



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 C**

**Vol 7 : No 21**

## **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**

### **PARISH PRIEST**

Fr Josy Sebastian (8382 1717;  
in emergency - 0452 524 169)

Fr Selva Raj (A/Priest - 8382 1717;  
[selvarajpani@gmail.com](mailto:selvarajpani@gmail.com))

Fr Jack Otto (A/Priest - 8382 1717;  
[jacksjob@tpg.com.au](mailto:jacksjob@tpg.com.au))

### **PARISH PASTORAL COUNCIL**

Mr Peter Clark (8559 5131)

### **PARISH NEWSLETTER**

Mr Peter Clark (8559 5131,  
[paclark@muckra.com.au](mailto:paclark@muckra.com.au))

*(All items for the newsletter must be  
received no later than Tuesday  
evening.)*

## **MASS CENTRES**

- **KINGSCOTE:** Our Lady of Perpetual Help, Cnr Giles/Todd Sts Sunday - 9.30am
- **PARNDANA:** Uniting Church, Cook Street 2<sup>nd</sup> Sunday - 2.30pm
- **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**

Child Protection Unit 8210 8159



## **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**

**Ps 21:8-9, 17-20, 23-24**

*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. 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**

**Phil 2:8-9**

*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**

**Luke 22:14-23:56**

*(heavily abridged)*

When they reached the place called The Skull, they crucified him and the two criminals also, one on the right, the other on the left. Jesus said, 'Father forgive them; they do not know what they are doing.' Then they cast lots to share out his clothing.

The people stayed there watching him. As for the leaders, they jeered at him. 'He saved others,' they said 'let him save himself if he is the Christ of God, the Chosen One.'

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# Kangaroo Island Catholic Parish

## PARISH NOTICES

**Mass next week: Easter Sunday**

### **Easter Liturgy Times:**

Holy Thursday: Kingscote Reconciliation 6.30pm

Kingscote Mass of the Last Supper 7.00pm

Good Friday: Penneshaw Stations 9.30am

Kingscote Passion of our Lord 3.00pm

Holy Saturday: Kingscote Easter Vigil 7.30pm

Easter Sunday: Kingscote 9.30am

Penneshaw 2.00pm

### **Please pray for.....**

George O'Dolan and Monsignor Denis Edwards

And for those who are sick:

Maureen Dunn.

Mei Kuen Sexton and Elizabeth Schoolbread.

May all our sick parishioners, relatives and friends know the healing love of Christ through our actions and His healing presence.

### **The Good Friday Collection -Holy Places Appeal**

The annual collection for the support of the church in the Holy Land takes place on Good Friday.

This collection promotes the missionary work of the Church in the Holy Land by providing welfare assistance to the local Christians in areas such as health, education, employment and housing. Parishes, schools, orphanages and medical centres throughout the Holy Land rely on assistance from the Good Friday collection. The collection is also used to maintain 74 churches and shrines associated with the life of Jesus, visited by millions of Catholics every year.

### **It's Not the Persecution - It's the Response**

For several years I attended a unique Good Friday service in Melbourne. It was a prayer walk through downtown. At several stops along the way, we listened while speakers talked about places in our world where people still experience suffering and death. They talked about how poverty strips people of their dignity, about governments that use torture to destroy people's spirit, and about the countless people each year who face execution.

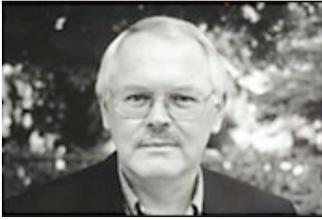
You know, the "*Passion*" really started a long time before Jesus. It started the first time in history one person persecuted another. And it has continued without pause since Jesus himself suffered and died.

So where can we find hope if history seems so filled with pain and persecution? We can find hope in the Passion of Jesus. Ultimately, Jesus' Passion isn't about suffering and persecution. The Passion is about Jesus' response. Focus this Holy Week on Jesus' response to the people in his life - those who love him and those who reject him. He was fully human. Many scholars argue that Jesus didn't know he would be resurrected. Just like us, Jesus did not have complete certainty about what would happen to him after his death.

So watch this man during Holy Week. Despite his fear, uncertainty, and agony, he focuses on God and others. Through God's power he offers the last hours of his life as a lesson of how his friends and followers can find meaning in every hour of their lives.

Then focus on today's world. Yes, Jesus' Passion continues. But focus on how God's power still inspires people to be courageous. Scan the newspapers; you will find stories about people throughout the world who brave persecution and suffering to help others. Look around your school, church, or family; you will see people who sacrifice their lives for others. Go to a nursing home or hospital; you will meet people who still love despite tremendous suffering.

Jesus' death was not that unusual. Our world has been filled with suffering and pain since the first human beings made their appearance. But Jesus' response was unusual. His response made God's power even more available for Christians who seek to respond like him. And history is filled with those heroes. Will you join their number?



## 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 OWN GOOD FRIDAY

When the Romans designed crucifixion as their means of capital punishment, they had more in mind than simply putting someone to death. They wanted to accomplish something else too, namely, to make this death a spectacle to serve as the ultimate deterrent so that anyone seeing it would think twice about committing the offense for which the person was being crucified.

So crucifixion was designed to do a couple of other things beyond simply putting someone to death. It was designed to inflict the optimal amount of pain that a human body could absorb. Hence, they sometimes gave morphine to the person they were executing, not to lessen his pain, but to keep him conscious to feel more pain. Perhaps most cruel of all, crucifixion was designed to utterly humiliate the body of the person being executed. So the person was stripped naked, his private parts unprotected, and when his body went into spasms, as surely it eventually would, his bowels would release, all in public view. Is there a humiliation worse than this?

Well, there are, I believe, human sufferings that approximate or equal that; and sadly these are common. There are daily instances of violence in our world (domestic violence, sexual violence, torture, heartless bullying, and the like) which mirror the humiliation of the cross. As well, you sometimes see this kind of humiliation of the body in death by cancer and other such debilitating diseases. The person here doesn't just die; she dies in pain, her body humiliated, its dignity compromised, that immodesty exposed, as it was for Jesus when dying on the cross.

I suspect that this is why God allowed (though not intended) for Jesus to suffer the pain and

humiliation he suffered in his death. Looking at how Jesus died, it's hard for anyone to say: "Easy for him, he didn't have to suffer the way I did!" The humiliation of the cross puts Jesus in real solidarity with everyone who has ever known the pain and shame of humiliation.

But the fruit of Jesus' solidarity with us is not just having the consolation of knowing that Jesus felt our suffering first-hand, it's also that we get to share in what follows after crucifixion, namely, as scripture says, a share in his consolation. Curious words, really. What consolation is there in being humiliated? What's gained through this shameful kind of pain? In a word, what's gained is depth of soul.

Nothing, absolutely nothing, pushes us to depth of heart and soul as does humiliation. Just ask yourself this question: What has given me character? What has given me depth as a person? What has given me deeper understanding? The answer in every case, I suspect, will be something that you'd be ashamed to talk about, some stinging humiliation whose pain and shame pushed you to a deeper place.

The Gospels, I believe, teach that. For example, when the apostles, James and John, came to Jesus and asked him whether he could arrange that when he came into his glory they would be given the seats at his right and left hand, Jesus didn't, first of all, take the opportunity to lecture them on humility. He instructed them instead as to their lack of understanding both of what constitutes glory and what constitutes the road to glory. They, of course, had confused the notion of glory with everything that's antithetical to humiliation, vulnerability, and solidarity. Glory, for them, and I suspect for us too, was understood instead as being set

apart from the crowd, above it, the most valuable player, the winner of the Nobel Prize, the movie star with the body everyone envies, the attractive one who is invulnerable to humiliation, the one above the rest. And so Jesus asks James and John whether they can "drink the cup", and that cup, as we see from Jesus' own struggle in the Garden of Gethsemane, is the cup of humiliation.

Drinking the cup of humiliation, accepting the cross, is, according to Jesus and according to what's most honest in our own experience, what can bring us genuine glory, namely, depth of heart, depth of soul, and depth of understanding and compassion. However, as Jesus warns, drinking the cup of humiliation, while automatically assuring us of depth, doesn't automatically assure us of glory ("that glory is not mine to give"). Humiliation will make us deep, but it might not make us deep in the right way. It can also have the opposite effect.

This is the algebra then: Like Jesus, we will all suffer humiliation in life, we will all drink the cup, and it will make us deep; but then we have a critical choice: *Will this humiliation make us deep in compassion and understanding or will it make us deep in anger and bitterness.* That is in fact the ultimate moral choice we face in life – not just at the hour of death but countless times in our lives. Good Friday, and what it asks of us, confronts us daily.

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 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  
1<sup>st</sup> Sunday 11am (Spanish Mass)  
2<sup>nd</sup> Sunday 2.00pm (Filipino Mass)  
Sunday (Youth Mass) 5.30pm  
Monday 9.00am  
Tuesday 9.00am  
Wednesday 7.30pm  
Thursday 8.15am (St Luke's)  
Thursday 9.15am (St John's - term time)  
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**

2<sup>nd</sup> Sunday 2.30pm

**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 9.00am  
1<sup>st</sup> Friday Benediction following Mass

**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)*

The soldiers mocked him too and when they approached to offer him vinegar they said, 'if you are the king of the Jews, save yourself,' Above him there was an inscription: 'This is the King of the Jews.'

One of the criminals hanging there abused him. 'Are you not the Christ?' he said. 'Save yourself and us as well,' But the other spoke up and rebuked him. 'Have you no fear of God at all?' he said. 'You got the same sentence as he did, but in our case we deserved it; we are paying for what we did. But this man has done no wrong. Jesus,' he said, 'remember me when you come into your kingdom.' 'Indeed, I promise you,' he replied, 'today you will be with me in paradise.'

It was now the sixth hour and, with the sun eclipsed, a darkness came over the whole land until the ninth hour. The veil of the Temple was torn right down the middle; and when Jesus had cried out in a loud voice, he said, 'Father, into your hands I commit my spirit.' With these words he breathed his last.

**DID YOU KNOW?**

- The institution of the Eucharist at the Last Supper is reported in the gospels of Matthew, Mark and Luke but not in John. In John (6:1-15), the setting is the multiplication miracle of the loaves. Instead, in John's Gospel, Jesus washed the feet of his disciples at the Last Supper (13:1-11) in an act of service.
- All four gospels report the trials of Jesus before the Sanhedrin or governing council of the Jews and before Pilate, but only Luke tells of Jesus being sent to Herod.
- Luke's Gospel emphasises the mercy and forgiveness of the Lord towards those who repent. Even on the cross, Jesus continues in this. He assures the repentant thief of his place in paradise. This incident is only reported in Luke's Gospel.

- Jesus is crucified at Calvary, a Latin translation of the Semitic word Golgotha, which means 'skull'.

**EXPLORING THE WORD**

So much of what is at the heart of Christianity is present in today's long gospel reading:

- The institution of the Lord's Supper: 'This is my body which will be given for you; do this in memorial of me... This is the cup of the new covenant in my blood which will be poured out for you'. It is in the Eucharist that we find the source and summit of our faith. Explore what that means.
- The ministry of service: 'I am among you as one who serves.' The church and all its members are at the service of the world.
- Peter's denials: like Peter, we so often fail, but we too can repent and reorient our lives.
- The centrality of the cross reveals that God, in Jesus, entered into human suffering and death and overcame the darkness. This death revealed for all time that God is in solidarity with all the pain of human beings, and that nothing can separate us from the love of God.

**THIS WEEK'S READINGS**

*(08 - 14 April)*

- **Monday, 25:** Monday of Holy Week (Is 42:1-7; Jn 12:1-11)
- **Tuesday, 26:** Tuesday of Holy Week (Is 49:1-6; Jn 13:21-33, 36-38)
- **Wednesday, 27:** Wednesday of Holy Week (Is 50:4-9; Mt 26:14-25)

**SACRED PASCHAL TRIDUUM**

- **Thursday, 28:** Thursday of the Lord's Supper (Ex 12:1-8, 11-14; 1 Cor 11:23-26; Jn 13:1-15)
- **Friday, 29:** Friday of the Passion of the Lord (Is 52:13-53:12; Heb 4:14-16, 5:7-9; Jn 18:1-19;42)
- **Saturday, 30:** Easter Saturday of the Resurrection of the Lord
- **Sunday 31:** Sunday of the Resurrection

**PASTORAL CARE**

If you (or someone you know) is house-bound, in hospital or in residential care and would appreciate a visit from a Priest or someone from the Parish, please let us know.  
Contact: Noarlunga/Seaford (8382 1717), Willunga (0488 287 552),  
Victor Harbor/Goolwa (8552 1084), Kangaroo Island (0418 819 078).