



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 (Corpus Christi) - YEAR A

Vol 8 : No 30

CORONAVIRUS UPDATE

THERE WILL BE NO MASSES OR PUBLIC LITURGIES UNTIL FURTHER NOTICE.

FOR MORE INFORMATION, PLEASE SEE THE NEWSLETTER ON OUR WEBSITE.

www.kicatholic.org.au/news.html

KANGAROO ISLAND CATHOLIC PARISH

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Phone: 8553 2132

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Web: 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)

PARISH PASTORAL COUNCIL

Mr Peter Clark (8559 5131)

FINANCE

Mrs Helen Mumford (0408 367 009 or kimumford@bigpond.com)

PARISH NEWSLETTER

Mr Peter Clark (8559 5131, 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



FIRST READING

Deuteronomy 8:2-3, 14-16

Moses said to the people: 'Remember how the Lord your God led you for forty years in the wilderness, to humble you, to test you and to know your inmost heart – whether you would keep his commandments or not. He humbled you, he made you feel hunger, he fed you with manna which neither you nor your fathers had known, to make you understand that man does not live on bread alone but that man lives on everything that comes from the mouth of the Lord.

'Do not then forget the Lord your God who brought you out of the land of Egypt, out of the house of slavery: who guided you through this vast and dreadful wilderness, a land of fiery serpents, scorpions, thirst; who in this waterless place brought you water from the hardest rock; who in this wilderness fed you with manna that your fathers had not known.'

RESPONSORIAL PSALM

Ps 147:12-15, 19-20

Praise the Lord, Jerusalem.

SECOND READING

1 Corinthians 10:16-17

The blessing-cup that we bless is a communion with the blood of Christ, and the bread that we break is a

communion with the body of Christ. The fact that there is only one loaf means that, though there are many of us, we form a single body because we all have a share in this one loaf.

GOSPEL ACCLAMATION

Jn 6:51-52

Alleluia, alleluia!

I am the living bread from heaven, says the Lord: whoever eats this bread will live for ever.

Alleluia!

GOSPEL

John 6:51-58

Jesus said to the Jews:

'I am the living bread which has come down from heaven. Anyone who eats this bread will live for ever; and the bread that I shall give is my flesh, for the life of the world.'

Then the Jews started arguing with one another: 'How can this man give us his flesh to eat?' they said. Jesus replied:

'I tell you most solemnly, if you do not eat the flesh of the Son of Man and drink his blood, you will not have life in you. Anyone who does eat my flesh and drink my blood has eternal life, and I shall raise him up on the last day.'

(Continued page 4)

PLEASE KEEP THESE PEOPLE IN YOUR PRAYERS

Sick: Greg Turner, Toni Langridge, Damian Baynes, Charles Gorman, Dalton Baynes, Roy Gatton.

June anniversaries: Bill Berden, Mary Bradley, Peter Bradley, Baby Burden, Henry Carslake, Bob Clare, Charles Darcy, Timothy Hamm, Lorraine Holohan, Brian Kildea, Mildred Lashmar, Anthony Lonzar, Peter Lonzar, Dorothy McMahon, John Reynolds, Vikki Reynolds, Fiona Smith, Ann Wallace, Sr. Pauline Wallace, John Williams, Heather Willmott, Ross Wohling and all the faithful departed.

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

COLLECTIONS

DIRECT PAYMENTS

If you would like to organise your Church donations via bank transfer there are a couple of ways you can go about this.

1. If you bank online, you can set up periodic, direct payments yourself. Again, you will need to do this twice - once for the first collection and again for second.

Acc: Kangaroo Island Catholic Parish
BSB: 085-005
Acc No: 918 111 484
Ref: Your surname, initials and *First* or *General*

2. Periodic regular payments may also be organised with your bank. Take the account details (above) with you and bank staff can set it up for you.

NB: *First* collection is for the support of our Priests and *General* (second at our Masses) is for the support of our Parish.

If you need more information or help, please contact Helen Mumford or Peter Clark.

THE DIFFERENCE BETWEEN A BIG SISTER AND A BIG BROTHER...



Students from Galilee School at Aldinga have propagated around 250 seedlings native to Kangaroo Island for fire-affected people to replant burnt vegetation areas. Peter Clark has a list of these seedlings, if anyone would like to take up the offer. These seedlings will be delivered in about two week's time.

EASING OF RESTRICTIONS UPDATE

- Funerals will be permitted for up to 50 attendees
- Places of Worship permitted for up to 20 attendees
- Further plans will be advised for Places of Worship in the coming weeks, to look at larger gatherings.

Introduction of restricted masses are beginning in Cluster Parishes. The rules about social distancing, hand hygiene and a sign-in sheet to record names (given and surname) and phone numbers, will be in place.

The Archdiocese recommends that those who are at higher risk from Covid-19 should be encouraged to stay home, but also reassures everyone that the obligation for Sunday Mass for the laity has not been re-invoked at this stage.

Fr Josy is trying to organise Masses for KI fortnightly, starting 21 June. However, this is subject to availability of Priests. We should have a roster for next week's bulletin. Peter Clark will let parishioners know (by text or email) if anything happens sooner.

A REAL HUNGER

I never thought I'd give up the Eucharist for Lent.

I've voluntarily given up many things for Lent over the course of my life, from chocolate to alcohol to bad language to impatience - and of course meat on Fridays - but I'd never been forced to give up anything, much less the Eucharist, until the coronavirus came to Australia, and I couldn't go to church

anymore. Never in my wildest dreams did I think the Eucharist would become inaccessible to me. I had taken it totally for granted. Many times I'd dragged myself to Mass, or at times didn't go, when I didn't feel like going. There's nothing like shockingly losing something to suddenly appreciate it like never before.

When the news of the virus and its potential impact on gatherings first came out, I thought, no way am I giving up dipping my fingers in the holy water font, or extending the sign of peace, and I'm certainly not giving up receiving the Body, or even the Blood, of Christ. But then as the situation worsened, I realised that by keeping myself healthy, I was helping to keep people much more vulnerable than me healthy. Denying ourselves during Lent has always been a form of preparation as we hungered, symbolically, for the eucharistic meal. This year, my hunger became real.

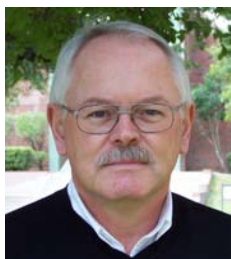
GPBS eNews

LIVE STREAMING AND BROADCASTING MASSES

The Archdiocese will continue to live stream Sunday Mass at 10am from St Francis Xavier's Cathedral. This Mass can be viewed live and on demand on the home page of

www.adelaide.catholic.org.au.

An interstate service is screened live every week on Channel 10 at 6am. Mass for up to 20 people is being held daily in the Cathedral. Visit www.adelcathparish.org for more information about Mass times for the Cathedral.



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

A MAGNIFICENT DEFEAT

Where's the fairness in life? Why are some people so undeservedly blessed in this world while others are seemingly cursed? Why are craftiness, self-serving ambition, taking advantage of others, and dishonesty so frequently rewarded? This has no quick answer.

In his book *The Magnificent Defeat*, the renowned novelist and preacher, Frederick Buechner, takes up this question by focusing on the biblical character, Jacob. He, as we know, twice cheated his brother, Esau. Catching him hungry and vulnerable, Jacob buys his birthright from him for a meal. More seriously, he poses as Esau, tricks their father, and steals the blessing and the inheritance that was Esau's by right. Everything about this seems wrong and calls for retribution, yet Jacob's life seemingly teaches the opposite. In contrast to his cheated brother, Jacob lives a very richly blessed life and is favored by God and by others. What's the lesson? Are God and life really on the side of those who do this type of thing?

Buechner builds his answer by moving from the pragmatic and the short-range to the spiritual and the long-range.

First, from a pragmatic point of view, the story of Jacob teaches its own lesson, namely, that as a matter of fact in this life people like Jacob, who are intelligent, crafty, and ambitious often do end up being rewarded in ways that people like Esau, who are slower on the draw, don't. While clearly this isn't the moral teachings of the Sermon on the Mount, other parts of scripture, including some teachings of Jesus, do challenge us to be intelligent, to work hard, and indeed at times to be crafty. God doesn't necessarily help those who help themselves, but God

and life seem to reward those who use their talents. But there's a fine moral line here and Buechner draws it out brilliantly.

He asks: when someone who does what Jacob did and it brings him riches in this life, where is the moral consequence? The answer comes to Jacob years later. He is alone one night when a stranger leaps upon him and the two of them end up wrestling silently with each other throughout the entire night. Just as dawn is breaking and it seems Jacob might win, everything is suddenly reversed. With an infinitely superior strength that he seems to have deliberately held back until now, the stranger touches Jacob's thigh and renders him helpless. Something deeply transformative happens to Jacob in that experience of helplessness. Now that he knows that he is finally defeated, he no longer wants to be free of the stranger's grasp; instead he clings fiercely to his former foe like a drowning man. Why?

Here's Buechner's explanation: "The darkness had faded just enough so that for the first time he can dimly see his opponent's face. And what he sees is something more terrible than the face of death — the face of love. It is vast and strong, half-ruined with suffering and fierce with joy, the face a man flees down all the darkness of his days until at last he cries out, 'I will not let you go, unless you bless me!' *Not a blessing that he can have now by the strength of his cunning or the force of his will, but a blessing that he can have only as a gift.*"

There's an entire spirituality here. The blessing for which we are forever wrestling can only come to us as gift, not as something we can snatch through our own talent, cunning, and strength. By his wit

and cunning, Jacob became a rich, admired man in this world. But in struggling for all those riches he was wrestling with a force he unconsciously perceived as someone or something to be overcome. Eventually, after many years of struggle, he had an awakening. Light dawned, through a crippling defeat. And in the light of that defeat he finally saw that what he had been struggling with for all that time was not someone or something to be overcome, but the very love he was wrestling for in all his efforts to achieve and get ahead.

For many of us, this will also be the real awakening in our lives, waking up to the fact that in our ambition and in all the schemes we concoct to get ahead, we are not wrestling with a someone or something to be overcome by our strength and wit; we are wrestling with community, love, and with God. And it will undoubtedly take the defeat of our own strength (and a permanent limp) before we realize what we are fighting against. Then we will give up trying to win and instead cling like a drowning man to this face of love, begging for its blessing, *a blessing that we can have only as a gift.*

Believing that our blessing lies in winning, we strive to wrestle our lives away from others until one day, if we are lucky enough to be defeated, we begin to beg others to hang on to us.

You can read, or download, Ron Rolheiser's weekly columns from his website at: www.ronrolheiser.com

COMPLIANCE WITH REGULATIONS

(The following conditions must be observed for all Church gatherings)

- Attendance for mass or private devotion for the time being is restricted to 20 persons in addition to the celebrants
- The four-square metres per person rule is to be observed in determining the total numbers allowed in the space.
- Except for families and household groups, people should be at least 1.5 metres apart.
- There should be no physical contact outside one's family or household group.
- There should be no shaking of hands or holding hands during the Mass.
- Every gathering must record contact details. Logs are located at the entrance to the Church.
- Hand sanitizer is to be available at church entrances.
- Precious Blood will not be distributed.
- No collection plates or hymn books are to be passed around.
- Communion is given only in hands.
- 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.
- Collection plates will not be passed around but a single drop point is provided at the churches.
- Offertory procession will be omitted.
- Care should be taking 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.

KANGAROO ISLAND PARISH

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www.willungaparish.org.au

(Continued from page 1)

For my flesh is real food and my blood is real drink. He who eats my flesh and drinks my blood lives in me and I live in him. As I, who am sent by the living Father, myself draw life from the Father, so whoever eats me will draw life from me. This is the bread come down from heaven; not like the bread our ancestors ate: they are dead, but anyone who eats this bread will live for ever.'

DID YOU KNOW?

- Gathering together to break bread and share the cup is the most ancient practice of the church. Paul wrote a description of 'The Lord's Supper' in I Corinthians 11:23 in about the year 56.
- This feast, which used to be known as 'Corpus Christi', originated in the Middle Ages as a celebration of the real presence of Christ in the Eucharistic bread.
- In John's Gospel, the Eucharist is instituted by Christ in the sharing of the loaves and fishes, not at the Last Supper that he had with his friends on the night before he died. For John, the central act of that Last Supper was the washing of the feet of the disciples—an act of service to others.

EXPLORING THE WORD

This passage comes after Jesus has fed the multitudes with five barley loaves and two fish, but in his explanation of this sign, Jesus refers to himself as 'living bread', 'bread from heaven' that gives eternal life. The ancestors who followed Moses out of Egypt had been sent manna from heaven to nourish them in the desert, but they had still died. The food that Jesus offers - himself - will lead to eternal life!

As is typical in John's Gospel, this text can be read on two levels. The words spoken by Jesus would have been shocking to those who heard them. For the Jewish people, to eat flesh and drink blood was unthinkable; it was abhorrent. Jewish dietary laws forbade the eating of flesh with its blood in it. Blood was the symbol of the life of the creature. At the end of the flood story in

Genesis, God gives to humans all the plants and animals of the earth as food for them, 'with this exception: you must not eat flesh with life, that is to say blood, in it' (Genesis 9:4). Now here is Jesus saying that his followers must eat his flesh and drink his blood in order to have life. In the continuation of this gospel passage, many turn away from Jesus at hearing him say this. Jesus then asks the disciples if they too will leave him. Peter answers on their behalf with a wonderful acclamation of faith: 'Lord, who shall we go to? You have the message of eternal life and we believe; we know that you are the Holy One of God.'

The giving of Jesus' flesh and blood for the life of the world is a reference to the salvific nature of his death and the inauguration of a new covenant through his sacrifice.

SYMBOLS AND IMAGES

Bread is the 'staff of life' - that which sustains us. Along with water, it is the most basic of staples: simple, nourishing, satisfying. But Jesus is offering more than ordinary bread. He is offering that which will not only sustain us in this life but will lead to eternal life.

THIS WEEK'S READINGS

(15 - 21 June)

- **Monday, 15:** Weekday, Ord Time 11 (1 Kg 21:1-16; Mt 5:38-42)
- **Tuesday, 16:** Weekday, Ord Time 11 (1 Kg 21:17-29; Mt 5:43-48)
- **Wednesday, 17:** Weekday, Ord Time 11 (2Kg 2:1, 6-14; Mt 6:1-6, 16-18)
- **Thursday, 18:** Weekday, Ord Time 11 (Sirach 48:1-14; Mt 6:7-15)
- **Friday, 19:** The Most SACRED HEART of Jesus (Deut 7:6-11; 1Jn 4:7-16; Mt 11:25-30)
- **Saturday, 20:** The Immaculate Heart of the Blessed Virgin Mary (Is 61:9-11; Lk 2:41-51)
- **Sunday 21:** 12th SUNDAY in ORDINARY TIME (Jer 20:10-13; Rom 5:12-15; Mt 10:26-33)

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).