



Jubilee Year
of Mercy
2015/16

Welcome to

Kangaroo Island Catholic Community

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

SUNDAY OF THE RESURRECTION - YEAR C

Vol 4 : No 19

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



May His blessings be upon you
on *Easter* & always!

FIRST READING

Acts 10:34, 37-43

Peter addressed Cornelius and his household: 'You must have heard about the recent happenings in Judaea; about Jesus of Nazareth and how he began in Galilee, after John had been preaching baptism. God had anointed him with the Holy Spirit and with power, and because God was with him, Jesus went about doing good and curing all who had fallen into the power of the devil.

Now I, and those with me, can witness to everything he did throughout the countryside of Judaea and in Jerusalem itself: and also to the fact that they killed him by hanging him on a tree, yet three days afterwards God raised him to life and allowed him to be seen, not by the whole people but only by certain witnesses God had chosen beforehand. Now we are those witnesses – we have eaten and drunk with him after his resurrection from the dead – and he has ordered us to proclaim this to his people and to tell them that God has appointed him to judge everyone, alive or dead. It is to him that all the prophets bear this witness: that all who believe in Jesus will have their sins forgiven through his name.'

RESPONSORIAL PSALM

Ps 117:1-2, 16-17, 22-23. R.v.24

*This is the day the Lord has made;
let us rejoice and be glad.*

SECOND READING

Colossians 3:1-4

Since you have been brought back to true life with Christ, you must look for the things that are in heaven, where Christ is, sitting at God's right hand. Let your thoughts be on heavenly things, not on the things that are on the earth, because you have died, and now the life you have is hidden with Christ in God. But when Christ is revealed – and he is your life – you too will be revealed in all your glory with him.

GOSPEL ACCLAMATION

Alleluia, alleluia!

*Christ has become our paschal
sacrifice;
let us feast with joy in the Lord.
Alleluia!*

GOSPEL

John 20:1-9

It was very early on the first day of the week and still dark, when Mary of Magdala came to the tomb. She saw that the stone had been moved away from the tomb and came running to Simon Peter and the other disciple, the one Jesus loved. 'They have taken the Lord out of the tomb' she said 'and we don't know where they have put him.'

So Peter set out with the other disciple to go to the tomb. They ran together, but the other disciple, running faster than Peter, reached the tomb first; he bent down and saw the linen cloths lying on the ground,

(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.

MAKING CONNECTIONS

Give witness like the women by telling your
story to others this week.
Celebrate your birth into new life in Christ.

PARISH NOTICES –27/03/16

1. Thank you to Mon Rice for saying Mass for us today.
2. Next week there will be Mass with Fr Sam.
3. **Easter Raffle:** Will be drawn today after Mass.



PROJECT COMPASSION

Happy Easter from all at Caritas Australia!

Thank you for supporting us this year as we
celebrate 50 years of Project Compassion.
You are helping to empower the world's
poorest children, women and men with vital
learning and renewed hope.

**Thank you for supporting Caritas Australia's
Project Compassion 2016 Lenten appeal.**

www.caritas.org.au/projectcompassion

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 UNDERSTANDING AND COMPASSION OF GOOD FRIDAY

As Jesus is being crucified he utters these words: “Forgive them, they know not what they do.” It is not easy to say these words and it is perhaps even more difficult to grasp them in their depth. What does it mean, really mean, to understand and forgive a violent action against you?

There are various approaches here: For example, in a tragic note, shared countless times on Social Media, a man who lost his wife in the terrorist attacks in Paris in 2015 wrote these words, addressed to those who killed his wife:

“On Friday evening you stole the life of an exceptional person, the love of my life, the mother of my son, but you will not have my hatred. I don’t know who you are and I don’t want to know, you are dead souls. If this God for whom you kill blindly made us in his image, every bullet in the body of my wife is a wound in his heart. So no, I will not give you the satisfaction of hating you. You want it, but to respond to hatred with anger would be to give in to the same ignorance that made you what you are. ... We are only two, my son and I, but we are more powerful than all the world’s armies... every day of his life this little boy will insult you with his happiness and freedom.”

While this response is wonderfully heroic and virtuous, it does not, I believe, go deep enough in its understanding and compassion. Virtuous as it is, it still carries a note of moral separateness, of a certain superiority. Further still, it lacks all admission of being itself somehow complicit in the unfortunate circumstances of culture and history that helped bring about this horrible act because it avoids the question: *Why do you hate me?* It is a very

positive and helpful note in its refusal of hatred; but, I fear, it may have exactly the opposite effect upon those whom it accuses. It will further enflame their hatred.

Contrast this with the letter the Trappist Abbott, Christian de Cherge, wrote to his family, just before he, himself, was killed by Islamic terrorists. He writes:

“If it should happen one day—and it could be today—that I become a victim of the terrorism which now seems ready to encompass all the foreigners living in Algeria, I would like my community, my Church, my family, to remember that my life was given to God and to this country. I ask them to accept that the One Master of all life was not a stranger to this brutal departure. ... I ask them to be able to associate such a death with the many other deaths that were just as violent, but forgotten through indifference and anonymity. ... I have lived long enough to know that I share in the evil which seems, alas, to prevail in the world, even in that which would strike me blindly. I should like, when the time comes, to have a clear space which would allow me to beg forgiveness of God and of all my fellow human beings, and at the same time to forgive with all my heart the one who would strike me down. ... I do not see, in fact, how I could rejoice if this people I love were to be accused indiscriminately of my murder. It would be to pay too dearly for what will, perhaps, be called “the grace of martyrdom,” to owe it to an Algerian, whoever he may be, especially if he says he is acting in fidelity to what he believes to be Islam. I know the scorn with which Algerians as a whole can be regarded. I know also the caricature of Islam which a certain kind of Islamism encourages. It is too easy to give oneself a good conscience by

identifying this religious way with the fundamentalist ideologies of the extremists. ... This is what I shall be able to do, if God wills—immerse my gaze in that of the Father; to contemplate with him his children of Islam just as he sees them, all shining with the glory of Christ, the fruit of his Passion, filled with the Gift of the Spirit, whose secret joy will always be to establish communion and to refashion the likeness, delighting in the differences. ... And you also, the friend of my final moment, [my executioner], who would not be aware of what you were doing. Yes, for you also I wish this “thank you”—and this adieu—to commend you to the God whose face I see in yours. And may we find each other, happy ‘good thieves,’ in Paradise, if it pleases God, the Father of us both. Amen.

Ah, to have grace and compassion to hope to have a drink one day with our enemies in heaven, laughing together at our former misguided hatred, under the loving gaze of the same God!

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

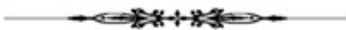
St Joan of Arc, 30 Seaview Road
Saturday 6.00pm
Sunday 11.00am
Tuesday 9.00am
Thursday 9.00am
Friday (other than 1st) 9.00am
1st Friday 11.30am

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)

but did not go in. Simon Peter who was following now came up, went right into the tomb, saw the linen cloths on the ground, and also the cloth that had been over his head; this was not with the linen cloths but rolled up in a place by itself. Then the other disciple who had reached the tomb first also went in; he saw and he believed. Till this moment they had failed to understand the teaching of scripture, that he must rise from the dead.



GOSPEL BACKGROUND

Today we begin the Easter Season, our 50-day meditation on the mystery of Christ's Resurrection. Our Gospel today tells us about the disciples' discovery of the empty tomb. It concludes by telling us that they did not yet understand that Jesus had risen from the dead. Thus, the details provided are not necessarily meant to offer proof of the Resurrection. The details invite us to reflect upon a most amazing gift, that is faith in Jesus and his Resurrection.

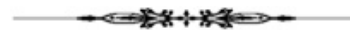
Each of the four Gospels tells us that Jesus' empty tomb was first discovered by women. This is notable because in first-century Jewish society women could not serve as legal witnesses. In the case of John's Gospel, the only woman attending the tomb is Mary of Magdala. Unlike the Synoptic accounts, John's Gospel does not describe an appearance of angels at the tomb. Instead, Mary is simply said to have observed that the stone that had sealed the tomb had been moved, and she runs to alert Simon Peter and the beloved disciple. Her statement to them is telling. She assumes that Jesus' body has been removed, perhaps stolen. She does not consider that Jesus has been raised from the dead.

Simon Peter and the beloved disciple race to the tomb, presumably to verify Mary's report. The beloved disciple arrives first but does not enter the

tomb until after Simon Peter. This detail paints a vivid picture, as does the detail provided about the burial cloths. Some scholars believe that the presence of the burial cloths in the tomb offers evidence to the listener that Jesus' body had not been stolen (it is understood that grave robbers would have taken the burial cloths together with the body).

The Gospel passage concludes, however, that even having seen the empty tomb and the burial cloths, the disciples do not yet understand about the Resurrection. In the passage that follows, Mary of Magdala meets Jesus but mistakes him for the gardener. In the weeks ahead, the Gospel readings from our liturgy will show us how the disciples came to believe in Jesus' Resurrection through his appearances to them. Our Easter faith is based on their witness to both the empty tomb and their continuing relationship with Jesus—in his appearances and in his gift of the Holy Spirit.

Loyola website



THIS WEEK'S READINGS

(28 March - 3 April)

- **Monday, 1:** Monday - Octave of Easter (Acts 2:14, 22-23; Mt 28:8-15)
- **Tuesday, 2:** Tuesday - Octave of Easter (Acts 2:36-41; Jn 20:11-18)
- **Wednesday, 3:** Wednesday - Octave of Easter (Acts 3:1-10; Lk 24:13-35)
- **Thursday, 4:** Thursday - Octave of Easter (Acts 3:11-26; Lk 24:35-48)
- **Friday, 5:** Friday - Octave of Easter (Acts 4:1-12; Jn 21:1-14)
- **Saturday, 6:** Saturday - Octave of Easter (Acts 4:13-21; Mk 16:9-15)
- **Sunday 7:** Second Sunday of the Easter (Acts 5:12-16; Apoc 1:9-13, 17-19; Jn 20:19-31)

The Resurrection
of the Lord

