



Jubilee Year
of Mercy
2015/16

Welcome to

Kangaroo Island Catholic Community

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

PENTECOST SUNDAY - YEAR C

Vol 4 : No 26

KANGAROO ISLAND CATHOLIC PARISH

Parish House: 22 Giles Street,
KINGSCOTE, SA 5223
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Email: cphkings@adam.com.au
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NOARLUNGA DOWNS CATHOLIC PRESBYTERY

Phone: 8382 1717

PARISH TEAM CONTACTS

Fr Charles Gauci (Parish Priest -
phone 8382 1717)

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

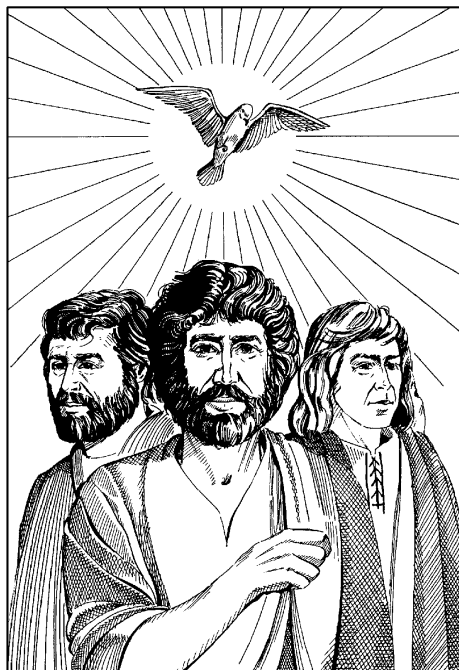
- **KINGSCOTE:** Our Lady of Perpetual Help, Cnr Giles and Todd Streets
Sunday - 9.30am
4th Sunday - Youth Mass - 6.00pm
- **PARNDANA:** Uniting Church, Cook Street
4th Sunday - 4.00pm
- **PENNESHAW:** St Columba's Anglican Church, Cnr North Terrace and Fourth Street
1st Sunday - 2.00pm

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

Acts 2:1-11

When Pentecost day came round, the apostles had all met in one room, when suddenly they heard what sounded like a powerful wind from heaven, the noise of which filled the entire house in which they were sitting; and something appeared to them that seemed like tongues of fire; these separated and came to rest on the head of each of them. They were all filled with the Holy Spirit, and began to speak foreign languages as the Spirit gave them the gift of speech.

Now there were devout men living in Jerusalem from every nation under heaven, and at this sound they all assembled, each one bewildered to hear these men speaking his own language. They were amazed and astonished. 'Surely' they said 'all these men speaking are Galileans? How does it happen that each of us hears them in his own native language? Parthians, Medes and Elamites; people from Mesopotamia, Judaea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya round Cyrene; as well as visitors from Rome – Jews

and proselytes alike – Cretans and Arabs; we hear them preaching in our own language about the marvels of God.'

RESPONSORIAL PSALM

*Lord, send out your Spirit
and renew the face of the earth.*

SECOND READING

Romans 8:8-17

People who are interested only in unspiritual things can never be pleasing to God. Your interests, however, are not in the unspiritual, but in the spiritual, since the Spirit of God has made his home in you. In fact, unless you possessed the Spirit of Christ you would not belong to him. Though your body may be dead it is because of sin, but if Christ is in you then your spirit is life itself because you have been justified; and if the Spirit of him who raised Jesus from the dead is living in you, then he who raised Jesus from the dead will give life to your own mortal bodies through his Spirit living in you.

So then, my brothers, there is no necessity for us to obey our unspiritual selves or to live

(Continued page 4)

MAY ANNIVERSARIES

Bill Berden, Mary Bradley, Peter Bradley, Baby Burden, Henry Carslake, Bob Clare, Charles Darcy, Timothy Hamm, Lorraine Holohan, Brian Kildea, Mildred Lashmar, Anthony Lonzar, Peter Lonzar, Dorothy McMahon, John Reynolds, Vikki Reynolds, Ann Wallace, Sr. Pauline Wallace, John Williams, Heather Willmott and all the faithful departed

Prayers for the sick

Please pray for Sam Baynes, Helen Berden, Cath Cantlon, Clarence Cook, Joelle Davidson, Thea & Manning Depold, Don Duffy, Fr Peter Dunn, Pam Elliott, Kathleen Feaver, Betty Florance, Veronica Farnden, Sue and Charles Gorman, Narelle Kosmina, Scott McCreary, Leigh and Phillip McDonald, Kate Palmer, Jack Pitcher, Anne Redden, Bill Roestenburg, Tim Ruge, John Smith, Greg Turner, Karen Williams, Margaret & Harry Rich, Simon Slagter, Nicki and Craig Hoar, Noel Grace,

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

MAKING CONNECTIONS

Spend some time this week thinking about the gifts of the Spirit that you can discern in yourself.

Try to recognize and affirm the gifts of others this week and use one of your own gifts to make life a little easier for someone else.

PARISH NOTICES –15/05/16

1. Thank you to Fr Sam for saying Mass for us today.
2. Next week there will be Mass with Fr Charles
3. Pentecost is on 15th May, today. All denominations are invited to the Anglican Church at 11am for a service, to be followed by a pooled lunch at 12-30 .
4. Today there will be a leaving collection for the **St Vincent de Paul Winter Appeal**
To assist thousands of South Australians facing hardship in these winter months.
5. The next Ladies Guild meeting will be on Monday 23rd May.
6. Thank you for your continuing support of Project Compassion. This year our Parish raised \$1614 for this very worthwhile cause.

PRAYER

Use today's Gospel Acclamation as your prayer this week:

Come, Holy Spirit, fill the hearts of the faithful and kindle in us the fire of your love.

SYMBOLS AND IMAGES

Red is the colour which is often associated with the Spirit and red vestments are worn by the priest on Pentecost Sunday.

Red symbolizes the intense love or 'fire' of the Holy Spirit.

Other symbols of the Spirit are tongues of flame, wind and a white dove.

All have their origins in Scripture.

Each of these convey something of the mystery of the Spirit of God which is beyond human understanding.



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.

WHEN DOING NOTHING IS ENOUGH

What can you do in the face of powerlessness? What can you do in a situation where, it seems, anything you can say or do will only make things worse?

For instance, what can you do when you are standing in front of one of your own children, who no longer accepts your values or faith, and are powerless to say or do anything that will help? What can the church do when it stands before a society that no longer understands or accepts what it, the church, cherishes in terms of marriage and sexuality and it has no adequate words, convincing explanations, or ways of defending itself so that it isn't seen as narrow and fundamentalist? What can anyone do when he or she is so wounded by an abuse of body, sexuality, or soul that, right now, he or she is paralysed and cannot move beyond that hurt?

What can we do in these situations? Nothing! Or, at least, so it seems. But perhaps nothing is enough! Let me explain:

All of us know the feeling of standing within a situation and being powerless, at least in that we are helpless to change anything practically. What can we do when faced with that? Nothing – except live with the powerlessness, carry the tension, try to transmute it into something else, and wait for a new day – a day of new opportunity for resolution of the pain (which is very much contingent upon a deeper love and compassion on our part). In terms of resolving the issue practically, we can do nothing. But nothing can be enough!

That might sound fatalistic, but is in fact the opposite of resignation. To stand powerless, in a biblical way, before a situation is to ponder. We see the prototype of this in Mary,

Jesus' mother, under the cross. Faced with the reality of the crucifixion, she "ponders". What's she doing exactly? On the surface, nothing; but, of course, we know that something very important is occurring underneath the surface. What precisely? That answer is not so immediately evident.

All scripture tells us is that Mary stood there. Standing, however, connoted strength. Thus, even in the face of the crucifixion, she was strong, not prostrate in helplessness (as artists sometimes depict her). And what's she saying? Nothing. Mary said not a single word; not, I suspect, because she didn't want to protest, but because there wasn't anything that she could have said at that moment that would have made any difference. Under the cross, she was powerless both in that there was nothing she could do, not a single thing, to stop the crucifixion and in that she was just as helpless to protest her son's innocence. Hence, she's not standing under the cross protesting to the bystanders, trying to explain her view of things. She's powerless. Silent. There's no protest. All she can do is ponder, that is, hold the tension, stand silently amidst the misunderstanding, bigotry, and jealousy and, in that, try to gestate its opposite – understanding, compassion, and love.

This concept – of pondering, of silently carrying the tension so as to transform it – is both important and consoling. It's important because, as we know, we often we find ourselves in situations not dissimilar to what Mary experienced under the cross. We are sometimes in situations within which all that is dearest to us is misunderstood and crucified and we are helpless to do anything about it. We are, in those moments, inadequate, powerless, mute. What can we say? What can we do? Nothing, except ponder. Like Mary

under the cross, we can live without answers, without being able to justify ourselves, without being able to resolve things, bearing what seems unbearable. Can this be fruitful? Yes. When the unbearable is born, space is created for things to be resolved later, by a new circumstance and a new power. In the meantime, we agree to carry tension, not for its own sake, nor even because the fire of tension can forge a noble soul, though it can, but in order to transmute that tension into something else. Whatever pain we don't transmute we will transmit. Mary didn't make that mistake. Neither did Jesus. They pondered. Pondering, bearing the unbearable, is waiting inside of tension in order that our souls can grow so that we don't give back hurt for hurt, bitterness for bitterness, hatred for hatred.

This can be consoling to know. We are too hard on ourselves because of our inadequacies. In many of the most intimate and painful situations of our lives we are precisely not able to fix things, be adequate, or redeem the situation. Sometimes there's nothing to be done ... but nothing can be enough, as it was for Mary, under the cross. Sometimes all we can do is to stand silently, in strength, bearing an bearable tension, waiting for our hearts do something our actions can't, namely, transmute misunderstanding into understanding, confusion into insight, anger into blessing, and hatred into love.

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 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
4th Sunday (Youth Mass) 6.00pm

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

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

(Continued from page 1)

unspiritual lives. If you do live in that way, you are doomed to die; but if by the Spirit you put an end to the misdeeds of the body you will live.

Everyone moved by the Spirit is a son of God. The spirit you received is not the spirit of slaves bringing fear into your lives again; it is the spirit of sons, and it makes us cry out, 'Abba, Father!' The Spirit himself and our spirit bear united witness that we are children of God. And if we are children we are heirs as well: heirs of God and coheirs with Christ, sharing his sufferings so as to share his glory.

GOSPEL ACCLAMATION

Alleluia, alleluia!

Come, Holy Spirit, fill the hearts of your faithful and kindle in them the fire of your love.

Alleluia!

GOSPEL

John 14:15-16,23-26

Jesus said to his disciples:

'If you love me you will keep my commandments.

I shall ask the Father, and he will give you another Advocate to be with you for ever.

'If anyone loves me he will keep my word, and my Father will love him, and we shall come to him and make our home with him.

Those who do not love me do not keep my words.

And my word is not my own: it is the word of the one who sent me.

I have said these things to you while still with you; but the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all I have said to you.

SHARING THE TRADITION

Coming to faith is not so much acquiring a new set of beliefs about God as it is discovering God's existence within the realities of our daily lives. The gifts and fruits of the Holy Spirit help us to be more attuned to the actions of God in our lives and in our world. At baptism the Spirit comes upon the newly initiated Christian and at

Confirmation the Spirit of God is renewed and confirmed in the faithful.

The seven gifts of the Holy Spirit are: wisdom, understanding, counsel (right judgement), fortitude (courage), knowledge, piety (reverence) and fear (awe) of the Lord.

The Church lists twelve fruits of the Spirit: charity (love), joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control and chastity.

DID YOU KNOW?

- Pentecost was originally a Jewish harvest festival which was celebrated fifty days after the Passover. It was one of the great pilgrimage festivals of the Jews and this is why so many pilgrims were present in Jerusalem on the day when the Spirit was manifested in the lives of the disciples.
- The Christian feast of Pentecost is fifty days after Easter and is the culmination of the Lent-Easter-Pentecost cycle.
- Pentecost Sunday is often known as Whit Sunday or Whitsun, especially in England.

THIS WEEK'S READINGS

(16 May - 22 May)

- **Monday, 16:** Weekday - Ord Time 7 (James 3:13-18; Mk 9:14-29)
- **Tuesday, 17:** Weekday - Ord Time 7 (James 4:1-10; Mk 9:30-37)
- **Wednesday, 18:** Weekday - Ord Time 7 (James 4:13-17; Mk 9:38-40)
- **Thursday, 19:** Weekday - Ord Time 7 (James 5:1-6; Mk 9:41-50)
- **Friday, 20:** Weekday - Ord Time 7 (James 5:9-12; Mk 10:1-12)
- **Saturday, 21:** Weekday - Ord Time 7 (James 5:13-20; Mk 10:13-16)
- **Sunday 22:** THE MOST HOLY TRINITY (Prov 8:22-31; Rom 5:1-5; Jn 16:12-15)