

Welcome to

Kangaroo Island Catholic Community

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

THE ASCENSION OF THE LORD - YEAR A

Vol 5 : No 27

KANGAROO ISLAND CATHOLIC PARISH

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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)
Fr Josy Sebastian (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

Child Protection Unit 8210 8159



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

Ps 46:2-3, 6-9

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 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. (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, Ross Wohling 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 Hodgens, Brian Johns, Lisa Karan, Ashtenna Langridge, Elijah Laundy, Howie Laundy, Philip McDonald, Joelle Henderson, John Lavers, Peter Murray, Jill Perkins, Fr Frank Perry, Shari Pahl, Olivia Phelan, Jack Pitcher, Kingsley Pledge, Margaret Rich, Bill Roestenburg, Eddie Schneemild, Bernie Schulz, John Slagter, Darren Smith, John Smith, Peter Smith, Linda Tippett, Peter Weatherstone, Doug Welzh and Robert Wilkinson.

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

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PARISH NOTICES –28/05/17

1. Thank you to Fr Tony for saying Mass for us today.
2. **Sausage Sizzle** after Mass on 18th June. Please put this date in your Diary

RENEWING PARISHES

2. Eucharistic liturgies are prayerful with everyone participating

The Second Vatican Council called for active and full participation of men, women and children in our celebrations, including the various lay ministries. In ways that are open to us our actions and language need to reflect the full equality of women and men, young and old.

Inspiring music, times of silent prayer as well as good preaching draws people to Liturgy. Preparation of liturgies is essential as too is prayerful leadership. It may be necessary to limit, rather than simply add on more Masses for our priests.

◆ Share what is important to you from the above.

Do you have any thoughts or comments regarding this first of eight characteristics of Parish renewal? You may like to use the suggestion box at the back of the church to convey these.



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 DOES FAITH DISAPPEAR?

When Friedrich Nietzsche declared that “God is dead” he added a question: *What kind of a sponge does it take to wipe away a whole horizon?*

I often ask that question because just in my own lifetime there has been an unprecedented decline in the number of people who go to church regularly and, more recently, an equally unprecedented spike in the number of people who claim to have lost their faith completely and are now classified under a religious category called, “None”.

This latter group (persons who when asked about their religious affiliation on a census form answer with the word, *None*) has essentially doubled in the last twenty years and today in Canada and the USA make up over 30% of the population. The numbers are much the same for Western Europe and other secularized parts of the world.

But have these individuals really lost their faith? When they use the word “None” to refer to their religious beliefs they generally explain that with phrases to this effect: *I just no longer believe! It doesn't make sense to me anymore! I've lost faith in religion and the church! I can't pretend any longer! I've lost my faith in those beliefs! I'm not sure whether or not I believe in God!*

What's common among all these phrases is the concept of “believing” or “belief”: *“I just don't believe it anymore!”* But is ceasing to believe in something the same thing as losing one's faith? Not necessarily. It can be one thing to no longer believe in something, but it can be something quite different to lose one's faith. To cease believing in a set of faith propositions doesn't necessarily equate with losing one's

faith. Indeed, the loss of one's belief system is often the condition for a purified faith.

How is belief different from faith? In normal, everyday parlance to say that we believe something to be true means that we are able to square that truth with our imagination, that is, we are able to somehow circumscribe it imaginatively so that it makes sense to us. Conversely, if we cannot picture how something might make sense then it is a short step to say that it isn't true. Our beliefs are predicated on what we can square with our imagination and our thinking.

But many of the objects of our faith are, in essence and by definition, unimaginable, ineffable, and beyond conceptualization. Hence in the area of faith, to say that I can't believe this or that is generally more an indication of the limitation of our imagination and our rational powers than it is indicative of the loss of faith. I believe that we are much more agnostic about our beliefs than we are agnostic about God, and this isn't a loss of faith.

Faith is deeper than belief, and it is not always something we can picture imaginatively inside our minds. Take, for instance, a number of articles in the *Apostles' Creed*: It is impossible to imagine them as true in terms of picturing them as real. They are real, but our images of them are only icons. That is true too of many articles within our Christian creed and many of our written doctrines of faith. As expressed, they are merely images and words that point us towards something which we cannot imagine because it is beyond imagination.

For example: The first thing, always, that needs to be said about God is that God is ineffable, that is, God is beyond all conceptualization,

beyond all imaginings, beyond being pictured, and beyond being captured in any adequate way by language. This is also true for our understanding of Christ as the Second Person in the Trinity. Jesus was God's son, but how can that to be imagined or pictured? It can't be. How can God, who is one, be three? This isn't mathematics; it's mystery, something that cannot be imaginatively circumscribed. Yet, we believe it and millions and millions of people for two thousand years have risked their lives and their souls on its truth without being able to picture it imaginatively. Faith is a knowing of something which, because of its magnitude and infinity, cannot be adequately pictured in terms of an imaginative construct. Our words about it express our beliefs and those words point to the reality, but they are not the reality.

To reject a specific piece of art does not mean we reject beauty. So when someone says, *I can no longer believe this*, he is in effect rejecting a set of propositions, a set of particular icons and a theory of art (a theology), rather than actually rejecting belief in God, and he is rejecting it precisely because he cannot imaginatively picture something which in fact cannot be pictured.

It has been said that atheist is just another name for someone who cannot get metaphor. Perhaps that's too simple, but it does suggest that rejecting a set of theological propositions is not the same thing as losing one's faith.

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 7.30pm
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

(Continued from page 1)

GOSPEL ACCLAMATION

Mt 28:19,20

Alleluia, alleluia!

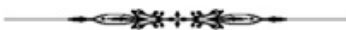
Go and teach all people my gospel. I am with you always, until the end of the earth.

Alleluia!

GOSPEL

Matthew 28:16-20

The eleven disciples set out for Galilee, to the mountain where Jesus had arranged to meet them. When they saw him they fell down before him, though some hesitated. Jesus came up and spoke to them. He said, 'All authority in heaven and on earth has been given to me. Go, therefore, make disciples of all the nations; baptise them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave you. And know that I am with you always; yes, to the end of time.'



EXPLORING THE WORD

The feast of the Ascension celebrates the physical separation of Jesus from the human story, but this text promises his continual presence 'to the end of time'. After three years of living, working and praying with the disciples, Jesus commissions them to continue his work in the world. This is a difficult challenge for some of the disciples who, although prepared to go to the appointed place, still hesitate! Despite their misgivings and fragile faith, he sends them out to all nations. Jesus has been given the authority which was once the exclusive domain of the God of Israel; Jesus has become the presence of the living God and his presence will continue with his disciples through the Holy Spirit. Despite this affirmation from Jesus

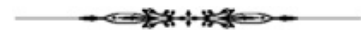
SHARING THE TRADITION

The celebration of the Ascension as a particular feast day developed in the vicinity of Antioch around 380 AD. Chapter one of the Acts of the Apostles notes that Jesus appeared among his disciples for forty days after the resurrection (Acts 1:3). It then goes on to describe Jesus being taken up into heaven (Acts 1:9). The juxtaposition of these two verses

probably gave rise to this feast being celebrated forty days after Easter. Forty days after Easter falls on a Thursday, and in the past this feast was known as 'Ascension Thursday' and was a Holy Day of Obligation. In more recent times, the celebration has been moved to the Sunday before Pentecost.

DID YOU KNOW?

- The Ascension of Jesus is described only in the Book of Acts (1:2-11), although there is a shorter version in Luke's Gospel. There are also allusions to the event elsewhere in the New Testament, eg Jn 6:62; Eph 4:8-10.
- In Matthew's Gospel, many of the important moments of Jesus' life are located on mountaintops – his temptation, his transfiguration, the great teaching of the 'sermon on the mount', and now this final instruction to his disciples. In this way, Matthew draws parallels with Moses the great leader and lawgiver who encountered God on the mountaintop.
- Matthew shows Jesus as fulfilling and extending the teaching of Moses. Whereas the Law had been for the people of Israel, Jesus sends his disciples to all nations; whereas the Jewish people had faith in the name of God, YHWH, Jesus sends his disciples to baptise in the name of the Father, Son and Spirit.



THIS WEEK'S READINGS

(29 May - 4 June)

- **Monday, 29:** Monday of 7th week of Easter (Acts 19:1-8; Jn 16:29-33)
- **Tuesday, 30:** Tuesday of 7th week of Easter (Acts 12:17-27; Jn 17:1-11)
- **Wednesday, 31:** The Visitation of the Blessed Virgin Mary (Zeph 3:14-18; Lk 1:39-56)
- **Thursday, 1:** St Justin (Acts 22:30, 23:6-11; Jn 17:20-26)
- **Friday, 2:** Friday of 7th week of Easter (Acts 25:13-21; Jn 21:15-19)
- **Saturday, 3:** Charles Lwanga & companions (Acts 28:16-20, 30-31; Jn 21:20-25)
- **Sunday 4:** Pentecost Sunday (Acts 2:1-11; 1 Cor 12:3-7, 12-13; Jn 20:19-23)