



Welcome to

# Kangaroo Island Catholic Community

(Part of the Adelaide Cathedral Parish)

THE MOST HOLY TRINITY - YEAR C

Vol 13 : No 31

## KANGAROO ISLAND CATHOLIC PARISH

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## PARISH TEAM CONTACTS

### PARISH PRIEST

Fr Lancy D'Silva

Phone: (08) 8210 8155

### 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

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.)

## 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 9.30am.  
All welcome.



## 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.*

1. The Lord's revelation to my  
Master: "Sit on my right: I will put  
your foes beneath your feet." <R>
2. The Lord will send from Zion your  
sceptre of power: rule in the midst  
of all your foes. <R>
3. A prince from the day of your birth  
on the holy mountains; from the  
womb before the daybreak I begot  
you. <R>
4. The Lord has sworn an oath he will  
not change. "You are a priest for  
ever, a priest like Melchizedek of  
old". <R>

## 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, (Continued page 4)



# Bulletin Board

## KEEP THESE PEOPLE IN YOUR PRAYERS

**Healing list:** Sue Semler, Brianna Chudlee, Peter Weatherstone, Annette Roostenburg, Michelle Glynn, Rebecca Semler, Chris Heath, Simon Laundry, Josh Semler.

**June anniversaries:** Dorothy 'Mardi' Atktison, 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, Mary Connell.

**Recently deceased:** John Slagter, Elijah Laundry.

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

## PARISH ROSTERS

	Reader	Prayers	Cleaning
22/06	A Clark	M Glynn	A Bevan
29/06	W Bennett	M Slagter	A Bevan

## PRIEST ROSTER

22/06	Fr Valentin
29/06	Fr Francis Tawil
06/07	Fr Lancy D'Silva

## SPECIAL ECUMENICAL SERVICE

Today (Sunday, June 22) there will be a Special Ecumenical Service in the Town Hall from 11.00am to 12.00noon followed by a shared lunch of finger food, savoury or sweet, but not needing to be warmed.

## POWER UP 2025 – DIOCESAN JUBILEE OF YOUTH CELEBRATION

Saturday August 2, 2pm until 9pm

Where: Sacred Heart College, Somerton Park

Who: Young people aged 16-35

Cost: Free (including cost of all food and drinks), bookings are essential

Hosted by the Catholic Office for Youth and Young Adults (COYYA), Power Up 2025 will facilitate an afternoon of engaging workshops on

a variety of topics with opportunities to experience reimagined prayer and spirituality, participate in spiritual reflection and formation, and hands on activities that are centred around faith, ecology and social justice.

After the workshops, Vigil Mass will be celebrated by Vicar General, Fr Dean Marin before moving into dinner, hot drinks and dessert from food trucks/ vendors with live music from local musicians. The evening will close with a praise and worship concert on the main stage featuring Proclaim Wildfire from the Lismore Diocese in NSW. Tickets (including cost of all food and drinks) are free, although bookings are essential.



We're encouraging parishes and communities to consider bringing a group to engage and experience the joy of faith, spiritual formation and get Powered Up for the Jubilee Year! More information and registrations – scan the QR code.

## AUSTRALIAN IGNATIAN TRAIL SOUTH AUSTRALIA

Pilgrimages along the Australian Ignatian Trail in the footsteps of the first Jesuits in Australia are being offered by Jesuit and Ignition Spirituality Australia - four walking days/six nights from Tuesday late afternoon 14 October to Monday morning 20 October. Applications close: 18 July.

This 'camino' experience provides an opportunity for encountering Ignatian Spirituality, discerning, and listening to God's presence in Nature. Step aside from everyday life, walk, reflect, experience nature day after day, time in silence, conversation and listening to God's presence.

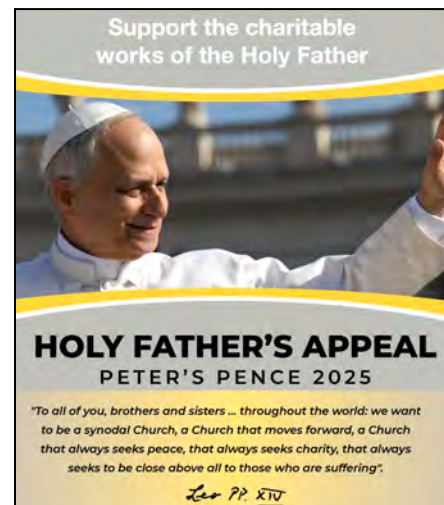
As a small group of pilgrims, participants will walk part of the route in South Australia taken by the first Jesuits who arrived in 1848. This Australian Ignatian Trail pilgrimages journey through townships such as Kapunda, Tarlee, Riverton, and Auburn, and finish at Sevenhill where the Jesuits established the first vineyard of Clare Valley in 1851.

A moderate level of walking fitness and overall good health is essential.

For more information go to website [www.jisa.org.au](http://www.jisa.org.au), phone 1300 392 636 or email [info@jisa.org.au](mailto:info@jisa.org.au)

## NEXT SPECIAL COLLECTION

There will be a Special Collection next weekend (28/29 June) for the Holy Father's Appeal.



## ABORIGINAL AND TORRES STRAIT ISLANDER SUNDAY

On Sunday July 6 parishes around the country will celebrate Aboriginal and Torres Strait Islander Sunday. The NATSICC Appeal will also be held on this day.

## HOLY FATHER'S PRAYER INTENTIONS FOR JUNE

*That the world might grow in compassion*  
Let us pray that each one of us might find consolation in a personal relationship with Jesus, and from his heart, learn to have compassion on the World.

## WHAT'S ON

29 Jun	Holy Father's Appeal
2 Jul	Last day School term 2
6 July	NATSICC Appeal
20 Jul	Stella Maris - Sea Sunday
21 Jul	First day School term 3
10 Aug	Vocations Appeal
26 Sep	Last day School term 3
6 Oct	Labour day holiday
13 Oct	First day School term 4
12 Dec	Last day School term 4







## 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*

### ARE YOU A PRACTICING CHRISTIAN?

The Acts of the Apostles says that it was at Antioch that the followers of Jesus were first called “Christians”.

I once heard a challenging homily where the priest asked: “If you were put on trial and accused of being a Christian, would they find enough evidence to convict you?” An interesting question, without a simple answer. How exactly would we be judged? What might constitute hard evidence that we are Christians?

I grew up in a Roman Catholic culture that had certain agreed-upon criteria for what made you “a practicing Catholic”, namely: Do you go to church regularly? Are you keeping the Sixth Commandment? Is your married life in order? More recently, both Roman Catholics and other denominations have become fond of judging your Christian standing by your stance on certain moral issues like abortion or gay marriage.

What about Jesus, what did he teach in terms of what makes for a practicing Christian?

There is no simple answer. Jesus, the Gospels, and the rest of the New Testament are complex. For example, when teaching how we will ultimately be judged, Jesus doesn’t mention attending church, keeping the sixth commandment, or how we stand on abortion or gay marriage. He has only these criteria: Did you feed the hungry? Give drink to the thirsty? Welcome the refugee? Visit the sick? Visit prisoners?

What would the verdict be if these were the central criteria by which a jury judges us?

Then there is the Sermon on the Mount. Counselling us as to what it means to be his disciple, Jesus asks: Do you love those who hate you? Bless those who curse you? Do good to those who harm you? Forgive those who have hurt you? Forgive the one who kills you? Do you love beyond your innate instincts? Have you ever really turned the other

cheek? Do you radiate God’s compassion which goes out equally to everyone, good and bad alike?

Again, how would our discipleship of Jesus stand up to judgment vis-à-vis these criteria?

However, there are other critical criteria about what does or does not make us practicing followers of Jesus.

One such criterion has to do with community. The scriptures tell us that God is love and whoever abides in love abides in God and God abides in that person. The word used here for love is “agape”, and in this context it might also be rendered as “shared existence”. God is shared existence, and everyone who shares his or her existence in community lives in God.

If that is true, and it is, then whenever we live inside of family and community, we are a “practicing Christian”. Of course, this may not be simplistically equated with explicit ecclesial community, with going to church, but it does hint strongly at belonging to a graced community. So, does going to church make me a practicing Christian?

Finally, there is another critical criterion. The earthly Jesus left us only one ritual, the Eucharist. On the night before he died, he instituted the Eucharist and told us to continue to celebrate it until he returns. For 2000 years we have been faithful to that invitation, we have kept the Eucharist going. According to the theologian Ronald Knox, this constitutes “our one great act of fidelity”, in that we haven’t always been faithful in other ways. Sometimes we haven’t turned the other cheek, haven’t loved our enemies, haven’t fed the hungry, and haven’t welcomed the refugee, but we have been faithful to Jesus in one critically important way: we have kept celebrating the Eucharist. We have been practicing Christians in at least one important way.

So, facing a jury set to judge whether we are a Christians or not, could the most telling evidence of all be that we regularly participate in the Eucharist?

Could this single action convict us as being a practicing Christian?

Among all these potential criteria, which one makes for a practicing Christian?

Perhaps the more fruitful path toward an answer is not to weigh these criteria against each other to try to discern which is most important in determining what makes for a practicing Christian. Perhaps it is more fruitful to focus on the verb “practicing”.

To practice something doesn’t imply that you have mastered it, that you are proficient at it, not alone that you are perfect at it. It only means that you are working at it, trying to master the skill.

Given human nature, all of us have certain shortcomings in terms of measuring up to the demands of Christian discipleship. Like someone struggling to master a musical instrument or an athletic skill, we are all still practicing. Thus, to the extent that we are trying to get better at feeding the hungry, at welcoming the stranger, at loving our enemy, at radiating God’s wide compassion, at sharing our existence in community, and at being habitually at the table of the Eucharist, we are in fact practicing Christians.

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



## WEEKLY CONTRIBUTIONS

For those of you who wish to make your weekly contributions to the first and second collections by direct debit, these are the banking details for each.

1st Collection (Support for Priests):  
BSB 066-782  
A/c No 100027201  
Reference: Your name

2nd Collection (Support for our Parish):  
BSB 066-782  
A/c No 100000067  
Reference: Your name

Thank you for your ongoing support of our Priests and Parish Facilities.

## INTEGRITY & SAFEGUARDING

We are a Child Safe Organisation which is committed to the care, well-being and protection of children and young people. We believe that all God's children and young people have the right to be healthy and safe, and to have their voice heard, respected, and valued.  
A safe environment for all.

Mrs Helen Mumford  
(KI contact - 0408 367 009)  
Integrity and Safeguarding Dept  
(8210 8159)

## 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.

### 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)*

'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. 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.

## SATISFACTION GUARANTEED

Often, no matter how dire their circumstances, a beautiful peaceful look will wash over the face of a nursing mother. These women report an overwhelming sense of joy in nurturing and nourishing their young. Providing for the health and well-being of a loved one is an extremely satisfying experience for anyone: parents caring for children, children caring for ailing parents, lovers caring for their mates. In the most Christian of acts, we offer ourselves – our flesh and blood, time and energy – out of love for another human being.

But even as we experience a deep satisfaction in caring for others, worry and exhaustion can constantly hound us, and all too often impatience and resentment creep in. That is when the caretakers need their own nourishment. Who is there to feed them? Sooner or later all hunger leads to Christ. He offers us the bread of life. If we eat it, we will never hunger. If we drink from his cup, we will never thirst.

Why? Because in the very act of sharing in his body and blood, we will come to know that we are loved. Anxiety and worry are brought to rest, and we move through another day, certain that God is with us, sustaining us and allowing us a small taste of

God's unending glory with each caring act we perform.

## TOOK, BLESSED, BROKE, GAVE

Took, blessed, broke, gave. Those are the four actions Jesus repeats both here and at the Last Supper. They spell out the activity of our Eucharist, as well as our call to be food for a hungry world.

Took and break are both aggressive, even violent words. They remind us that Jesus was taken, and broken; what we commemorate at our table is not a gentle story. Blessed and gave are both words of generosity. They remind us that our dinner is a celebration, a party where gifts are given and each member is honoured. There is a cause for rejoicing here.

Curious, though, how the blessing comes after the taking; how the sharing follows the breaking. The violence is mixed in with the gladness, and sorrow penetrates the celebration. Unless the bread is broken, you cannot have the sharing. In the same way, we come to understand that until we are willing to be taken, we cannot know the fullness of the blessing that awaits us. And unless we are prepared to be broken, we cannot give ourselves entirely to the mission that is ours.

## THIS WEEK'S READINGS

*(23 - 29 June)*

- **Monday, 23:** Weekday, Ord Time 12 (Gen 12:1-9; Mt 7:1-5)
- **Tuesday, 24:** The Nativity of St John the Baptist (Is 49:1-6; Lk 1:57-66, 80)
- **Wednesday, 25:** Weekday, Ord Time 12 (Gen 15:1-12, 17-18; Mt 7:15-20)
- **Thursday, 26:** Weekday, Ord Time 12 (Gen 16:1-12, 15-16; Mt 7:21-29)
- **Friday, 27:** The Most Sacred Heart of Jesus (Ezek 34:11-16; Rom 5:5-11)
- **Saturday, 28:** Weekday, Ord Time 12 (Gen 18:1-15; Mt 8:5-17)
- **Sunday 29:** Sts Peter and Paul (Acts 12:1-11; 2 Tim 4:6-8, 17-18; Mt 16:13-19)

## 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