



Jubilee Year
of Mercy
2015/16

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 4 : No 18

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
Web: 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)
(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
4th Sunday - Youth Mass - 6.00pm
- **PARNDANA:** Uniting Church, Cook Street
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 UNIT

Sally Wellington (Manager)
Phone: 8210 8268



GOSPEL

(Read at Procession with Palms)
Luke 19:28-40

Jesus went on ahead, going up to Jerusalem. When he drew near to Bethphage and Bethany, at the mount that is called Olivet, he sent the disciples, saying, 'Go into the village opposite, where on entering you will find a colt tied, on which no one has ever yet sat; untie it. and bring it here. If anyone asks you, "Why are you untying it?" you shall say this, "The Lord has need of it"'. So those who were sent went away and found it as he had told them. And as they were untying the colt, its owners said to them., 'Why are you untying the colt?' And they said, 'The Lord has need of it'.

And they brought it to Jesus, and throwing their garments on the colt they set Jesus upon it. And as he rode along, they spread their garments on the road. As he was drawing near, at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saying,

'Blessed is the King who comes in the name of the Lord!
Peace in heaven and glory in the highest!'

And some of the Pharisees in the multitude said to him, 'Teacher, rebuke your disciples. He answered, 'I tell you, if these were silent, the very stones would cry out'.

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

(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.

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

PARISH NOTICES –20/03/16

1. Thank you to Fr Charles for saying Mass for us today.
2. Next week: See the EASTER TIMES below
3. **Easter Raffle:** Donations Please and buy a ticket or Two, proceeds will go to projects for our youth.
4. **Good Friday 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

Archbishop Wilson has expressed his gratitude for your generous support of the places holy to our faith.

PROJECT COMPASSION

6th Sunday of Lent

Until recently, people in Dhaniram's village were unaware of the Government's social security schemes that support India's most vulnerable communities. Since becoming involved in the Hamara Haq ('Our Rights') project, Dhaniram and his community have learnt about their rights and have been empowered to speak up for themselves. Now, real change is taking place.

Please donate to Project Compassion 2016 and help vulnerable communities in India learn more about their rights so they are empowered to speak up, ask for their rights and create lasting change

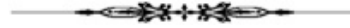
. You can donate through Parish boxes and envelopes,

by visiting www.caritas.org.au/projectcompassion
or phoning 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 POWER OF FEAR

Fear is the heartbeat of the powerless. So writes Cor de Jonghe. That's true. We can deal with most everything, except fear.

The late Belgium spiritual writer, Bieke Vandekerkehoove, in a very fine book, *The Taste of Silence*, shared very honestly about the demons that beset her as she faced a terminal illness at age nineteen. She singled out three particular demons that tormented her as she faced the prospect of death, *sadness, anger, and fear*; and she suggested that we can more easily cope with the first two, sadness and anger, than we can with the third, fear. Here's her thought:

Sadness can be handled through tears, through grieving. Sadness fills us like a water glass, but a glass can be emptied. Tears can drain sadness of its bite. We have all, no doubt, experienced the release, the catharsis, that can come through tears. Tears can soften the heart and take away the bitterness of sadness, even while its heaviness remains. Sadness, no matter how heavy, has a release valve. So too does anger. Anger can be expressed and its very expression helps release it so that it flows out of us. No doubt too we have also experienced this. The caution, of course, is that in expressing anger and giving it release we need to be careful not to hurt others, which is the ever-present danger when dealing with anger. With anger we have many outlets: We can shout in rage, beat drum, punch a bag, use profanity, physically exercise until we're exhausted, smash some furniture, utter murderous threats, and rage away at countless things. This isn't necessarily rational and some of these things aren't necessarily moral, but they offer some release. We have means to cope with anger.

Fear, on the other hand, has no such release valves. Most often, there's nothing we can do to lighten or release it. Fear paralyzes us, and this paralysis is the very thing what robs us of the strength we would need to combat it. We can beat a drum, rage in profanity, or cry tears, but fear remains. Moreover, unlike anger, fear cannot be taken out on someone else, even though we sometimes try, by scapegoating. But, in the end, it doesn't work. The object of our fear doesn't go away simply because we wish it away. Fear can only be suffered. We have to live with it until it recedes on its own. Sometimes, as the Book of Lamentations suggests, all we can do is to put our mouth to the dust and wait. With fear, sometimes all we can do is endure.

What's the lesson in this?

In her memoirs, the Russian poet, Anna Akhmatova, recounts an encounter she once had with another woman, as the two of them waited outside a Russian prison. Both of their husbands had been imprisoned by Stalin and both of them were there to bring letters and packages to their husbands, as were a number of other women. But the scene was like something out of the existential literature of the absurd. The situation was bizarre. First of all, the women were unsure of whether their husbands were even still alive and were equally uncertain as to whether the letters and packages they were delivering would ever be given to their loved ones by the guards. Moreover the guards would, without reason, make them wait for hours in the snow and cold before they would collect their letters and packages, and sometimes they wouldn't meet the women at all. Still, every week, despite the absurdity of it, the women would come, wait in the snow, accept this unfairness, do their vigil, and try to get letters and

packages to their loved ones in prison. One morning, as they were waiting, seemingly with no end in sight, one of the women recognized Akhmatova and said to her: "Well, you're a poet. Can you tell me what's happening here?" Akhmatova looked at the woman and replied: "Yes, I can!" And then something like a smile passed between them.

Why the smile? Just to be able to name something, no matter how absurd or unfair, no matter our powerlessness to change it, is to be somehow free of it, above it, transcendent in some way. To name something correctly is to partly free ourselves of its dominance. That's why totalitarian regimes fear artists, writers, religious critics, journalists, and prophets. They name things. That's ultimately the function of prophecy. Prophets don't foretell the future, they properly name the present. Richard Rohr is fond of saying: *Not everything can be fixed or cured, but it should be named properly.* James Hillman has his own way of casting this. He suggests that *a symptom suffers most when it doesn't know where it belongs.*

This can be helpful in dealing with fear in our lives. Fear can render us impotent. But, naming that properly, recognizing where that symptom belongs and how powerless it leaves us, can help us to live with it, without sadness and anger.

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 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
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 7.00am, 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

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)

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.

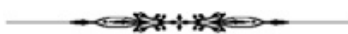
GOSPEL ACCLAMATION

*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 23:1-49

The Passion of our Lord Jesus Christ, according to Luke



GOSPEL BACKGROUND

This Sunday, called Palm or Passion Sunday, is the first day of Holy Week. Holy Thursday, Good Friday, and the Easter Vigil on Holy Saturday are called the Triduum, three days that are the highlight of the Church year. There are two Gospels proclaimed at today's Mass. The first Gospel, proclaimed before the procession with palms, tells of Jesus' triumphant entrance into Jerusalem. Riding on a borrowed colt, Jesus was hailed by the crowds as they shouted blessings and praise to God. This event is reported in each of the four Gospels.

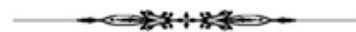
Luke's Gospel is the only one to report the exchange between Jesus and the Pharisees as Jesus enters Jerusalem. Jesus' response shows that this event, and those yet to come, are part of a divine plan. We hear this echoed again in Luke's description of the Last Supper when Jesus speaks of Judas' betrayal, saying that the Son of Man "goes as has been determined."

In Luke's Gospel, Jesus is portrayed

as active and vocal throughout his passion. When one of the disciples strikes the high priest's servant, Jesus heals the man, an event reported only in the Gospel of Luke. Jesus stops the disciples' protest against his arrest by noting that this is the "time for the power of darkness." Jesus engages and responds when brought before the Sanhedrin; his words speak about the "power of God" that will bring about the reign of the Son of Man. When questioned by Pilate, Jesus responds with just one phrase; yet before Herod, Jesus refuses to speak.

When Luke describes the Way of the Cross and Jesus' crucifixion, he calls to our attention many events that are not reported in the other Gospels. In contrast with the Gospels of Mark and Matthew, Luke reports no words of abandonment spoken by Jesus on the cross. Instead, Jesus, in full command until his death, commends his spirit to his Father and takes his final breath.

Throughout Holy Week, we will continue to reflect on the events of Jesus' passion and death. As we meditate on the cross, we ask again and anew what it means to make the statement of faith that Jesus, in his obedient suffering and dying, revealed himself to us as God's Son and brought to fulfilment the Kingdom of God. *Loyola website*



THIS WEEK'S READINGS

(21 March - 27 March)

- **Monday, 14:** Monday of Holy Week (Is 49:1-6; Jn 13:21-33, 36-38)
- **Tuesday, 15:** Tuesday of Holy Week (Num 21:4-9; Jn 8:21-30)
- **Wednesday, 16:** Wednesday of Holy Week (Is 50:4-9; Mt 26:14-25)
- **Thursday, 17:** THURSDAY of the LORD'S SUPPER
- **Friday, 18:** FRIDAY of PASSION of the LORD
- **Saturday, 19:** HOLY SATURDAY
- **Sunday, 20:** EASTER SUNDAY