



Welcome to

Kangaroo Island Catholic Community

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

SECOND SUNDAY IN LENT - YEAR A

Vol 5 : No 16

KANGAROO ISLAND CATHOLIC PARISH

Parish House: 22 Giles Street,
KINGSCOTE, SA 5223
Phone: 8553 2132
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KINGSCOTE, SA 5223
Email: cphkings@adam.com.au
Web: www.kicatholic.org.au

NOARLUNGA DOWNS CATHOLIC PRESBYTERY

Phone: 8382 1717

PARISH TEAM CONTACTS

Fr Charles Gauci (Parish Priest -
involved in another ministry in 2017)
Fr Tony Telford-Sharp (Parish
Administrator - 8382 1717)
Fr Peter Zwaans (Associate Priest)

PARISH PASTORAL COUNCIL

Mr Peter Clark (8559 5131)

PARISH NEWSLETTER

Mrs Annette Roestenburg
(8553 8281; rostie2@bigpond.com)
(All items for the newsletter must be
received no later than Wednesday
evening.)

MASS CENTRES

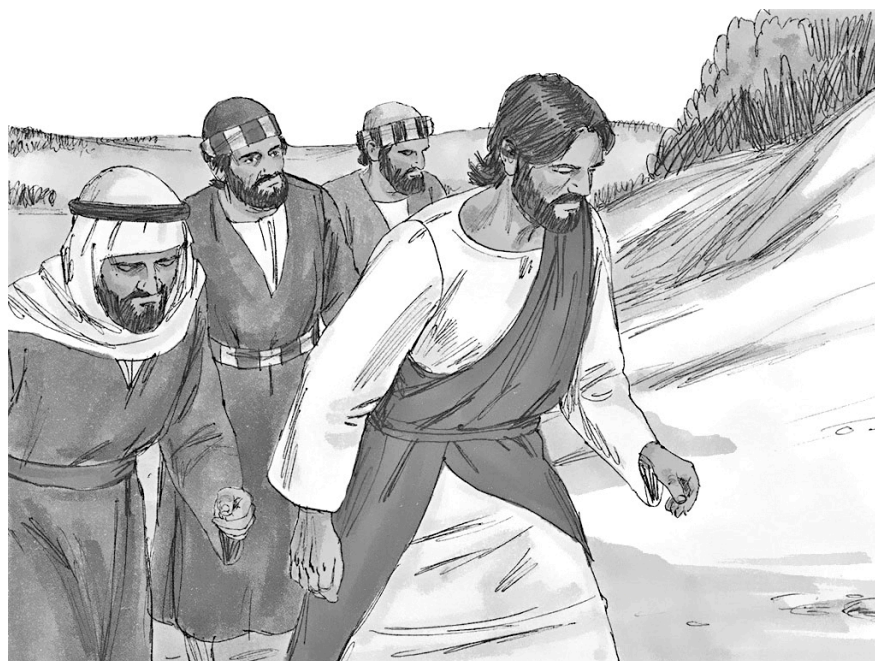
- KINGSCOTE: Our Lady of
Perpetual Help, Cnr Giles/Todd Sts
Sunday - 9.30am
- PARNDANA: Uniting Church,
Cook Street
2nd and 4th Sunday - 4.00pm
- PENNESHAW: St Columba's
Anglican Church, Cnr North
Terrace and Fourth Street
1st Sunday - 2.00pm

SPONSORSHIP

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

CHILD PROTECTION UNIT

Sally Wellington (Manager)
Phone: 8210 8268



FIRST READING

Genesis 12:1-4

The Lord said to Abram, 'Leave your
country, your family and your father's
house, for the land I will show you. I
will make you a great nation; I will
bless you and make your name so
famous that it will be used as a
blessing.

'I will bless those who bless you:
I will curse those who slight you.
All the tribes of the earth
shall bless themselves by you.'

So Abram went as the Lord told him.

RESPONSORIAL PSALM

Ps 32:4-5, 18-20, 22

*Lord, let your mercy be on us,
as we place our trust in you.*

SECOND READING

2 Timothy 1:8-10

With me, bear the hardships for the
sake of the Good News, relying on the
power of God who has saved us and
called us to be holy – not because of
anything we ourselves have done but
for his own purpose and by his own
grace. This grace had already been
granted to us, in Christ Jesus, before
the beginning of time, but it has only
been revealed by the Appearing of our
saviour Christ Jesus. He abolished
death, and he has proclaimed life and
immortality through the Good News.

GOSPEL ACCLAMATION

Mt 17:5

*Glory and praise to you,
Lord Jesus Christ!
From the shining cloud the Father's
voice is heard: this is my beloved Son,
hear him.
Glory and praise to you,
Lord Jesus Christ!*

GOSPEL

Matthew 17:1-9

Jesus took with him Peter and James
and his brother John and led them up a
high mountain where they could be
alone. There in their presence he was
transfigured: his face shone like the
sun and his clothes became as white as
the light. Suddenly Moses and Elijah
appeared to them; they were talking
with him. Then Peter spoke to Jesus.
'Lord,' he said 'it is wonderful for us
to be here; if you wish, I will make
three tents here, one for you, one for
Moses and one for Elijah.' He was still
speaking when suddenly a bright
cloud covered them with shadow, and
from the cloud there came a voice
which said, 'This is my Son, the
Beloved; he enjoys my favour. Listen
to him.' When they heard this the
disciples fell on their faces overcome
with fear. But Jesus came up and
touched them. 'Stand up,' he said 'do
not be afraid.' And when they raised

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MARCH ANNIVERSARIES

Peter Beinke, Ellen Clarke, Peter Clark, Ellen Denholm, Inez Frawley, Kathleen Gannon, Archbishop Gleeson, Alec Grant, Keith Hornby, Gladys Leurn, Jean Lonzar, Patrick Lyden, Kath Northcott, Denis O'Brien, James Palmer, Dilly Reynolds, Richard Semler, Sylvester Shannon, Peter Slagter, Cathy Smythe, Eunice Trethewey, Edie Willson, Glad Nash ... and all the faithful departed

Prayers for the sick

Please pray for Eli Bellamarie, Jimmy Browne, Cath Cantlon, Maureen Dunn, Kathleen Feareer,

Charles and Sue Gorman, Tony Hodgins, Ashtenna Langridge, Elijah Laundry, Howie Laundry, Philip McDonald John Lavers, Peter Murray, Fr Frank Perry, Shari Pahl, Olivia Phelan, Jack Pitcher, Kingsley Pledge, Margaret Rich, Bill Roestenburg, Eddie Schneemild, Bernie Schulz, John Slagter, Sue Semler, Darren Smith, John Smith, Linda Tippet and Peter Weatherstone,

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

Easter Services:

HOLY THURSDAY

Kingscote Reconciliation 6.30pm
Mass of the Last Supper 7pm

GOOD FRI DAY

Penneshaw Stations of the Cross 9am
Kingscote Commemoration of the Passion of our Lord 3.00pm

HOLY SATURDAY

Kingscote Easter Vigil 7.30pm

EASTER SUNDAY

Kingscote Mass 9.30am
Penneshaw Mass 2.00pm

PROJECT COMPASSION 2017

Like many other women in Timor-Leste, Martina was driven from her home by domestic violence. Facing poverty and an uncertain future, she sought refuge at Uma PAS shelter, a partner in Caritas Australia's Protection Program in Timor-Leste.

The program connected her with livelihood training opportunities, offering economic empowerment, the chance to afford education for her children, and a safe life in a supported community.

Please donate to Project Compassion 2017 and help empower women in Timor-Leste to recover from domestic violence, develop sustainable livelihoods, and lead a life of dignity

PARISH NOTICES –12/03/17

1. Thank you to Fr Dan Harding for saying Mass for us today.
2. Next week there will be Mass with Fr Paul Cashen

PARISH PASTORAL COUNCIL MINUTES SUMMARY

1. **Lenten Discussion Groups:** there are two groups this year, for more details call Viv Willson 85535315 OR Peter Clark 85595131.
2. **Working bee:** After Mass 19th March. Clean up, paint and secure the toilet block
3. **Easter Services** times will be available soon.



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 FLAVOR OF GOD'S ENERGY

All things considered, I believe that I grew up with a relatively healthy concept of God. The God of my youth, the God that I was catechized into, was not unduly punishing, arbitrary, or judgmental. He was omnipresent, so that all of our sins were noticed and noted, but, at the end of the day, he was fair, loving, personally concerned for each of us, and wonderfully protective, to the point of providing each of us with a personal guardian angel. That God gave me permission to live without too much fear and without any particularly crippling religious neuroses.

But that only gets you so far in life. Not having an unhealthy notion of God doesn't necessarily mean that you have a particularly healthy one. The God whom I was raised on was not overly stern and judgmental, but neither was he very joyous, playful, witty, or humorous. Especially, he wasn't sexual, and had a particularly vigilant and uncompromising eye in that area. Essentially he was grey, a bit dour, and not very joyous to be around. Around him, you had to be solemn and reverent. I remember the Assistant Director at our Oblate novitiate telling us that there is no recorded incident, ever, of Jesus having laughed.

Under such a God you had permission to be essentially healthy, but, to the extent that you took him seriously, you still walked through life less than fully robust and your relationship with him could only be solemn and reverent.

Then, already a generation ago, there was a strong reaction in many churches and in the culture at large to this concept of God. Popular theology and spirituality set out to correct this, sometimes with an undue vigor. What they presented instead was a laughing Jesus and a

dancing God and while this was not without its value it still left us begging for a deeper literature about the nature of God and what that might mean for us in terms of a health and relationships.

That literature won't be easy to write, not just because God is ineffable, but because God's energy is also ineffable. What, indeed, is energy? We rarely ask this question because we take energy as something so primal that it cannot be defined but only taken as a given, as self-evident. We see energy as the primal force that lies at the heart of everything that exists, animate and inanimate. Moreover, we feel energy, powerfully, within ourselves. We know energy, we feel energy, but what we rarely recognize its origins, its prodigiousness, its joy, its goodness, its effervescence, and its exuberance. We rarely recognize what it tells us about God. What does it tell us?

The first quality of energy is its prodigiousness. It is prodigal beyond our imagination and this speaks something about God. What kind of creator makes billions of throwaway universes? What kind of creator makes trillions upon trillions of species of life, millions of them never to be seen by the human eye? What kind of father or mother has billions of children?

And what does the exuberance in the energy of young children say about our creator? What does their playfulness suggest about what must also lie inside of sacred energy? What does the energy of a young puppy tell us about what's sacred? What do laughter, wit, and irony tell us about the God?

No doubt the energy we see around us and feel irrepressibly within us tells us that, underneath, before and below everything else, there flows a

sacred force, both physical and spiritual, which is at its root, joyous, happy, playful, exuberant, effervescent, and deeply personal and loving. That energy is God. That energy speaks of God and that energy tells us why God made us and what kind of permissions God is giving us for living out our lives.

When we try to imagine the heart of reality, we might picture things this way: At the very center of everything there sit two thrones, on one sits a King and on the other sits a Queen, and from these two thrones issues forth all energy, all creativity, all power, all love, all nourishment, all joy, all playfulness, all humor, and all beauty. All images of God are inadequate, but this image hopefully can help us understand that God is perfect masculinity and perfect femininity making perfect love all the time and that from this union issues forth all energy and all creation. Moreover that energy, at its sacred root, is not just creative, intelligent, personal, and loving, it's also joyous, colorful, witty, playful, humorous, erotic, and exuberant at its very core. To feel it is an invitation to gratitude.

The challenge of our lives is to live inside that energy in a way that honors it and its origins. That means keeping our shoes off before the burning bush as we respect its sacredness, even as we take from it permission to be more robust, free, joyous, humorous, and playful – and especially more grateful.

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 11.00am (Spanish Mass)
2nd Sunday 2.00pm (Filipino Mass)
Sunday (Youth Mass) 5.30pm
Monday 9.00am
Tuesday (2nd, 4th, 5th week) 9.00am
Tuesday (1st, 3rd week) 9.45am
Wednesday 7.00am, 7.30pm
Thursday 9.00am (St John's School)
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 4.00pm

PENNESHAW

*St Columba, North Terrace
(shared with Anglicans)*
1st 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 (other than 1st) 9.00am
1st Friday 11.30am

WILLUNGA

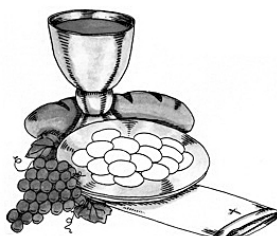
St Joseph, 12 St Judes Street
1st, 3rd, 5th Sundays 8.30am
2nd, 4th Sundays 10.30am
Wednesday 9.00am
Thursday 9.00am
Friday 9.00am

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their eyes they saw no one but only Jesus.

As they came down from the mountain Jesus gave them this order, 'Tell no one about the vision until the Son of Man has risen from the dead.'

WORKSHOP ON EUCHARIST



Sister Ilsa and Mrs Jenny O'Brien from the Office for Worship, will be holding a **Workshop on the Eucharist** for interested parishioners from the Fleurieu Cluster of Parishes, on Saturday, 18 March from 9.30am to 12.00noon at Galilee Community Hall, Aldinga. Please note this worthwhile opportunity in your diaries and let Sr Margaret Ann (0488 287 552) know if you are able to attend.

EXPLORING THE WORD

In the later part of Matthew's Gospel, Jesus warns his disciples that he must journey to Jerusalem to suffer and die and to rise again. He begins his journey towards his fate but that journey is interrupted by this wondrous moment where he is revealed as the glorious Messiah, the beloved Son of God.

There are echoes in the language of this text of the Jewish expectation of the Messiah coming in glory at the end of time. Through the appearance of Moses and Elijah in this scene, Matthew links Jesus intimately with Jewish expectation. The Law, represented by Moses, established a covenant with the chosen people and it was the role of the prophets, represented by Elijah, to constantly remind the people of their covenant obligations. Both the Law and the Prophets looked forward to God's final intervention in human history and here, Jesus is presented as that intervention.

The disciples want to capture this moment and freeze it in time by building shrines, but Jesus is adamant that the journey must continue to its final outcome which will confirm

God's action in human history. It is not until Christ has been raised that the truth of this vision will be known.

DID YOU KNOW?

- Moses was a great figure who represented the Law for Israel. Elijah represented the prophets. Readings from the Law and the Prophets made up the Scriptures of Israel. Here Matthew shows Jesus in conversation with them, thus Jesus is in harmony with everything revealed in Judaism.
- Traditionally, this scene of the Transfiguration is associated with Mt Tabor which rises out of the Plain of Esdraelon.

THE CALM BEFORE THE STORM

Jesus went to the mountain knowing full well what awaited him in Jerusalem – his betrayal, rejection and crucifixion. Jesus very likely discussed this momentous decision to go to the cross with Moses and Elijah. God the Father also spoke with Jesus and gave his approval: This is my beloved Son; listen to him.
www.dailyscripture.net

WORDS OF WISDOM

'Unless we believe and see Jesus in the appearance of bread on the altar, we will not be able to see him in the distressing disguise of the poor.'

Mother Teresa

THIS WEEK'S READINGS (13 - 19 March)

- **Monday, 13:** Monday, 2nd week Lent (Dan 9:4-10; Lk 6:36-38)
- **Tuesday, 14:** Tuesday, 2nd week Lent (Is 1:10, 16-20; Mt 23:1-12)
- **Wednesday, 15:** Wednesday, 2nd week Lent (Jer 18:18-20; Mt 20:17-28)
- **Thursday, 16:** Thursday, 2nd week Lent (Jer 17:5-10; Lk 16:19-31)
- **Friday, 17:** St Patrick (Jer 1:4-0; Acts 13:46-49; Lk 10:1-12)
- **Saturday, 18:** Saturday, 2nd week Lent (Micah 7:14-15, 18-20; Lk 15:1-3, 11-32)
- **Sunday 19:** THIRD SUNDAY OF LENT (Ex 17:3-7; Rom 5:1-2, 5-8; Jn 4:5-42)