



Welcome to

Kangaroo Island Catholic Community

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

SIXTH SUNDAY IN ORDINARY TIME - YEAR B

Vol 4 : No 13

KANGAROO ISLAND CATHOLIC PARISH

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PARISH TEAM CONTACTS

Fr Charles Gauci (Parish Priest -
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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 and Todd Streets
Sunday - 9.30am
- **PARNDANA:** Uniting Church, Cook Street
4th Sunday - 4pm
- **PENNESHAW:** St Columba's Anglican Church, Cnr North Terrace and Fourth Street
Saturday before 4th Sunday - 7pm

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

Leviticus 13:1-2,44-46

The Lord said to Moses and Aaron, 'If a swelling or scab or shiny spot appears on a man's skin, a case of leprosy of the skin is to be suspected. The man must be taken to Aaron, the priest, or to one of the priests who are his sons.

'The man is leprous: he is unclean. The priest must declare him unclean; he is suffering from leprosy of the head. A man infected with leprosy must wear his clothing torn and his hair disordered; he must shield his upper lip and cry, "Unclean, unclean." As long as the disease lasts he must be unclean; and therefore he must live apart: he must live outside the camp.'

RESPONSORIAL PSALM

I turn to you, Lord, in time of trouble, and you fill me with the joy of salvation.

SECOND READING

1 Corinthians 10:31-11:1

Whatever you eat, whatever you drink, whatever you do at all, do it for the glory of God.

Never do anything offensive to anyone – to Jews or Greeks or to the Church of God; just as I try to be helpful to everyone at all times, not anxious for my own advantage but for the advantage of everybody else, so that they may be saved. Take me for your model, as I take Christ.

GOSPEL ACCLAMATION

Alleluia, alleluia!

A great prophet has appeared among us; God has visited his people.

Alleluia!

GOSPEL

Mark 1:40-45

A leper came to Jesus and pleaded on his knees: 'If you want to' he said 'you can cure me.' Feeling sorry for him, Jesus stretched out his hand and touched him. 'Of course I want to!' he said. 'Be cured!' And the leprosy left him at once and he was cured. Jesus immediately sent him away and sternly ordered him, 'Mind you say nothing to anyone, but go and show yourself to the priest, and make the offering for your healing prescribed by Moses as evidence of your recovery.'

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**FEBRUARY
ANNIVERSARIES**

Heather Barrett, Joan Marie Berden, Mary Clark, Phillip Deakin, Aalice Ellick, Alfred Gray, Bernadette Hehir , Kenneth Howard , Ron King, Jamie Larcombe, Frank May, Tom Meaney, Allan Moray, Pat Pawelski, Horace Riley, Christopher Riley, Bert Willson
And all the faithful departed

Prayers for the sick

Please pray for Clarence Cook, Phil Connell, Maureen Dunn, Veronica Farnden, Jayden Forster, Cynthia Fowler, Peter Gibbs, Charles & Sue Gorman, Robyn Guerney, John (BJ) Hardy, Rev Brad Henley, Toni Kempster, Leigh and Philip McDonald, Val Lockett, Fr Frank Perry, Jack Pitcher, Anne Redden, Harry and Margaret Rich, Bill Roestenburg, John Smith, Brian Travers, Angela Ward, Peter and Anthony Weatherstone and Rob Willmott., Joyce Pearson

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

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MAKING CONNECTIONS

This week, reach out and touch someone who needs a sign of acceptance or a gift of compassion.

PARISH NOTICES –15/02/2015

1. Thank you to Every one who helped with our Liturgy today
2. **Next Sunday** there will be Mass at 9.30am with Fr Charles.

Also a Youth Mass at 6.30pm, followed by a shared meal.
3. **Joint PPC and FC Meeting,**
After Mass on 22nd Feb.
4. **Ladies Guild** meeting Monday 23rd Feb at 9-30am
5. **Diary Date**
World Day of Prayer on Friday 6th March.
Details Later
6. **Shrove Tuesday 17th Feb**
Pancake dinner at the Anglican Church Hall at 6pm
All Welcome

DID YOU KNOW?

- As the first reading suggests, having or being suspected of having leprosy caused a person to live outside the community. They were considered unclean and had to warn of their approach so that they would not contaminate others.
- The very elaborate regulations about leprosy and becoming purified after its care can be read in Leviticus 13 and 14.
- By responding to the leper and touching him, Jesus put himself 'outside the community' and is now forced to 'stay outside in places where nobody lived'.



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 DAYDREAMS

A good part of our lives are taken up with daydreams, though few of us admit that and even fewer of us would own-up to the contents of those fantasies. We're ashamed to admit how much we escape into fantasy and we're even more ashamed to reveal the content of those fantasies. But, whether we admit it or not, we're all pathological daydreamers; except this isn't necessarily a pathology. Our hearts and minds, chronically frustrated by the limits of our lives, naturally seek solace in daydreaming. It's an almost irresistible temptation. Indeed the more sensitive you are, perhaps the stronger will be the propensity to escape into daydreams. Sensitivity triggers restlessness and restlessness doesn't easily find quiet inside ordinary life. Hence, the escape into daydreams.

And what about the contents of those daydreams?

We tend to have two kinds of daydreams: The first kind are triggered more by the immediate hurts and temptations within our lives; for example, a lingering hurt or anger has you fantasizing about revenge and you play out various scenes of retaliation over and over again in your mind. Or an emotional or sexual obsession has you fantasizing about various kinds of consummation.

The other kind of daydream we escape into is not so much triggered by the hurts and obsessions of the present moment but takes its root in something deeper, something classically expressed by St. Augustine in the opening lines of his Confessions (a hermeneutical key for his life and our own): You have made us for yourself Lord and our hearts are restless until they rest in you. Simply put, we are over-charged for our lives, given infinite

spirits and infinite appetites and put into this world wherein everything is finite. That's a formula for chronic dissatisfaction. What's our escape? Daydreams.

However these second kind of daydreams are somewhat different from the first. They aren't so much focused on the immediate angers and temptations in our lives but rather are the habitual imaginary lives that we have interiorly fashioned for ourselves, fantasy lives that we play over and over again in our minds the way we might play and replay a favorite movie. But there's something interesting and important to note here. In these daydreams we are never petty or small, rather we are always noble and grand, the hero or the heroine, generous, big-hearted, immune from faults, drawing perfect respect, and making perfect love. In these daydreams we, in fact, intuit the vision of Isaiah where he foresees a perfect world, the lamb the lion lying down together, the sick being healed, the hungry being fed, all restlessness being brought to calm, and God, himself, drying away every tear. Isaiah too fantasied about perfect consummation. His fantasy was a prophecy. In our earthy fantasies we might not prophesize but we do intuit the Kingdom of God.

With that being said, we still need to ask ourselves: How good or bad is it to escape into daydreams?

At one level, daydreams are not just harmless but can be a positive form of relaxation and a way to steady us inside the frustrations of our lives. Sitting back in an easy chair and sinking into a daydream can be little different than sitting back and turning on your favorite piece of music. It can be an escape that takes the edge off of the frustrations within your life.

But there's a potential downside to this: Since in our daydreams we are always the hero or the heroine and the center of attention and admiration, our daydreams can easily stoke our natural narcissism. Since we are the center of everything in our daydreams we can easily become over-frustrated with a world within which we are not much the center of anything. And there's more: Etty Hillesum, reflecting on her own experience, suggests another negative consequence from habitually escaping into daydreams. She affirms that because we make ourselves the center of the universe inside our daydreams we often end up not being able to give anything or anybody the simple gaze of admiration. Rather, in her strong words, in our daydreams we take in what we should be admiring and, instead, masturbate with it. For this reason, among others, daydreams help block us from mindfulness, from being in the present moment. When we are all wrapped-up in fantasy it's hard to see what's in front of us.

So where should we go with all of this? Given both the good and bad within our daydreams and given our near-incurable propensity to escape into fantasy, we need to be patient with ourselves. Henri Nouwen suggests that the struggle to turn our fantasies into prayer is one of the great congenital struggles within our spiritual lives. Pierre Teilhard de Chardin shares in his journals that when he was young he struggled a lot with fantasy but, as he grew older, he was able more and more to stand in the present moment without the need to escape into daydreams. That's the task we need to set before ourselves.

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 Howe Roads*

Saturday 6.00pm
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 8.00am
Wednesday 7.00am
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

4th Sunday 4.00pm

PENNESHAW

*St Columba, North Terrace
(shared with Anglicans)*
Saturday before 4th Sunday 7.00pm

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

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The man went away, but then started talking about it freely and telling the story everywhere, so that Jesus could no longer go openly into any town, but had to stay outside in places where nobody lived. Even so, people from all around would come to him.

“CELEBRATING THE EASTER TRIDUUM”

The significance of Holy Week in our Liturgical Calendar.

**Saturday, 21 February
10.00am until 3.30pm**

Mary of Galilee Church
(cnr Quinliven and How Rds) Aldinga

For more details or to enrol, contact Lyn
(telephone 8152 7806 or email:
worship@ow.adelaide.catholic.org.au)

EVANGELII GAUDIUM

“Our commitment [to the poor] does not consist exclusively in activities or programmes of promotion and assistance; what the Holy Spirit mobilises is not an unruly activism, but above all, an attentiveness which considers the other in a certain sense, as one with ourselves.”

*Para 199 from Evangelii Gaudium,
Pope Francis, Nov. 24, 2013*

EMBRACING THOSE REJECTED IS THE FIRST STEP TOWARDS HEALING THEM

To touch the unclean made one unclean. As John J Pilch noted in his book, *The Cultural World of Jesus* (pp. 35), ancient Jews concerned themselves with the notion of pollution, not of infection. They made little distinction between a cultural and a natural source of the pollution, as long as they kept the source of the pollution at a distance.

In a culture that had a firm mistrust of change, they had an obligation to reject anything that changed what they believed was a God-given lifestyle. When Jesus touched the diseased man, he ‘took’ the disease upon himself. He changed the status of the ‘unclean’ to ‘clean’ and became polluted. He made himself rejected, so the leper could become accepted. And he did it willingly. In this sense, Mark foreshadowed Jesus' ultimate act of accepting pollution from nature and society.

He took death upon himself, so all might have eternal life with God.”

Larry Broding

MIRACLE HELPS THE SECRET GET OUT

This story may be an early version of the story of the ten lepers. However the point is quite different. In this version the leper, far from not thanking Jesus, goes about the land and expresses his gratitude to all who would listen.

The passage is made even more opaque by Mark's literary device of the ‘Messianic Secret’ –he builds his gospel around the structure that Jesus was trying to keep who he was a secret, which doesn't seem to be any more than a narrative form.

Surely, however, Jesus did not want to be known as the kind of military messiah that so many people in his time wanted and expected.

Fr Andrew Greeley

WORDS OF WISDOM

Prayer of St Clare of Assisi

God of mercy, You inspired St Clare with the love of poverty. By the help of her prayers, may we follow Christ in poverty of spirit and come to the joyful vision of Your glory in the Kingdom of Heaven. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God. Forever and ever. Amen.

THIS WEEK'S READINGS

(16 - 22 February)

- **Monday, 16:** Weekday, Ordinary Time 6 (Gen 4:1-15, 25; Mk 8:11-13)
- **Tuesday, 17:** Weekday, Ordinary Time 6 (Gen 6:5-8, 7:1-5, 10; Mk 8:14-21)
- **Wednesday, 18:** Ash Wednesday (Joel 2:12-18; 2 Cor 5:20 - 6:2; Mt 6:1-6, 16-18)
- **Thursday, 19:** Thursday after Ash Wed (Deut 30:15-20; Lk 9:22-25)
- **Friday, 20:** Friday after Ash Wed (Is 58:1-9; Mt 9:14-15)
- **Saturday, 21:** Saturday after Ash Wed (Is 58:9-14; Lk 5:27-32)
- **Sunday, 22:** First Sunday of Lent (Gen 9:8-15; 1 Pet 3:18-22; Mk 1:12-15)