



Welcome to

Kangaroo Island Catholic Community

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

PALM SUNDAY OF THE PASSION OF THE LORD - YEAR A

Vol 5 : No 20

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



GOSPEL

(Read at the procession before Mass)

Matthew 21:1-11

When they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, Jesus sent two disciples, saying to them, 'Go into the village opposite you, and immediately you will find an ass tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, you shall say, "The Lord has need of them," and he will send them immediately'. This took place to fulfil what was spoken by the prophet, saying,

'Tell the daughter of Zion,
Behold, your king is coming to you,
humble and mounted on an ass,
and on a colt, the foal of an ass'.

The disciples went and did as Jesus directed them; they brought the ass and the colt, and put their garments on them, and he sat thereon. Most of the crowd spread their garments on the road, and others cut branches from the trees and spread them on the road. And the crowds that went before him and that followed him shouted,

'Hosanna to the Son of David!
Blessed is he who comes in the
name of the Lord!
Hosanna in the highest!'

And when he entered Jerusalem all the city was stirred, saying, 'Who is this?' And the crowds said, 'This is the prophet Jesus from Nazareth of Galilee'.

FIRST READING

Isaiah 50:4-7

The Lord has given me a disciple's tongue. So that I may know how to reply to the wearied he provides me with speech. Each morning he wakes me to hear, to listen like a disciple. The Lord has opened my ear. For my part, I made no resistance, neither did I turn away. I offered my back to those who struck me, my cheeks to those who tore at my beard; I did not cover my face against insult and spittle. The Lord comes to my help, so that I am untouched by the insults. So, too, I set my face like flint; I know I shall not be shamed.

RESPONSORIAL PSALM

My God, my God, why have you abandoned me?

SECOND READING

Philippians 2:6-11

His state was divine, yet Christ Jesus did not cling to his equality with God but emptied himself to assume the condition of a slave and became as men are; and being as all men are, he was humbler yet, even to accepting death, death on a cross.

(Continued page 4)

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 Tippet, 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

Like many of her neighbours in her coastal
village in the Philippines, Aloma feared for
her family's safety as extreme weather
battered their home.

But her participation in the Caritas supported
Integrated Community Development
Program has offered her a leading role in
helping her vulnerable community.

**Please donate to Project Compassion 2017
and help vulnerable communities in the
Philippines learn how to work together to
care for their common home, creating a
more secure environment and a more
secure future for their children.**

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

Penneshaw Mass 2pm

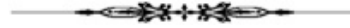
PARISH NOTICES -02/04/17

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



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.



GOOD FRIDAY

Good Friday was bad long before it was good, at least from outward appearances. God was being crucified by all that can go bad in the world: pride, jealousy, distrust, wound, self-interest, sin. It's no accident the Gospels tell us that, as Jesus was dying, it grew dark in the middle of the day. Few images are more telling. As Jesus hung upon the cross, seemingly, light gave way to darkness, love to hatred, and life to death. How can that be good?

Moreover, as he was dying, Jesus no longer seemed divine, powerful, and in control of things, both in terms of what was happening in the world and in what was happening inside of himself. The world was sinking into distrust and, if the Gospels are to be believed, Jesus, the incarnate God, seemed to be sinking into a personal doubt, one so gripping that it triggered the words: "My God, my God, why have you forsaken me!" What's happening here? How can this be good?

To understand what happened on Good Friday we need to separate what was happening on the surface from what was happening at some deeper place.

The surface event was bad and can never by any imaginary be called good. Sincere religious people, good though weak, out of fear and weakness were selling out what was best in them and either helping incite the execution of Jesus or standing passively by and letting it happen. In effect, other than a few strong women who were not succumbing to fear or group-hysteria but who are too disempowered to practically do anything about it, everyone was aiding in the crucifixion of God, either out of ignorance, jealousy, or weakness. In Jesus' own words, darkness was having its hour. The

human, social, and political drama that played out on Good Friday was not good. It showed humanity at its worst before God's seeming silence.

But there was something deeper happening on Good Friday, a drama was playing out inside the recesses of Jesus' private soul and conscience the result of which was antithetical to all that was happening on the surface, in the crowd. Inside his struggle to accept what was happening in that situation and to accept what was being asked of him, we see the ultimate moral and religious drama: love struggling with and then triumphing over hate, trust struggling with and then triumphing over paranoia, and forgiveness struggling with and then triumphing over bitterness.

We see that epic struggle, first, playing itself out in his agony in the garden of Gethsemane where Jesus literally sweats blood in the face of his options, that is, standing before every form of opposition, hatred, ignorance, and misunderstanding he must decide to either give himself over in trust or to flee in self-preservation. He chooses the former and, we are told, he is then strengthened by a divine presence.

But acceptance is not exactly full surrender and the next day, on Good Friday, the final test takes place. The angel who strengthened him in Gethsemane seems to disappear when he is on the cross and a crushing dark night of doubt now racks him to the point of making him cry out with what seemingly sounds like despair: "My God, my God, why have you forsaken me!" His acceptance, given to his Father the night before, at this crucial moment, is made infinitely more difficult by the seeming absence of his Father who had, up to now, had been his very breath. In the face of that

seeming abandonment, Jesus had to make a choice for faith, love, and trust at the rawest level, in ultimate darkness. What's the choice? What does Jesus do?

In the words of Karl Rahner, Jesus lets himself "sink into the incomprehensibility of God." He surrenders to God whom he cannot at that moment feel or understand but only trust. Here's where Good Friday turns from bad to good, Jesus surrenders himself not in bitterness, grasping, or anger, but in trust, gratitude, and forgiveness. In that surrender, the struggle between good and evil, the most epic of all battles, is won.

Ultimately, all that's wrong in our world will not be vanquished by a morally superior violence, no matter how virtuous are those who are doing the vanquishing. Good violence will never rid the world of bad violence. We will rid our world of those powers that perennially crucify God only when each of us, like Jesus, can let our bitterness, grasping, and anger give way to trust, gratitude, and forgiveness. And, barring being extraordinarily gifted by special grace, we will all, like Jesus, have to let ourselves sink into the incomprehensibility of God, that is, by trusting even when we don't understand, by loving even when we are hated, and by forgiving even when we are being hurt.

All of us will have our Good Fridays, not least in our experience of death. By every appearance, they will look bad, but if we give ourselves over in trust they will be good.

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

(Continued from page 1)

But God raised him high and gave him the name which is above all other names so that all beings in the heavens, on earth and in the underworld, should bend the knee at the name of Jesus and that every tongue should acclaim Jesus Christ as Lord, to the glory of God the Father.

GOSPEL ACCLAMATION

*Praise to you, Lord Jesus Christ,
king of endless glory!
Christ became obedient for us even
to death, dying on the cross.
Therefore God raised him on high
and gave him a name above all other
names. Praise to you, Lord Jesus
Christ, king of endless glory!*

GOSPEL

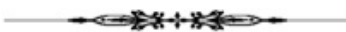
Matthew 26:14-27:66
(Heavily abridged)

The Passion of our Lord, Jesus Christ according to Matthew.

From the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour, Jesus cried out in a loud voice, 'Eli, Eli, lama sabachthani', that is, "My God, my God, why have you deserted me?" ...But Jesus, again crying out in a loud voice, yielded up his spirit.

At that, the veil of the Temple was torn in two from top to bottom ... Meanwhile the centurion, together with the others guarding Jesus, had seen the earthquake and all that was taking place, and they were terrified and said, 'In truth this was a son of God'. And many were there watching from a distance, the same women who had followed Jesus from Galilee and looked after him. Among them were Mary of Magdala, Mary the mother of James and Joseph, and the mother of Zebedee's sons.

When it was evening there came a rich man of Arimathaea, called Joseph, who had himself become a disciple of Jesus. This man went to Pilate and asked for the body of Jesus. Pilate thereupon ordered it to be handed over ...



EXPLORING THE WORD

Today's long reading from the Passion of Jesus is presented by

Matthew as a series of alternating scenes in which the disciples fail while Jesus commits himself both to them and to the Father.

The betrayal by Judas, the disciples fleeing at his arrest and Peter's denial all highlight sinful humanity and imperfect faith. But it is this very state that Jesus has come to redeem. The moment of his death is when this redemption is achieved. At that moment, the veil in the Temple, which hangs in front of the Holy of Holies where God dwells, is torn asunder. God is no longer separated from humankind. God's indwelling has burst the confines of the Temple and permeates the entire world. Heaven and Earth are no longer separate from each other.

In the salvific death of the God-man, Heaven and Earth are united again. Ironically, it is the gentile centurion who proclaims the divinity of Jesus: 'In truth this was a son of God.'

DID YOU KNOW?

- The words of Jesus from the cross in this text are in Aramaic, the language Jesus spoke.
- The narratives of the Passion of Jesus – the arrest, trial, crucifixion and death – are the earliest strands of what came to be written down as the gospels.
- Since the fourth century the site now marked by the Church of the Holy Sepulchre has been revered as the site of Calvary.

THIS WEEK'S READINGS

(10 - 16 April)

- **Monday, 10:** Monday of Holy Week (Is 42:1-7; Jn 12:1-11)
- **Tuesday, 11:** Tuesday of Holy Week (Is 49:1-6; Jn 13:21-33, 36-38)
- **Wednesday, 12:** Wednesday of Holy Week (Is 50:4-9; Mt 26:14-25)
- **Thursday, 13:** HOLY THURSDAY readings
- **Friday, 14:** GOOD FRIDAY readings
- **Saturday, 15:** HOLY SATURDAY readings
- **Sunday 16:** EASTER SUNDAY (Acts 10:34, 37-43; Col 3:1-4; Jn 20:1-9)