



Jubilee Year
of Mercy
2015/16

Welcome to

Kangaroo Island Catholic Community

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

THE BODY AND BLOOD OF CHRIST - YEAR C

Vol 4 : No 28

KANGAROO ISLAND CATHOLIC PARISH

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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

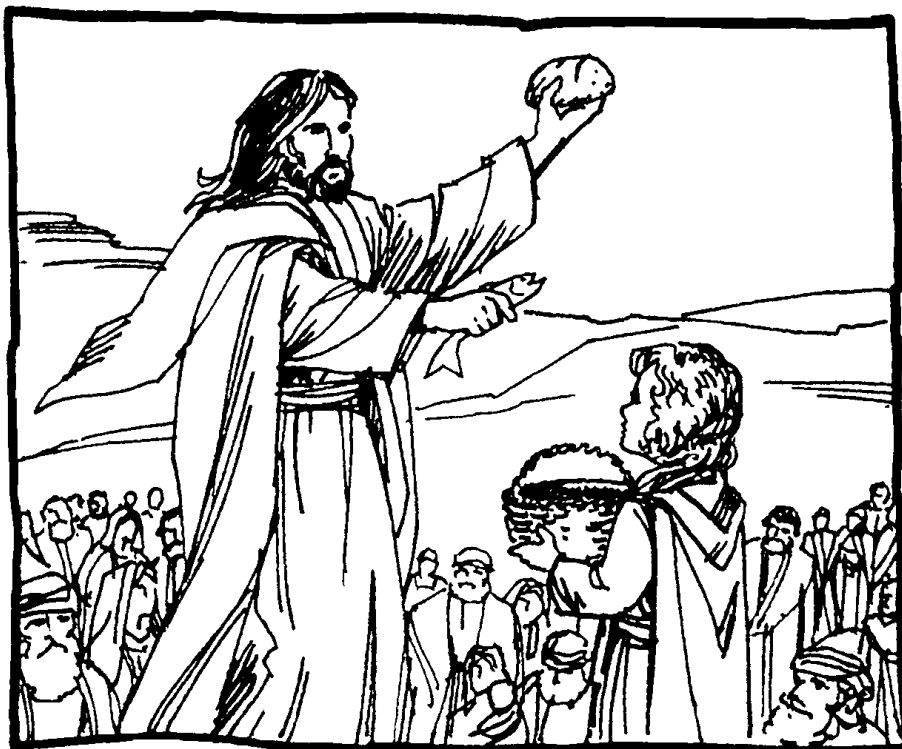
- **KINGSCOTE:** Our Lady of Perpetual Help, Cnr Giles and Todd Streets
Sunday - 9.30am
4th Sunday - Youth Mass - 6.00pm
- **PARNDANA:** Uniting Church, Cook Street
4th Sunday - 4.00pm
- **PENNESHAW:** St Columba's Anglican Church, Cnr North Terrace and Fourth Street
1st Sunday - 2.00pm

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

Genesis 14:18-20

Melchizedek king of Salem brought bread and wine; he was a priest of God Most High.

He pronounced this blessing:
'Blessed be Abram by God Most High, creator of heaven and earth, and blessed be God Most High for handing over your enemies to you.'
And Abram gave him a tithe of everything.

RESPONSORIAL PSALM

*You are a priest forever,
in the line of Melchizedek.*

SECOND READING

1 Corinthians 11:23-26

This is what I received from the Lord, and in turn passed on to you: that on the same night that he was betrayed, the Lord Jesus took some bread, and thanked God for it and broke it, and he said, 'This is my body, which is for you; do this as a memorial of me.' In the same way he took the cup after supper, and said,

'This cup is the new covenant in my blood. Whenever you drink it, do this as a memorial of me.' Until the Lord comes, therefore, every time you eat this bread and drink this cup, you are proclaiming his death.

GOSPEL ACCLAMATION

*Alleluia, alleluia!
I am the living bread from heaven,
says the Lord;
Whoever eats this bread will live
forever.
Alleluia!*

GOSPEL

Luke 9:11-17

Jesus made the crowds welcome and talked to them about the kingdom of God; and he cured those who were in need of healing.

It was late afternoon when the Twelve came to him and said, 'Send the people away, and they can go to the villages and farms round about to find lodging and food; for we are in a lonely place here.' He replied,

(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 a little time each day reflecting on your needs and how your journey towards Christ is helping to feed those needs. Try to help someone find a way out of their 'lonely place'.

PARISH NOTICES –29/05/16

- 1. Thank you to Fr Sam for saying Mass for us today.
- 2. Next week there will be Mass with Fr Tony



PRAYER

This week's Gospel Acclamation makes a beautiful reflection:
Pray it often:

*I am the living bread from Heaven, says the Lord;
Whoever eats this bread will live for ever.*

SYMBOLS AND IMAGES

The lonely place where this action occurs is a symbol of our own longing to be filled, our yearning to belong. Jesus welcomes all who come and he cures those in need of healing.

For Christians the Eucharist satisfies all the needs of those who come to the table of the Lord. They are fed and nourished by the body and blood of Christ.



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.

IN PRAISE OF SKIN

In her book, *Nature and Other Mothers*, Brenda Peterson has a marvellous little essay entitled: *In Praise of Skin*. Her reflections begin on a personal level. When she was thirty-five years old, for reasons that doctors were unable to properly diagnose, she broke out in a rash that left her skin dotted with red marks, like an adult with chicken-pox. For months she saw doctors and tried various remedies, including an unlimited prescription for cortisone cream. Nothing worked. Eventually she went to see her step-grandmother who made a more primal, and accurate, diagnosis, skin needs to be touched.

Her step-granddaughter told her: “Your body’s skin is harder-working and more wide-open than the human heart; it’s a sad thing to see how skin gets passed over, barely touched except in sex, or sickness, or deep trouble. Why, we pay so little mind to our skin, we might as well be living inside a foreign country.” Then she proceeded to cure her. How? By touching, massaging, and caressing her skin. Eventually the spots all disappeared and her skin became healthy again.

Our skin, as Peterson goes on to point out, is our body’s biggest organ. It breathes, filters, protects, and is more important than the heart in that it is possible to live with one-third of your heart blocked, but you will die if you lose one-third of your skin. It is not incidental, she submits, that the deadliest killer of our time, AIDS, begins not with some plague-like virus invading the body, but with the breaking of skin. Skin, she insists, needs to be taken more seriously, caressed more often. (N.Y., Fawcett Books, 1995, pp. 13-18) It also needs to be better theologized-about.

Somehow our spiritualities have been slow off the mark and rather timid in doing this. We still want for a fertile theology of the body, of skin, of the eucharist, of the incarnation (and all of these are tied together). So much within spirituality, even when it tries hard to be holistic, is still dis-embodied, platonic, reluctant to take seriously the very foundation of Christianity, namely, that in the incarnation God takes on real flesh, skin. We are better, it seems, at honouring skin in theory than in taking it seriously in real life. How we honour the body in actual life never quite approximates our theologizing. We still struggle mightily when it gets to actually touching, caressing, and honouring our skin and we all live long seasons when our skin is too lonely for touch. Untouched skin is rife with fever spots, like the ones Peterson speaks of, save in our case these are visible mostly in our attitudes. Part of the problem is simple: we don’t get touched enough.

For Christians, among all the religions of the world, this shouldn’t be the case since we believe in that, in becoming flesh, God legitimizes skin, praises skin, enters it, honours it, caresses it, and kisses it. Among all the religions of the world, we stand out because, for us, salvation is never a question of stepping outside of skin, but of having skin itself glorified. That is why Jesus never preached simple immortality of the soul, but insisted on the resurrection of the body. Christian heaven is not a state beyond skin. This teaching, that salvation includes the body, was and remains scandalous, something difficult to accept. At any given time in history the vast majority of persons, if they believe in salvation at all, believe that it exists somehow

in an escape from the physical body, a stepping outside of skin.

For Christians, however, the body is not something from which one is ever meant to escape. Rather the body is to be understood as a temple of the holy spirit, a church, a sacred place where God can come and make a home. Skin then is sacred, deserving of praise. This is true, especially true, when skin meets skin, in sacramental sex, and temple commingles with temple. Not an easy thing for us to accept. It seems too earthy to be spiritual. Consequently we generally lack the courage to accept a theology of sexuality that is earthy enough to do justice to how shockingly physical the incarnation really is. In sacramental sex there is eucharist, just as in eucharist, God enters, caresses, and kisses human skin. Andre Dubos, the Cajun essayist and novelist, used to say: “Without the Eucharist, God is a monologue.” Well put, especially in what is implicitly affirmed. With the eucharist, God becomes more than words, more than a belief, more than a teaching. In the eucharist, God, like Brenda Peterson’s step-grandmother, becomes the great healer who touches, caresses, massages, and kisses our skin.

In praise of skin. A wonderfully-coined phrase that could serve as a subtitle for the incarnation! Karl Rahner once said that Christmas, God becoming flesh, gives us permission to be happy. He might well have added that it also gives us permission to praise and cherish the sacramentality of human skin.

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

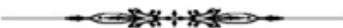
St Joan of Arc, 30 Seaview Road
Saturday 6.00pm
Sunday 11.00am
Tuesday 9.00am
Thursday 9.00am
Friday (other than 1st) 9.00am
1st Friday 11.30am

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)

‘Give them something to eat yourselves.’ But they said, ‘We have no more than five loaves and two fish, unless we are to go ourselves and buy food for all these people’ For there were about five thousand men. But he said to his disciples, ‘Get them to sit down in parties of about fifty.’ They did so and made them all sit down. Then he took the five loaves and the two fish, raised his eyes to heaven, and said the blessing over them; then he broke them and handed them to his disciples to distribute among the crowd. They all ate as much as they wanted, and when the scraps remaining were collected they filled twelve baskets.



EXPLORING THE WORD

The attitude of Jesus toward the crowd is starkly contrasted with the attitude of the twelve. Jesus welcomes all who come to him, patiently explains his message of the kingdom and offers healing to all those in need of it. By contrast, the twelve, in the face of their paucity of resources, suggest that the crowd must be sent away to search out their own nourishment. Jesus presents for them a model of how they should respond: with generosity and trust in God. Significantly, Jesus hands back the food to the apostles to distribute among the crowd. They are given the ministry of feeding the multitude. For Luke, the twelve are the foundation of the Church. This Church, founded on the twelve, must never cease to nourish those those who come seeking healing and the kingdom. The Church is made up of its members, so each one of us has the responsibility to use what resources we have to meet the needs of others.

SYMBOLS AND IMAGES

‘The lonely place’ where this action occurs is a symbol of our own longing to be filled; our yearning to belong. Jesus welcomes all who come and he cures those in need of healing. For Christians, the Eucharist satisfies all the needs of those who come to the table of the Lord. They are fed and nourished by the body

and blood of Christ.

DID YOU KNOW?

- The actions of our Eucharistic celebration are based on the actions of Jesus in this gospel text and later at the Last Supper: the priest takes the bread, blesses it, breaks it and distributes to all who come to the table.
- The twelve baskets full of remaining food symbolise that the Eucharist can fill all our needs. The abundance of the Eucharist is enough and more than enough to fill and sustain us.
- The abundant feast is an image associated with the coming of the Messiah, the advent of God’s kingdom. In this gospel text, Jesus is bringing an experience of God’s reign in the present time to those whom he fed in such abundance.



THIS WEEK’S READINGS

(30 May - 05 June)

- **Monday, 30:** Weekday - Ord Time 9 (2 Peter 1:2-7; Mk 12:1-12)
- **Tuesday, 31:** The Visitation of the Blessed Virgin Mary (Zeph 3:14-18; Lk 1:39-56)
- **Wednesday, 1:** St Justin, Martyr (2 Tim 1:1-3, 6-12; Mk 12:18-27)
- **Thursday, 2:** Weekday - Ord Time 9 (2 Tim 2:8-15; Mk 12:28-34)
- **Friday, 3:** Feast of the Sacred Heart (Ezek 34:11-16; Rom 5:5-11; Lk 15:3-7)
- **Saturday, 4:** Feast of the Immaculate Heart of Mary (Is 61:9-11; Lk 2:41-51)
- **Sunday 5:** 10TH SUNDAY IN ORDINARY TIME (1Kg 17:17-24; Gal 1:11-19; Lk 7:11-17)

