

Welcome to

# Kangaroo Island Catholic Community

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

**FOURTH SUNDAY IN ORDINARY TIME - YEAR B**

**Vol 4 : No 11**

## **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](mailto: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  
4<sup>th</sup> Sunday - 4pm
- **PENNESHAU:** St Columba's Anglican Church, Cnr North Terrace and Fourth Street  
Saturday before 4<sup>th</sup> 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**

*Deuteronomy 18:15-20*

Moses said to the people: 'Your God will raise up for you a prophet like myself, from among yourselves, from your own brothers; to him you must listen. This is what you yourselves asked of the Lord your God at Horeb on the day of the Assembly. "Do not let me hear again" you said "the voice of the Lord my God, nor look any longer on this great fire, or I shall die"; and the Lord said to me, "All they have spoken is well said. I will raise up a prophet like yourself for them from their own brothers; I will put my words into his mouth and he shall tell them all I command him. The man who does not listen to my words that he speaks in my name, shall be held answerable to me for it. But the prophet who presumes to say in my name a thing I have not commanded him to say, or who speaks in the name of other gods, that prophet shall die.'"

## **RESPONSORIAL PSALM**

*If today you hear his voice  
harden not your hearts.*

## **SECOND READING**

*1 Corinthians 7:32-35*

I would like to see you free from all worry. An unmarried man can devote himself to the Lord's affairs, all he need worry about is pleasing the Lord; but a married man has to bother about the world's affairs and devote himself to pleasing his wife: he is torn two ways. In the same way an unmarried woman, like a young girl, can devote herself to the Lord's affairs; all she need worry about is being holy in body and spirit. The married woman, on the other hand, has to worry about the world's affairs and devote herself to pleasing her husband. I say this only to help you, not to put a halter round your necks, but simply to make sure that everything is as it should be, and that you give your undivided attention to the Lord.

## **GOSPEL ACCLAMATION**

*Alleluia, alleluia!*

*A people in darkness have seen a  
great light: a radiant dawn shines  
on those lost in death.*

*Alleluia!*

(Continued page 4)

**FEBRUARY  
ANNIVERSARIES**

Heather Barrett, Joan Marie Berden, Mary Clark, Phillip Deakin, Aalice 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, 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**

Jesus challenged the evil that oppressed people in his time. This week, speak out, publicly or privately, against oppression or an evil in our world. Become part of lifting the burden from others.

**PARISH NOTICES –01/02/2015**

1. Thank you to every one who helped with the Liturgy today.
2. **Next Sunday** there will be Liturgy of the word with Holy Communion

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**DID YOU KNOW?**

- In the ancient world, many forms of mental illness were attributed to being possessed by 'evil spirits'.
- In Mark's Gospel, Jesus is often presented in confrontational situations with evil spirits, with the Jewish authorities and even with his own disciples when they fail to understand who he is and what his mission entails.
- This text shows that where absolute good is, evil cannot remain.

**PRAYER AT HOME**

Use today's Entrance Antiphon as your prayer this week:

*Save us, O Lord our God, and gather us from nations, to give thanks to your holy name and make it our glory to praise you.*



## 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.*

### THE POSITIVE SIDE OF MELANCHOLY

Normally none of us like feeling sad, heavy, or depressed. Generally we prefer sunshine to darkness, lightheartedness to melancholy. That's why, most of the time, we do everything we can to distract ourselves from melancholy, to keep heaviness and sadness at bay. We tend to run from those feelings inside us that sadden or frighten us.

That's why, for the most part, we think of melancholy and her children (sadness, gloomy nostalgia, loneliness, depression, feelings of loss, feelings of regret, intimations of our own mortality, a sense of missing out on life, fear of what lies in the dark corners of our minds, and heaviness of soul) as negative. But these feelings have their positive sides. Simply put, they help keep us in touch with those parts of our soul to which we are normally not attentive. Our souls are deep and complex, and trying to hear what they are saying involves listening to them inside of every mood within our lives, including, and sometimes especially, when we feel sad and out of sorts. In sadness, melancholy, and fear, the soul tells us things that we normally refuse to hear. Hence, it's important to examine the positive side of melancholy.

Unfortunately, today it is common to see sadness and heaviness of soul as a loss of health, as a deficiency in our vibrancy, as an unhealthy condition. That's both unfortunate and shortsighted. For instance, in many medieval and renaissance medical books melancholy was seen as a gift to the soul, something that one needed to pass through, at certain points in his or her life, in order to come to deeper health and wholeness. This, of course, doesn't refer to clinical depression, a true loss of health, but to all those other depressions that draw us inward and

downward. Why do we need to pass through melancholy in order to come to wholeness?

Thomas Moore, who writes with deep insight on how we need to learn to listen more carefully to the impulses and needs of our souls, offers this insight: "Depression gives us valuable qualities that we need in order to be fully human. It gives us weight, when we are too light about our lives. It offers a degree of gravitas. It was associated with the metal lead and was said to be heavy. It also ages us so that we grow appropriately and don't pretend to be younger than we are. It grows us up and gives us the range of human emotion and character that we need in order to deal with the seriousness of life. In classic Renaissance images, found in old medical texts and collections of remedies, depression is an old person wearing a broad-rimmed hat, in the shadows, holding his head in his hands."

Milan Kundera, the Czech writer, in his classic novel, *The Unbearable Lightness of Being*, echoes what Moore says. His heroine, Teresa, struggles to be at peace with life when it's not heavy, when it's too much lightness, sunshine, and, seemingly, non-mindful; when it's devoid of the type of anxieties that hint at darkness and mortality. Thus, she feels always the need for gravitas, for some heaviness that signals that life is more than simply the present flourishing of health and comfort. For her, lightness equates with superficiality.

In many cultures, and indeed in all the great world religions, periods of melancholy and sadness are considered as the necessary path one must travel in order to sustain one's health and come to wholeness. Indeed, isn't that part of the very essence of undergoing the paschal mystery within Christianity? Jesus,

himself, when preparing to make the ultimate sacrifice for love, had to, painfully, accept that there was no path to Easter Sunday that didn't involve the darkness of Good Friday. Good Friday was bad, long before it was good; or, at least, so it looks from the outside. Melancholy, sadness, and heaviness of soul mostly look the same.

So how might we look at periods of sadness and heaviness in our lives? How might we deal with melancholy and her children?

First off, it's important to see melancholy (whatever its form) as something normal and healthy within our lives. Heaviness of soul is not necessarily an indication that there is something wrong inside us. Rather, normally, it's the soul itself signally for our attention, asking to be heard, trying to ground us in some deeper way, and trying, as Moore puts it, to age us appropriately. But, for this to happen, we need to resist two opposite temptations, namely, to distract ourselves from the sadness or to indulge in it. How do we do that? James Hillman gives us this advice: What to do with heaviness of soul? "Put it into a suitcase and carry it with you." Keep it close, but contained; make sure it stays available, but don't let it take you over.

That's secular wording for Jesus' challenge: If you wish to be my disciple, take up your cross every day and follow me.

*You can read, or download, Ron Rolheiser's weekly columns from his website at: [www.ronrolheiser.com](http://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  
2<sup>nd</sup> Sunday 2.00pm (Filipino Mass)  
Sunday (Youth Mass) 5.30pm  
Monday 9.00am  
Tuesday 8.00am  
Wednesday 7.00am  
Thursday 9.15am (St John's School)  
Friday 10.00am

### NORMANVILLE

*St Peter, Cape Jervis Road*  
1<sup>st</sup>, 3<sup>rd</sup>, 5<sup>th</sup> Sundays 10.30am  
2<sup>nd</sup>, 4<sup>th</sup> Sundays 8.30am  
1<sup>st</sup> Friday 6.00pm

### PARNDANA

4<sup>th</sup> Sunday 4.00pm

### PENNESHAW

*St Columba, North Terrace  
(shared with Anglicans)*  
Saturday before 4<sup>th</sup> 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 1<sup>st</sup>) 9.00am  
1<sup>st</sup> Friday 11.30am

### WILLUNGA

*St Joseph, 12 St Judes Street*  
1<sup>st</sup>, 3<sup>rd</sup>, 5<sup>th</sup> Sundays 8.30am  
2<sup>nd</sup>, 4<sup>th</sup> Sundays 10.30am  
Wednesday 9.00am  
Thursday 9.00am  
Friday 9.00am

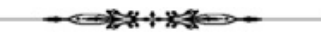
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## GOSPEL

### Mark 1:21-28

Jesus and his followers went as far as Capernaum, and as soon as the sabbath came Jesus went to the synagogue and began to teach. And his teaching made a deep impression on them because, unlike the scribes, he taught them with authority.

In their synagogue just then there was a man possessed by an unclean spirit and it shouted, 'What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are: the Holy One of God.' But Jesus said sharply, 'Be quiet! Come out of him!' And the unclean spirit threw the man into convulsions and with a loud cry went out of him. The people were so astonished that they started asking each other what it all meant. 'Here is a teaching that is new' they said 'and with authority behind it: he gives orders even to unclean spirits and they obey him.' And his reputation rapidly spread everywhere, through all the surrounding Galilean countryside.



## A WORKSHOP NOT TO BE MISSED!

### "Celebrating the Easter Triduum"

Our Cluster is hosting a Workshop on Saturday, 21 February with Sister Ilsa Neiciniaks and Mrs Jenny O'Brien from



the Office of Worship, for a Seminar on the significance of Holy Week in our Liturgical Calendar. If you have ever wondered about some of the customs and practices we have around our celebration of Holy Week, then this is the Workshop that will answer all those questions.

The workshop will be held from 10.00am until 3.30pm at Mary of Galilee Church, (cnr Quinliven and Howe Roads) Aldinga. Tea, coffee and lunch will be provided.

To enrol, contact Lyn (8152 7806 or [worship@ow.adelaide.catholic.org.au](mailto:worship@ow.adelaide.catholic.org.au))

## EVANGELII GAUDIUM

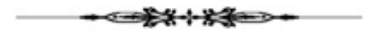
"We incarnate the duty of hearing the cry of the poor when we are deeply moved by the suffering of others. Let us listen to what God's word teaches us about mercy, and allow that word to resound in the life of the Church."

*Para 193 from Evangelii Gaudium,  
Pope Francis, Nov. 24, 2013*

## MIRACLES PROVE GOD LOVES US

There is considerable debate about whether the people whom Jesus healed were really possessed by the devil or were mentally disturbed. The debate is utterly beside the point. These individuals were deeply troubled and Jesus healed them. Jesus came to heal both body and soul. Most scripture scholars now agree that miracles were an important part of Jesus' ministry and of the memory of that ministry in the early Church. We simply cannot abandon them to please those who say miracles are impossible. The precise explanation of how these healings were accomplished is another matter and perhaps one that is also beside the point. Jesus did not work miracles to prove anything. Rather they were signs that God's healing love is at work in the world."

*Extract from a homily  
by Fr Andrew Greeley*



## THIS WEEK'S READINGS

(2 - 8 February)

- **Monday, 2:** Presentation of the Lord (Mal 3:1-4; Heb 2:14-18; Lk 2:22-40)
- **Tuesday, 3:** Weekday, Ordinary Time 4 (Heb 12:1-4; Mk 5:21-43)
- **Wednesday, 4:** Weekday, Ordinary Time 4 (Heb 12:4-7, 11-15; Mk 6:1-6)
- **Thursday, 5:** St Agatha (Heb 12:18-19, 21-24; Mk 6:7-13)
- **Friday, 6:** St Paul Miki and companions (Heb 13:1-8; Mk 6:14-29)
- **Saturday, 7:** Weekday, Ordinary Time 4 (Heb 13:15-17, 20-21; Mk 6:30-34)
- **Sunday, 8:** 5<sup>th</sup> Sunday in Ordinary Time (Job 7:1-4, 6-7; 1 Cor 9:16-19, 22-23; Mk 1:29-39)