

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 Roy John (8382 1717)

PARISH PASTORAL COUNCIL

Mr Peter Clark (8559 5131)

PARISH NEWSLETTER

Mrs Annette Roestenburg
(8553 8281; rostie303@gmail.com)

(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 and 4th Sunday - 2.30pm
- **PENNESHAW:** St Columba's
Anglican Church, Cnr North
Terrace and Fourth Street
1st Sunday - 2.00pm

SPONSORSHIP

KANGAROO ISLAND

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

CHILD PROTECTION

Child Protection Unit 8210 8159



FIRST READING

Wisdom 1:13-15, 2:23-24

Death was not God's doing, he takes
no pleasure in the extinction of the
living.

To be – for this he created all; the
world's created things have health in
them, in them no fatal poison can be
found, and Hades holds no power on
earth; for virtue is undying.

Yet God did make man imperishable,
he made him in the image of his own
nature; it was the devil's envy that
brought death into the world, as
those who are his partners will
discover.

RESPONSORIAL PSALM

Psalm 29:2,4-6,11-13

*I will praise you, Lord,
for you have rescued me.*

SECOND READING

2 Corinthians 8:7, 9, 13-15

You always have the most of
everything – of faith, of eloquence,
of understanding, of keenness for
any cause, and the biggest share of
our affection – so we expect you to
put the most into this work of mercy
too. Remember how generous the
Lord Jesus was: he was rich, but he
became poor for your sake, to make
you rich out of his poverty. This

does not mean that to give relief to
others you ought to make things
difficult for yourselves: it is a
question of balancing what happens
to be your surplus now against their
present need, and one day they may
have something to spare that will
supply your own need. That is how
we strike a balance: as scripture
says: The man who gathered much
had none too much, the man who
gathered little did not go short.

GOSPEL ACCLAMATION

2 Tim 1:10

Alleluia, alleluia!

*Our Saviour Jesus Christ has done
away with death and brought us life
through his gospel.*

Alleluia!

GOSPEL

Mark 5:21-43

When Jesus had crossed in the boat
to the other side, a large crowd
gathered round him and he stayed by
the lakeside. Then one of the
synagogue officials came up, Jairus
by name, and seeing him, fell at his
feet and pleaded with him earnestly,
saying, 'My little daughter is
desperately sick. Do come and lay
your hands on her to make her better
and save her life.' Jesus went with

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Bulletin Board

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 and all the faithful departed.

PRAYERS FOR THE SICK

Please pray for Leonie Bald, Brooke Baker & Family, Sam Baynes, Annemeike Berden, Marj and Jimmy Browne, Jill Buist, Denice Carter, Barry Dunn, Katerina Faist, Lloyd & Aileen Dodson & family, Jenny Fechner, Diane Florenance, Emma Fulwood, Roy Gatton, Charles & Sue Gorman, Hans Hendrix, John Lavers, Elijah & Magenta Laundry and family, Keith Lockett, Victor Marshal, Ben Martin, Janice Mills, Dianne McCarthy, Philip McDonald, Peter Murray, Max Moss, Darren Morris, Deidre Morrison, Mick Muller, Carmel Northcott, Rocco Nield, Jack Pitcher, Margaret Rich, Anthony Roestenburg, Bill Roestenburg, Claudine Shelton, Darren Smith, John Smith, Peter Smith, Linda Tippet, Noelene Thomas Greg Turner, Patrick Walsh, Sr Margaret Wallace, Anthony Weatherstone, Rob Wilkinson and Gavin Willson.

May they know the healing love of Christ through our actions and His healing presence.

DON'T HAVE FAITH, ACT WITH FAITH

Real faith means taking the initiative and showing courage. Real faith means risking rejection and failure. The bleeding woman was unclean under Jewish law, which means she risked a humiliating rejection by wading through the crowd to touch Jesus.

Do you need healing or help? Do you want to see changes in your school, your family, your work-place, or your world? Do you see others that need help? Then don't *have* faith, *act* with faith. Take the risky steps to reach out and make a difference. Call for Jesus to strengthen your courage. Don't give up when it gets tough. Eventually you will feel God's power flow through your life. *GPBS eNews*

NEW BISHOP OF DARWIN



"Dear Brothers and Sisters, It is with delight that I write to congratulate Father Charles Gauci on his appointment as Bishop of the Diocese of Darwin.

This welcome news was announced by Pope Francis in Rome. It coincides with the Holy Father's acceptance of the resignation of Bishop Hurley who is retiring after serving the people of the Northern Territory so graciously and diligently over the past 11 years and prior to that the Diocese of Port Pirie for nine years.

Arriving from Malta with his family as a 13 year old, Fr Gauci undertook his secondary education with the Marist Brothers at Thebarton and Findon High School. He studied for the priesthood at St Francis Xavier Seminary, Rostrevor, and was ordained at the age of 25 in St Francis Xavier's Cathedral in 1977.

Fr Gauci's pastoral life has seen him assigned to various parishes in the Archdiocese of Adelaide including Hectorville Parish as assistant priest for five years, Woodville Parish for

three years and Elizabeth North Parish for one year and then in team ministry across the two Elizabeth parishes for 11 years.

In 1998 he was appointed Parish Priest of Noarlunga Seaford, a role that was expanded in recent years to include Willunga, Kangaroo Island, Victor Harbor and Goolwa.

The Archdiocese is extremely grateful to Fr Gauci for his pastoral care and leadership in the Southern Deanery where he covered eight centres of worship and five Catholic schools and developed a unique team approach.

In 2017 Fr Gauci was appointed Administrator of the Adelaide Cathedral Parish where he has continued to demonstrate his strong commitment to evangelising and, in particular, developing the faith of young people through the parish and through his chaplaincy in schools.

This is a time for much rejoicing and thanksgiving for Fr Gauci's gifts as a priest and the opportunity he has been given to be the shepherd of the faithful in our sister Diocese of Darwin.

I know you will join me in offering your prayers and best wishes to Fr Gauci, and to Bishop Hurley on this next stage of their lives as disciples of Christ."

*Greg O'Kelly SJ
Apostolic Administrator*

FIGHTING POVERTY AND INEQUALITY IN AUSTRALIA

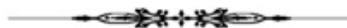
Friends of Francis will be tackling this topic on Sunday 8 July at 3.00pm at Galilee Community Room, Aldinga. Learn how the Australian Catholic Bishops are calling for a sustainable and inclusive economy, and what we can do to support this. Friends of Francis is inspired by the witness of Pope Francis and Francis of Assisi, encouraging Catholics to become involved in issues of social justice, peace and Earth care. For further information contact Peter Laffan (8556 3915 or impe@internode.on.net)

Peter Laffan



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.



THE MARY OF SCRIPTURE AND THE MARY OF DEVOTION

There's an axiom that says: Roman Catholics tend to *adore* Mary while Protestants and Evangelicals tend to *ignore* Mary. Neither is ideal.

Mary, the Mother of Jesus, has, in effect, two histories within Christian tradition. We have the *Mary of Scripture* and we have the *Mary of Devotions*, and both offer something special for our Christian journey.

The *Mary of Devotions* is the more well-known, though mostly within Roman Catholic circles. This is the Mary invoked in the rosary, the Mary of popular shrines, the Sorrowful Mother of our litanies, the Mother with the soft heart through whom we can get the ear of God, the Mary of purity and chastity, the Mother who understands human suffering, the Mother who can soften the hearts of murderers, and the Mother we can always turn to.

And this Mary is pre-eminently the Mother of the poor. Karl Rahner once pointed out that when you look at all the apparitions of Mary that have been officially approved by the church you will notice that she has always appeared to a poor person – a child, an illiterate peasant, a group of children, someone without social standing. She's never appeared to a theologian in his study, to a pope, or to a millionaire banker. She's always been the person to whom the poor look. Marian devotion is a mysticism of the poor.

We see this, for example, very powerfully in the effect that Our Lady of Guadalupe has had on much of Latin America. In all of the Americas, most of the indigenous peoples are now Christian. However, in North America, while most of the indigenous peoples are Christian, Christianity itself is not seen as a native religion, but rather as a religion brought to the native

peoples from elsewhere. In Latin America, in every place where Our Lady of Guadalupe is popular, Christianity is seen to be a native religion.

But piety and devotions also run the risk of theological sloppiness and unhealthy sentimentality. That's the case too with the Mary of Devotions. We've tended to elevate Mary to divine status (which is simply wrong) and we have far too often encrusted her in so much piety that she, the Mary of Devotions, cannot possibly be the same person who wrote the Magnificat. The Mary of Devotions is often so enshrined in piety, over-simplicity, and asexuality that she needs to be protected from human complexity. Still, the Mary of Devotions offers us a lot vis-à-vis our spiritual journey.

Much more ignored is the *Mary of Scripture* and the role the various Gospels assign to her.

In the Synoptic Gospels, Mary is presented as a model of discipleship. More simply, she's shown to us as the one person who gets it right from the beginning. But that isn't immediately evident. On the surface, the opposite sometimes seems to be the case. For example, on a couple of occasions as Jesus is speaking to a crowd he is interrupted and told that his mother and his family are outside wanting to speak to him. His response: "Who are my mother and who are my brothers and sisters? It's those who hear the word of God and keep it." In saying this, Jesus isn't distancing his mother from himself and his message, the opposite. Before this incident is recorded in the Gospels, the evangelists have been very careful to point out that Mary was the first person to hear the word of God and keep it. What happens here is that Jesus singles out his mother first of all for her faith,

not for her biology. In the Synoptic Gospels, Mary is the paradigm for discipleship. She's the first to hear the word of God and keep it.

John's Gospel gives her a different role. Here she's not the paradigm of discipleship (a role John gives to the Beloved disciple and to Mary Magdala) but is presented as Eve, the mother of humanity, and the mother of each of us. Interestingly, John never gives us Mary's name, in his Gospel she is always referred to as "the Mother of Jesus". And in this role she does two things:

First, she gives voice to human finitude, as she does at the wedding feast of Cana when she tells her son (who is always divine in John's Gospel) that "they have no wine". In John's Gospel, this is not just a conversation between Mary and Jesus; but also a conversation between the Mother of Humanity and God. Secondly, as Eve, as universal mother, and as our mother, she stands in helplessness *under* human pain and *within* human pain when she stands under the cross. In this, she shows herself as universal mother but also as an example of how injustice must be handled, namely, by standing within it in a way that does not replicate its hatred and violence so as to give it back in kind.

Mary offers us a wonderful example, not to be adored or ignored.

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, 4th Sunday 2.30pm

PENNESHAW

St Columba, North Terrace
(shared with Anglicans)
1st Sunday 2.00pm

SEAFORD

Seaford Ecumenical Mission,
Grand Bvd
Sunday 10.45am
Wednesday 9.15am

VICTOR HARBOR

St Joan of Arc, 30 Seaview Road
Saturday 6.00pm
Sunday 11.00am
Tuesday 9.00am
Thursday 9.00am
Friday (other than 1st) 9.00am
1st Friday 11.30am

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

(Continued from page 1)

him and a large crowd followed him; they were pressing all round him.

Now there was a woman who had suffered from a haemorrhage for twelve years; after long and painful treatment under various doctors, she spent all she had without being any the better for it, in fact, she was getting worse. She had heard about Jesus, and she came up behind him through the crowd and touched his cloak. 'If I can touch even his clothes,' she had told herself 'I shall be well again.' And the source of the bleeding dried up instantly, and she felt in herself that she was cured of her complaint. Immediately aware that power had gone out from him, Jesus turned round in the crowd and said, 'Who touched my clothes?' His disciples said to him, 'You see how the crowd is pressing round you and yet you say, "Who touched me?"' But he continued to look all round to see who had done it. Then the woman came forward, frightened and trembling because she knew what had happened to her, and she fell at his feet and told him the whole truth. 'My daughter,' he said 'your faith has restored you to health; go in peace and be free from your complaint.'

While he was still speaking some people arrived from the house of the synagogue official to say, 'Your daughter is dead: why put the Master to any further trouble?' But Jesus had overheard this remark of theirs and he said to the official, 'Do not be afraid; only have faith.' And he allowed no one to go with him except Peter and James and John the brother of James. So they came to the official's house and Jesus noticed all the commotion, with people weeping and wailing unrestrainedly. He went in and said to them, 'Why all this commotion and crying? The child is not dead, but asleep.' But they laughed at him. So he turned them all out and, taking with him the child's father and mother and his own companions, he went into the place where the child lay. And taking

the child by the hand he said to her, 'Talitha, kum!' which means, 'Little girl, I tell you to get up.' The little girl got up at once and began to walk about, for she was twelve years old. At this they were overcome with astonishment, and he ordered them strictly not to let anyone know about it, and told them to give her something to eat.

DID YOU KNOW?

- Jairus, as an official of the synagogue, belonged to one of the groups who were traditionally deeply suspicious and disapproving of Jesus. Here however, Jairus' faith is contrasted with the lack of faith of the onlookers who simply laugh at Jesus. His faith is rewarded.
- For Jesus to lay hands upon a young woman of twelve years of age (old enough to be betrothed) would have been seen as a scandalous act. Jesus breaks through the restrictions of social norm to bring life.

THIS WEEK'S READINGS

(July 02 / 08)

- Monday, 25:** Weekday, Ord Time 13 (Amos 2:6-10, 13-16; Mt 8:18-22)
- Tuesday, 26:** St Thomas (Eph 2:19-22; Jn 20:24-29)
- Wednesday, 27:** Weekday, Ord Time 13 (Amos 5:14-15, 21-24; Mt 8:28-34)
- Thursday, 28:** Weekday, Ord Time 13 (Amos 7:10-17; Mt 9:1-8)
- Friday, 29:** Weekday, Ord Time 13 (Amos 8:4-6, 9-12; Mt 9:9-13)
- Saturday, 30:** Weekday, Ord Time 13 (Amos 9:11-15; Mt 9:14-17)
- Sunday 1:** 14TH SUNDAY in ORDINARY TIME (Ezek 2:2-5; 2 Cor 12:7-10; Mk 6:1-6)

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).