



Welcome to

# Kangaroo Island Catholic Community

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

**FIFTH SUNDAY OF LENT - YEAR B**

**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](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
- **PARNDANA:** Uniting Church,  
Cook Street  
4<sup>th</sup> Sunday - 4pm
- **PENNESHAU:** St Columba's  
Anglican Church, Cnr North  
Terrace and Fourth Street  
Saturday before 4<sup>th</sup> Sunday - 7pm

## **SPONSORSHIP**

**KANGAROO ISLAND  
TRANSFERS** (0427 887 575)  
generously donate transport for our  
visiting Priests.

## **CHILD PROTECTION UNIT**

Maree Cutler-Naroba (Manager)  
Phone: 8210 8268

## **FIRST READING**

*Jeremiah 31:31-34*

See, the days are coming – it is the Lord who speaks – when I will make a new covenant with the House of Israel (and the House of Judah), but not a covenant like the one I made with their ancestors on the day I took them by the hand to bring them out of the land of Egypt. They broke that covenant of mine, so I had to show them who was master. It is the Lord who speaks. No, this is the covenant I will make with the House of Israel when those days arrive – it is the Lord who speaks. Deep within them I will plant my Law, writing it on their hearts. Then I will be their God and they shall be my people. There will be no further need for neighbour to try to teach neighbour, or brother to say to brother, 'Learn to know the Lord!' No, they will all know me, the least no less than the greatest – it is the Lord who speaks – since I will forgive their iniquity and never call their sin to mind.

## **RESPONSORIAL PSALM**

*Create a clean heart in me, O God.*

## **SECOND READING**

*Hebrews 5:7-9*

During his life on earth, Christ offered up prayer and entreaty, aloud and in silent tears, to the one who had the power to save him out of death, and he submitted so humbly that his prayer was heard. Although he was Son, he learnt to obey through suffering; but having been made perfect, he became for all who obey him the source of eternal salvation.

## **GOSPEL ACCLAMATION**

*Glory to you, Word of God,  
Lord Jesus Christ!*

*If you serve me, follow me, says the  
Lord; and where I am, my servant will  
also be.*

*Glory to you, Word of God,  
Lord Jesus Christ!*



## **GOSPEL**

*John 12:20-33*

Among those who went up to worship at the festival were some Greeks. These approached Philip, who came from Bethsaida in Galilee, and put this request to him, 'Sir, we should like to see Jesus.' Philip went to tell Andrew, and Andrew and Philip together went to tell Jesus. Jesus replied to them:

'Now the hour has come for the Son of Man to be glorified.

I tell you, most solemnly, unless a wheat grain falls on the ground and dies, it remains only a single grain; but if it dies, it yields a rich harvest. Anyone who loves his life loses it; anyone who hates his life in this world will keep it for the eternal life. If a man serves me, he must follow me, wherever I am, my servant will be there too.

If anyone serves me, my Father will honour him.

Now my soul is troubled.

What shall I say: Father, save me from this hour?

But it was for this very reason that I have come to this hour.

Father, glorify your name!'

A voice came from heaven, 'I have glorified it, and I will glorify it again.' People standing by, who heard this, said it was a clap of thunder; others said, 'It was an angel

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### **MARCH ANNIVERSARIES**

Ellen Clarke, Peter Clark, Ellen Denholm, Inez Frawley, Kathleen Gannon, Archbishop Gleeson, Alec Grant, Keith Hornby, Gladys Lewin, Jean Lonzar, Patrick Lyden, Kath Northcott, Denis O'Brien, James Palmer, Dilly Reynolds, Richard Semler, Sylvester Shannon, Cathy Smythe, Eunice Trethewey, Edie Willson, Glad Nash ... and all the faithful departed

### **Prayers for the sick**

Please pray for Clarence Cook, Phil Connell, Maureen Dunn, Veronica Farnden, Jayden Forster, Cynthia Fowler, Charles & Sue Gorman, Robyn Guerny, John (BJ) Hardy, Rev Brad Henley, Toni Kempster, Leigh and Philip McDonald, Val Lockett, Fr Frank Perry, Jack Pitcher, Anne Redden, Harry and Margaret Rich, Bill Roestenburg, John Smith, Brian Travers, Angela Ward, Peter and Anthony Weatherstone and Rob Willmott., May they know the healing love of Christ through our actions and His healing presence.

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### **EASTER SERVICES**

**Holy Thursday** – 6-30pm Reconciliation Kingscote  
-7pm Mass Kingscote

**Good Friday** – 11am Stations of the Cross Penneshaw  
-3pm Passion of our Lord Kingscote

**Holy Saturday**- 7-30pm Easter Vigil Kingscote

**Easter Sunday** – 9-30am Mass Kingscote  
-3pm Mass Penneshaw

### **PARISH NOTICES –22/03/2015**

1. Thank you to Fr Charles for celebrating Mass with us today.
2. **Next Sunday**  
There will be Mass with Fr Peter Milburn
3. **EASTER CHURCH CLEANING**  
Wednesday 25<sup>th</sup> March at 9am  
Please come along and lend a hand, it's a big job and many hands make light work.
4. This year's Sacramental preparation will begin in April.  
If you have a child who is ready to make their First Holy Communion or Confirmation, Please ring Helen Mumford on 85595156.
5. **Easter Raffle**  
Please help the youth of our Parish by supporting the Easter raffle.
6. The 2014 report from the Renewing Church Together group is tabled at the back of the Church  
  
If anyone would like a copy by E-mail please contact Peter Clark
7. As has been announce recently the Parish Council is investigating the use of a data projector in this Church is looking for volunteers able to operate it  
If you are able to help out with this project contact Peter Clark.
8. **Special Collection today**  
**The Day of the Unborn Child** assists us to focus on those people in our families and communities who have experienced any sort of child-bearing loss, whether miscarriage, still-birth, the death of a baby soon after birth, or abortion.  
Please support this appeal.
9. Annette is away for the next 2 weeks. If you have any thing for the Bulletin please email it to Shauna at shaunablack7@gmail .com



## 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.

### SEEING IN A DEEPER WAY

Sometimes you can see a whole lot of things just by looking. That's one of Yogi Berra's infamous aphorisms. It's a clever expression of course, but, sadly, perhaps mostly, the opposite is truer. Mostly we do a whole lot of looking without really seeing much. Seeing implies more than having good eyesight. Our eyes can be wide open and we can be seeing very little.

I've always been intrigued by how scripture describes Paul immediately after his conversion. We always assume that it tells us that Paul was struck blind by his vision, but, I think, the text implies more. It tells us that Paul got up off the ground with his eyes wide open, seeing nothing. That doesn't necessarily equate with physical blindness. He may well have been seeing physically, but he wasn't seeing the meaning of what he was getting himself into. Someone had to come and open his eyes, not just so that he could see again physically but especially that he could see more deeply into the mystery of Christ. Seeing, truly seeing, implies more than having eyes that are physically healthy and open. We all see the outer surface of things, but what's beneath isn't as automatically seen.

We see this, for instance, in what's contained inside the healing miracles of Jesus. In the Gospels, we see Jesus perform a number of healings. He heals lame people, deaf people, mute people, people with leprosy, and two women who for different reasons are unable to become pregnant. What's important to see in these various miracles is that, almost always, there's more at issue than mere physical healing. Jesus is healing people in a deeper way, that is, he is healing the lame so that they can walk in freedom and in service of God. He is healing the deaf so that they can hear the Good News. He is healing the mute so that they can open their mouths in praise. And he

is healing those who are hemorrhaging interiorly so that they can bring new life to birth.

We see this most clearly at those times when Jesus heals people who are blind. He's giving them more than just physical sight; he's opening their eyes so that that can see more deeply. But that's only an image. How might it be unpackaged? How can the grace and teachings of Jesus help us to see in a deeper way? Here are some suggestions:

- *By shifting our eyes from seeing through familiarity to seeing through wonder.* G.K. Chesterton once affirmed that familiarity is the greatest of all illusions and that the secret to life is to learn to look at things familiar until they look unfamiliar again. We open our eyes to depth when we open ourselves to wonder.
- *By shifting our eyes from seeing through paranoia and self-protection to seeing through metanoia and nurture.* It is not incidental that the first word out of Jesus' mouth in the Synoptic Gospels is the word "metanoia", a word that opposes itself to "paranoia". We open our eyes to depth with we shift from a posture of self-protection to a posture of nurture.
- *By shifting our eyes from seeing through jealousy to seeing through admiration.* Our perception becomes distorted whenever we move from the happy state of admiration to the unhappy state of envy. Our eyesight is clear when we delight in admiration.
- *By shifting our eyes from seeing through bitterness to seeing through eyes purified and softened by grief.* The root of bitterness is wound and the way out of bitterness is grieving. Tears clear our eyesight because they soften a heart hardened by wound.
- *By shifting our eyes from seeing through fantasy and auto-eroticism to seeing through appreciation and prayer.* One of the key movements within our spiritual lives is the movement from fantasy to prayer, a movement that ultimately frees us from wanting to press to ourselves all that's beautiful to appreciating beauty for its own sake. We can only really see and appreciate beauty when we stop lusting for it.
- *By shifting our eyes from seeing through relevance to seeing through contemplation.* Our longing for relevance makes us look out at the world with restless, dissatisfied eyes. We practice mindfulness and see the richness of the present moment only when our disquiet is stilled by solitude.
- *By shifting our eyes from seeing through anger to seeing through forgiveness.* Nothing taints our eyesight as much as anger. It's the most debilitating of all cataracts. And nothing cleanses our vision as much as forgiveness. Nobody holding a grudge sees straight.
- *By shifting our eyes from seeing through longing and hunger to seeing through gratitude.* Longing and hunger distort our vision. Gratitude restores it. It enables insight. The most grateful person you know has the best eyesight of all the people you know.

Love is the eye! So say the medieval mystics, in wisdom that needs to be added to the medical vocabulary of contemporary optometry. Seeing straight has more dimensions than we normally imagine.

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 6.00pm  
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 11.00am (Spanish Mass)  
2<sup>nd</sup> Sunday 2.00pm (Filipino Mass)  
Sunday (Youth Mass) 5.30pm  
Monday 9.00am  
Tuesday 8.00am  
Wednesday 7.00am  
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)

Saturday before 4<sup>th</sup> Sunday 7.00pm

### SEAFORD

Seaford Ecumenical Mission, Grand Bvd

Sunday 10.45am  
Wednesday 9.15am

### 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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speaking to him.' Jesus answered, 'It was not for my sake that this voice came, but for yours.

'Now sentence is being passed on this world; now the prince of this world is to be overthrown. And when I am lifted up from the earth, I shall draw all to myself.'

By these words he indicated the kind of death he would die.

### EVANGELII GAUDIUM

The dignity of each human person and the pursuit of the common good are concerns which ought to shape all economic policies. At times, however, they seem to be a mere addendum imported from without in order to fill out a political discourse lacking in perspectives or plans for true and integral development.

*Para 203 from Evangelii Gaudium, Pope Francis, Nov. 24, 2013*

### WORDS OF WISDOM

*Human progress planned as alternatives (to God's plan) introduce in justice, evil and violence rising against the divine plan of justice and salvation. And despite transitory and apparent successes, they are reduced to simple machinations destined to dissolution and failure."*

(St John Paul II)

### ETERNAL LIFE LIES AT END OF THE PATH THROUGH SUFFERING

In today's Gospel, we get a hint that Jesus no longer sees his ministry as solely for the Jews. He is increasingly aware that other nations are being attracted to him and to his message - and sees in the interest a sign that the time is coming when he is to be glorified.

Jesus uses a very simple analogy - one familiar to anyone who has

grown seed. When we sow a seed, there comes a point where the seed ceases to exist. It becomes soft and collapses as the new life germinates within it. If the same seed had fallen onto a path or onto stony ground, it would have been trodden underfoot or gradually died from dehydration. Translated into human terms, such a death is meaningless - a life has been lived and has ended.

For many people today, that is the sum total of what they expect from life. They will be born - live - die - and then, that will be the end. "As Christians, we believe that there is more to life - and death. Jesus himself did not relish the path that he was bidden to follow - but how could he ask that he be excused? Wasn't this why he came into the world?

Neither could he ask that his followers be excused that path. But, what we as his followers know is that it isn't a path to suffering but, rather, a path through suffering.

*Catherine McElhinney  
and Kathryn Turner*

### THIS WEEK'S READINGS

(23 - 29 March)

- **Monday, 23:** Monday, 5<sup>th</sup> week Lent (San 13:1-9, 15-17, 19-30, 33-62; Jn 8:1-11)
- **Tuesday, 24:** Tuesday, 5<sup>th</sup> week Lent (Num 21:4-9; Jn 8:21-30)
- **Wednesday, 25:** Annunciation of the Lord (Is 7:10-14, 8-10; Heb 10:4-10; Lk 1:26-38)
- **Thursday, 26:** Thursday, 5<sup>th</sup> week Lent (Gen 17:3-9; Jn 8:51-59)
- **Friday, 27:** Friday, 5<sup>th</sup> week Lent (Jer 20:10-13; Jn 10:31-42)
- **Saturday, 28:** Saturday, 5<sup>th</sup> week Lent (Ezek 37:21-28; Jn 11:45-56)
- **Sunday, 29:** Palm Sunday of the Passion of the Lord (Entrance Mk 11:1-10; Is 50:4-7; Phil 2:6-11; Mk 14:1 - 15:47)

## Fifth Sunday of

