



Welcome to

# Kangaroo Island Catholic Community

(Part of the Adelaide Cathedral Parish)

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

**Vol 10 : No 31**

## **KANGAROO ISLAND CATHOLIC PARISH**

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## **PARISH TEAM CONTACTS**

### **PARISH ADMINISTRATOR**

Fr Anthoni Adimai  
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### **PARISH PASTORAL COUNCIL**

Mr Peter Clark (8559 5131)

### **FINANCE**

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### **PARISH NEWSLETTER**

Mrs Wendy Bennett (0475 894 755  
[wendygbennett@icloud.com](mailto:wendygbennett@icloud.com))  
(All items for the newsletter must be  
received no later than Tuesday  
evening.)

## **CHILD PROTECTION**

Child Protection Unit 8210 8159

## **WEEKEND MASSES**

Kingscote at 9.30am

## **CONFESSION**

Kingscote at 9.00am  
(prior to Mass)

## **PRAYERS FOR HEALING**

Prayers for Healing and Renewal in  
the Church - Thursdays at 9.00am



## **FIRST READING**

**Genesis 14:18-20**

Melchizedek king of Salem brought  
bread and wine; he was a priest of  
God Most High.

He pronounced this blessing:

‘Blessed be Abraham by God Most  
High, creator of heaven and earth,  
and blessed be God Most High for  
handing over your enemies to you.’  
And Abraham gave him a tithe of  
everything.

## **RESPONSORIAL PSALM**

**Ps 109:1-4**

*You are a priest forever,  
in the line of Melchizedek.*

## **SECOND READING**

**1 Corinthians 11:23-26**

This is what I received from the  
Lord, and in turn passed on to you:  
that on the same night that he was  
betrayed, the Lord Jesus took some  
bread, and thanked God for it and  
broke it, and he said, ‘This is my  
body, which is for you; do this as a  
memorial of me.’ In the same way  
he took the cup after supper, and  
said, ‘This cup is the new covenant  
in my blood. Whenever you drink it,  
do this as a memorial of me.’ Until  
the Lord comes, therefore, every  
time

you eat this bread and drink this cup,  
you are proclaiming his death.

## **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!*

## **GOSPEL**

**Luke 9:11-17**

Jesus made the crowds welcome and  
talked to them about the kingdom of  
God; and he cured those who were  
in need of healing.

It was late afternoon when the  
Twelve came to him and said, ‘Send  
the people away, and they can go to  
the villages and farms round about to  
find lodging and food; for we are in  
a lonely place here.’ He replied,  
‘Give them something to eat  
yourselves.’ But they said, ‘We have  
no more than five loaves and two  
fish, unless we are to go ourselves  
and buy food for all these people’  
For there were about five thousand  
men. But he said to his disciples,  
‘Get them to sit down in parties of  
about fifty.’ They did so and made  
them all sit down.

*(Continued page 4)*



# Bulletin Board

## PLEASE KEEP THESE PEOPLE IN YOUR PRAYERS

**Sick:** Bill Roestenburg, Peter Weatherstone, Sue Semler, Joelle Davidson

**Recently deceased:** Mary Connell, Jim Higgins, Marge Brown, Joyce West

**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, Maria Loechel, Ann McAnnally, James McAnnally, Lillian Murphy, Laurence O'Daly, Dean Page, Ruth Perkins, Molly Polly, Edna Rayson, Mary - Douglas Rosentreter, Brenton Semler, Henry Tabor, Michael Wilcox, Alice Willson, Brian Willson

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

## PARISH ROSTERS

	Comm	Reader	Cleaning
19/06	S Semler	A Gibbs	H Mumford
26/06	L Grant	P Clark	H Mumford

## PRIEST ROSTER

*(Often this roster changes if something unforeseen crops u*  
19/06 Fr James Grant

## COVID RESTRICTIONS

For the latest Archdiocesan restrictions please see page 4 of this bulletin. Please keep in mind the importance of social distancing and good hygiene practices.

## REFUGEE WEEK 2022

Refugee Week in Australia is always held from Sunday to Saturday of the week which includes 20 June (World Refugee Day). For 2022, it will be held from Sunday 19 June to Saturday 25 June.

World Refugee Day is an international day designated by the United Nations to honour refugees around the globe. It celebrates the strength and courage of people who have been forced to flee their home country to escape conflict or persecution. World Refugee Day is an occasion to build empathy and understanding for their plight and to recognize their resilience in

rebuilding their lives.

- **Whoever they are**, people forced to flee should be treated with dignity. Anyone can seek protection, regardless of who they are or what they believe. It is non-negotiable: seeking safety is a human right.
- **Wherever they come from**, people forced to flee should be welcomed. Refugees come from all over the globe. To get out of harm's way, they might take a plane, a boat, or travel on foot. What remains universal is the right to seek safety.
- **Whenever people are forced to flee**, they have a right to be protected. Whatever the threat – war, violence, persecution – everyone deserves protection. Everyone has a right to be safe.

## WALKING IN THE SPIRIT

### Pilgrimage for the Plenary Council

People across the country are invited to participate in a national prayer pilgrimage as the Catholic Church in Australia prepares for the Second Assembly of the Fifth Plenary Council of Australia in Sydney from July 3-9.

We pray for the Holy Spirit's guidance and grace for the members who will gather and also for ourselves and the Church, that we may have the courage to follow where God is leading us. For more information visit [www.plenarycouncil.catholic.org.au/walkinginthespirit](http://www.plenarycouncil.catholic.org.au/walkinginthespirit)

## "YOU FEED THEM!"

Most of us would be appalled as the Twelve if Jesus made this staggering demand of us. Feed five thousand people? On a fisherman's salary? In the middle of nowhere? Give us some lead-time, a boat, some nets, some fundraising expertise maybe. Give us fair odds. Five thousand to twelve is unsurmountable by human standards. Five loaves and two fish would hardly make a satisfying meal for a dozen of them, much less for five thousand unexpected guests.

Two observations are useful here. 1) By human standards, it IS impossible, but Jesus never asks us to operate on human power alone. 2) In God's eyes, there's no such thing as unexpected guests. We should expect a guest at any moment because the world is our neighbour. These two points dovetail; the world is our guest, and our

hospitality can never be enough unless we ground ourselves absolutely in God's power to satisfy. Feed the world? Sure, we can. And more than just bread. Right now? No better time to start, because our guests are getting mighty hungry while we argue about this.

Do you believe that with God all things are possible? How do you demonstrate what you believe in how you live?

Take Jesus seriously. Begin feeding the world right now, starting with the next person you meet. Share your food, money, faith, time, company, laughter, and love. Decide on what seems a safe amount to share – then give more. You will be drawn back to this meal again and again until the Master returns.

GPBS eNews

## ST VINCENT PALLOTTI SCHOLARSHIP TRUST

The St Vincent Pallotti Scholarship Trust offers scholarships to enable lay people to further their understanding and skills in leadership/ministry or a specialised activity, such as promoting faith enhancement, social justice and pastoral care.

Closing date for application is July 29. More information and application forms available at <https://Pallottine.org.au/scholarships/st-vincent-pallotti-scholarship-for-lay-ministry.html>







## 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

### WOMEN, INEQUALITY AND FEMINISM

There are still people everywhere who believe there's no longer any issue regarding the status of women. Widespread is the belief that today, at least in democratic countries, women enjoy full equality with men. As well, for many, feminism is a bad word, politically charged, representing a radical liberal ideology whose agenda is at odds with traditional family values. What's to be said about this?

First off, feminism, like Christianity, is a wide term that includes both healthy and strident expressions. There are good feminists and there are strident ones, as is true too of Christians. Be that as it may, my main purpose here is to suggest that nothing can be further from the truth than the naïve belief that gender equality has been achieved – anywhere. It hasn't, not by a long shot.

Why do I say this? Before offering more substantial evidence, let me highlight just one example. I live in the West, in the United States, in America, in Texas, in San Antonio (a very Christian and compassionate city), in a democratic culture that prides itself and believes itself to be a beacon to the world vis-à-vis human rights and women's equality. Yet, as I read our daily newspaper, rarely does a single week go by wherein there isn't the report of a woman dying because of domestic violence. Moreover, these are only reports of women being murdered by a domestic partner; the numbers are no doubt astronomically higher in terms of women suffering physical and sexual abuse in our homes. Note, in 90% of these cases it's the woman who dies.

However, to substantiate the claim that women still suffer, massively and disproportionately, from inequality, let me cite a series of

comments from a recent book *Awakening*, by Joan Chittister:

- “The fact is that two-thirds of the poor of the world are women, two-thirds of the illiterate of the world are women and two-thirds of the hungry of the world are women. Oppression of half the human race cannot be explained by accident. . . . Women are most of the poor, most of the refugees, most of the uneducated, most of the beaten and most of the rejected of the world.”
- “The history of women is one of historical and universal oppression, discrimination and violence. In Buddhism, women who have led lives of total spiritual dedication are trained to take orders from the youngest of the male monks. In Islam, women are required to veil their heads and cover their bodies to express their unworthiness and signal the fact that they belong to some man. In Hinduism, women are abandoned by their husbands for higher pursuits and larger dowries or held responsible for his death by virtue of a woman's bad karma. In most forms of Judaism, women are denied access to religious ritual and education. In Christianity, until recently and in many sectors yet, the legal rights of women have been equated with those of minor children; wife-beating is protected by domestic right and even the spiritual life of women is dictated, directed, and controlled by the men of the faith.”

Moreover, Chittister highlights an irony that generally goes unrecognized and, worse still, is often used to camouflage our failure to accord women equal status. Here's the irony. Many of us nurture, consciously or unconsciously, an attitude that might aptly be called a *romantic feminism* wherein we over-idealize and over-exalt women and, ironically but understandably,

by that very token end up denying them full equality. This is how Chittister puts it: “on no other class, surely has so much poetry, so much music, so many flowers, so much adulation, so much tolerance, so much romantic love and so little moral and intellectual, spiritual and human respect been lavished.” In essence, an over-idealization of women, tells them: *you're so special and wonderful that you shouldn't be treated in same way as men!*

I'm old enough to have lived through a couple of generations of feminism. In the 1980s and 1990s, when I taught theology in a couple of universities, feminism, both healthy and strident, was very strong within the faculty and in much of the student body. I confess that I wasn't always at ease with it, particularly with its often-militant tone. I sensed its legitimacy, even as I feared its stridency.

Well, times have changed. Today, in the classrooms I teach, more and more, I'm meeting women, younger women, who have little sympathy or use for the feminism of the 1980s and 1990s. There's almost a patronizing attitude towards those women who pioneered the feminist agenda. Partly, it's a generational thing that's understandable. Partly, however, it's also a naiveté, an unfounded belief that the battle has been won, that women have now achieved full equality, that there's no need any longer for the old-style battles.

So, when I read Chittister's grim statistics and read about domestic violence almost daily in our newspapers, I long for those feisty feminists I once met in classrooms and at faculty meetings all those years ago.

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

## COMPLIANCE WITH COVID-19 REGULATIONS

(Current from 15/06/22)



- If you have tested positive for COVID-19, please follow the SA Health instructions in regard to isolating and other government health protocols. Stay home and do not attend church services until you have fully recovered.
- There are now no density limits for places of worship.
- Masks are highly recommended by the Archdiocese.
- Attendees at indoor religious services may sing during worship.
- Please keep in mind the importance of social distancing and good hygiene practices.
- Hand sanitizer is available at Church entrances.
- There should be no shaking of hands or holding hands during Mass.
- Offertory procession will be omitted. Communion is given only in hands. Precious Blood will not be distributed.
- Collection plates will not be passed around.
- Holy Water is not available at the doors of churches.
- Sick and high risk/vulnerable people should be encouraged not to attend.
- The Archdiocese recommends Covid vaccinations for all (please check with your GP if you have concerns).

### DID YOU KNOW?

- The twelve baskets full of remaining food signify that the Eucharist can meet all our needs. The abundance of the Eucharist is enough, indeed more than enough, to fill and sustain us.
- The abundant feast is an image associated with the coming of the Messiah, the advent of God's kingdom. In this gospel text, Jesus is bringing an experience of God's reign in the present time to those whom he fed in such abundance.

(Continued from page 1)

Then he took the five loaves and the two fish, raised his eyes to heaven, and said the blessing over them; then he broke them and handed them to his disciples to distribute among the crowd. They all ate as much as they wanted, and when the scraps remaining were collected they filled twelve baskets.

### SYMBOLS AND IMAGES

'The lonely place' where this action occurs is a symbol of our own longing to be filled, our yearning to belong. Jesus welcomes all who come and he cures those in need of healing. For Christians, the Eucharist satisfies all the needs of those who come to the table of the Lord. They are fed and nourished by the Body and Blood of Christ.

### A LITTLE GOES A LONG WAY

*But Jesus went ahead and directed his disciples, "Sit them down in groups of about fifty". They did what he said, and soon had everyone seated. He took the five loaves and two fish, lifted his face to heaven in prayer, blessed, broke, and gave the bread and fish to the disciples to hand out to the crowd. After the people had all eaten their fill, twelve baskets of leftovers were gathered up. (Luke 9: 14 - 17)*

Dorothy Day's 1963 book *Loaves and Fishes* chronicled the founding and early decades of the Catholic Worker Movement, which Day started with French worker-scholar Peter Maurin in 1933. Day's story is dramatic and inspiring, with her radical roots, religious awakening, unpopular but steadfast pacifism, and courageous defence of civil rights and of all those who find themselves marginalised. It might be easy to conclude that she was an extraordinary person, a saint. But Day herself would have none of it, rejecting any talk of her sainthood with the reply, "Don't call me a saint. I don't want to be dismissed so easily".

Today, more than 40 years after Day's death, Catholic Worker communities remain committed to nonviolence, voluntary poverty, prayer, and hospitality for the homeless, exiled, hungry, and forsaken, according to the website [CatholicWorker.org](http://CatholicWorker.org). Catholic Workers continue to protest injustice, war, racism, and violence of all forms. It's easy to feel overwhelmed by the problems the world faces. But we can take solace, and guidance, in these words of Dorothy Day: "What we do is every little, but it's like the little boy with a few loaves and fishes. Christ took that little and increased it. He will do the rest".

The Commissioning: Loving God, help us to give to you, in the Spirit you have given to us with a generosity beyond imagining, with a sense of justice that will not rest, with a desire to forgive that is unrelenting, with a breath of vision that is global, and with a love that you made clear to us in Jesus. Amen.  
GPBS eNews

### THIS WEEK'S READINGS

(20 - 26 June)

- **Monday, 20:** Weekday, Ord Time 12 (2Kg 17:5-8, 13-15, 18; Mt 7:1-5)
- **Tuesday, 21:** St Aloysius Gonzaga (2 Kg 19:9-11, 14-21, 31-36; Mt 7:6, 12-14)
- **Wednesday, 22:** Sts John Fisher, Thomas More (2 Kg 22:8-13, 23:1-3; Mt 7:15-20)
- **Thursday, 23:** Weekday, Ord Time 12 (2 Kg 24:8-17; Mt 7:21-29; Lk 15:3-7)
- **Friday, 24:** The Most Sacred Heart of Jesus (Ezek 34:11-16; Rom 5:5-11)
- **Saturday, 25:** The Nativity of St John the Baptist (Is 49:1-6; Acts 13:22-26; Lk 1:57-66, 80)
- **Sunday 26:** 13<sup>th</sup> Sunday in Ordinary Time (1Kg 19:16, 19-21; Gal 5:1, 13-18; Lk 9:51-62)

### PASTORAL CARE

If you need a priest for anointing prior to medical treatment, or if you are ill (not necessarily life-threatening) or for last rites please contact: (08) 8210 8155 or in an emergency 0417 080 955