearing to the previously muffled voices, our views of the church will grow larger; and we will come closer to sharing common views. Then the Bible will be doing for us what Jesus did in his time, namely, convincing those who have ears to hear that all is not right, for God is asking of them more than they thought.”

Indeed: God is asking more of us than we think.

*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 1.30pm

## 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

*(Continued from page 1)*

On the contrary, I, or rather the grace of God that is with me, have worked harder than any of the others; but what matters is that I preach what they preach, and this is what you all believed.

## GOSPEL ACCLAMATION

*Alleluia, alleluia!  
Come follow me, says the Lord, and I  
will make you fishers of my people.  
Alleluia!*

## GOSPEL

### **Luke 5:1-11**

Jesus was standing one day by the Lake of Gennesaret, with the crowd pressing round him listening to the word of God, when he caught sight of two boats close to the bank. The fishermen had gone out of them and were washing their nets. He got into one of the boats – it was Simon's – and asked him to put out a little from the shore. Then he sat down and taught the crowds from the boat.

When he had finished speaking he said to Simon, 'Put out into deep water and pay out your nets for a catch.' 'Master,' Simon replied, 'we worked hard all night long and caught nothing, but if you say so, I will pay out the nets.' And when they had done this they netted such a huge number of fish that their nets began to tear, so they signalled to their companions in the other boat to come and help them; when these came, they filled the two boats to sinking point.

When Simon Peter saw this he fell at the knees of Jesus saying, 'Leave me, Lord; I am a sinful man.' For he and all his companions were completely overcome by the catch they had made; so also were James and John, sons of Zebedee, who were Simon's partners. But Jesus said to Simon, 'Do not be afraid; from now on it is men you will catch.' Then, bringing their boats back to land, they left everything and followed him.

## DID YOU KNOW

- The lake of Gennesaret is simply another name for the Sea of Galilee. It is also sometimes known as the Sea of Tiberias.
- This episode probably took place on the north-west corner of the lake near the village of Capernaum, where Simon Peter lived.

- The huge haul of fish is symbolic of the overabundance of good that is promised to those who believe in and follow Jesus. It is also a symbol of the abundance of the messianic banquet that Jesus brings.

## EXPLORING THE WORD

This text tells Luke's story of the call of Simon to become a disciple of Jesus. Jesus already knew Simon; he had cured his mother-in-law after 'they interceded with him about her' (Luke 4:38). Jesus had already spent time in Capernaum, Simon's home town, and had performed miracles and cures. The large crowd who had witnessed these things now pressed on Jesus and he made use of the 'pulpit' of the boat. When asked to 'put into the deep', Simon, despite his misgivings, complies. The sheer wonder of the unprecedented catch of fish hints that somehow the action of God is to be traced in this extraordinary event. Simon—now with his Christian name, Peter, added to his Hebrew name—confesses his unworthiness and addresses Jesus as 'Lord'. It is only then, in the face of Peter's faith, that Jesus reveals the vocation and the mission of the disciple, and Peter, James and John immediately accept that mission wholeheartedly. They leave everything and follow him.



## THIS WEEK'S READINGS

*(11 - 17 February)*

- **Monday, 11:** Weekday, Ord Time 5 (Gen 1:1-19; Mk 6:53-56)
- **Tuesday, 12:** Weekday, Ord Time 5 (Gen 1:20 - 2:4; Mk 7:1-13)
- **Wednesday, 13:** Weekday, Ord Time 5 (Gen 2:4-9, 15-17; Mk 7:14-23)
- **Thursday, 14:** Sts Cyril and Methodius (Gen 2:18-25; Mk 7:24-30)
- **Friday, 15:** Weekday, Ord Time 5 (Gen 3:1-8; Mk 7:31-37)
- **Saturday, 16:** Weekday, Ord Time 5 (Gen 3:1-8; Mk 7:31-37)
- **Sunday, 17:** 6<sup>th</sup> SUNDAY in ORDINARY TIME (Jer 17:5-8; 1 Cor 15:12, 16-20; Lk 6:17, 2-26)

## 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).