



Jubilee Year  
of Mercy  
2015/16

Welcome to

# Kangaroo Island Catholic Community

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

**FOURTH SUNDAY OF LENT - YEAR C**

**Vol 4 : No 16**

## KANGAROO ISLAND CATHOLIC PARISH

Parish House: 22 Giles Street,  
KINGSCOTE, SA 5223  
Phone: 8553 2132  
Postal address: PO Box 749,  
KINGSCOTE, SA 5223  
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  
4<sup>th</sup> Sunday - Youth Mass - 6.00pm
- PARNDANA: Uniting Church, Cook Street  
4<sup>th</sup> Sunday - 4.00pm
- PENNESHAW: St Columba's Anglican Church, Cnr North Terrace and Fourth Street  
1<sup>st</sup> 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

*Joshua 5:9-12*

The Lord said to Joshua, 'Today I have taken the shame of Egypt away from you.'

The Israelites pitched their camp at Gilgal and kept the Passover there on the fourteenth day of the month, at evening in the plain of Jericho. On the morrow of the Passover they tasted the produce of that country, unleavened bread and roasted ears of corn, that same day. From that time, from their first eating of the produce of that country, the manna stopped falling. And having manna no longer, the Israelites fed from that year onwards on what the land of Canaan yielded.



## RESPONSORIAL PSALM

*Taste and see the goodness of the Lord.*

## SECOND READING

*2 Corinthians 5:17-21*

For anyone who is in Christ, there is a new creation; the old creation has gone, and now the new one is here. It is all God's work. It was God who reconciled us to himself through Christ and gave us the work of handing on this reconciliation. In other words, God in Christ was reconciling the world to himself, not holding men's faults against them, and he has entrusted to us the news that they are reconciled. So we are ambassadors for Christ; it is as though God were appealing through us, and the appeal that we make in Christ's name is: be reconciled to God. For our sake God made the sinless one into sin, so that in him we might become the goodness of God.

## GOSPEL ACCLAMATION

*Praise and honour to you, Lord Jesus Christ!*

*I will rise and go to my father and tell him: Father, I have sinned against heaven and against you. Praise and honour to you, Lord Jesus Christ!*

## GOSPEL

*Luke 15:1-3, 11-32*

The tax collectors and the sinners were all seeking the company of Jesus to hear what he had to say, and the Pharisees and the scribes complained. 'This man' they said 'welcomes sinners and eats with them.' So he spoke this parable to them:

'A man had two sons. The younger said to his father, "Father, let me have the share of the estate that would come to me." So the father divided the property between them. A few days later, the younger son got together everything he had and left for a distant country where he squandered his money on a life of debauchery.

'When he had spent it all, that country experienced a severe famine, and now he began to feel the pinch, so he hired himself out to one of the local inhabitants who put him on his farm to feed the pigs.

(Continued page 4)

**MARCH ANNIVERSARIES**

Peter Beinke, Ellen Clarke, Peter Clark,  
Ellen Denholm, Inez Frawley, Kathleen  
Gannon, Archbishop Gleeson, Alec Grant,  
Keith Hornby, Gladys Leurn, Jean Lonzar,  
Patrick Lyden, Kath Northcott , Denis  
O'Brien, James Palmer, Dilly Reynolds,  
Richard Semler, Sylvester Shannon, Peter  
Slagter, Cathy Smythe, Eunice  
Trethewey, Edie Willson, Glad Nash ...  
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, Tony Fisher, Veronica Farnden, Sue  
and Charles Gorman, Narelle Kosmina, Scott  
McCreary, Leigh and Phillip McDonald, Kate  
Palmer, Jack Pitcher, Anne Redden, Bill  
Roostenburg, 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**

Reach out to someone with an invitation, a  
gesture or a word of forgiveness.

**PARISH NOTICES –06/03/16**

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

**PROJECT COMPASSION**  
*4<sup>th</sup> Sunday of Lent*

First Australian Evangeline is an Artswoker at the  
Djilpin Arts Ghunmarn Culture Centre where she is  
flourishing with new skills and a passion for the  
preservation and promotion of her Aboriginal culture.

**Please donate to Project Compassion 2016 and help  
First Australians to gain new skills and renewed  
passion to preserve and celebrate traditional culture**

[www.caritas.org.au/projectcompassion](http://www.caritas.org.au/projectcompassion)  
Or phone 1800 024 413



## 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 CRIES OF FINITUDE

What most moves your heart? I was asked this question recently at a workshop. We were asked to respond to this question: When do you most naturally feel compassion in your heart? For me, the answer came easily. I am most moved when I see helplessness, when I see someone or something helpless to tend to its own needs and to protect its own dignity. It might be baby, hungry and crying, too little to feed itself and to safeguard its own dignity. It might be a woman in a hospital, sick, in pain, dying, helpless to get better, also unable to attend to her own dignity. It might be an unemployed man, down on his luck, unable to find work, the odd man out when everyone else seems to be doing great. It might be a little girl on the playground, helpless as she is teased and bullied, suffering indignity. Or it might just be a baby kitten, hungry, helpless, pleading with its eyes, unable to speak or attend to its own need. Helplessness tugs at the heart. I am always touched in the softest place inside me by helplessness, by the pleading of finitude. I suspect we all are.

We're in good company. This is what moved Mary, Jesus' mother, at the Wedding Feast of Cana to go over to Jesus and say: "They have no wine!" Her request here has different layers of meaning. At one level, it is a very particular request at a particular occasion in history; she is trying to save her hosts at a wedding from embarrassment, from suffering an indignity. No doubt the shortage of wine was due to some poverty on their part, either a shortage of money or a shortage of good planning, but, either way, they stood to be embarrassed before their guests. But, as with most things in the Gospels, this incident has a deeper meaning. Mary isn't just speaking for a particular host on a particular occasion. She's also speaking

universally, as the mother of humanity, Eve, voicing for all of us what John Shea so aptly calls, "the cries of finitude".

What is finitude? The finite, as we can see from the word itself, contrasts itself to the infinite, to what is not limited, to God. God, alone, is not finite. God, alone, is self-sufficient. God, alone, is never helpless, and God, alone, never needs help from anyone else. Only God is never subject to sickness, hunger, tiredness, irritation, fatigue, bodily and mental diminishment, and death. God, alone, never has to suffer the indignity of need, of getting caught short, of inadequate self-expression, of not measuring up, of being embarrassed, of being bullied, of being unable to help Himself, and of having to beg silently with His eyes for someone to come and help.

Everything else is finite. Thus, as humans, we are subject to helplessness, illness, lameness, blindness, hunger, tiredness, irritation, diminishment, and death. Moreover, within all these, we are also subject to indignity. So many of our words and actions are, in the end, cries of finitude, cries for assistance, the cries of a baby for food, for warmth, for protection, and for a safeguard from indignity. Although we are infinitely more sophisticated in our humanity, we are all still, at one level, the baby kitten, pleading with our eyes for someone to feed us, and all the assertions of self-sufficiency of the rich, the strong, the healthy, the arrogant, and of those who seemingly need no help are in the end nothing other than attempts to keep helplessness at bay. Not matter how strong and self-sufficient we might believe ourselves to be, finitude and mortality admit of no exemptions. Tiredness, illness,

diminishment, death, and painful hungers will eventually find us all. Our wine too will eventually run out. Hopefully someone like the Mother of Jesus will speak for us: *They have no wine!*

What's the lesson in this? A number of things:

First, recognizing our finitude can lead to a healthier self-understanding. Knowing and accepting our finitude can help quell a lot of frustration, restlessness, and false guilt in our lives. I once had a spiritual director, an elderly nun, who challenged me to live by this axiom: *Fear not, you are inadequate.* We need to forgive ourselves for our own limits, for the fact that we are human, finite, and are unable to provide ourselves and those around us all that we need. But inadequacy is a forgivable condition, not a moral fault.

Beyond forgiving ourselves for our helplessness, recognizing and accepting our finitude should challenge us too to hear more clearly the cries of finitude around us. And so whether it's the cry of a baby, the humiliation in the eyes of someone looking for work, the ravaged eyes of the terminally ill patient, or simply the pleading eyes of a young kitten, we need, like Mary, to take up their cause and ensure that someone spares them from indignity by changing their water into wine, by calling out: *They have no wine!*

*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 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  
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 9.00am  
Wednesday 7.00am, 7.30pm  
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)*  
1<sup>st</sup> 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 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

(Continued from page 1)

And he would willingly have filled his belly with the husks the pigs were eating but no one offered him anything. Then he came to his senses and said, "How many of my father's paid servants have more food than they want, and here am I dying of hunger! I will leave this place and go to my father and say: Father, I have sinned against heaven and against you; I no longer deserve to be called your son; treat me as one of your paid servants." So he left the place and went back to his father.

"While he was still a long way off, his father saw him and was moved with pity. He ran to the boy, clasped him in his arms and kissed him tenderly. Then his son said, "Father, I have sinned against heaven and against you. I no longer deserve to be called your son." But the father said to his servants, "Quick! Bring out the best robe and put it on him; put a ring on his finger and sandals on his feet. Bring the calf we have been fattening, and kill it; we are going to have a feast, a celebration, because this son of mine was dead and has come back to life; he was lost and is found." And they began to celebrate.

"Now the elder son was out in the fields, and on his way back, as he drew near the house, he could hear music and dancing. Calling one of the servants he asked what it was all about. "Your brother has come" replied the servant "and your father has killed the calf we had fattened because he has got him back safe and sound." He was angry then and refused to go in, and his father came out to plead with him; but he answered his father, "Look, all these years I have slaved for you and never once disobeyed your orders, yet you never offered me so much as a kid for me to celebrate with my friends. But, for this son of yours, when he comes back after swallowing up your property – he and his women – you kill the calf we had been fattening."

"The father said, "My son, you are with me always and all I have is yours. But it was only right we should celebrate and rejoice, because your brother here was dead and has come to life; he was lost and is found."

## MISERICORDIAE VULTUS – THE FACE OF MERCY

Judge not and you will not be judged; condemn not, and you will not be condemned; forgive and your will be forgiven; give and it will be given you, in good measure, pressed down shaken together, running over into your lap. For the measure you give will be the measure you get back. Luke 6:37

## LAETARE SUNDAY

The Fourth Sunday of Lent is traditionally called Laetare Sunday. Laetare is a Latin word that means "rejoice." Today's Gospel describes the reason for our joy: God's great love for us has been revealed in Jesus. Through his Passion, Death, and Resurrection, Christ has reconciled us with God and one another.

## EXPLORING THE WORD

The religious leaders at the time of Jesus felt that there was no place for sinners in God's kingdom. This parable shows that there is always hope and a promise of forgiveness for those who repent and turn again to God and that God never tires of seeking the lost. The father allows his youngest son the freedom to choose his way and make his own mistakes but keeps open the door of welcome at his return. This son, through his journey, comes to realise that his fulfilment lies with his father and returns. At this point the elder son changes places with the younger and becomes the one who is alienated and outside the feast. The reaction of the father is consistent - he goes outside to meet his elder son, now the lost one, to tell him, "All I have is yours". Reward is for both the righteous and the repentant sinner.

## THIS WEEK'S READINGS

(7 March - 13 March)

- **Monday, 7:** Monday, 4<sup>th</sup> week Lent (Is 65:17-21; Jn 4:43-54)
- **Tuesday, 8:** Tues, 4<sup>th</sup> week Lent (Ezek 47:1-9, 12; Jn 5:1-3, 5-16)
- **Wednesday, 9:** Wed, 4<sup>th</sup> week Lent (Is 49:8-15; Jn 5:17-30)
- **Thursday, 10:** Thursday, 4<sup>th</sup> week Lent (Ex 32:7-14; Jn 5:31-47)
- **Friday, 11:** Friday, 4<sup>th</sup> week Lent (Wis 2:1, 12-22; Jn 7:1-2, 10, 25-30)
- **Saturday, 12:** Saturday, 4<sup>th</sup> week Lent (Jer 11:18-20; Jn 7:40-52)
- **Sunday, 13:** 5<sup>th</sup> Sunday Lent (Is 43:16-21; Phil 3:8-14; Jn 8:1-11)