



Jubilee Year  
of Mercy  
2015/16

Welcome to

# Kangaroo Island Catholic Community

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

**FIFTH SUNDAY OF LENT - YEAR C**

**Vol 4 : No 17**

## 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

*Isaiah 43:16-21*

Thus says the Lord, who made a way through the sea, a path in the great waters; who put chariots and horse in the field and a powerful army which lay there never to rise again, snuffed out, put out like a wick:

No need to recall the past, no need to think about what was done before. See, I am doing a new deed, even now it comes to light; can you not see it? Yes, I am making a road in the wilderness, paths in the wilds.

The wild beasts will honour me, jackals and ostriches, because I am putting water in the wilderness (rivers in the wild) to give my chosen people drink. The people I have formed for myself will sing my praises.

## RESPONSORIAL PSALM

*The Lord has done great things for us; we are filled with joy.*

## SECOND READING

*Philippians 3:8-14*

I believe nothing can happen that will outweigh the supreme

advantage of knowing Christ Jesus my Lord. For him I have accepted the loss of everything, and I look on everything as so much rubbish if only I can have Christ and be given a place in him. I am no longer trying for perfection by my own efforts, the perfection that comes from the Law, but I want only the perfection that comes through faith in Christ, and is from God and based on faith. All I want is to know Christ and the power of his resurrection and to share his sufferings by reproducing the pattern of his death. That is the way I can hope to take my place in the resurrection of the dead. Not that I have become perfect yet: I have not yet won, but I am still running, trying to capture the prize for which Christ Jesus captured me. I can assure you my brothers, I am far from thinking that I have already won. All I can say is that I forget the past and I strain ahead for what is still to come; I am racing for the finish, for the prize to which God calls us upwards to receive in Christ Jesus.

(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.

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### **MAKING CONNECTIONS**

Is there someone who is on the outer to whom you can offer support this week?

### **PARISH NOTICES –13/03/16**

1. Thank you to Fr Sam for saying Mass for us today.
2. Next week there will be Mass with Fr Charles
3. **Easter Raffle:** Donations Please and buy a ticket or Two, proceeds will go to projects for our youth.
4. **Church Cleaning** and yard tidying for Palm Sunday And Easter: 9-30am on Thursday 17<sup>th</sup> March. Please come along and lend a hand.

### **PROJECT COMPASSION** *5<sup>th</sup> Sunday of Lent*

Before enrolling in a Community Health Program young midwife Sreymom lacked experience. Now, she is a trusted midwife, helping to improve the health of indigenous women and children in her region in Cambodia.

**Please donate to Project Compassion 2016 and help healthcare workers in isolated areas of Cambodia gain vital training to improve the health and wellbeing of the region's indigenous women and children.**

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

### **EASTER SERVICES**

#### **HOLY THURSDAY:**

6.30pm Reconciliation - Kingscote  
7.00pm Mass of the Last Supper – Kingscote

#### **GOOD FRIDAY:**

9.00am Stations of the Cross – Penneshaw  
( All Denominations Welcome )  
3.00pm Passion of our Lord – Kingscote

#### **HOLY SATURDAY:**

7.30pm Easter Vigil – Kingscote

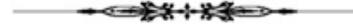
#### **EASTER SUNDAY:**

9.30am Mass – Kingscote  
2.00pm Mass - Penneshaw



## 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.*



### HOW THE SOUL MATURES

In a deeply insightful book, *The Grace of Dying*, Kathleen Dowling Singh shares insights she has gleaned as a health professional from being present to hundreds of people while they are dying. Among other things, she suggests that the dying process itself, in her words, “is exquisitely calibrated to automatically produce union with Spirit.” In essence, what she is saying is that what is experienced by someone in the final stages and moments of dying, particularly if the death is not a sudden one, is a purgation that naturally lessens the person’s grip on the things of this world as well as on his or her own ego so as to be ready to enter into a new realm of life and meaning beyond our present realm of consciousness. The dying process itself, she submits, midwives us into a wider, deeper life.

But that does not come without a weighty price tag. The dying process is not a pleasant one. Most of us do not die peacefully in our sleep, comfortable, dignified, and serene. The norm rather is the kind of death that comes about by aging or by terminal disease. What happens then is not comfortable, dignified, or serene. Rather there is a painful, sometimes excruciating, almost always humiliating, breakdown of the body. In that process we lose basically everything that is dear to us: our health, our natural bodily beauty, our dignity, and sometimes even our mind. Dying is rarely beautiful, save in another aesthetic.

And so how is the process of dying calibrated to help ease our grip on this world and more gracefully move on to the next world? Dying matures the soul. How so?

Writing about aging, James Hillman poses this question: Why have God and nature so constructed things that as we age and mature and are finally

more in control of our lives, our bodies begin to fall apart and we need a bevy of doctors and medicines to keep functioning. Is there some wisdom in the very DNA of the life-process that mandates the breakdown of physical health in late life? Hillman says, yes. There’s an innate wisdom in the process of aging and dying: *The best wines have to be aged in cracked old barrels*. The breakdown of our bodies deepens, softens, and matures the soul.

Jesus teaches us this lesson, and it is a truth he himself had to accept, with considerable reluctance, in his own life. Facing his own death the night before he died, prostrate on the ground in Gethsemane, he begs his Father: “Let this cup pass from me! Yet, not my will, but yours, be done.” In essence, he is asking God whether there is a road to glory and vision of Easter Sunday without passing through the pain and humiliation of Good Friday. It seems there isn’t. Humiliation and depth are inextricably linked. After his resurrection, talking with his disciples on the road to Emmaus, he says to them: “*Wasn’t it necessary that the Christ should so suffer?*” This is more a revelation of truth than a question. The answer is already clear: The road to depth necessarily passes through pain and humiliation. Kathleen Dowling Singh and James Hillman simply format this positively: Pain and humiliation are naturally calibrated to move us beyond what is more superficial to what is deeper. Pain and humiliation, and there is invariably a certain dying in these, help open us up to deeper consciousness.

And we know this already from common sense. If we honestly assess our own experience we have to admit that most of the things that

have made us deep are things we would be ashamed to talk about because they were humiliating. Humiliation is what humbles and deepens us. Our successes, on the contrary, which we do like to talk about, generally produce inflations in our lives.

The famed psychologist/philosopher, William James, submits that there are realms of reality and consciousness that lie beyond what we presently experience. All religion, not least Christianity, tells us the same thing. But our normal consciousness and self-awareness literally set up boundaries that prevent us from going there. Normally, for us, there’s this world, this reality, and that’s all! The dying process helps break open that contraction in our perception, awareness, and consciousness. It is calibrated to open us up to a reality and a consciousness beyond what we presently deem as real.

But there are other paths to this too, outside the process of dying. Prayer and meditation are meant to do for us exactly what the dying process does. They too are exquisitely calibrated to loosen our grip on this world and open our awareness to another. As Singh puts it: “The path to the transpersonal realms, which the saints and sages of every age have known through the practice of meditation and prayer, appears to be the same transformative path that each of us traverses in the process of dying.”

That’s consoling: God is going to get us, one way or the other.

*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

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**GOSPEL ACCLAMATION**

*Praise to you, Lord Jesus Christ,  
king of endless glory!  
With all your heart turn to me, for I  
am tender and compassionate.  
Praise to you, Lord Jesus Christ,  
king of endless glory!*

**GOSPEL**

**John 8:1-11**

Jesus went to the Mount of Olives. At daybreak he appeared in the Temple again; and as all the people came to him, he sat down and began to teach them.

The scribes and Pharisees brought a woman along who had been caught committing adultery; and making her stand there in full view of everybody, they said to Jesus, 'Master, this woman was caught in the very act of committing adultery, and Moses has ordered us in the Law to condemn women like this to death by stoning. What have you to say?' They asked him this as a test, looking for something to use against him. But Jesus bent down and started writing on the ground with his finger. As they persisted with their question, he looked up and said, 'If there is one of you who has not sinned, let him be the first to throw a stone at her.' Then he bent down and wrote on the ground again. When they heard this they went away one by one, beginning with the eldest, until Jesus was left alone with the woman, who remained standing there. He looked up and said, 'Woman, where are they? Has no one condemned you?' 'No one, sir' she replied. 'Neither do I condemn you,' said Jesus 'go away, and don't sin any more.'

**MISERICORDIAE VULTUS –  
THE FACE OF MERCY**

If anyone wishes to avoid God's judgement, he should not make himself the judge of his brother or sister. MV#14

**GOSPEL BACKGROUND**

Today's Gospel begins by reporting that Jesus is again teaching the crowds in the vicinity of the Temple. The scribes and the Pharisees approach Jesus, bringing a woman who has been caught in the act of adultery. They put to Jesus the

question of what ought to be done in this case.

The Pharisees state clearly that according to the Law of Moses, those caught in the act of adultery were to be stoned to death. Under Roman occupation, however, the Jewish people did not have the authority to execute people; this is cited in John's passion narrative. To answer the Pharisees' question, Jesus must propose an action that will be either contrary to the Law of Moses or contrary to Roman law. The purpose of the question appears to be similar to the question about paying taxes found in Mark 12:13-17. Either answer, yes or no, will support the Pharisees' case against Jesus.

Jesus avoids the trap, however, by offering an answer that was not anticipated by those who posed the question. Jesus, after writing on the ground with his finger, addresses those who stand before him and suggests that the one without sin cast the first stone. Jesus then returns to his writing. This Scripture reading, by the way, is the only evidence we have of Jesus writing. Yet there are no specific details about what he wrote.

**QUOTE FOR THE DAY**

*Compassion is language the deaf  
can hear and the blind can see.*

*Mark Twain*

**THIS WEEK'S READINGS**

(14 March - 20 March)

- **Monday, 14:** Monday, 5<sup>th</sup> week Lent (Dan 13:1-9, 15-17, 19-30, 33-62; Jn 8:1-11)
- **Tuesday, 15:** Tues, 5<sup>th</sup> week Lent (Num 21:4-9; Jn 8:21-30)
- **Wednesday, 16:** Wed, 5<sup>th</sup> week Lent (Dan 3:14-20, 24-25, 28; Jn 8:31-42)
- **Thursday, 17:** St Patrick's Day (Jer 1:4-9; Acts 13:46-49; Lk 10:1-12)
- **Friday, 18:** Friday, 5<sup>th</sup> week Lent (Jer 20:10-13; Jn 10:31-42)
- **Saturday, 19:** St Joseph, husband of Mary (2 Sam 7:4-5, 12-14, 16; Rom 4:13, 16-18, 22; Mt 1:16, 18-21, 24)
- **Sunday, 20:** Palm Sunday of the Passion of the Lord (Entrance: Lk 19:28-40; Is 50:4-7; Phil 2:6-11; Lk 22:14 - 23:56)