



Welcome to

Kangaroo Island Catholic Community

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

SIXTH SUNDAY IN ORDINARY TIME - YEAR C

Vol 7 : No 13

KANGAROO ISLAND CATHOLIC PARISH

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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)
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)

(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 2nd Sunday - 2.30pm
- PENNESHAW: St Columba's Anglican Church, Cnr North Terrace and Fourth Street 1st Sunday - 1.30pm

SPONSORSHIP

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

CHILD PROTECTION

Child Protection Unit 8210 8159



“Blessed are you who are poor,
for yours is the kingdom of God.”

FIRST READING

Jeremiah 17:5–8

The Lord says this:

‘A curse on the man who puts his trust in man, who relies on things of flesh, whose heart turns from the Lord. He is like dry scrub in the wastelands: if good comes, he has no eyes for it, he settles in the parched places of the wilderness, a salt land, uninhabited.

‘A blessing on the man who puts his trust in the Lord, with the Lord for his hope. He is like a tree by the waterside that thrusts its roots to the stream: when the heat comes it feels no alarm, its foliage stays green; it has no worries in a year of drought, and never ceases to bear fruit.’

RESPONSORIAL PSALM

Psalms 1:1–4

Blessed are they who hope in the Lord.

SECOND READING

1 Corinthians 15:12, 16–20

If Christ raised from the dead is what has been preached, how can some of you be saying that there is no resurrection of the dead? For if

the dead are not raised Christ has not been raised, and if Christ has not been raised, you are still in your sins. And what is more serious, all who have died in Christ have perished. If our hope in Christ has been for this life only, we are the most unfortunate of all people.

But Christ has in fact been raised from the dead, the first fruits of all who have fallen asleep.

GOSPEL ACCLAMATION

Luke 6:23

Alleluia, alleluia!

Rejoice and be glad; your reward will be great in heaven.

Alleluia!

GOSPEL

Luke 6:17, 20–26

Jesus came down with the Twelve and stopped at a piece of level ground where there was a large gathering of his disciples with a great crowd of people from all parts of Judaea and from Jerusalem and from the coastal region of Tyre and Sidon who had come to hear him and be cured of their diseases.

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Kangaroo Island Catholic Parish

PARISH NOTICES

Mass next week:

Kingscote 9:30 A.M. Fr. Josy.

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 25th February at 9:30 A.M.

The Ladies Guild will host the World Day of Prayer on Friday the 1st of March in this Church. This service has been written by the Christian women of Slovenia. Mass Roster 17th Feb:

Readers: A Gibbs C Pahl.

Gifts: Wales family.

Sp. Ministers: M Slagter S Semler.

Cleaning / Coffee: A Bevan.

Please pray for.....

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

And for those who are sick:

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.

Blessed Are You, Woe to You

This Gospel makes us stop and pause. It is telling us that the times we are hungry and poor and grieving and insulted by other people are the times when we are most blessed. Yet if we are rich and well-fed and joy-filled and praised by other people, we ought to be worried and filled with woe. What kind of message is this? It is mostly a reality check. Jesus is trying to shake us up to be sure we aren't living in a fantasy land. If we are too smug and comfortable with our luxurious situation in life, we ought to beware. Perhaps we aren't paying attention to what is really important in life, and we're drifting away from God. But if we are struggling and thirsty for truth and working for justice that doesn't seem to come, then we can take heart, for these things are bringing us closer to God.

It seems as if we don't usually stay still, as far as our relationship with God is concerned. We are either coming closer or drifting far away. There is no such thing as neutral.

- When do you feel rich, well-fed, and joyful?
- When are you completely satisfied? Is it when you are most grateful to God and most aware of your blessings? Or is it that the time when you tend to forget about God because you have no worries or fears?
- When do you feel poor and hungry and sad? Only when your own needs are not being met? Or when the needs of others are also not being met?
- When you are most desperate, is that when you cling to God and God's promise of salvation? Or is that when you curse God, lose hope, and refuse to have faith in any power beyond yourself?



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.

CELIBACY – A PERSONAL APOLOGIA

As a vowed, religious celibate I'm very conscious that today celibacy, whether lived out in a religious commitment or in other circumstances, is suspect, under siege, and is offering too little by way of a helpful apologia to its critics.

Do I believe in the value of consecrated celibacy? The only real answer I can give must come from my own life. What's my response to a culture that, for the most part, believes celibacy is both a naiveté and a dualism that stands against the goodness of sexuality, renders its adherents less than fully human, and lies at the root of the clerical sexual abuse crisis within the Roman Catholic Church? What might I say in its defense?

First, that celibacy isn't a basis for pedophilia? Virtually all empirical studies indicate that pedophilia is a diagnosis not linked to celibacy. But then let me acknowledge its downside: Celibacy is not the normal state for anyone. When God made the first man and woman, God said: "It is not good for the human being to be alone." That isn't just a statement about the constitutive place of community within our lives (though it is that); it's a clear reference to sexuality, its fundamental goodness, and its God-intended place in our lives. From that it flows that to be a celibate, particularly to choose to be one, comes fraught with real dangers. Celibacy can, and sometimes does, lead to an unhealthy sense of one's sexual and relational self and to a coldness that's often judgmental. It can too, understandably, lead to an unhealthy sexual preoccupation within the celibate and it provides access to certain forms of intimacy within which a dangerous betrayal of trust can occur. Less recognized, but a huge danger, is that it can be a

vehicle for selfishness. Simply put, without the conscriptive demands that come with marriage and child-raising there's the ever-present danger that a celibate can, unconsciously, arrange his life too much to suit his own needs.

Thus celibacy is not for everyone; indeed it's not for the many. It contains an inherent abnormality. Consecrated celibacy is not simply a different lifestyle. It's anomalous, in terms of the unique sacrifice it asks of you, where, like Abraham going up the mountain to sacrifice Isaac, you're asked to sacrifice what's most precious to you. As Thomas Merton, speaking of his own celibacy, once said: *The absence of woman is a fault in my chastity.* But, for the celibate as for Abraham, that can have a rich purpose and contain its own potential for generativity.

As well, I believe that consecrated celibacy, like music or religion, needs to be judged by its best expressions and not by its aberrations. Celibacy should not be judged by those who have not given it a wholesome expression but by the many wonderful women and men, saints of the past and present, who have given it a wholesome and generative expression. One could name numerous saints of the past or wonderfully healthy and generative persons from our own generation as examples where vowed celibacy has made for a wholesome, happy life that inspires others: Mother Teresa, Jean Vanier, Oscar Romero, Raymond E. Brown, and Helen Prejean, to name just a few. Personally, I know many very generative, vowed celibates whose wholesomeness I envy and who make celibacy credible – and attractive.

Like marriage, though in a different way, celibacy offers a rich potential for intimacy and generativity. As a

vowed celibate I am grateful for a vocation which has brought me intimately into the world of so many people. When I left home at a young age to enter the Missionary Oblates of Mary Immaculate, I confess, I didn't want celibacy. Nobody should. I wanted to be a missionary and a priest and celibacy presented itself as the stumbling block. But once inside religious life, almost immediately, I loved the life, though not the celibacy part. Twice I delayed taking final vows, unsure about celibacy. Eventually I made the decision, a hard leap of trust, and took the vow for life. Full disclosure, celibacy has been for me singularly the hardest part of my more than fifty years in religious life ... but, but, at the same time, it has helped create a special kind of entry into the world and into others' lives that has wonderfully enriched my ministry.

The natural God-given desire for sexual intimacy, for exclusivity in affection, for the marriage bed, for children, for grandchildren, doesn't leave you, and it shouldn't. But celibacy has helped bring into my life a rich, consistent, deep intimacy. Reflecting on my celibate vocation, all I may legitimately feel is gratitude.

Celibacy isn't for everyone. It excludes you from the normal; it seems brutally unfair at times; it's fraught with dangers ranging from serious betrayal of trust to living a selfish life; and it's a fault in your very chastity – but, if lived out in fidelity, it can be wonderfully generative and does not exclude you from either real intimacy or real happiness.

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 11am (Spanish Mass)
2nd 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
1st, 3rd, 5th Sundays 10.30am
2nd, 4th Sundays 8.30am
1st Friday 6.00pm

PARNDANA

2nd Sunday 2.30pm

PENNESHAW

*St Columba, North Terrace
(shared with Anglicans)*
1st 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
1st Friday Benediction following Mass

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

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Then fixing his eyes on his disciples he said:

‘How happy are you who are poor: yours is the Kingdom of God. Happy are you who are hungry now: you shall be satisfied. Happy you who weep now: you shall laugh.

Happy are you when people hate you, drive you out, abuse you, denounce your name as criminal, on account of the Son of Man. Rejoice when that day comes and dance for joy, for then your reward will be great in heaven. This was the way their ancestors treated the prophets.

But alas for you who are rich: you are having your consolation now.

Alas for you who have your fill now: you shall go hungry. Alas for you who laugh now: you shall mourn and weep. Alas for you when the world speaks well of you! This was the way their ancestors treated the false prophets.’



**BACKGROUND ON THE
GOSPEL READING**

Today's gospel reading, is commonly known as the ‘Beatitudes’, from the Latin meaning ‘blessing’. Both Matthew and Luke report this famous sermon of Jesus, but with slight differences. The main difference is that Luke balances the ‘blessings’ with a series of ‘woes’ aimed at would-be disciples who are still bound up with the signs of success in this world.

The form of the Beatitudes found in Luke's Gospel is not unique to Jesus. Beatitudes are found in the Old Testament, such as in the Psalms and in Wisdom literature. They are a way to teach about who will find favour with God. The word blessed in this context might be translated as “happy,” “fortunate,” or “favoured.”

As we listen to this Gospel, the Beatitudes jar our sensibilities.

Those who are poor, hungry, weeping, or persecuted are called blessed. This is, indeed, a Gospel of reversals. Those often thought to have been forgotten by God are called blessed. In the list of “woes,” those whom we might ordinarily describe as blessed by God are warned about their peril. Riches, possessions, laughter, reputation . . . these are not things that we can depend upon as sources of eternal happiness. They not only fail to deliver on their promise; our misplaced trust in them will lead to our demise. The ultimate peril is in misidentifying the source of our eternal happiness.

The Beatitudes are often described as a framework for Christian living. Our vocation as Christians is not to be first in this world, but rather to be first in the eyes of God. We are challenged to examine our present situation in the context of our ultimate horizon, the Kingdom of God.



THIS WEEK'S READINGS

(18 - 24 February)

- **Monday, 18:** Weekday, Ord Time 6 (Gen 4:1-15, 25; Mk 8:11-13)
- **Tuesday, 19:** Weekday, Ord Time 6 (Gen 6:5-8, 7:1-5, 10; Mk 8:14-21)
- **Wednesday, 20:** Weekday, Ord Time 6 (Gen 8:6-13, 20-22; Mk 8:22-26)
- **Thursday, 21:** Weekday, Ord Time 6 (Gen 9:1-13; Mk 8:27-33)
- **Friday, 22:** Chair of St Peter (1 Pet 5:1-4; Mt 16:13-19)
- **Saturday, 23:** St Polycarp (Heb 11:1-7; Mk 9:2-13)
- **Sunday, 24:** 7th SUNDAY in ORDINARY TIME (1 Sam 26:2, 7-9, 12-13, 22-23; 1 Cor 15:45-49; Lk 6:27-38)

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).