



Welcome to

# Kangaroo Island Catholic Community

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

**THE MOST HOLY TRINITY - YEAR B**

**Vol 9 : No 28**

## **KANGAROO ISLAND CATHOLIC PARISH**

Parish House: 22 Giles Street,  
KINGSCOTE, SA 5223

Phone: 8553 2132

Postal address: PO Box 749,  
KINGSCOTE, SA 5223

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 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**

*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**

*Ps 32:4-6, 9, 18-20, 22*

*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**

*Apoc 1:8*

*Alleluia, alleluia!*

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

## **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)

**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

*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
30/5 C Pahl	K Hammatt	C Berden
6/6 S Semler	W Bennett	C Berden
13/6 K Hammat	L Grant	H Mumford
20/6 J Fernandez	A Gibbs	H Mumford
27/6 M Glynn	P Bennett	A Bevan

**COVID Marshal**

30/5 M Slagter	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)*

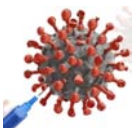
30/5 Fr Dev	6/6 Fr Dev
13/6 Fr Josy	20/6 Fr Prathap
27/6 Fr Dev	

**PRAYER FOR HEALING**

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

**GET VACCINATED FOR THE COMMON GOOD**

Vaccination against COVID-19 is a morally good thing, providing protection for the person vaccinated and the wider community. Some COVID-19 vaccines are associated with ethically questionable production and research practices, but Pope Francis and the Australian Bishops have advised that it is morally permissible to receive any vaccine made available. More information is available at <https://www.catholic.org.au/coronavirus>



**VOLUNTARY ASSISTED DYING BILL**

As you know, the Voluntary Assisted Dying Bill is currently before the House of Assembly with debate scheduled for this week and a vote likely in coming weeks.

With the endorsement of Archbishop O'Regan, we have produced a short video message from Fr Dean Marin. In his message Fr Dean explains why we oppose this dangerous Bill and encourages parishioners to contact their local MP to ask them to vote against it. Our advice is that the best way to reach MPs is via email, letter or phone.

The link to the video is [https://youtu.be/jTibl\\_rPNY4](https://youtu.be/jTibl_rPNY4)

*Jenny Brinkworth  
Catholic Communications*

**CONGREGATIONAL SINGING**

Please remember to wear a mask if you would like to join in singing at Mass.

**GOOD GIVING APP**

You can now give to the first and second collections, and special appeals, via the direct giving app. This will save you having to use envelopes or cash to make regular donations at Mass.

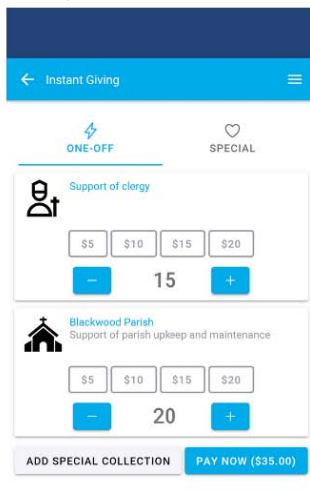
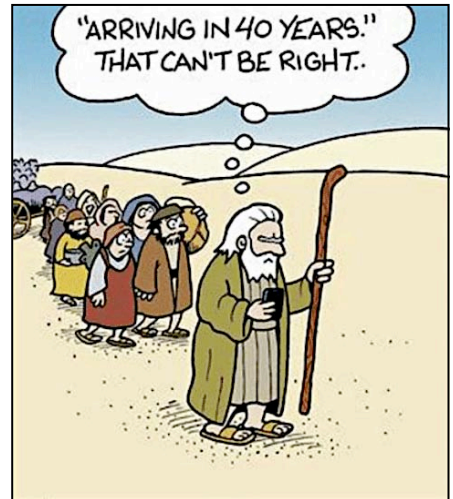
Please scan the QR code at the bottom of this page with the camera app on your phone and follow the prompts to organise direct debits from your bank account. *(Please note: this QR code is only for this purpose and is not the same as the attendance one at the door of the Church).*

If you have internet access, but no smartphone, you can register at: <https://adelaide.goodgiving.com.au>

If you have any questions or problems accessing this site, please ring our Finance Officer - Helen Mumford (0408 367 009). *Helen Mumford*

**DATES**

Jun 6	Corpus Christi
Jul 2	Last day, School Term 2
Jul 19	First day School Term 3
Aug 15	Assumption of Blessed Virgin Mary
8 Aug	Feast of St Mary of the Cross
24 Sep	Last day School Term 3
4 Oct	Labour Day holiday
11 Oct	First day School Term 4
1 Nov	All Saints' Day
2 Nov	All Souls' Day
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

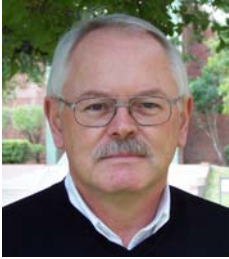


**GIVE EASILY TO 1ST, 2ND AND SPECIAL COLLECTIONS**

**SCAN QR CODE WITH CAMERA**

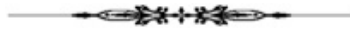


**Adelaide.GoodGiving.com.au**



## 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.



### THE BINDING POWER OF HATRED

*Whatever you bind on earth shall be bound in heaven and whatever you loose on earth shall be loosed in heaven.* We know this works for love. Does it also work for hatred? Can someone's hatred follow us, even into eternity?

In her recent novel, *Payback*, Mary Gordon poses that question. Her story centers on two women, one of whom, Agnes, has hurt the other, Heidi. The hurt had been unintentional and accidental, but it had been deep, so deep that for both women it stayed like a poison inside their souls for the next forty years. The story traces their lives for those forty years, years in which they never see each other, don't even know each other's whereabouts, but remain obsessed with each other, one nursing a hurt and the other a guilt about that hurt. The story eventually culminates with Heidi seeking out Agnes to confront her for some payback. And that payback is hatred, an ugly, pure hatred, a curse, promised to last until death, ensuring that Agnes will never be free from it for the rest of her life.

Agnes doesn't know what to do with that hatred, which dominates her world and poisons her happiness. She wonders if it will also color her eternity: *"Her last meeting with Heidi had troubled her belief in the endurance of the ties of love. Because if love went somewhere after death, where, then, was hate? She had understood, in Heidi's case, that it was the other side of the coin of love. Even after death would Heidi's hatred follow her, spoiling her eternity, the cracked note in the harmony, the dark spot in the radiance? Since Heidi had come back into her life, Agnes had, for the first time, been truly afraid to die.*

*She had to make herself believe that the love of those who loved her would surround her always ... keeping her from the hatred and ugliness that Heidi has shown her. She had to believe it; otherwise ... the otherwise was too unbearable even to name."*

Gabriel Marcel correctly states that to love someone is to ensure that this person can never be lost, that he or she (as long as the love continues) can never go to hell. By that love, the other is connected ("bound") always to the family of love and ultimately to the circle of love inside of God. However, is this true then too for hatred? If someone hates you, can that touch you eternally and contaminate some of the joy of heaven? If someone's love can hold you for all eternity, can someone's hatred do the same?

This is not an easy question. Binding and loosing, as Jesus spoke of it, work both ways, with love and with hatred. We free each other through love and constrict each other through hatred. We know that from experience and at a deep place inside us intuit its gravity. That is why so many people seek reconciliation on their deathbeds, wanting as their last wish not to leave this world unreconciled. But, sad fact, sometimes we do leave this life unreconciled, with hatred following us into the grave. Does it also follow us into eternity?

The choice is ours. If we meet hatred with hatred, it will follow us into eternity. On the other hand, if we, on our part, seek reconciliation (as much as is possible practically and existentially) then that hatred can no longer bind us; the chord will be broken, broken from our end.

Leo Tolstoy once said: *There is only one way to put an end to evil, and*

*that is to do good for evil.* We see that in Jesus. Some hated him, and he died like that. However, that hatred lost its power over him because he refused to respond in kind. Rather, he returned love for hatred, understanding for misunderstanding, blessing for curse, graciousness for resentment, fidelity for rejection, and forgiveness for murder. But ... that takes a rare, incredible strength.

In Gabriel Marcel's affirmation (that if we love someone that person can never be lost), there is a caveat implied, namely, that the other does not willingly reject our love and choose to move outside of it. The same holds true for hatred. Another person's hatred holds us, but only if we meet it on its own terms, hatred for hatred.

We cannot make someone stop hating us, but we can refuse to hate him or her and, at that moment, hatred loses its power to bind and punish us. Granted, this isn't easy, certainly not emotionally. Hatred tends to have a sick, devilish grip on us, paralyzing in us the very strength we need to let it go. In that case, there's still another salvific thing remaining. God can do things for us that we cannot do for ourselves.

Thus, in the end, as Julian of Norwich teaches (and as our faith in God's compassion and understanding lets us know) all will still be well, hatred notwithstanding.

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



## COMPLIANCE WITH REGULATIONS (May/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)

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.'

### GOSPEL REFLECTON

Trinity Sunday celebrates the core Christian conviction that God is not just one, but also three-in-one. For the people of Israel, no other god could compare with their God whom they knew as both creator and liberator and whom they experienced as intimately involved in every aspect of their history and of their day-to-day lives. In a world of many gods, the assertion found in today's first reading from Deuteronomy that "there is no other" god was an enormous claim to make. God's sustaining and liberating presence brought with it serious responsibilities: keeping God's commandments grounded the people of Israel and their descendants in the life of their God.

The earliest Christians inherited the Jewish belief in one God. At the same time, Christians expressed their faith in distinctively trinitarian language, even if references to all three persons of the Trinity are rarely found in the one passage. Over the first six centuries of the Christian era, the belief that God is three-in-one was to develop into the doctrine of the Trinity which is at the heart of Christian faith. The word Trinity is not used in the Christian Scriptures. In fact, it was not until the end of the fourth century, at the Council of Constantinople in 381, that the doctrine of the Trinity was set out in the creed that is still professed today. The Second Council of Constantinople in 551 used the expression "trinity" to refer to the one essence of God to be worshipped in three persons.

Today's gospel passage brings Matthew's gospel to a close. Jesus commands his disciples to make disciples of all peoples and to

baptize in the name of the Triune God. At the beginning of this gospel, Jesus is named Emmanuel, "God with us". With Jesus' final assurance, "know that I am with you always", we find ourselves gathered into the very life of God. Perichoresis, a Greek term suggestive of dancing or of figures interweaving, is one of the earliest and probably one of the most striking images used to explain the Trinity. The life that is in God is three and yet one in a totally harmonious dance of equals. The wonder is that we are invited to join the dance. Trinity Sunday is the day we set aside to celebrate the nearness of the God who draws us into the dance of life and love. As St Paul reminds us, God is not a distant God, but rather a God whose Spirit draws us, as "God's children" and as "joint heirs with Christ", into the very communion of the Trinity.

*Veronica Lawson RSM*

### MAKING CONNECTIONS

Have you ever experienced a sense of closeness with the divine that left you with a feeling of awe, of being truly aware of God's presence?

### THIS WEEK'S READINGS

(31 May - 6 June)

- **Monday, 31:** Visitation of the Blessed Virgin Mary ( Zeph 3:14-18 or Rom 12:9-16; Lk 1:39-56)
- **Tuesday, 01:** St Justin ( Tobit 2:9-14; Mk 12:13-17)
- **Wednesday, 02:** Weekday, Ord Time 9 ( Tobit 3:1-11,16-17; Mk 12:18-27)
- **Thursday, 03:** Charles Lwanga & companions ( Tobit 6:10-11, 7:1,9-14, 8:4-9; Mk 12:28-34)
- **Friday, 04:** Weekday, Ord Time 9 (Tobit 11:5-17; Mk 12:35-37)
- **Saturday, 05:** St Boniface ( Tobit 12:1, 5-15, 20; Mk 12:38-44)
- **Sunday 06:** The Most Holy BODY and BLOOD of CHRIST (Ex 24:3-8; Heb 9:11-15; Mk 14:12-16, 22-26)

### 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).