



Welcome to

# Kangaroo Island Catholic Community

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

**DIVINE MERCY SUNDAY (SECOND SUNDAY OF EASTER) - YEAR A**

**Vol 5 : No 22**

## **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 -  
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](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/Todd Sts  
Sunday - 9.30am
- **PARNDANA:** Uniting Church,  
Cook Street  
2<sup>nd</sup> and 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**

Child Protection Unit 8210 8159



## **FIRST READING**

*Acts 2:42-47*

The whole community remained faithful to the teaching of the apostles, to the brotherhood, to the breaking of bread and to the prayers.

The many miracles and signs worked through the apostles made a deep impression on everyone.

The faithful all lived together and owned everything in common; they sold their goods and possessions and shared out the proceeds among themselves according to what each one needed.

They went as a body to the Temple every day but met in their houses for the breaking of bread; they shared their food gladly and generously; they praised God and were looked up to by everyone. Day by day the Lord added to their community those destined to be saved.

## **RESPONSORIAL PSALM**

*Give thanks to the Lord for he is good, his love is everlasting.*

## **SECOND READING**

*1 Peter 1:3-9*

Blessed be God the Father of our Lord Jesus Christ, who in his great mercy has given us a new birth as

his sons, by raising Jesus Christ from the dead, so that we have a sure hope and the promise of an inheritance that can never be spoilt or soiled and never fade away, because it is being kept for you in the heavens. Through your faith, God's power will guard you until the salvation which has been prepared is revealed at the end of time. This is a cause of great joy for you, even though you may for a short time have to bear being plagued by all sorts of trials; so that, when Jesus Christ is revealed, your faith will have been tested and proved like gold – only it is more precious than gold, which is corruptible even though it bears testing by fire – and then you will have praise and glory and honour. You did not see him, yet you love him; and still without seeing him, you are already filled with a joy so glorious that it cannot be described, because you believe; and you are sure of the end to which your faith looks forward, that is, the salvation of your souls.

## **GOSPEL ACCLAMATION**

*Alleluia, alleluia!*

*You believe in me, Thomas, because you have seen me; happy those who have not seen me but still believe!*  
*Alleluia!*

(Continued page 4)

## 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.

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A little boy was listening to a very long and excessive sermon in church.

Suddenly he spotted the red sanctuary lamp.

Tugging at his father's sleeve he said,  
"Daddy, when the light turns green can we go?"

### 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, Anne Wohling, 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, Joelle Henderson,  
John Lavers, Peter Murray, Fr Frank  
Perry, Shari Pahl, Olivia Phelan, Jack Pitcher,  
Kingsley Pledge, Margaret Rich, Bill  
Roostenburg, 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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### PARISH NOTICES -23/04/17

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

### FIVE HUNDRED YEARS OF MISUNDERSTANDING

The heart has its reasons, says Pascal, and sometimes those reasons have a long history.

Recently I signed a card for a friend, a devout Baptist, who was raised to have a suspicion of Roman Catholics. It's something he still struggles with; but, don't we all! History eventually infects our DNA. Who of us is entirely free from suspicion of what's religiously different from us? And what's the cure? Personal contact, friendship, and theological dialogue with those of other denominations and other faiths does help open our minds and hearts, but the fruit of centuries of bitter misunderstanding doesn't disappear so easily, especially when it's institutionally entrenched and nurtured as a prophetic protection of God and truth. And so in regards to Christians of other denominations there remains in most of us an emotional dis-ease, an inability to see the other fully as one of our own.

And so in signing this card for my separated Christian friend, I wrote: "To a fellow Christian, a brother in the Body of Christ, a good friend, from whom I'm separated by 500 years of misunderstanding."

Five hundred years of misunderstanding, of separation, of suspicion, of defensiveness, that's not something that's easily overcome, especially when at its core there sit issues about God, truth, and religion. Granted, there has been much positive progress made in the past fifty years and many of the original, more-blatant misunderstandings have been overcome. But the effects of the historical break with Christianity and the reaction to it are present today and are still seen everywhere, from high church offices, to debates within the academy of theology, to suspicions inside the popular mind.

Sad how we've focused so much on our differences, when at the center, at the heart, we share the same essential faith, the same essential beliefs, the same basic moral codes, the same Scriptures, the same belief in afterlife, and the same fundamental tenet that intimacy with Jesus Christ is the aim of our faith. As well, not insignificantly, today we also share the same prejudices and biases against us, whether these come from fundamentalists within other religions or whether these come from over-zealous, over-secularized, post-Christians within our own society. To someone looking at us from the outside we, all the different Christian denominations, look like a monolith, one faith, one church, a single religion, our differences far overshadowed by our commonality. Sadly we tend not to see ourselves like this from within, where our differences, more often than not based upon a misunderstanding, are seen to dwarf our common discipleship.

Yet, the Epistle to the Ephesians tells us that, as Christians, we share *one Lord, one faith, one baptism, and one God who is Father of all of us*. At its most essential level, that's true of all of us as Christians, despite our denominational differences. We are one at our core.

Granted, there are some real differences among us, mostly though in terms of how we understand certain aspects of the church and certain issues within morality, rather than on how we understand the deeper truths about the nature of God, the divinity of Christ, the gift of God's Word, the gift of the Eucharist, and the inalienable dignity and destiny of all human beings. Within the hierarchy of truth this essential core is what's most important, and on this essential core we essentially agree. That's the real basis of our common discipleship.

Ecclesially, the issues that divide us focus mostly on church authority, on ordination to ministry, on whether to emphasize word or sacrament, on how to understand the presence of Christ in the Eucharist, on the number of sacraments, on the place of sacramentals and devotions within discipleship, and on how scripture and tradition interplay with each other. In terms of moral issues, the issues that divide us are also the "red button" issues within our society as a whole: abortion, gay marriage, birth control, and the place of social justice within discipleship. But, even on these, there's more commonality than difference among the churches.

Moreover, today, the differences on how we understand many of the ecclesial and moral issues that divide us are more *temperamental than denominational*, that is, they tend to be more a question of one's theology than of one's denominational affiliation. Granted, classical denominational theology still plays in, but the divisions today regarding how we see certain ecclesial and moral issues, be that ordination, gay marriage, abortion, or social justice, are less a tension between Roman Catholics and Protestants (and Evangelicals) than they are between those who lean temperamentally and theologically in one direction rather than the other. It's perhaps too simplistic to draw this up in terms of liberal versus conservative, but this much at least is true, the fault-line on these issues today is becoming less and less denominational.

The earliest Christian Creed had but a single line: *Jesus is Lord!* All Christians still agree on that and so we remain brothers and sisters, separated only by five hundred years of misunderstanding.

*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 11.00am (Spanish Mass)  
2<sup>nd</sup> Sunday 2.00pm (Filipino Mass)  
Sunday (Youth Mass) 5.30pm  
Monday 9.00am  
Tuesday (2<sup>nd</sup>, 4<sup>th</sup>, 5<sup>th</sup> week) 9.00am  
Tuesday (1<sup>st</sup>, 3<sup>rd</sup> week) 9.45am  
Wednesday 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

2<sup>nd</sup>, 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

### John 20:19-31

In the evening of that same day, the first day of the week, the doors were closed in the room where the disciples were, for fear of the Jews. Jesus came and stood among them. He said to them, 'Peace be with you', and showed them his hands and his side. The disciples were filled with joy when they saw the Lord, and he said to them again, 'Peace be with you.'

'As the Father sent me, so am I sending you.'

After saying this he breathed on them and said:

'Receive the Holy Spirit. For those whose sins you forgive, they are forgiven; for those whose sins you retain, they are retained.'

Thomas, called the Twin, who was one of the Twelve, was not with them when Jesus came. When the disciples said, 'We have seen the Lord', he answered, 'Unless I see the holes that the nails made in his hands and can put my finger into the holes they made, and unless I can put my hand into his side, I refuse to believe.' Eight days later the disciples were in the house again and Thomas was with them. The doors were closed, but Jesus came in and stood among them. 'Peace be with you' he said. Then he spoke to Thomas, 'Put your finger here; look, here are my hands. Give me your hand; put it into my side. Doubt no longer but believe.' Thomas replied, 'My Lord and my God!' Jesus said to him:

'You believe because you can see me. Happy are those who have not seen and yet believe.'

There were many other signs that Jesus worked and the disciples saw, but they are not recorded in this book. These are recorded so that you may believe that Jesus is the Christ, the Son of God, and that believing this you may have life through his name.

## EXPLORING THE WORD

Today's Gospel is one of transformation. The fear of the

disciples, locked in their upper room and huddled in upon themselves, is transformed by the gift of peace which Jesus brings and his giving of the Spirit to strengthen them on their way. The doubt of Thomas is transformed by his encounter with the risen Lord. With this transformation, however, comes responsibility. Just as Jesus was sent by the Father, now, too, the disciples are sent into the world to act as Jesus did.

## SHARING THE TRADITION

'Those whose sins you forgive, they are forgiven. Those whose sins you retain, they are retained.' Jesus' disciples are to continue the work of reconciling all people to God. His power to forgive sins is conferred on the Church. Through baptism, God's forgiveness becomes available to us, but human beings do not lose their tendency to sin simply because they are baptised. The Sacrament of Reconciliation is there to assist the faithful to acknowledge human sinfulness and seek forgiveness and reconciliation with God.

## DID YOU KNOW?

- The period from Easter to Pentecost is known as 'the Great Fifty Days' and is an integral part of the Lent-Easter- Pentecost cycle.
- There is an ancient tradition that St Thomas preached the gospel as far east as India.

## THIS WEEK'S READINGS

(24 - 30 April)

- **Monday, 24:** Monday of Second week of Easter (Acts 4:23-31; Jn 3:1-8)
- **Tuesday, 25:** ANZAC DAY (Wis 3:1-9; 1 Cor 1:18-25; Jn 12:23-28)
- **Wednesday, 26:** St Mark (1 Pet 5:5-14; Mk 16:15-20)
- **Thursday, 27:** Thursday of Second week of Easter (Acts 5:27-33; Jn 3:31-36)
- **Friday, 28:** St Peter Chanel (Acts 5:34-42; Jn 6:1-15)
- **Saturday, 29:** St Catherine of Siena (Acts 6:1-7; Jn 6:16-21)
- **Sunday 30:** Third Sunday of Easter (Acts 2:14, 22-33; 1 Pet 1:17-21; Lk 24:13-35)