



Welcome to

Kangaroo Island Catholic Community

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

THE ASCENSION OF THE LORD - YEAR B

Vol 4 : No 26

KANGAROO ISLAND CATHOLIC PARISH

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NOARLUNGA DOWNS CATHOLIC PRESBYTERY

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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

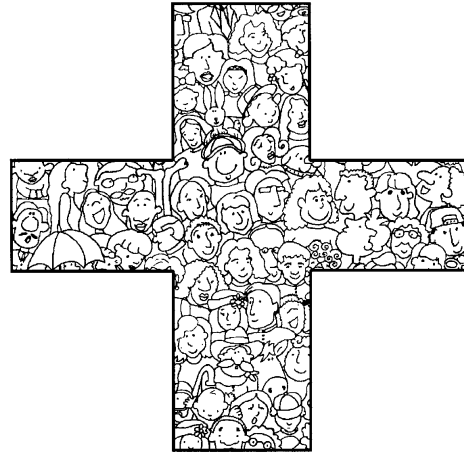
- **KINGSCOTE:** Our Lady of Perpetual Help, Cnr Giles and Todd Streets
Sunday - 9.30am
- **PARNDANA:** Uniting Church, Cook Street
4th Sunday - 4pm
- **PENNESHAU:** St Columba's Anglican Church, Cnr North Terrace and Fourth Street
Saturday before 4th Sunday - 7pm

SPONSORSHIP

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

CHILD PROTECTION UNIT

Maree Cutler-Naroba (Manager)
Phone: 8210 8268



Go into all the world and proclaim the good news!

FIRST READING

Acts 1:1-11

In my earlier work, Theophilus, I dealt with everything Jesus had done and taught from the beginning until the day he gave his instructions to the apostles he had chosen through the Holy Spirit, and was taken up to heaven. He had shown himself alive to them after his Passion by many demonstrations: for forty days he had continued to appear to them and tell them about the kingdom of God. When he had been at table with them, he had told them not to leave Jerusalem, but to wait there for what the Father had promised. 'It is' he had said 'what you have heard me speak about: John baptised with water but you, not many days from now, will be baptised with the Holy Spirit.'

Now having met together, they asked him, 'Lord, has the time come? Are you going to restore the kingdom of Israel?' He replied, 'It is not for you to know times or dates that the Father has decided by his own authority, but you will receive power when the Holy Spirit comes on you, and then you will be my witnesses not only in Jerusalem but throughout Judaea and Samaria, and indeed to the ends of the earth.'

As he said this he was lifted up while they looked on, and a cloud took him from their sight. They were still staring into the sky when suddenly two men in white were standing near them and they said, 'Why are you men from Galilee standing here looking into the sky? Jesus who has been taken up from you into heaven, this same Jesus will come back in the same way as you have seen him go there.'

RESPONSORIAL PSALM

God mounts his throne to shouts of joy: a blare of trumpets for the Lord.

SECOND READING

Ephesians 1:17-23

May the God of our Lord Jesus Christ, the Father of glory, give you a spirit of wisdom and perception of what is revealed, to bring you to full knowledge of him. May he enlighten the eyes of your mind so that you can see what hope his call holds for you, what rich glories he has promised the saints will inherit and how infinitely great is the power that he has exercised for us believers. This you can tell from the strength of his power at work in Christ, when he used it to raise him from the dead and to make him sit at his right hand, in heaven, far above every

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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



RENEWING CHURCH TOGETHER – ON THE FLEURIEU REGION AND KANGAROO ISLAND

The Renewing Church Together (RCT) Task Force feels blessed and encouraged by people's goodwill, gifts and wisdom, present in each parish and their willingness to make the best possible use of the resources available and to share these with each other in a Spirit of prayer, hospitality and good stewardship.

'Alpha' promises to be a wonderful tool for the new evangelization and the Information Night was well attended with the concept of Alpha being enthusiastically embraced. Most of those who attended will be undertaking to do the Alpha Course together throughout the second half of the year. This will enable them to have a good understanding of the course prior to offering it in various ways, be it a lunch, evening meal or supper followed by the Alpha DVD and discussions, across the region.

Alpha for Students will also be explored by the APRIMs and RECs hopefully building on the inspiration, motivation and energy inspired by the visit of The National Evangelical Team (NET).

Our Regional Event/ Expo, has been planned for Sunday September the 13th so please mark this date in your diary and we will be organizing a flyer shortly (Venue to be decided). Many of the finer details are still to be worked through but we can tell you that we would like to start this day with prayer and a shared meal.

The Task Force aims to communicate all that is happening via this article for your newsletters and our website; however we rely heavily on volunteers and this committee to get the word out. Please pass on this information to others to ensure that everyone gets to hear about this opportunity to gather.

As Pentecost approaches we will continue to explore how the "Spirit of truth" is guiding us as we seek to be relevant and active in the lives of all whom the Church touches.

Please continue to contact us with your feedback and suggestions for how we can continue to Renew Church Together.

Jill Gallio for Margaret Speechley

Chairperson of the Renewing Church Together Task Force

mspeechley@adelaide.catholic.org.au

0448963962

Prayers for the sick

Please pray for Clarence Cook, Phil Connell, Maureen Dunn, Veronica Farnden, Jayden Forster, Cynthia Fowler, Charles & Sue Gorman, 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., May they know the healing love of Christ through our actions and His healing presence.

PARISH NOTICES –17/05/2015

1. Thank you to everyone who help with our Liturgy today

2. Next Sunday

There will be Mass with Fr Charles .

As it is Pentecost Sunday you are asked to wear something red .

There will be morning tea after Mass.

Then at 11-15am there will be a small ecumenical service at the Anglican Church followed by a shared lunch.



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.



ARTIFICIAL LIGHT

What's the use of an old-fashioned, hand-held lantern? Well, its light can be quite useful when it's pitch-dark, but it becomes superfluous and unnoticeable in the noonday sun. Still, this doesn't mean its light is bad, only that it's weak.

If we hold that image in our minds, we will see both a huge irony and a profound lesson in the Gospels when they describe the arrest of Jesus. Gospel of John, for example, describes his arrest this way: "Judas brought the cohort to this place together with guards sent by the chief priests and Pharisees, all carrying lanterns and torches." John wants us to see the irony in this, that is, the forces of this world have come to arrest and put on trial, Jesus, the Light of the world, carrying weak, artificial light, a lantern in the face of the Light of the world, puny light in the full face of the noonday sun. As well, in naming this irony, the Gospels are offering a second lesson: when we no longer walk in the light of Christ, we will invariably turn to artificial light.

This image, I believe, can serve as a penetrating metaphor for how the criticism that the Enlightenment has made of our Christian belief in God stands before what it is criticizing. That criticism has two prongs.

The first prong is this: The Enlightenment (Modernist Thought) submits that the God that is generally presented by our Christian churches has no credibility because that God is simply a projection of human desire, a god made in our own image and likeness, and a god that we can forever manipulate to serve self-interest. Belief in such a god, they say, is adolescent in that it is predicated on a certain naiveté, on an intellectual blindness that can be flushed out and remedied by a hard look at reality. An enlightened mind, it is asserted, sees belief in God as

self-interest and as intellectual blindness.

There is much to be said, positively, for this criticism, given that much, much of atheism is a parasite off of bad theism. Atheism feeds off bad religion and, no doubt, many of the things we do in the name of religion are done out of self-interest and intellectual blindness. How many times, for instance, has politics used religion for its own ends? The first prong of the criticism that the Enlightenment makes of Christian belief is a healthy challenge to us as believers.

But it's the second prong of this criticism that, I believe, stands like a lantern, a weak light, dwarfed in the noonday sun. Central to the Enlightenment's criticism of belief in God is their assertion (perhaps better called prejudice) that faith is a naiveté, something like belief in Santa and the Easter Bunny, that we outgrow as we mature and open our minds more and more to knowledge and what's empirically evident in the world. What we see through science and honest observation, they believe, eventually puts to death our belief in God, exposing it as a naiveté. In essence, the assertion is that if you face up to the hard empirical facts of reality without blinking, with honesty and courage, you will cease to believe in God. Indeed, the very phrase "the Enlightenment" implies this. It's only the unenlightened, pre-modernist mind that still can believe in God. Moving beyond belief in God is enlightenment.

Sadly, Christianity has often internalized this prejudice and expressed it (and continues to express it) in the many forms of fear and anti-intellectualism within our churches. Too often we unwittingly agree with our critics that faith is a naiveté. We do it by believing the very thing our critics assert, namely,

that if we studied and looked at things hard enough we would eventually lose our faith. We betray this in our fear of the intellectual academy, in our paranoia about secular wisdom, in some of our fears about scientific knowledge, and by forever warning people to protect themselves against certain inconvenient truths within scientific and secular knowledge. In doing this, we, in fact, concede that the criticism made against us is true and, worse still, we betray that fact that we do not think that the truth of Christ will stand up to the world.

But, given the penetrating metaphor highlighted in Jesus' arrest, there's another way of seeing this: After we have conceded the truth of the legitimate findings of science and secular wisdom and affirmed that they need to be embraced and not defended against, then, in the light of John's metaphor (worldly forces, carrying lanterns and torches, as they go to arrest the Light of world to put it on trial), we should also see how dim are the lights of our world, not least, the criticism of the Enlightenment.

Lanterns and torches are helpful when the sun is down, but they're utterly eclipsed by the light of the sun. Worldly knowledge too is helpful in its own way, but it is more-than dwarfed by the light of the Son.

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

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 9.00am

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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Sovereignty, Authority, Power, or Domination, or any other name that can be named not only in this age but also in the age to come. He has put all things under his feet and made him, as the ruler of everything, the head of the Church; which is his body, the fullness of him who fills the whole creation.

GOSPEL ACCLAMATION

Alleluia, alleluia!

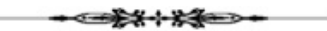
*Go and teach all people my gospel.
I am with you always, until the end
of the world.
Alleluia!*

GOSPEL

Mark 16:15-20

Jesus showed himself to the Eleven, and said to them: 'Go out to the whole world; proclaim the Good News to all creation. He who believes and is baptised will be saved; he who does not believe will be condemned. These are the signs that will be associated with believers: in my name they will cast out devils; they will have the gift of tongues; they will pick up snakes in their hands, and be unharmed should they drink deadly poison; they will lay their hands on the sick, who will recover.'

And so the Lord Jesus, after he had spoken to them, was taken up into heaven: there at the right hand of God he took his place, while they, going out, preached everywhere, the Lord working with them and confirming the word by the signs that accompanied it.



EVANGELII GAUDIUM

"Among the vulnerable for whom the Church wishes to care with particular love and concern are unborn children, the most defenceless and innocent among us. Nowadays efforts are made to deny them their human dignity and to do with them whatever one pleases, taking their lives and passing laws preventing anyone from standing in the way of this. Frequently, as a way of ridiculing the Church's effort to defend their lives, attempts are made to present her position as ideological, obscurantist and conservative. Yet this defence of

unborn life is closely linked to the defence of each and every other human right. It involves the conviction that a human being is always sacred and inviolable, in any situation and at every stage of development."

*Para 213 from Evangelii Gaudium,
Pope Francis, Nov. 24, 2013*

SYMBOLS AND IMAGES

In this Gospel, Jesus sends out the disciples to continue his work of bringing good news. This calls to mind the 'sending out; that occurs at the end of every Mass. Not all of us can go "to the whole world" but all are called to being the good news in even simple ways in our daily lives. This bringing of good news is not just to people, but to "all creation".

WORDS OF WISDOM

Holy Mary, Mother of God, pray for us sinners now and at the hour of our death.

From the Hail Mary

UN World Telecommunication and Information Society Day

The purpose of WTISD (17 May) is to help raise awareness of the possibilities that the use of the Internet and other information and communication technologies can bring to societies and economies, as well as of ways to bridge the digital divide.

THIS WEEK'S READINGS

(18 - 24 May)

- **Monday, 18:** Monday, 7th week of Easter (Acts 19:1-8; Jn 16:29-33)
- **Tuesday, 19:** Tuesday, 7th week of Easter (Acts 20:17-27; Jn 17:1-11)
- **Wednesday, 20:** Wednesday, 7th week of Easter (Acts 20:28-38; Jn 17:11-19)
- **Thursday, 21:** Thursday, 7th week of Easter (Acts 22:30, 23:6-11; Jn 20-26)
- **Friday, 22:** Friday, 7th week of Easter (Acts 25:13-21; Jn 21:15-29)
- **Saturday, 23:** Saturday, 7th week of Easter (Acts 28:16-20, 30-31; Jn 21:20-25)
- **Sunday, 24:** Pentecost Sunday (Acts 2:1-11; Gal 5:16-25; Jn 15:26-27, 16:12-15)