



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 B**

**Vol 4 : No 19**

## **KANGAROO ISLAND CATHOLIC PARISH**

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KINGSCOTE, SA 5223

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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
- **PENNESHAW:** 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**

*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**

*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  
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!*

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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 Farneden, Jayden Forster, Cynthia Fowler, Charles & Sue Gorman, Robyn Guerne, 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 –29/03/2015**

1. Thank you to Fr Peter for celebrating Mass with us today.

**2. Next Sunday**

There will be Mass with Fr Peter Milburn

3. 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.

**4. Easter Raffle**

Please help the youth of our Parish by supporting the Easter raffle.

**5. Project Compassion**

To combat the variable weather patterns on farms in Indonesia, in Vinsen's village, a local community program supported by Caritas Australia, is teaching farmers how to terrace land and grow sustainable crops for life- regardless of the changing weather.

Please donate to Project Compassion 2015 and help farmers in remote West Timor.



## 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.



### EUTHANASIA AND PHYSICIAN-ASSISTED DEATH

Raissa Maritain, the philosopher and spiritual writer, died some months after suffering a stroke. During those months she lay in a hospital bed, unable to speak. After her death, her husband, the renowned philosopher, Jacques Maritain, in preparing her journals for publication, wrote these words:

“At a moment when everything collapsed for both of us, and which as followed by four agonizing months, Raissa was walled in herself by a sudden attack of aphasia. Whatever progress she made during several weeks by sheer force of intelligence and will, all deep communication remained cut off. And subsequently, after a relapse, she could barely articulate words. In the supreme battle in which she was engaged, no one on earth could help her, myself no more than anyone else. She preserved the peace of her soul, her full lucidity, her humor, her concern for her friends, the fear of being a trouble to others, and her marvelous smile and the extraordinary light of her wonderful eyes. *To everyone who came near her, she invariably gave (and with what astonishing silent generosity during her last two days, when she could only breathe out her love) some sort of impalpable gift which emanated from the mystery in which she was enclosed.*”

The emphasis on the last sentence is my own and I highlight it because, I believe, it has something important to say in an age where, more and more, we are coming to believe that euthanasia and various forms of physician-assisted suicide are the humane and compassionate answer to terminal illness.

The case for euthanasia generally revolves around these premises: Suffering devalues human life and euthanasia alleviates that suffering

and the ravages of the body and mind that come with that suffering so as to provide a terminally ill person “death with dignity” and death with less suffering. As well, it is argued, that once an illness has so debilitated a person so as to leave him or her in a virtual vegetative state, what is the logic for keeping such a person alive? Once dignity and usefulness are gone, why continue to live?

What’s to be said in response to this? The logic for euthanasia, compassionate in so far as it goes, doesn’t go far enough to consider a number of deeper issues. Dignity and usefulness are huge terms with more dimensions than first meet the eye. In a recent article in AMERICA magazine, Jessica Keating highlights some of those deeper issues as she argues against the logic of those who have lauded Brittany Maynard’s (the young woman who captured national attention last year by choosing assisted suicide in the face of a terminal illness) decision to take her own life as “courageous”, “sensible”, and “admirable”. Keating concedes that, had she not made that decision, Maynard would no doubt have suffered greatly and would in all likelihood eventually been rendered unproductive and unattractive. But, Keating argues, “she would have been present in a web of relationships. Even if she had fallen unconscious, she likely would have been read to, washed, dressed and kissed. She would have been gently caressed, held and wept over. She would simply have been loved to the end.”

That’s half the argument against euthanasia. The other half reads this way: Not only would she have been loved to the end, but, perhaps more importantly, *she would have been actively emitting love until the end.* From her ravaged, silent, mostly-unconscious body would have emanated an intangible, but

particularly powerful, nurture and love, akin to the powerful life-giving grace that emanated from Jesus broken, naked body on the cross.

We too seldom make this important distinction: We believe that Jesus saved us through his *life* and through his *death*, as if these were the same thing. But they are very different: Jesus gave his life for us through his activity, his usefulness, through what he could actively do for us. But he gave his death for us through his *passivity*, through his helplessness, through the humiliation of his body in death. Jesus gave us his greatest gift precisely during those hours when he couldn’t do anything active for us.

And this isn’t something simply metaphorical and intangible. Anyone of us who have sat at the bedside of a dying loved one have experienced that in that person’s helplessness and pain he or she is giving us something that he or she couldn’t give us during his or her active life. From that person’s helplessness and pain emanates a power to draw us together as family, a power to intuit and understand deeper things, a deeper appreciation of life, and especially a much deeper recognition of that person’s life and spirit. And this, impalpable gift, as Maritain says, emanates from the mystery of pain, non-utility, and dying in which he or she is enclosed.

In our dying bodies we can give our loved ones something we cannot fully give them when we are healthy and active. Euthanasia is partially blind to the mystery of how love is given.

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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## GOSPEL

Mk 14:1 - 15:47

The Passion of our Lord Jesus Christ according to Mark.

## EVANGELII GAUDIUM

“We can no longer trust in the unseen hand and invisible forces of the market. Growth in justice requires more than economic growth...it requires decisions, programs, mechanisms and processes specifically geared to a better distribution of income, the creation of sources of employment and an integral promotion of the poor which goes beyond simple welfare mentality.”

*Para 204 from Evangelii Gaudium,  
Pope Francis, Nov. 24, 2013*

## PEOPLE PLOTTED PRIOR TO LORD'S PASSION

Many scholars have proposed reasons for the plot against Jesus; I have included some of my own thoughts in the commentary on Matthew's Passion. Sometimes we gloss over the conspiratorial aspect of the plot. The trial and death of Jesus was a premeditated act, committed by the leadership in Jerusalem. It was an effort not to fit the evidence to the crime, but the crime to the evidence.

*Larry Boding*

## WORDS OF WISDOM

*(Pope Francis, during a recent interview to mark the second anniversary of his election.)*

“During the vote I was praying the rosary, I usually pray three rosaries daily, and I felt great peace, almost to the point of insentience. The very same when everything was resolved, and for me this was a sign that God wanted it, great peace. From that day to this I have not lost it. It is 'something inside' it is like a gift. I do not know what happened next. They made [me] stand up. They

asked me if I agreed. I said yes. I do not know if they made me swear on something, I forget. I was at peace.”

## SAINT OF THE WEEK

*St Benedict the African*

St Benedict's parents were slaves brought from Africa to Messina, Sicily. Freed at 18, St Benedict did farm work for a wage. In time he joined a group of hermits around Palermo and was eventually novice master and then guardian of the friars in Palermo. When his term ended he happily returned to his work in the friary kitchen.

His gifts for prayer and the guidance of souls earned him a reputation for holiness throughout Sicily. Following the example of St Francis, St Benedict kept seven 40-day fasts throughout the year; he also slept only a few hours each night. After St Benedict's death, King Philip III of Spain paid for a special tomb for this holy friar.

Canonised in 1807, he is honoured as a patron saint by African-Americans.

## THIS WEEK'S READINGS

*(30 March - 5 April)*

- **Monday, 30:** Monday, Holy Week (Is 42:1-7; Jn 12:1-11)
- **Tuesday, 31:** Tuesday, Holy Week (Is 49:1-6; Jn 13:21-33, 36-38)
- **Wednesday, 1:** Wednesday, Holy Week (Is 50:4-9; Mt 26:14-25)
- **Thursday, 2:** THURSDAY OF HOLY WEEK
- **Friday, 3:** GOOD FRIDAY
- **Saturday, 4:** HOLY SATURDAY
- **Sunday, 5:** EASTER SUNDAY (Acts 10:34, 37-43; Col 3:1-4; Jn 20:1-9)

## Palm Sunday of the Lord's Passion

