



Welcome to

Kangaroo Island Catholic Community

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

FIFTH SUNDAY IN LENT - YEAR A

Vol 5 : No 19

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)

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

Ezekiel 37:12-14

The Lord says this: I am now going to open your graves; I mean to raise you from your graves, my people, and lead you back to the soil of Israel. And you will know that I am the Lord, when I open your graves and raise you from your graves, my people. And I shall put my spirit in you, and you will live, and I shall resettle you on your own soil; and you will know that I, the Lord, have said and done this – it is the Lord who speaks.

RESPONSORIAL PSALM

With the Lord there is mercy and fullness of redemption.

SECOND READING

Romans 8:8-11

People who are interested only in unspiritual things can never be pleasing to God. Your interests, however, are not in the unspiritual, but in the spiritual, since the Spirit of God has made his home in you. In fact, unless you possessed the Spirit of Christ you would not belong to him. Though your body may be dead it is because of sin, but if Christ is in you then your spirit is life itself because you have been justified; and if the Spirit of him who raised Jesus from the dead is living in you, then he who raised Jesus from the dead will give life to your own mortal bodies through his Spirit living in you.

GOSPEL ACCLAMATION

Glory and praise to you, Lord Jesus Christ! I am the resurrection and the life, says the Lord; whoever believes in me will not die for ever. Glory and praise to you, Lord Jesus Christ!

GOSPEL

John 11:1-45

There was a man named Lazarus who lived in the village of Bethany with two sisters, Mary and Martha, and he was ill. It was the same Mary, the sister of the sick man Lazarus, who anointed the Lord with ointment and wiped his feet with her hair. The sisters sent this message to Jesus, 'Lord, the man you love is ill.' On receiving the message, Jesus said, 'This sickness will end not in death but in God's glory, and through it the Son of God will be glorified.' Jesus loved Martha and her sister and Lazarus, yet when he heard that Lazarus



was ill he stayed where he was for two more days before saying to the disciples, 'Let us go to Judaea.' The disciples said, 'Rabbi, it is not long since the Jews wanted to stone you; are you going back again?' Jesus replied:

'Are there not twelve hours in the day? A man can walk in the daytime without stumbling because he has the light of this world to see by; but if he walks at night he stumbles, because there is no light to guide him.'

He said that and then added, 'Our friend Lazarus is resting, I am going to wake him.' The disciples said to him, 'Lord, if he is able to rest he is sure to get better.' The phrase Jesus used referred to the death of Lazarus, but they thought that by 'rest' he meant 'sleep', so Jesus put it plainly, 'Lazarus is dead; and for your sake I am glad I was not there because now you will believe. But let us go to him.' Then Thomas – known as the Twin – said to the other disciples, 'Let us go too, and die with him.'

On arriving, Jesus found that Lazarus had been in the tomb for four days already. Bethany is only about two miles from Jerusalem, and many Jews had come to Martha and Mary to sympathise with them over their brother. When Martha heard that Jesus had come she went to meet him. Mary remained sitting in the house. Martha said to Jesus, 'If you had been here, my brother

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APRIL ANNIVERSARIES

Josephine Bannan, Ray Bannan
Elizabeth Black, Wilma Buick, Karen
Cairney, Gwen Chalmers, Ambrose Clark,
Robert Clark, Francis Clarke, Catherine
Commerford, Sarah Cunningham, Jamie
Larcombe, Jimmy Dow, Tate Furniss,
Monika Gibbs, Mary O'Brien, Norah Ridge,
Verna Trethewey, Beryl Williams,
Albert Willson,
Keith 'Hoppy' Willson, 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,
Ashtenna Langridge, Elijah Laundry, Howie
Laundry, Philip McDonald John Lavers, Peter
Murray, Fr Frank Perry, Shari Pahl, Olivia
Phelan, Jack Pitcher, Kingsley Pledge,
Margaret Rich, Bill Roestenburg, Eddie
Schneemild, Bernie Schulz, John Slagter, Sue
Semler, Darren Smith, John 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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PROJECT COMPASSION 2017

The People's Community Network, supported by
Caritas Australia, is increasing the resilience
of the thousands of landless Fijians living in
informal settlements.

Communities are advocating together
successfully for better services, education
and housing.

**Please donate to Project Compassion 2017
and help vulnerable communities in Fiji to
undertake training that will empower them
to work towards lasting change in their
neighbourhoods.**

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RENEWING PARISHES

1. The parish understands itself as a community of disciples. It is
a place of prayer and formation. The Second Vatican Council
called us ALL to holiness.

Each one who is baptised has a gift of the Holy Spirit, given for
the sake of all. Each one is different, but all are participants and
involved in bringing the Gospel of joy to the world.

- ◆ From the above, what rings true for you?
- ◆ How can our parish be a place where we can learn to pray, to
know and understand the Scriptures, and to use our gifts 'in
the cause of the kingdom of God in our world'?

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.

EASTER SERVICES:

Holy Thursday

Kingscote:

Reconciliation 6-30pm

Mass of the Last Supper 7pm

Good Friday

Penneshaw

Stations of the Cross 9am

Kingscote

Commemoration of the Passion of our Lord

Holy Saturday

Kingscote Easter Vigil 7-30pm

Easter Sunday

Kingscote Mass 9-30am

PARISH NOTICES -02/04/17

1. Thank you to Fr Peter for saying Mass for us today.
2. Next week there will be Mass with Fr Peter Milburn



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.

OUR SHADOW AND OUR SELF-UNDERSTANDING

What is meant when certain schools of psychology today warn us about our “shadow”? What’s our shadow?

In essence, it’s this: We have within us powerful, fiery energies that, for multiple reasons, we cannot consciously face and so we handle them by denial and repression so as to not have to deal with them. Metaphorically speaking, we bury them in the hidden ground of our souls where they are out of conscious sight and mind.

But there’s a problem: What we’ve buried doesn’t stay hidden. While these energies are out of conscious sight and conscious mind, they continue to deeply impact our feelings, thoughts, and actions by pushing through in all kinds of unconscious ways to color our actions, mostly negatively. Our deep, innate energies will always act out, consciously or unconsciously. Carl Jung, one of the pioneer voices in this, says that we are doomed to act out unconsciously all the archetypal configurations which we do not access and control through conscious ritual.

Perhaps a simple image can be helpful in understanding this. Imagine living in a house with a basement beneath your living room, a basement into which you never venture, and every time you need to dispose of some garbage you simply open the basement door and dump the garbage there. For a while, that can work, it’s out of sight and out of mind; but soon enough that garbage will begin to ferment and its toxic fumes will begin to seep upward through the vents, polluting the air you breathe. It wasn’t a bother, for a time, but eventually it poisons the air.

That’s a helpful image, though it’s one-sided in that it has us only

throwing our negative garbage downstairs. Interestingly, we also throw into that same place those parts of us that frighten us in their luminosity. Our own greatness also scares us, and we too bury huge parts of it. Our shadow is not just made up of the negative parts that frighten us; it is also made up of the most luminous parts of us that we feel too frightened to handle. In the end, both the negative and positive energies inside us, which we are too frightened to handle, come from one and the same source, the image and likeness of God imprinted in us.

The most fundamental thing we believe about ourselves as Christians is that we are made in the image and likeness of God. However it isn’t very helpful to imagine this as a beautiful icon stamped inside our souls. Rather we might think of it as irrepressible divine energy, infinite eros and infinite spirit, constantly wrestling with the confines of our finitude. No surprise then that we have to contend with energies, feelings, pressures, and impulses that frighten and threaten us in their magnitude.

Ironically, the struggle with this can be particularly trying for sensitive people; the more sensitive you are, morally and religiously, the more threatening these energies can be. Why? Because two fears tend to afflict sensitive souls: First, the fear of being egoistical. Greatness isn’t easy to carry and few carry it well, and sensitive souls know this. The wild and the wicked unreflectively feed off of sacred fire, except they aren’t known for their sensitivity and too often end up hurting others and themselves. Sensitive souls find themselves considerably more reflective and timid, and for good reason. They’re afraid of being full of themselves, egotists, unhealthily imposing. But that timidity doesn’t

everywhere serve them well. Too sensitive in dealing with certain energies inside them, they sometimes end up too empty of God.

The second reason sensitive people tend to bury much of their luminosity is because they’re more in touch with that primal fear within us that’s expressed in the famous Greek myth of Prometheus, namely, that our most creative energies might somehow be an affront to God, that we might be stealing fire from the gods. Sensitive people worry about pride, about being too full of ego. Healthy as that is in itself, it often leads them to bury some or much of their luminosity.

The consequence isn’t good. Like the negative parts of ourselves we bury, our buried luminosity too begins to ferment, turn into toxic fumes, and seep upward through the vents of our consciousness. Those fumes take the form of free-range anger, jealousy, bitterness, and cold judgments of others. So much of our undirected anger, constantly looking for someone or something to land on, is the shadow side of a greatness, which is repressed and buried.

Where to go in the face of this? James Hillman suggests that a symptom suffers most when it doesn’t know where it belongs. We need more spiritual guides who can diagnose this. Too often our spiritualities have been naïve in their diagnosis of human pride and ego. We need more spiritual guides who can recognize how we too much bury parts of our luminosity and how our fear of being too full of ourselves can leave us too empty of God.

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

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would not have died, but I know that, even now, whatever you ask of God, he will grant you.' 'Your brother' said Jesus to her 'will rise again.' Martha said, 'I know he will rise again at the resurrection on the last day.' Jesus said:

'I am the resurrection and the life. If anyone believes in me, even though he dies he will live, and whoever lives and believes in me will never die. Do you believe this?'

'Yes, Lord,' she said 'I believe that you are the Christ, the Son of God, the one who was to come into this world.'

When she had said this, she went and called her sister Mary, saying in a low voice, 'The Master is here and wants to see you.' Hearing this, Mary got up quickly and went to him. Jesus had not yet come into the village; he was still at the place where Martha had met him. When the Jews who were in the house sympathising with Mary saw her get up so quickly and go out, they followed her, thinking that she was going to the tomb to weep there.

Mary went to Jesus, and as soon as she saw him she threw herself at his feet, saying, 'Lord, if you had been here, my brother would not have died.' At the sight of her tears, and those of the Jews who followed her, Jesus said in great distress, with a sigh that came straight from the heart, 'Where have you put him?' They said, 'Lord, come and see.' Jesus wept; and the Jews said, 'See how much he loved him!' But there were some who remarked, 'He opened the eyes of the blind man, could he not have prevented this man's death?' Still sighing, Jesus reached the tomb: it was a cave with a stone to close the opening. Jesus said, 'Take the stone away.' Martha said to him, 'Lord, by now he will smell; this is the fourth day.' Jesus replied, 'Have I not told you that if you believe you will see the glory of God?' So they took away the stone. Then Jesus lifted up his eyes and said:

'Father, I thank you for hearing my prayer. I knew indeed that you always hear me, but I speak for the sake of all these who stand round me, so that they may believe it was you who sent me.'

When he had said this, he cried in a loud voice, 'Lazarus, here! Come out!' The dead man came out, his feet and hands bound with bands of stuff and a cloth round his face. Jesus said to them, 'Unbind him, let him go free.'

Many of the Jews who had come to visit Mary and had seen what he did believed in him.

DID YOU KNOW?

- Mary, Martha and Lazarus, named as special friends of Jesus, lived in Bethany, a small town on the outskirts of Jerusalem, just over the Mount of Olives.
- Popular Jewish belief was that the soul hovered near the body for three days after death. The 'fourth day' indicates that Lazarus is well and truly passed away, thus making his resuscitation even more amazing.
- The Pharisees believed in the resurrection of the dead at the end of time but the Sadducees did not.

SHARING THE TRADITION

Faith in the resurrection of the body is one of the articles of faith in the Creed, and yet it is a belief which is difficult to understand. From earliest times in the Church, this belief raised questions among those coming to faith. In the face of the mystery of death, all explanations are ultimately inadequate. Our best response is to put our faith in the words of Jesus: "You who believe in me, even if you die, you will live forever."

LIVING THE WORD

How does your community remember and celebrate those who have died in faith? Look at the symbols and dedications in your church of people who may be commemorated by family and loved ones.

QUOTE FOR THE DAY

When I admire the wonders of a sunset or the beauty of the moon, my soul expands in the worship of the creator.

Mahatma Gandhi

THIS WEEK'S READINGS

(3 - 9 April)

- **Monday, 3:** Mon, 5th week of Lent (Dan 13:1-9, 15-17, 19-30, 33-62; Jn 8:1-11)
- **Tuesday, 4:** Tue, 5th week of Lent (Num 21:4-9; Jn 8:21-30)
- **Wednesday, 5:** Wed, 5th week of Lent (Dan 3:14-20, 24-25, 28; Jn 8:31-42)
- **Thursday, 6:** Thur, 5th week of Lent (Gen 17:3-9; Jn 8:51-59)
- **Friday, 7:** Fri 5th week of Lent (Jer 20:10-13; Jn 10:31-42)
- **Saturday, 8:** Sat 5th week of Lent (Ezek 37:21-28; Jn 11:45-56)
- **Sunday 9:** PALM SUNDAY of the PASSION of the LORD (Entrance: Mt 21:1-11; Is 50:4-7; Phil 2:6-11; Mt 26:14 - 27:66)