



Welcome to

Kangaroo Island Catholic Community

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

FOURTH SUNDAY OF EASTER - YEAR B

Vol 4 : No 23

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

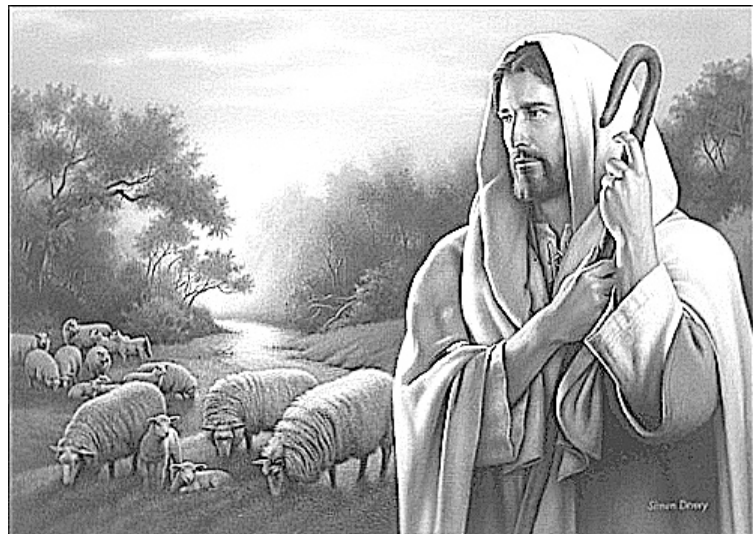
- **KINGSCOTE:** Our Lady of Perpetual Help, Cnr Giles and Todd Streets
Sunday - 9.30am
- **PARNDANA:** Uniting Church, Cook Street
4th Sunday - 4pm
- **PENNESHAU:** St Columba's Anglican Church, Cnr North Terrace and Fourth Street
Saturday before 4th Sunday - 7pm

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

Acts 4:8-12

Filled with the Holy Spirit, Peter said: 'Rulers of the people, and elders! If you are questioning us today about an act of kindness to a cripple, and asking us how he was healed, then I am glad to tell you all, and would indeed be glad to tell the whole people of Israel, that it was by the name of Jesus Christ the Nazarene, the one you crucified, whom God raised from the dead, by this name and by no other that this man is able to stand up perfectly healthy, here in your presence, today. This is the stone rejected by you the builders, but which has proved to be the keystone. For of all the names in the world given to men, this is the only one by which we can be saved.'

RESPONSORIAL PSALM

*The stone rejected by the builders
has become the cornerstone.*

SECOND READING

1 John 3:1-2

Think of the love that the Father has lavished on us, by letting us be called God's children; and that is what we are.

Because the world refused to acknowledge him, therefore it does not acknowledge us.

My dear people, we are already the children of God but what we are to

be in the future has not yet been revealed; all we know is, that when it is revealed we shall be like him because we shall see him as he really is.

GOSPEL ACCLAMATION

Alleluia, alleluia!

I am the good shepherd, says the Lord 'I know my sheep, and mine know me.

Alleluia!

GOSPEL

John 10:11-18

Jesus said:

'I am the good shepherd: the good shepherd is one who lays down his life for his sheep. The hired man, since he is not the shepherd and the sheep do not belong to him, abandons the sheep and runs away as soon as he sees a wolf coming, and then the wolf attacks and scatters the sheep; this is because he is only a hired man and has no concern for the sheep.

'I am the good shepherd; I know my own and my own know me, just as the Father knows me and I know the Father; and I lay down my life for my sheep.

And there are other sheep I have that are not of this fold, and these I have to lead as well. They too will listen to my voice,

(Continued page 4)

APRIL ANNIVERSARIES

Josephine Bannan, Elizabeth Black, Wilma Buick, Karen Cairney, Gwen Chalmers, Ambrose Clark, Robert Clark, Francis Clarke, Catherine Commerford, Sarah Cunningham, Jimmy Dow, Tate Furniss, Monika Gibbs, Mary O'Brien, Norah Ridge, Verna Trethewey, Beryl Williams, Albert Willson, Jamie Larcombe, Ray Bannan, Anne Wohling and all the faithful departed

Prayers for the sick

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

MAKING CONNECTIONS

Who are the people who rely on your care? Extend that care in special ways this week.

PARISH NOTICES –26/04/2015

1. Thank you to Fr Charles for celebrating Mass with us today.
2. **Next Sunday**
Liturgy of the Word with Holy Communion
3. Guild Meeting Please note the change of date
Monday 27/04/15
4. **'Real care, love and compassion'- the alternative to euthanasia.**
There are pamphlets at the back of the church from the Australian Catholic Bishops Conference on this subject.
5. There is a new sheet for Prayers for the sick at the back of the church, can you place names of those who need our prayers on the new sheet please.

Did You Know?

- The Latin word for shepherd is the root of the word pastor, which is often used to describe the priest who leads the community.
- From this Latin root, we also derive other terms such as pastoral associate, pastoral council, and pastoral care, all of which imply a duty of love and care towards others.
- Bishops carry a staff known as a crosier, which is the shepherd's crook and a symbol of the care of the Bishop for his people.
- John's Gospel will be read for some weeks during this period. John is the latest of the written Gospels, probably being composed at the very end of the first century.



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.



WHO AM I TO JUDGE?

Perhaps the single, most-often quoted line from Pope Francis is his response to a question he was asked vis-à-vis the morality of a particularly-dicey issue. His, infamous-famous reply: Who am I to judge?

Although this remark is often assumed to be flighty and less-than-serious; it is, in fact, on pretty safe ground. Jesus, it seems, says basically the same thing. For example, in his conversation with Nicodemus in John's Gospel, he, in essence, says: I judge no one.

If the Gospel of John is to be believed, then Jesus judges no one. God judges no one. But that needs to be put into context. It doesn't mean that there aren't any moral judgments and that our actions are indifferent to moral scrutiny. There is judgment; except it doesn't work the way it is fantasized inside the popular mind. According to what Jesus tells us in John's Gospel, judgment works this way:

God's light, God's truth, and God's spirit come into the world. We then judge ourselves according to how we live in the face of them: God's light has come into the world, but we can choose to live in darkness. That's our decision, our judgment. God's truth has been revealed, but we can choose to live in falsehood, in lies. That's our decision, our judgment to make. And God's spirit has come into the world, but we can prefer to live outside that spirit, in another spirit. That too is our decision, our judgment. God judges no one. We judge ourselves. Hence we can also say that God condemns no one, though we can choose to condemn ourselves. And God punishes no one, but we can choose to punish ourselves. Negative moral judgment is self-inflicted. Perhaps this seems

abstract, but it is not. We know this existentially, we feel the brand of our own actions inside us. To use just one example: How we judge ourselves by the Holy Spirit.

God's spirit, the Holy Spirit, is not something so abstract and slippery that it cannot be pinned down. St. Paul, in the Epistle to the Galatians, describes the Holy Spirit in terms so clear that they can only be rendered abstract and ambiguous by some self-serving rationalization. How does he describe and define the Holy Spirit?

So as to make things clear he sets up a contrast by first telling us what the Holy Spirit is not. The spirit of God, he tells us is not the spirit of self-indulgence, sexual vice, jealousy, rivalry, antagonism, bad temper, quarrels, drunkenness, or factionalism. Anytime we are cultivating these qualities inside of our lives, we should not delude ourselves into thinking we are living in God's spirit, no matter how frequent, sincere, or pious is our religious practice. The Holy Spirit, he tells us, is the spirit of charity, joy, peace, patience, kindness, goodness, trustfulness, gentleness, and chastity. Only when we are living inside of these virtues are we living inside God's spirit.

So then, this is how judgment happens: God's spirit (charity, joy, peace, patience, kindness, goodness, trustfulness, gentleness, and chastity) has been revealed. We can choose to live inside the virtues of that spirit or we can choose to live instead inside their opposites (self-indulgence, sexual vice, rivalry, antagonism, bad temper, quarrels, drunkenness, and factionalism). One choice leads to a life with God, the other leads away from God. And that choice is ours to make; it doesn't come from the outside. We judge ourselves. God

judges no one. God doesn't need to. When we view things inside this perspective it also clarifies a number of misunderstandings that cause confusion inside the minds of believers as well as inside the minds of their critics. How often, for instance, do we hear this criticism: If God is all-good, all-loving, and all-merciful, how can God condemn someone to hell for all eternity? A valid question, though not a particularly reflective one. Why? Because God judges no one; God punishes no one. God condemns no one to hell. We do these things to ourselves: We judge ourselves, we punish ourselves, and we put ourselves in various forms of hell whenever we do choose not to live in the light, the truth, and inside God's spirit. And that judgment is self-inflicted, that punishment is self-inflicted, and those fires of hell are self-inflicted.

There are a number of lessons in this. First, as we have just seen, the fact that God judges no one, helps clarify our theodicy, that is, it helps deflate all those misunderstandings surrounding God's mercy and the accusation that an all-merciful God can condemn someone to eternal hellfire. Beyond this, it is a strong challenge to us to be less judgmental in our lives, to let the wheat and the darnel sort themselves out over time, to let light itself judge darkness, to let truth itself judge falsehood, and to, like Pope Francis, be less quick to offer judgments in God's name and more prone to say: "Who am I to judge?"

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

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 8.00am
Wednesday 7.00am
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)
Saturday before 4th Sunday 7.00pm

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)

and there will be only one flock, and one shepherd.

‘The Father loves me, because I lay down my life in order to take it up again.

No one takes it from me; I lay it down of my own free will, and as it is in my power to lay it down, so it is in my power to take it up again; and this is the command I have been given by my Father.’

EVANGELII GAUDIUM

“I am interested only in helping those who are in thrall to an individualistic, indifferent, and self-centred mentality to be freed from those unworthy chains and to attain a way of living and thinking which is more humane, noble and fruitful, and which will bring dignity to their presence on this earth.”

Para 208 from Evangelii Gaudium, Pope Francis, Nov. 24, 2013

4TH SUNDAY OF EASTER - GOOD SHEPHERD SUNDAY

The passage today is one that Jesus might have used when he was reminding his disciples that he had foretold his death and resurrection. He is the Good Shepherd who seeks out the lost and the lame - but who is also prepared to lay down his own life to save his flock. He is the one who will face the wolf - and the forces of evil - using his own life as a shield for his sheep. Because of his willingness to sacrifice his life on their behalf, the Father ensures that he can be restored to life - and to draw all into one flock with one shepherd.

For many years, such a passage was used to maintain that everyone was destined to become part of the one flock - a Christian - or be lost. To suggest this today in a world where we are increasingly aware of the riches present in other faiths would be to deny the tenderness of the imagery used by Jesus.

This is not an exclusive flock of those who are saved. Nor does the shepherd demand that people belong to it. This is a flock of those who have heard the voice of the Shepherd and responded. How they will

respond depends on where they are and the culture and faith from which they come.

*Catherine McElhinney
and Kathryn Turner*

SAINT OF THE WEEK

St Catherine of Siena (April 29)

St Catherine ranks high among the mystics and spiritual writers of the Church. In 1939, she and Francis of Assisi were declared co-patrons of Italy. Paul VI named her and Teresa of Avila doctors of the Church in 1970.

She was the 23rd child of Jacopo and Lapa Benincasa and grew up as an intelligent, cheerful and intensely religious person.

St Catherine entered the Dominican Third Order at 18 and spent the next three years in seclusion, prayer and austerity. Gradually a group of followers gathered around her—men and women, priests and religious. An active public apostolate grew out of her contemplative life. Her letters, mostly for spiritual instruction and encouragement of her followers, began to take more and more note of public affairs. Her public influence reached great heights because of her evident holiness, her membership in the Dominican Third Order, and the deep impression she made on the pope. She worked tirelessly for the crusade against the Turks and for peace between Florence and the pope.

She was canonized in 1461.

THIS WEEK'S READINGS

(27 April - 3 May)

- **Monday, 27:** Monday, 4th week of Easter (Acts 11:1-18; Jn 10:1-10)
- **Tuesday, 28:** St Peter Chanel (Acts 11:19-26; Jn 10:22-30)
- **Wednesday, 29:** St Catherine of Siena (Acts 12:24 - 13:5; Jn 12:44-50)
- **Thursday, 30:** Thursday, 4th week of Easter (Acts 13:13-25; Jn 13:16-20)
- **Friday, 1:** Friday, 4th week of Easter (Acts 13:26-33; Jn 14:1-6)
- **Saturday, 2:** St Anthanasius (Acts 13:44-52; Jn 14:7-14)
- **Sunday, 3:** Fifth Sunday of Easter (Acts 9:26-31; 1 Jn 3:18-24; Jn 15:1-8)