



Welcome to

# Kangaroo Island Catholic Community

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

**EASTER SUNDAY - YEAR B**

**Vol 4 : No 20**

## **KANGAROO ISLAND CATHOLIC PARISH**

Parish House: 22 Giles Street,  
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Phone: 8553 2132

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Email: [cphkings@adam.com.au](mailto:cphkings@adam.com.au)

Web: [www.kicatholic.org.au](http://www.kicatholic.org.au)

## **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**

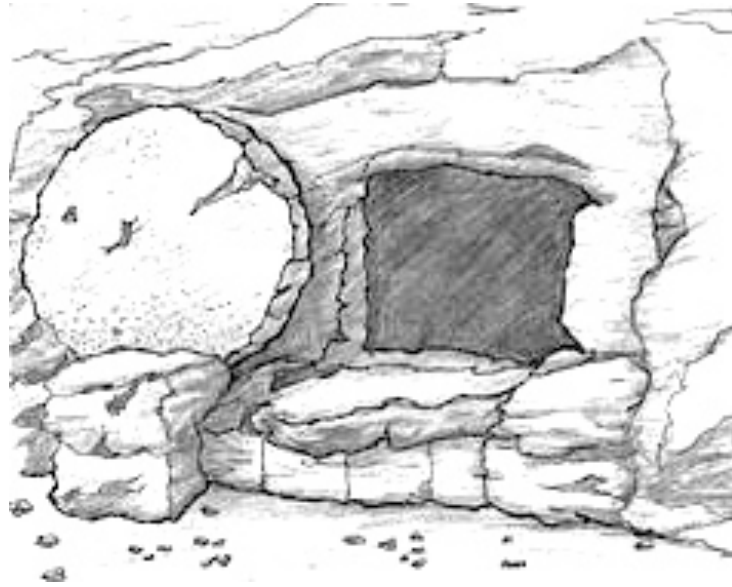
**TRANSFERS** (0427 887 575)

generously donate transport for our  
visiting Priests.

## **CHILD PROTECTION UNIT**

Maree Cutler-Naroba (Manager)

Phone: 8210 8268



## **FIRST READING**

*Acts 10:34, 37-43*

Peter addressed Cornelius and his household: 'You must have heard about the recent happenings in Judaea; about Jesus of Nazareth and how he began in Galilee, after John had been preaching baptism. God had anointed him with the Holy Spirit and with power, and because God was with him, Jesus went about doing good and curing all who had fallen into the power of the devil. Now I, and those with me, can witness to everything he did throughout the countryside of Judaea and in Jerusalem itself: and also to the fact that they killed him by hanging him on a tree, yet three days afterwards God raised him to life and allowed him to be seen, not by the whole people but only by certain witnesses God had chosen beforehand. Now we are those witnesses – we have eaten and drunk with him after his resurrection from the dead – and he has ordered us to proclaim this to his people and to tell them that God has appointed him to judge everyone, alive or dead. It is to him that all the prophets bear this witness: that all who believe in Jesus will have their sins forgiven through his name.'

## **RESPONSORIAL PSALM**

*This is the day the Lord has made;  
let us rejoice and be glad.*

## **SECOND READING**

*Colossians 3:1-4*

Since you have been brought back to true life with Christ, you must look for the things that are in heaven, where Christ is, sitting at God's right hand. Let your thoughts be on heavenly things, not on the things that are on the earth, because you have died, and now the life you have is hidden with Christ in God. But when Christ is revealed – and he is your life – you too will be revealed in all your glory with him.

## **GOSPEL ACCLAMATION**

*Alleluia, alleluia!*

*Christ has become our paschal  
sacrifice; let us feast with joy in the  
Lord. Alleluia!*

## **GOSPEL**

*John 20:1-9*

It was very early on the first day of the week and still dark, when Mary of Magdala came to the tomb. She saw that the stone had been moved away from the tomb and came running to Simon Peter and the other disciple, the one Jesus loved.

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**APRIL ANNIVERSARIES**

Josephine Bannan, Elizabeth Black, Wilma Buick, Karen Cairney, Gwen Chalmers, Ambrose Clark, Robert Clark, Francis Clarke, Catherine Commerford, Sarah Cunningham, Jimmy Dow, Tate Furniss, Monika Gibbs, Mary O'Brien, Norah Ridge, Verna Trethewey, Beryl Williams, Albert Willson, Jamie Larcombe, Ray Bannan and all the faithful departed

**Prayers for the sick**

Please pray for Clarence Cook, Phil Connell, Maureen Dunn, Veronica Farnden, Jayden Forster, Cynthia Fowler, 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., May they know the healing love of Christ through our actions and His healing presence.

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**MAKING CONNECTIONS**

Light a candle each time you pray this Easter season as a sign of keeping the light of Christ consciously before you.

**PARISH NOTICES –05/04/2015**

1. Thank you to Fr Peter for celebrating Mass with us today.
2. **Next Sunday**  
There will be Mass with Fr Peter Milburn
3. This year's Sacramental preparation will begin this month.  
If you have a child who is ready to make their First Holy Communion or Confirmation, Please ring Helen Mumford on 85595156.

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**SYMBOLS AND IMAGES**

The cross and paschal candle are the central symbols of these three days. Death is conquered in new life. The darkness of the tomb is conquered by the light of Christ. Much of this symbolism is present in the Baptism ceremony of the Easter Vigil. Explore it together.

**PRAYER AT HOME**

Repeat this proclamation of the mystery of faith often this week

*We proclaim your death, O Lord, and profess your resurrection until you come again.*



## 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.*

### A STONE'S THROW AWAY FROM EVERYBODY

Truth finds us in different ways. Sometimes we learn what something means, not in a classroom but in a hospital.

Several years ago, I was visiting a man dying of cancer in a hospital room. He was dying well, though nobody dies easy. He felt a deep loneliness, even as he was surrounded by people who loved him deeply. Here's how he described it: "I have a wonderful wife and children, and lots of family and friends. Someone is holding my hand almost every minute, but ... I'm a stone's throw away from everyone. I'm dying and they're not. I'm inside of something into which they can't reach. It's awfully lonely, dying."

He had borrowed his salient phrase from Luke's Gospel where we are told that on the night before his death Jesus went to the Garden of Gethsemane with his disciples. There he invited them to pray with him as he struggled to find strength to face his death; but, as Luke cryptically adds, while he sweated blood, he was "a stone's throw away" from them.

How far is a stone's throw? It's distance enough to leave you in a place where no one can reach you. Just as we come out of the womb alone, we leave this earth alone. Jesus, like the man whom I just described, also faced his death knowing that he was loved by others but also knowing that in the face of death he was entering a place where he was deeply and utterly alone.

And this emphasis on aloneness is in fact one of the major points within the Passion narratives. In describing Jesus' death, perhaps more than anything else, the Gospels want us to focus in on his aloneness, his

abandonment, his being a stone's throw away from everyone.

Many of us, I am sure, have seen the famous film by Mel Gibson, *The Passion of the Christ*. While the film is, no doubt, a worthy piece of art, it is more distracting than beneficial in terms of helping us understand Jesus' passion. Why? Because the film so strongly emphasizes the physical suffering of Jesus, which is precisely what the Gospel accounts don't do. Rather the Gospels deliberately understate what Jesus had to endure physically because they want us to focus on something else, namely, his moral and emotional suffering, particularly his sense of abandonment, his aloneness, the absence at the most crucial time in his life of any deep human support, intensified by the seeming absence of God. In his loneliest hour Jesus was without any human soul mate and without divine consolation. He was, in the words of Gil Bailie, unanimity-minus-one. There is no deeper sense of abandonment.

And it is within that utter aloneness that Jesus has to continue to give himself over in trust, love, forgiveness, and faith. It's easy to believe in love when we feel loved; to forgive others when they are gracious towards us; and to believe in God when we feel strongly God's presence. The difficulty, the "test", comes when human love and divine consolation collapse, when we find ourselves surrounded by misunderstanding, abandonment, distrust, hatred, and doubt, especially at our loneliest hour, just at that moment when life itself is eclipsing. How do we respond then?

Will love, trust, forgiveness, and faith collapse in our hearts when the emotional pillars that normally sustain us collapse? Can we forgive someone who is hurting us when that

person believes that we are the problem? Can we continue to love someone who hates us? Can we continue to believe in trust when everywhere around us we are experiencing betrayal? Can we let our hands and hearts be opened, stretched, and nailed to a cross even when we are fearful? Can we continue to have faith in God when every feeling inside us suggests God has abandoned us? Can we still hand over our spirit when we feel absolutely no human or divine support? Where are our hearts when we are "a stone's throw away" from everyone?

That, and not the capacity to physically endure scourging and nails, was the real test inside of Jesus' passion. Jesus' agony in the Garden was not so much an agonizing as to whether he would allow himself to be put to death or whether he would invoke divine power and escape. He recognized that he was going to die. The question for him was rather how he would die: Could he continue to surrender himself to a God and to a truth he had previously known when this now seemed to be belied by everything around him? Could he continue to trust? What kind of spirit would he hand over at the end? Would it be gracious or bitter? Forgiving or vengeful? Loving or hate-filled? Trusting or paranoid? Hope-filled or despairing?

That will be our test too in the end. One day each of us will also have to "give over" his or her spirit. Inside of that unanimity-minus-one, will our hearts be warm or bitter?

*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  
1<sup>st</sup> Sunday 11.00am (Spanish Mass)  
2<sup>nd</sup> Sunday 2.00pm (Filipino Mass)  
Sunday (Youth Mass) 5.30pm  
Monday 9.00am  
Tuesday 8.00am  
Wednesday 7.00am  
Thursday 9.00am (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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‘They have taken the Lord out of the tomb’ she said ‘and we don’t know where they have put him.’ So Peter set out with the other disciple to go to the tomb. They ran together, but the other disciple, running faster than Peter, reached the tomb first; he bent down and saw the linen cloths lying on the ground, but did not go in. Simon Peter who was following now came up, went right into the tomb, saw the linen cloths on the ground, and also the cloth that had been over his head; this was not with the linen cloths but rolled up in a place by itself. Then the other disciple who had reached the tomb first also went in; he saw and he believed. Till this moment they had failed to understand the teaching of scripture, that he must rise from the dead.

### EVANGELII GAUDIUM

“Politics, though often denigrated, remains a lofty vocation and one of the highest forms of charity, inasmuch as it seeks the common good.”

*Para 205 from Evangelii Gaudium,  
Pope Francis, Nov. 24, 2013*

### WORDS OF WISDOM

*The nation doesn't simply need what we have. It needs what we are.*

*St Edith Stein*

### SAINT OF THE WEEK

*St Stanislaus (April 11)*

Anyone who reads the history of Eastern Europe cannot help but chance on the name of Stanislaus, the saintly but tragic bishop of Kraków, patron of Poland. He is remembered with Saints Thomas More (June 22) and Thomas Becket (December 29) for vigorous opposition to the evils of an unjust government.

Born in Szczepanow near Kraków on July 26, 1030, he was ordained a

priest after being educated in the cathedral schools of Gniezno, then capital of Poland, and at Paris. He was appointed preacher and archdeacon to the bishop of Kraków, where his eloquence and example brought about real conversion in many of his penitents, both clergy and laity. He became bishop of Kraków in 1072.

During an expedition against the Grand Duchy of Kiev, Stanislaus became involved in the political situation of Poland. Known for his outspokenness, he aimed his attacks at the evils of the peasantry and the king, especially the unjust wars and immoral acts of King Boleslaus II. The king first excused himself, then made a show of penance, then relapsed into his old ways. Stanislaus continued his open opposition in spite of charges of treason and threats of death, finally excommunicating the king. The latter, enraged, ordered soldiers to kill the bishop. When they refused, the king killed him with his own hands.

Forced to flee to Hungary, Boleslaus supposedly spent the rest of his life as a penitent in the Benedictine abbey in Osiak.

### THIS WEEK'S READINGS

(6 - 12 April)

- **Monday, 6:** Monday, Easter (Acts 2:14, 22-33; Mt 21:8-15)
- **Tuesday, 7:** Tuesday, Easter (Acts 2:36-41; Jn 20:11-18)
- **Wednesday, 8:** Wednesday, Easter (Acts 3:1-10; Lk 24:13-35)
- **Thursday, 9:** Thursday, Easter (Acts 3:11-26; Lk 24:35-48)
- **Friday, 10:** Friday, Easter (Acts 4:1-12; Jn 21:1-14)
- **Saturday, 11:** Saturday, Easter (Acts 4:13-21; Mk 16:9-15)
- **Sunday, 12:** Second Sunday of Easter (Acts 4:32-35; 1Jn 5:1-6; Jn 20:19-31)

The Resurrection  
of the Lord

