



Welcome to

# Kangaroo Island Catholic Community

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

**THE MOST HOLY BODY AND BLOOD OF CHRIST - YEAR B**

**Vol 9 : No 29**

## **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 Prathap Katta (A/Priest -  
8382 1717)

Fr Arul Dev (A/Priest - 8382 1717)

## **PARISH PASTORAL COUNCIL Mr Peter Clark (8559 5131)**

## **FINANCE**

Mrs Helen Mumford (0408 367 009  
or [kimumford@bigpond.com](mailto:kimumford@bigpond.com))

## **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.)

## **SPONSORSHIP**

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

## **CHILD PROTECTION**

Child Protection Unit 8210 8159

## **WEEKEND MASSES**

This weekend Mass will be held at  
Kingscote at 9.30am.

## **FIRST READING**

*Exodus 24:3-8*

Moses went and told the people all the commands of the Lord and all the ordinances. In answer, all the people said with one voice, 'We will observe all the commands that the Lord has decreed.' Moses put all the commands of the Lord into writing, and early next morning he built an altar at the foot of the mountain, with twelve standing-stones for the twelve tribes of Israel. Then he directed certain young Israelites to offer holocausts and to immolate bullocks to the Lord as communion sacrifices. Half of the blood Moses took up and put into basins, the other half he cast on the altar. And taking the Book of the Covenant he read it to the listening people, and they said, 'We will observe all that the Lord has decreed; we will obey.' Then Moses took the blood and cast it towards the people. This' he said 'is the blood of the Covenant that the Lord has made with you, containing all these rules.'

## **RESPONSORIAL PSALM**

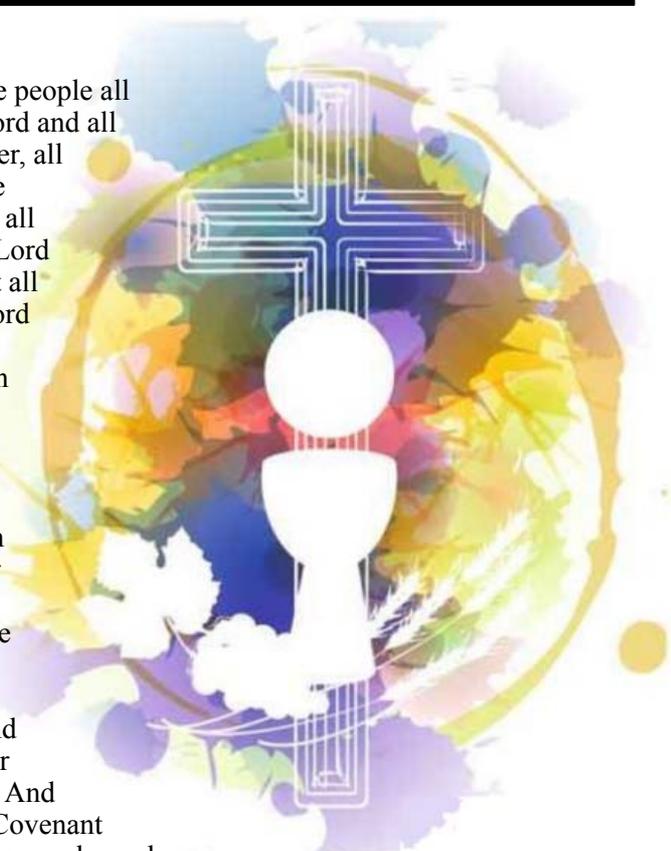
*Ps 115:12-13, 15-18*

*I will take the cup of salvation,  
and call on the name of the Lord.*

## **SECOND READING**

*Hebrews 9:11-15*

Now Christ has come, as the high priest of all the blessings which were to come. He has passed through the greater, the more perfect tent, which is better than the one made by men's hands because it is not of this created order; and he has entered the sanctuary once and for all, taking with him not the blood of goats and bull calves, but his own blood, having won an eternal redemption for us. The blood of goats and bulls



and the ashes of a heifer are sprinkled on those who have incurred defilement and they restore the holiness of their outward lives; how much more effectively the blood of Christ, who offered himself as the perfect sacrifice to God through the eternal Spirit, can purify our inner self from dead actions so that we do our service to the living God.

He brings a new covenant, as the mediator, only so that the people who were called to an eternal inheritance may actually receive what was promised: his death took place to cancel the sins that infringed the earlier covenant.

## **GOSPEL ACCLAMATION**

*Jn 6:51-52*

*Alleluia, alleluia!*

*I am the living bread from heaven,  
says the Lord; whoever eats this  
bread will live forever.*

*Alleluia!*

(Continued page 4)

**PLEASE KEEP THESE PEOPLE IN YOUR PRAYERS**

**Sick:** Michelle Glynn, Bill Roestenberg, Carmel Northcott

**June anniversaries:** Dorothy (Mardi) Atkison, 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

**Recently deceased:** Jaunito Cruz (*father of Lina*), Fay Cussans, Wandah Johnstone

*Please pray for all our faithful departed and may all our sick parishioners, relatives and friends know the healing love of Christ through our actions and His healing presence.*

**ROSTERS**

| Comm | Reader      | Cleaning  |
|------|-------------|-----------|
| 6/6  | S Semler    | W Bennett |
| 13/6 | K Hammat    | L Grant   |
| 20/6 | J Fernandez | A Gibbs   |
| 27/6 | M Glynn     | P Bennett |

**COVID Marshal**

|      |                |
|------|----------------|
| 6/6  | C Weatherstone |
| 13/6 | P Bennett      |
| 20/6 | A Clark        |
| 27/6 | W Bennett      |

**PRIEST ROSTER**

*(Often this roster changes if something unforeseen crops up)*

|      |            |
|------|------------|
| 6/6  | Fr Dev     |
| 13/6 | Fr Josy    |
| 20/6 | Fr Prathap |
| 27/6 | Fr Dev     |

**PRAYER FOR HEALING**

Parishioners are invited to a Prayer for Healing and Renewal gathering in our Church on Thursdays at 9.00am - 9.30am.



**DATES**

|          |                                     |
|----------|-------------------------------------|
| Jun 27   | Holy Father's Appeal                |
| Jul 2    | Last day, School Term 2             |
| Jul 4    | NATSICC Appeal                      |
| Jul 18   | Apostleship of the Sea              |
| Jul 19   | First day School Term 3             |
| 8 Aug    | Feast of St Mary of the Cross       |
| 15 Aug   | Assumption of Blessed Virgin Mary   |
| 15 Aug   | Appeal for Vocations                |
| Sep 1-30 | Catholic Charities Month            |
| 24 Sep   | Last day School Term 3              |
| 4 Oct    | Labour Day holiday                  |
| 11 Oct   | First day School Term 4             |
| 17 Oct   | World Mission Day Appeal            |
| 1 Nov    | All Saints' Day                     |
| 2 Nov    | All Souls' Day                      |
| 14 Nov   | St Vincent de Paul Christmas Appeal |
| 21 Nov   | Christ the King                     |
| 28 Nov   | First Sunday of Advent              |
| 5 Dec    | Second Sunday of Advent             |
| 10 Dec   | Last day School Term 4              |
| 12 Dec   | Third Sunday of Advent              |

**SUFFER THE LITTLE CHILDREN**

Love and respect can heal gaping wounds and create new possibilities in human lives.

Nothing summons our outrage and compassion as strongly than the sight of children brutally treated. When we hear a story of a little child who is victim to neglect or domestic violence, is thrown into prison in Australia or made a child soldier in Africa, is deliberately shot by military at a demonstration in Myanmar or dies in a mine collapse in India, we see this event as more than just an incident. We feel that it calls out to heaven and earth for justice.

The International Days that remember innocent children who are victims of aggression (4 June) or of forced hard labour (12 June) make a claim on us when we meet adults who have survived childhood experiences to which no child should have been exposed.

*Andrew Hamilton SJ  
"Australian Catholics"*

**BREAD TO SHARE**

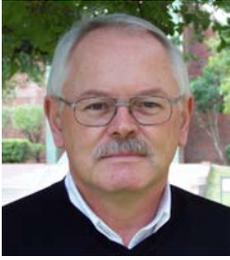
I was in my friend Billy's kitchen waiting for him to come downstairs so we could go out and play. Billy was the oldest of nine kids. Dinner was over, and his mother stood at the kitchen counter and dealt out the bread for eight sandwiches - 12 pieces of bread, side by side, for the six kids who were in school,

and four more pieces next to them to make the two sandwiches her husband would take to work with him. One after another she spread mustard on the left-hand side of bread, and one-by-one she placed two slabs of chicken meat on the right-hand side. Swiftly and deftly she brought the two parts of the sandwich together and wrapped the bundle tightly in waxed paper. She placed each sandwich in a bag with two biscuits and an apple and lined the bags in rows in their fridge, her husband's on the top shelf.

Years later when I was making sandwiches for my daughters I thought of Billy's mum and wondered just how many sandwiches she had made in her lifetime.

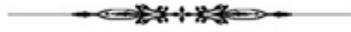
In one of writer Andre Dubus' short stories, a father reflects on the simple act of making sandwiches for his kids. He draws a connection between his offering of bread and lunch meat with Jesus' self-offering in the bread and wine of the Eucharist. Is it such a far stretch? Not when we do this in remembrance of Him. *GPBS eNews*

- *Brain cells, hair cells and skin cells all die constantly, but ..... fat cells seem to have eternal life.*
- *Tip for the day: blow on the wine in your coffee mug to convince the rest of the zoom meeting that it's tea.*



## Ron Rolheiser column

Ronald Rolheiser, a Roman Catholic priest and member of the Missionary Oblates of Mary Immaculate. 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.



### LOSING THE SONG IN THE SINGER

Often when listening to someone singing live or on television, I close my eyes to try to hear the song so as not to let the singer's performance get in the way of the song. A song can be lost in its performance; indeed, the performance can take over so that the song is replaced by the singer.

When anyone is performing live, be it on a stage, in a classroom, at a podium, or in a pulpit, there will always be some combination of three things. The speaker will be trying to impress others with his talent; he will be trying to get a message across; and (consciously or unconsciously) he will be trying to channel something true, good, and beautiful for its own sake. Metaphorically, he will be making love to himself, making love to the audience, and making love to the song.

It is the third component, making love to the song, which makes for great art, great rhetoric, great teaching, and great preaching. Greatness sets itself apart here because what comes through is "the song" rather than the singer, the message rather than the messenger, and the performer's empathy rather than his ego. The audience then is drawn to the song rather than to the singer. Good singers draw people to the music rather than to themselves; good teachers draw students to truth and learning rather than to themselves; good artists draw people to beauty rather than to adulation, and good preachers draw their congregations to God rather than to praise of themselves.

Admittedly, this isn't easy to do. We are all human, so is our audience. No audience respects you unless you do

show some talent, creativity, and intelligence. There's always an unspoken pressure on the singer, the speaker, the teacher, and the preacher, both from within and from without. From within: *I don't want to disappoint! I don't want to look bad! I need to stand out! I need to show them something special!* From without, from the audience: *What have you got! Show us something! Are you worth my attention? Are you bright? Are you boring?* Only the most mature person can be free of these pressures. Thus, the song easily gets lost in the singer, the message in the messenger, the teaching in the teacher, and the message of God in the personality of the preacher.

As a teacher, preacher, and writer, I admit my own long struggle with this. When you first start teaching, you had better impress your students or you won't have their attention or respect for long. The same with preaching. The congregation is always sizing you up, and you had better measure up or no one will be listening to you. Moreover, unless you have an exceptionally strong self-image, you will be a perennial prisoner of your own insecurities. Nobody wants to look bad, stupid, uninformed, or come across as talentless. Everyone wants to look good.

Moreover, not least, there is still your ego (and its power can never be underestimated). It wants to draw the attention and the admiration to itself rather than to what is true, good, and beautiful. There is always the temptation for the messenger to be more concerned about impressing others than about having the message come through in purity and truth. The subtle, but powerful, temptation inside every singer, teacher, speaker, preacher, or writer is to draw people to themselves

rather than to the truth and beauty they are trying to channel.

I struggle with this in every class I teach, every article or book I write, and every time I preside at liturgy. Nevertheless, I make no apologies for this. It is the innate struggle in all creative effort. *Are we trying to draw people to ourselves, or are we trying to draw them to truth, to beauty, to God?*

When I teach a class, how much of my preparation and energy is motivated by a genuine concern for the students and how much is motivated by my need to look good, to impress, to have a reputation as a good teacher? When I write an article or a book, am I really trying to bring insight and understanding to others or am I thinking of my status as a writer? When I preside at mass and preach is my real motivation to channel a sacred ritual in a manner that my own personality doesn't get in the way? Is it to lead people into community with each other and to decrease myself so Christ can increase?

There is no simple answer to those questions because there can't be. Our motivation is always less than fully pure. Moreover, we are not meant to be univocal robots without personalities. Our unique personalities and talents were given by God precisely as gifts to be used for others. Still, there's a clear warning sign. When the focus of the audience is more on our personalities than on the song, we are probably making love more to ourselves and our admirers than to the song.

*You can read, or download, Ron Rolheiser's weekly columns from his website at: [www.ronrolheiser.com](http://www.ronrolheiser.com)*

## COMPLIANCE WITH REGULATIONS

(June, 2021)

Different rules apply for Churches with fixed or non-fixed seating. Please check with your Church for details on how seating is handled.

- For fixed seating 100% of available seats may be used, provided 100% of attendees wear masks. If 75% of seats are used, masks are not necessary.
- The non-fixed seating capacity is worked on 3:4sqm. No masks are required for this density. Masks are essential for anything more than the capped density.
- Singing as a congregation may recommence, provided masks are worn.
- No beverage or food consumption (ie cup of tea after Mass)
- Social distancing is still recommended.
- There should be no shaking of hands or holding hands during the Mass.
- Every gathering must record contact details - either with the QR code for smart phones, or the handwritten log - both located at the entrance to the Church.
- Hand sanitizer is to be available at church entrances.
- Offertory procession will be omitted. Communion is given only in hands. Precious Blood will not be distributed
- Collection plates will not be passed around but a single drop point is provided at the churches.
- Holy Water is not available at the doors of churches.
- All surfaces should be cleaned at least daily, with special attention given to frequently touched surfaces.
- Sick and high risk/vulnerable people should be encouraged not to attend.
- Care should be taken at the dismissal and on leaving the church to minimise social contact.
- The obligation for Sunday Mass for the laity HAS NOT BEEN RE-INVOKED at this stage.

(Continued from page 1)

## GOSPEL

**Mark 14:12-16, 22-26**

On the first day of Unleavened Bread, when the Passover lamb was sacrificed, his disciples said to Jesus, 'Where do you want us to go and make the preparations for you to eat the passover?' So he sent two of his disciples, saying to them, 'Go into the city and you will meet a man carrying a pitcher of water. Follow him, and say to the owner of the house which he enters, "The Master says: Where is my dining room in which I can eat the passover with my disciples?" He will show you a large upper room furnished with couches, all prepared. Make the preparations for us there,' The disciples set out and went to the city and found everything as he had told them, and prepared the Passover.

And as they were eating he took some bread, and when he had said the blessing he broke it and gave it to them. 'Take it,' he said 'this is my body.' Then he took a cup, and when he had returned thanks he gave it to them, and all drank from it, and he said to them, 'This is my blood, the blood of the covenant, which is to be poured out for many. I tell you solemnly, I shall not drink any more wine until the day I drink the new wine in the kingdom of God.'

After psalms had been sung they left for the Mount of Olives.

## HOLY THINGS FOR HOLY PEOPLE

A friend was confined to a nursing home by a serious stroke. After twenty-five years of being a daily mass-goer, he spent long weeks without being able to participate in the Mass. Though it seemed to many that he had worse things to worry about, this was the source of his greatest unhappiness. So finally, his friends smuggled in a priest to celebrate Mass around his bed.

All went well until we reached time for communion. When the priest offered my sick friend the cup, he

looked up apprehensively from his bed. The doctor had warned him not to drink any liquid that was not artificially thickened, or he could choke to death. Though the situation wasn't exactly covered by canon law, without the slightest deliberation the priest added some of the powered thickening agent to the cup. Together, we drank from the common cup, the precious Blood now considerably thicker than water.

The Feast we celebrate today isn't just about the bread and wine we share in Eucharist, but the Most Holy Body and Blood of Christ we are to one another. We share one cup, one life, one suffering, and one victory. No Eucharist I've ever shared was more foul to drink or more a sign of our radical unity in Christ, than that thickened cup in the nursing home. It helped us all see our wonderful sacrament more clearly.

How does the Eucharist enable you to participate in the unity of Christ?

God calls us to be a holy people. We respond with a life attentive to prayer, scripture and sacrament. We also reply by consecrating every day to the work of the Spirit. Begin each day by invoking the Spirit's guidance. *GPBS eNews*

## THIS WEEK'S READINGS

(07 - 10 June)

- **Monday, 07:** Weekday, Ord Time 10 (2 Cor 1:1-7; Mt 5:1-12)
- **Tuesday, 08:** Weekday, Ord Time 10 (2 Cor 1:18-22; Mt 5:13-16)
- **Wednesday, 09:** Weekday, Ord Time 10 (2 Cor 3:4-11; Mt 5:17-19)
- **Thursday, 10:** Weekday, Ord Time 10 (2 Cor 3:15 - 4:1, 3-6; Mt 5:20-26)
- **Friday, 11:** The Most SACRED HEART of Jesus (Hosea 11:1, 3-4, 8-9; Eph 3:8-12, 14-19; Jn 19:31-37)
- **Saturday, 12:** The Immaculate Heart of the Blessed Virgin Mary (Is 61:9-11; Lk 2:41-51)
- **Sunday 13:** 11<sup>th</sup> SUNDAY in ORDINARY TIME (Ezek 17:22-24; 2 Cor 5:6-10; Mk 4:26-34)

## PASTORAL CARE

If you need a Priest for anointing of the sick or last rites contact: Noarlunga/Seaford (8382 1717), Willunga (0488 287 552), Victor Harbor/Goolwa (8552 1084), Kangaroo Island (0418 819 078).