



Welcome to

Kangaroo Island Catholic Community

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

FIRST SUNDAY OF LENT - YEAR B

Vol 4 : No 14

KANGAROO ISLAND CATHOLIC PARISH

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NOARLUNGA DOWNS CATHOLIC PRESBYTERY

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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
- **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

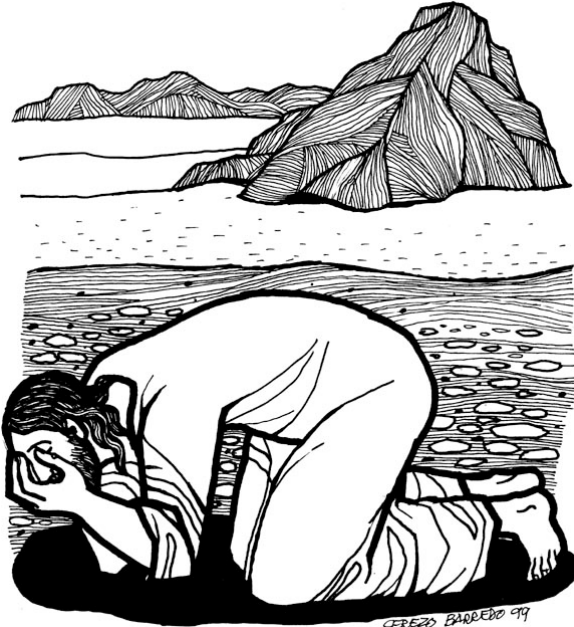
TRANSFERS (0427 887 575)

generously donate transport for our visiting Priests.

CHILD PROTECTION UNIT

Sally Wellington (Manager)

Phone: 8210 8268



FIRST READING

Genesis 9:8-15

God spoke to Noah and his sons, 'See, I establish my Covenant with you, and with your descendants after you; also with every living creature to be found with you, birds, cattle and every wild beast with you: everything that came out of the ark, everything that lives on the earth. I establish my Covenant with you: no thing of flesh shall be swept away again by the waters of the flood. There shall be no flood to destroy the earth again.'

God said, 'Here is the sign of the Covenant I make between myself and you and every living creature with you for all generations: I set my bow in the clouds and it shall be a sign of the Covenant between me and the earth. When I gather the clouds over the earth and the bow appears in the clouds, I will recall the Covenant between myself and you and every living creature of every kind. And so the waters shall never again become a flood to destroy all things of flesh.'

RESPONSORIAL PSALM

Your ways, O Lord, are love and truth to those who keep your covenant.

SECOND READING

1 Peter 3:18-22

Christ himself, innocent though he was, died once for sins, died for the guilty, to lead us to God. In the body he was put to death, in the spirit he was raised to life, and, in the spirit, he went to preach to the spirits in prison. Now it was long ago, when Noah was still building that ark which saved only a small group of eight people 'by water', and when God was still waiting patiently, that these spirits refused to believe. That water is a type of the baptism which saves you now, and which is not the washing off of physical dirt but a pledge made to God from a good conscience, through the resurrection of Jesus Christ, who has entered heaven and is at God's right hand, now that he has made the angels and Dominations and Powers his subjects.

GOSPEL ACCLAMATION

Praise to you, Lord Jesus Christ, king of endless glory!

No one lives on bread alone, but on every word that comes from the mouth of God.

Praise to you, Lord Jesus Christ, king of endless glory!

(Continued page 4)

**FEBRUARY
ANNIVERSARIES**

Heather Barrett, Joan Marie Berden, Mary Clark, Phillip Deakin, Alice 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 –22/02/2015

1. Thank you to Fr Charles for celebrating Mass with us today
2. **Reminder** there is a Youth Mass at 6-30pm this evening, followed by a shared meal.
3. **Next Sunday** there will be Liturgy of The Word with Holy Communion
4. **Ladies Guild** meeting Monday 23rd Feb at 9-30am
5. **Diary Date**
World Day of Prayer on Friday 6th March.
Details on page 3 of today's bulletin.

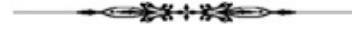
DID YOU KNOW?

- 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.



CHRIST AND NATURE

Numerous groups and individuals today are challenging us in regards to our relationship to mother-earth. From Green Peace, from various environmental groups, from various Christian and other religious groups, and from various individual voices, comes the challenge to be less-blind, less-unthinking, and less-reckless in terms of how we relate to the earth. Every day our newscasts point out how, without much in the way of serious reflection, we are polluting the planet, strip-mining its resources, creating mega-landfills, pouring carbon dangerously into the atmosphere, causing the disappearance of thousands of species, creating bad air and bad water, and thinning the ozone layer. And so the cry goes out: live more simply, use fewer resources, lessen your carbon footprint, and try to recycle whatever you've used as much as you can.

That challenge, of course, is very good and very important. The air we breathe out is the air we will eventually inhale and so we need to be very careful about what we exhale. This planet is our home and we need to ensure that, long-term, it can provide us with the sustenance and comfort of a home.

But, true as this is, there's still another, very important reason, why we need to treat mother-earth with more caution and respect, namely, Christ, himself, is vitally bound-up with nature and his reasons for coming to earth also include the intention of redeeming the physical universe. What's implied here? Let me begin with an anecdote which captures, in essence, what's at stake: The scientist-theologian, Pierre Teilhard de Chardin, in conversation with a Vatican official who was confused by his writings and doctrinally-suspicious of them, was once asked: "What are you trying to do in your writings?"

Teilhard's response: "I am trying to write a Christology that is wide enough to incorporate the full Christ because Christ is not just an anthropological event but he is also a cosmic phenomenon." Simply translated, he is saying that Christ didn't just come to save people, he came for that yes, but he also came to save the planet, of which people are only one part.

In saying that, Teilhard has solid scriptural backing. Looking at the scriptures we find that they affirm that Christ didn't just come to save people, he came to save the world. For example, the Epistle to the Colossians (1, 15-20) records an ancient Christian hymn which affirms both that Christ was already a vital force inside the original creation ("that all things were made through him") and that Christ is also the end point to of all history, human and cosmic. The Epistle to the Ephesians, also recording an ancient Christian hymn, (1, 3-10) makes the same point; while the Epistle to the Romans (8, 19-22) is even more explicit in affirming that physical creation, mother-earth and our physical universe, are "groaning" as they too wait for redemption by Christ. Among other things, these texts affirm that the physical world is part of God's plan for eventual heavenly life.

What's contained in that, if we tease out its implications? A number of very clear principles: First, nature, not just humanity, is being redeemed by Christ. The world is not just a stage upon which human history plays out; it has intrinsic meaning and value beyond what it means for us as humans. Physical nature is, in effect, brother and sister with us in the journey towards the divinely-intended end of history. Christ also came to redeem the earth, not just those of us who are living on it. Physical creation too will enter in

the final synthesis of history, that is, heaven.

Second, this means that nature has intrinsic rights, not just the rights we find convenient to accord it. What this means is that defacing or abusing nature is not just a legal and environmental issue, it's a moral issue. We are violating someone's (something's) intrinsic rights. Thus when we, mindlessly, throw a coke-can into a ditch we are not just breaking a law we are also, at some deep level, defacing Christ. We need to respect nature, not, first of all, so that it doesn't recoil on us and give us back our own asphyxiating pollution, but because it, akin to humanity, has its own rights. A teaching too rarely affirmed.

Finally, not least, what is implied in understanding the cosmic dimension of Christ and what that means in terms of our relationship to mother-earth and the universe is the non-negotiable fact that the quest for community and consummation within God's Kingdom (our journey towards heaven) is a quest that calls us not just to a proper relationship with God and with each other, but also to a proper relationship with physical creation.

We are humans with bodies living on the earth, not disembodied angels living in heaven, and Christ came to save our bodies along with our souls; and he came, as well, to save the physical ground upon which we walk since he was the very pattern upon which and through which the physical world was created.

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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GOSPEL

Mark 1:12-15

The Spirit drove Jesus out into the wilderness and he remained there for forty days, and was tempted by Satan. He was with the wild beasts, and the angels looked after him.

After John had been arrested, Jesus went into Galilee. There he proclaimed the Good News from God. 'The time has come' he said 'and the kingdom of God is close at hand. Repent, and believe the Good News.'

EVANGELII GAUDIUM

"This loving attentiveness is the beginning of a true concern for their person which inspires me effectively to seek their good. This entails appreciating the poor in their goodness, in their experience of life, in their culture and in their ways of living the faith."

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

TIME SPENT IN THE WILDERNESS IS HIGHLY SYMBOLIC

The gospel reading invites us to reflect on Jesus' 40-day experience in 'the wilderness'. Jesus is said to be 'filled with the Holy Spirit' and, like so many human beings before and since, is 'led by the Spirit' into the wilderness of life to be 'tested' there. ['Tested' is a more accurate translation of the original Greek term than is 'tempted']. 40 is a symbolic number in Israel's story: the great flood lasts 40 days and 40 nights; Moses spends 40 days and 40 nights on the mountain of God; Israel wanders for 40 years in the wilderness; King David reigns for 40 years; the prophet Elijah travels 40 days and 40 nights in the wilderness on his way to the mountain of God. The wilderness is ever so real and at the same time symbolic. In Israel's story, it is the place of testing for God's people: 'Remember the long

way that your God has led you these 40 years in the wilderness... testing you to know what was in your heart' (Deut 8:2). Jesus now passes the tests that Israel failed.

Jesus is 'with the wild beasts'. This terse statement recalls the prophet Isaiah's vision of a future time of reconciliation and harmony when 'the wolf will lie down with the lamb' (Isa 11:6-9). Jesus is presented as the one who ushers in that age of peace and healing of division. God's agents care for him in his time of testing: 'angels minister to him'. In this context, Jesus announces the coming of God's empire or reign. His message is to 'repent' or to 'think beyond' in a way that might turn lives around in God's direction, and to "believe the good news" that he is set to proclaim in word and action. At a time of growing divide between the mega-rich and the desperately poor, we might look back to our symbolic tradition and forward to ways of bringing good news to those mostly deeply affected by the inequities in our world."

Sr Veronica Lawson rsm

THIS WEEK'S READINGS

(23 February - 1 March)

- **Monday, 23:** Monday, 1st week Lent (Lev 19:1-2, 11-18; Mt 25:31-46)
- **Tuesday, 24:** Tuesday, 1st week Lent (Is 55:10-11; Mt 6:7-15)
- **Wednesday, 25:** Wednesday, 1st week Lent (Jonah 3:1-10; Lk 11:29-32)
- **Thursday, 26:** Thursday, 1st week Lent (Esther 14:1, 3-5, 12-14; Mt 7:7-12)
- **Friday, 27:** Friday, 1st week Lent (Ezek 18:21-28; Mt 5:20-26)
- **Saturday, 28:** Saturday, 1st week Lent (Deut 26:16-19; Mt 5:43-48)
- **Sunday, 1 March:** Second Sunday of Lent (Gen 22:1-2, 9-13, 15-18; Rom 8:31-34; Mk 9:2-10)

First Sunday of

