



Welcome to

# Kangaroo Island Catholic Community

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

**TWENTIETH SUNDAY IN ORDINARY TIME - YEAR C**

**Vol 7 : No 39**

## **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 Selva Raj (A/Priest - 8382 1717;  
[selvarajpani@gmail.com](mailto:selvarajpani@gmail.com))

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## **PARISH PASTORAL COUNCIL Mr Peter Clark (8559 5131)**

**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.)*

## **MASS CENTRES**

• **KINGSCOTE:** Our Lady of  
Perpetual Help, Cnr Giles/Todd Sts  
Sunday - 9.30am

• **PARNDANA:** Uniting Church,  
Cook Street  
2<sup>nd</sup> Sunday - 2.30pm

• **PENNESHAW:** St Columba's  
Anglican Church, Cnr North  
Terrace and Fourth Street  
1<sup>st</sup> 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**

**Jeremiah 38:4-6, 8-10**

The king's leading men spoke to the king. 'Let Jeremiah be put to death: he is unquestionably disheartening the remaining soldiers in the city, and all the people too, by talking like this. The fellow does not have the welfare of this people at heart so much as its ruin.' 'He is in your hands as you know,' King Zedekiah answered 'for the king is powerless against you.' So they took Jeremiah and threw him into the well of Prince Malchiah in the Court of the Guard, letting him down with ropes.

There was no water in the well, only mud, and into the mud Jeremiah sank.

Ebed-melech came out from the palace and spoke to the king. 'My lord king,' he said 'these men have done a wicked thing by treating the prophet Jeremiah like this: they have thrown him into the well, where he will die.' At this the king gave Ebed-melech the Cushite the following order: 'Take three men with you from here and pull Jeremiah out of the well before he dies.'

## **RESPONSORIAL PSALM**

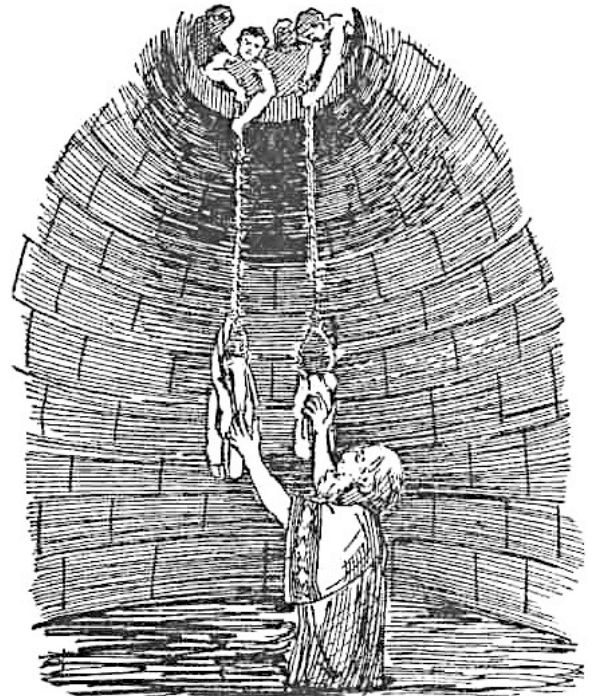
**Psalm 39:2-4, 18**

*Lord, come to my aid!*

## **SECOND READING**

**Hebrews 12:1-4**

With so many witnesses in a great cloud on every side of us, we too, then, should throw off everything that hinders us, especially the sin that clings so easily, and keep running steadily in the race we have started. Let us not lose sight of Jesus, who leads us in our faith and brings it to perfection: for the sake of the joy which was still in the future, he endured the cross,



disregarding the shameful of it, and *from now on has taken his place at the right of God's throne.* Think of the way he stood such opposition from sinners and then you will not give up for want of courage. In the fight against sin, you have not yet had to keep fighting to the point of death.

## **GOSPEL ACCLAMATION**

**Jn 10:27**

*Alleluia, alleluia!*

*My sheep listen to my voice, says the Lord; I know them, and they follow me. Alleluia!*

## **GOSPEL**

**Luke 12:49-53**

Jesus said to his disciples: 'I have come to bring fire to the earth, and how I wish it were blazing already! There is a baptism I must still receive, and how great is my distress till it is over!

'Do you suppose that I am here to bring peace on earth? No, I tell you, but rather division. For from now on a household of five will be divided: three against two and two against three; the father divided against the

*(Continued page 4)*

# Kangaroo Island Catholic Parish

## PARISH NOTICES

Next week: Mass Kingscote 9:30 AM

Celebrant Fr Josy

Parish Council next week after Mass.

Caritas Australia are circulating a petition regarding climate change. You are invited to read and sign this petition which is available at the back of the Church

**September 8** – Monsignor Ian Dempsey's 50<sup>th</sup> Anniversary of his Ordination will be celebrated at a Thanksgiving Eucharist held at 1.30pm in St. Joseph's Church, 24 Strathmore Tce, Brighton. Every one is invited to attend.

### **July Priest Roster:**

4<sup>th</sup>August      11<sup>th</sup>August      18<sup>th</sup>August      25<sup>th</sup>August

Fr Keiran Gill    Fr Jack            Fr Sam            Fr Josy

### **Mass Roster:**

#### **Today:**

Readers: A Clark P Clark.

Gifts: Mumford family

Sp. Min. S Semler G Glynn

Cleaning / Coffee: A Clark.

#### **Next week:**

A Gibbs S Semler.

Berden Family.

H Mumford M Slagter.

A Clark.

### **Please pray for those who have died.....**

**July anniversaries:** Mary Banner, Joyce Bowbridge, Steven Browne, Terence Browne, David Buick, Irene Darcy, Don Christie, John Commerford, David Cooper, Allan Forst, Paul Glynn Jr, Henry Hughes, Annemie Huys, Mary Kildea, Hazel Keitel, Daniel Lydon, Dot May, John Mertens, Rebecca Murch, Lorna Murphy, Winifred O'Daly, Margaret Rich, Joseph Ryan, Simon Slagter, Chris Slattery, Kathy Slotegraaf, Florence Tabor, Bracken Walker, Bill Willson, Owen Willson and all the faithful departed.

### **. Please pray for those who are sick.....**

Charles Gorman, Maureen Dunn, Fr. Pat O'Keefe, Dalton Baynes, Jimmy Brown, Roy Gatton, Steven Childs.

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

*Please contact Peter Clark or use the sheet on the table at the back of the Church to have names entered. For privacy reasons permission is required before names are submitted for entry in this bulletin.*

## *Overcomer*

### **Faith Film – Crossroad Music Movie Ministry**

From the creators of War Room, *Overcomer* will be in cinemas Thursday August 22. Filled with a powerful mix of faith, a twist of humor, and a ton of heart, *Overcomer* is the most anticipated faith film of 2019. Based on the book of Ephesians, its theme is **Identity in Christ**. *Overcomer* dares to leave you filled with hope, inspired to dream and ask the question: What do you allow to define you? For screening information go to [www.overcomermovie.com.au](http://www.overcomermovie.com.au).

### **Prince of Peace?**

Wow. Some Prince of Peace this guy was. Splitting up families, causing division. You sure you want in on this? Jesus almost sounds sad in this Gospel passage. Maybe this story recalls one of the first times he realised people wouldn't accept his Good News. Maybe that reality crushed him. I've seen that happen to a lot of young people after youth group meetings, retreats, or community service trips. They feel filled with Good News but run into friends and family members who call them unrealistic, naïve, or Bible-bashers. I've also seen conflict sparked when young people stand up for what's right, in front of friends or classmates.

Yeah, Jesus was right. Conflict is definitely part of the package. The peace Jesus brings isn't a calm in which no one gets angry. Jesus makes it clear he stands for the peace that can come only when all people find respect and justice. But the people who call others to respect all people and to live justly – hopefully, you and me – quite often spark conflict.

So the real question is: *How will you deal with conflict as a Christian?*

Here are some tips from a guy who has faced it, made some mistakes, and learned from them. First, don't back down from it. Conflict can strengthen relationships if you deal with it non-violently. Every time you stand up non-violently for your beliefs despite conflict, your self-esteem grows. Second, remember that our God is nonviolent. Resolve conflict without name-calling, yelling, or becoming physically violent. That can be hard. But the more you practice, the better you get. Third, you're not alone. Pray for strength to remain faithful, even during conflict, and reach out to other Christians – especially those who can walk with you – for support and advice when times get tough.

So, yeah, conflict is part of the deal for Christians. And it can get ugly. But the Lord had been through it and won't leave you in the lurch.

### ***When have you seen Christian living spark conflict with friends and family?***

If you have items for this newsletter, please email to [paclark@muckra.com.au](mailto:paclark@muckra.com.au) or text message to 0418 819 078



## 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.*

### OUR NEED TO GIVE TO THE POOR

We need to give to the poor, not because they need it, though they do, but because we need to do that in order to be healthy. That's an axiom that is grounded in scripture where, time and again, we are taught that giving to the poor is something that we need to do for our own health.

We see this truth expressed in many religions and cultures. For example, a number of indigenous North American people practiced something they called potlatch. This was a festival, sometimes attached to the celebration of a birth or wedding, at which a rich person gave away gifts to the community. Its primary purpose was to ensure a certain distribution of wealth but also to ensure that wealthy individuals stayed healthy by being solicitous in terms of not accumulating too much wealth. Too much excess, it was believed, left a person unhealthy. This has been a perennial belief in most cultures.

In Christianity we have enshrined this in the challenge to be charitable to the poor and we have classically seen our giving to the poor as a virtue, rightly so. Charitable giving is a virtue; but, for a Christian, perhaps it's more obligation than virtue. When we look at the Law of Moses in scripture we see that a certain amount of giving to the poor was prescribed by law. The idea was that giving to the poor was an obligation, not a negotiable moral option. Simply put, the Law of Moses obligated people, legally, to give to the poor.

Scripture abounds with examples of this. Consider, for example, these precepts and laws:

- First of all, the Law of Moses assumed that everything we have belongs to God and is not really

ours. We are only its stewards and guardians. We may enjoy it at God's pleasure, but ultimately it's not ours. (Leviticus 25,23)

- Every seventh year, all slaves were to be set free and each was to take with him or her enough of the master's goods to be able to live an independent life. (Deuteronomy 15, 14).
- Every seventh year all economic debts were to be cancelled (the original meaning of the "statute of limitations").
- Every seventh year one's land was to lie fallow and enjoy its own Sabbath. During that year, the land's owner not only didn't sow anything, he or she didn't reap anything either. The poor were to reap whatever the fields and vineyards produced that year.
- And, at all times, landowners were forbidden to reap and harvest the corners of their fields, with the intent that these edges were to be reaped by the poor.
- Finally, even more radically, every fiftieth year all lands were to be restored to the original tribe or household who had first owned them. One's "ownership" of property had a certain time limit. Things weren't yours forever.

Moreover doing all of this was not considered as virtue; these were laws, legal obligations.

And there was a double intent behind these laws. On the one hand, they were intended for the health of the one who was giving something away to the poor and, at the same time, they were an attempt to ensure that the poor did not become so destitute so that they would have to steal what they needed in order to live.

We have much to learn from this as a society. For the most part we are generous and charitable people. We give away some of our surplus and, despite warnings from professionals who work with street people that this isn't helpful, our hearts are still moved by those begging on our streets and we continue to slip them money (even as we don't believe their claim that they need money for food or bus-fare). For the most part, our hearts are still at the right place.

But, we tend to see this as something we are doing purely for someone else without realizing that our own health is a vital part of the equation. Further, we tend to see this as virtue more than as obligation, as charity more than as justice. And perhaps it's for this reason that, despite our good hearts and our generosity, the gap between the rich and the poor, both with our own culture and within the world as a whole, continues to widen. Millions and millions of people continue to fall through the cracks without the getting the benefit, in law, to reap the corners of our wealth and have their debts forgiven every seven years.

We need to give to the poor because they need it, admittedly; but we need to do it too because we cannot be healthy unless we do this. And we need to see our giving not so much as charity but as obligation, as justice, as something we owe.

On his deathbed, Vincent de Paul is reputed to have challenged his followers with words to this effect: It is more blessed to give than to receive- and it is also easier!

*You can read, or download, Ron Rolheiser's weekly columns from his website at: [www.ronrolheiser.com](http://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  
1<sup>st</sup> Sunday 11am (Spanish Mass)  
2<sup>nd</sup> 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*  
1<sup>st</sup>, 3<sup>rd</sup>, 5<sup>th</sup> Sundays 10.30am  
2<sup>nd</sup>, 4<sup>th</sup> Sundays 8.30am  
1<sup>st</sup> Friday 6.00pm

### PARNDANA

2<sup>nd</sup> Sunday 2.30pm

### PENNESHAW

*St Columba, North Terrace  
(shared with Anglicans)*  
1<sup>st</sup> Sunday 2.00pm

### SEAFORD

*Seaford Ecumenical Mission,  
Grand Bvd*  
Sunday 10.45am  
Wednesday 9.00am

### VICTOR HARBOR

*St Joan of Arc, 30 Seaview Road*  
Saturday 6.00pm  
Sunday 11.00am  
Tuesday 9.00am  
Thursday 9.00am  
Friday 9.00am  
1<sup>st</sup> Friday Benediction following Mass

### WILLUNGA

*St Joseph, 12 St Judes Street*  
1<sup>st</sup>, 3<sup>rd</sup>, 5<sup>th</sup> Sundays 8.30am  
2<sup>nd</sup>, 4<sup>th</sup> Sundays 10.30am  
Wednesday 9.00am  
Thursday 9.00am  
Friday 9.00am

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son, son against father, mother against daughter, daughter against mother, mother-in-law against daughter-in-law, daughter-in-law against mother-in-law.'

## DID YOU KNOW

- This text paints a different picture from the gentle, compassionate Jesus of popular belief. It is just one example of Jesus displaying human emotion and passion for his cause.
- One of the symbols of the Holy Spirit is fire. At Pentecost, the Spirit came in the form of tongues of flame to the disciples in the upper room.
- The baptism that Jesus is still to experience is his death, his 'baptism of fire' or the persecution he undergoes because of his commitment to doing the will of the Father.

## EXPLORING THE WORD

This is a difficult text because it challenges our notions of what Jesus was like. The imagery that Jesus uses has a long history in the Old Testament, where we frequently read of people passing through the fire of testing and judgment. John had prophesied about the one who would come bringing a baptism of fire and judgment, but it had never occurred to him that the one who was to come may be the first to undergo that baptism! This rare glimpse into the mind of Jesus reveals an agonising mixture of impatience and reluctance. Convinced that God's redemptive plan requires him to bring upon earth the fiery baptism of judgment—not by inflicting it upon others but by undergoing it himself—he feels handicapped and thwarted until this mission can be accomplished.

The reference to households being divided may well be directed at Luke's community itself. Faith in Jesus could well be the cause of

division in families. While predominantly Gentile, Luke's community did have Jewish Christians. Some Jews failed to recognise Jesus as the Messiah, and in the late first century, Jews expelled Christians from their synagogues. To persist in Christian belief would have caused great division.

## SYMBOLS AND IMAGES

Like many symbols, fire can have both positive and negative connotations. It can be a painful and destructive force to be feared and shunned. It can also be a purifying agent, which burns away that which is unwanted. It is used in the testing of precious metals. In the Australian context, bushfire is the cause of death and destruction, but it also causes the regeneration and new birth of many native species of flora.

Fire is a symbol of passion and is often used in turns of phrase that capture this idea: fire in the belly, for instance, or the fire of one's love.

## THIS WEEK'S READINGS

(19 - 25 August)

- **Monday, 19:** Weekday, Ord Time 20 (Judges 2:11-19; Mt 19:16-22)
- **Tuesday, 20:** St Bernard (Judges 6:11-24; Mt 19:23-30)
- **Wednesday, 21:** St Pius X (Judges 9:6-15; Mt 20:1-16)
- **Thursday, 22:** The Queenship of the Blessed Virgin Mary (Judges 11:29-39; Mt 22:1-14)
- **Friday, 23:** Weekday, Ord Time 20 (Ruth 1:1, 3-6, 14-16, 22; Mt 22:34-40)
- **Saturday, 24:** St Bartholomew (Apoc 21:9-14; Jn 1:45-51)
- **Sunday 25:** 21<sup>st</sup> SUNDAY in ORDINARY TIME (Is 66:18-21; Heb 12:5-7, 11-13)

## 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).