



Welcome to

# Kangaroo Island Catholic Community

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

**THIRD SUNDAY OF EASTER - YEAR A**

**Vol 5 : 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](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 2:14, 22-33*

On the day of Pentecost Peter stood up with the Eleven and addressed the crowd in a loud voice: 'Men of Israel, listen to what I am going to say: Jesus the Nazarene was a man commended to you by God by the miracles and portents and signs that God worked through him when he was among you, as you all know. This man, who was put into your power by the deliberate intention and foreknowledge of God, you took and had crucified by men outside the Law. You killed him, but God raised him to life, freeing him from the pangs of Hades; for it was impossible for him to be held in its power since, as David says of him:

I saw the Lord before me always, for with him at my right hand nothing can shake me. So my heart was glad and my tongue cried out with joy; my body, too, will rest in the hope that you will not abandon my soul to Hades nor allow your holy one to experience corruption. You have made known the way of life to me, you will fill me with gladness through your presence.

'Brothers, no one can deny that the patriarch David himself is dead and buried: his tomb is still with us. But since he was a prophet, and knew that God had sworn him an oath to make one of his descendants succeed him on the throne, what he foresaw and spoke about was the resurrection of the Christ: he is the one who was not abandoned to Hades, and whose body did not experience corruption. God raised this man Jesus to life, and all of us are witnesses to that. Now raised to the heights by God's right hand, he has received from the Father the Holy Spirit, who was promised, and what you see and hear is the outpouring of that Spirit.'



## RESPONSORIAL PSALM

*Lord, you will show us the path of life.*

## SECOND READING

*1 Peter 1:17-21*

If you are acknowledging as your Father one who has no favourites and judges everyone according to what he has done, you must be scrupulously careful as long as you are living away from your home. Remember, the ransom that was paid to free you from the useless way of life your ancestors handed down was not paid in anything corruptible, neither in silver nor gold, but in the precious blood of a lamb without spot or stain, namely Christ; who, though known since before the world was made, has been revealed only in our time, the end of the ages, for your sake. Through him you now have faith in God, who raised him from the dead and gave him glory for that very reason – so that you would have faith and hope in God.

## GOSPEL ACCLAMATION

*Alleluia, alleluia!*

*Lord Jesus, make your word plain to us, make your hearts burn with love when you speak.*

*Alleluia!*

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## 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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### Easter Raffle Results

- 1<sup>st</sup> Prize - Bill Roestenburg
- 2<sup>nd</sup> Prize - John Fernandes
- 3<sup>rd</sup> Prize - Kay Florance

### 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  
Roestenburg, Eddie Schneemild, Bernie  
Schulz, John Slagter, Sue Semler, Darren  
Smith, John Smith,  
Linda Tippett, 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 -30/04/17

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.

### BECOMING A HOLY BEGGAR

With the exception of scripture and a few Christian mystics, Christian spirituality, up to now, has been weak in presenting us with a vision for our retirement years. It's not a mystery as to why. Until recently, the majority of people died shortly after retirement and so there was no need for a highly developed spirituality of generativity after our active years.

What are our retirement years meant for, spiritually? What's our vocation then? What might generativity mean for us, after our work's been done?

Henri Nouwen, one of the first contemporary writers to take up this question, makes this suggestion:

*There comes a time in our lives when the question is no longer: What can I still do to make a contribution? Rather the question becomes: How can I live now so that my aging and dying will be my final great gift to my family, my community, my church, and my country?*

How do I stop writing my resume in order to begin writing my eulogy? Happily, spiritual writers today are beginning to develop a spirituality around these questions and, in doing that, I believe, we can be helped by some rich insights within Hindu spirituality.

In Hinduism, life is understood to have five natural stages: *First*, you are a *Child*. As a *Child*, you are initiated into life, you learn to speak, you learn how to interact with others, and are given time for play.

The *second* stage is that of being a *Student*. In Hinduism, you're a *Student* until you get married, begin a family, and establish a career. As a *Student*, your primary focus is to enjoy your youth and to prepare for life.

Then you become a *Householder*. This, the third stage of life, begins with marriage and ends when your last child is grown-up, your mortgage is paid, and you retire from your job. As a *Householder*, your task is family, business, and involvement with civic and religious affairs. These are your duty years.

The *fourth* stage is that of being a *Forest-Dweller*. This period should begin when you are free enough from family and business duties to do some deeper reflection. *Forest-Dwelling* is meant to be an extended period wherein you withdraw, partially or fully, from active life to study and meditate your religion and your future. Very practically, this might mean that you go back to school, perhaps study theology and spirituality, do some extensive retreats, engage in a meditative practice, and take some spiritual direction from a guide.

Finally, once *Forest-Dwelling* has given you a vision, you return to the world as a *Sannyasin*, as a holy beggar, as someone who owns nothing except faith and wisdom. As a *Sannyasin*, you sit somewhere in public as a beggar, as someone with no significance, property, attachments, or importance. You're available to others for a smile, a chat, an exchange of faith, or some act of charity. In effect, you're a street-person, but with a difference. You're not a street-person because you do not have other options (a comfortable retirement, a golf course, a cottage in the country), but rather because you have already made a success of your life. You've already been generative. You've already given what you have to give and you're now looking to be generative in a new way, namely, to live in such a way that these last years of your life will give a different kind of gift to your loved ones, namely, a gift that will touch their lives in a way that in effect

forces them to think about God and life more deeply.

A *Sannyasin* gives incarnational flesh to the words of Job: "Naked I came from my mother's womb and naked I return." We come into this world possessionless and possessionless we leave it. A holy beggar incarnates that truth.

Imagine what a witness it could be if very successful people, doctors, bank presidents, athletes, journalists, teachers, business people, tradespeople, farmers, and happily married persons who had raised children successfully, people who have all kinds of comfortable options in life, would be sitting, as holy beggars, in coffee shops, in fast-food outlets, in malls, on street corners, and in sporting arenas. Nobody could feel superior to them or treat them with pity, as we do with the street people who sit there now. Imagine the witness of someone becoming a voluntary beggar because he or she has been a success in life. What a witness and vocation that would be!

But this concept, being a holy beggar, is obviously an idealized image that each of us needs to think through in terms of what that might mean for us concretely.

In the early centuries of Christianity, spirituality saw martyrdom as the final expression of Christian life, the ideal way to cap off a faith-filled life. Justin, Polycarp, Cyprian, and countless others "retired" into martyrdom. Later, Christians used to retire into monasteries and convents.

But martyrdom and monasteries are also, at a certain place, idealized images. What, concretely, might we retire into?

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

### Luke 24:13-35

Two of the disciples of Jesus were on their way to a village called Emmaus, seven miles from Jerusalem, and they were talking together about all that had happened. Now as they talked this over, Jesus himself came up and walked by their side; but something prevented them from recognising him. He said to them, 'What matters are you discussing as you walk along?' They stopped short, their faces downcast.

Then one of them, called Cleopas, answered him, 'You must be the only person staying in Jerusalem who does not know the things that have been happening there these last few days.' 'What things?' he asked. 'All about Jesus of Nazareth' they answered 'who proved he was a great prophet by the things he said and did in the sight of God and of the whole people; and how our chief priests and our leaders handed him over to be sentenced to death, and had him crucified. Our own hope had been that he would be the one to set Israel free. And this is not all: two whole days have gone by since it all happened; and some women from our group have astounded us: they went to the tomb in the early morning, and when they did not find the body, they came back to tell us they had seen a vision of angels who declared he was alive. Some of our friends went to the tomb and found everything exactly as the women had reported, but of him they saw nothing.'

Then he said to them, 'You foolish men! So slow to believe the full message of the prophets! Was it not ordained that the Christ should suffer and so enter into his glory?' Then, starting with Moses and going through all the prophets, he explained to them the passages throughout the scriptures that were about himself.

When they drew near to the village to which they were going, he made as if to go on; but they pressed him to stay with them. 'It is nearly evening' they said 'and the day is almost over.' So he went in to stay with them. Now while he was with them at the table, he took the bread

and said the blessing; then he broke it and handed it to them. And their eyes were opened and they recognised him; but he had vanished from their sight. Then they said to each other, 'Did not our hearts burn within us as he talked to us on the road and explained the scriptures to us?'

They set out that instant and returned to Jerusalem. There they found the Eleven assembled together with their companions, who said to them, 'Yes, it is true. The Lord has risen and has appeared to Simon.' Then they told their story of what had happened on the road and how they had recognised him at the breaking of bread.

## DID YOU KNOW?

- The exact site of the town of Emmaus is not known to archaeologists.
- The early Church referred to the Eucharist as 'the breaking of bread' (Acts 2:42).
- Today's gospel text reflects the structure of the Mass: Jesus first opened the Scriptures (the Liturgy of the Word) and then broke bread (the Liturgy of the Eucharist).

## MAKING CONNECTIONS

The journey of the disciples to Emmaus recalls our own journey from doubt to faith. Informed by the Scriptures and nourished by the Eucharist, the disciples know that Jesus walks with them.

## THIS WEEK'S READINGS

(1 - 7 May)

- **Monday, 1:** Monday of Third week of Easter (Acts 6:8-15; Jn 6:22-29)
- **Tuesday, 2:** St Athanasius (Acts 7:51 - 8:1; Jn 6:30-35)
- **Wednesday, 3:** Sts Philip and James (1 Cor 15:1-8; Jn 14:6-14)
- **Thursday, 4:** Thursday of Third week of Easter (Acts 8:26-40; Jn 6:44-51)
- **Friday, 5:** Friday of Third week of Easter (Acts 9:1-20; Jn 6:52-59)
- **Saturday, 6:** Saturday of Third week of Easter (Acts 9:31-42; Jn 6:60-69)
- **Sunday 7:** Fourth Sunday of Easter (Acts 2:14, 36-41; 1 Pet 2:20-25; Jn 10:1-10)