



Welcome to

Kangaroo Island Catholic Community

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

FOURTH SUNDAY OF LENT - YEAR C

Vol 7 : No 19

KANGAROO ISLAND CATHOLIC PARISH

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NOARLUNGA DOWNS CATHOLIC PRESBYTERY

Phone: 8382 1717

PARISH TEAM CONTACTS

PARISH PRIEST

Fr Josy Sebastian (8382 1717;
in emergency - 0452 524 169)

Fr Selva Raj (A/Priest - 8382 1717;
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PARISH PASTORAL COUNCIL

Mr Peter Clark (8559 5131)

PARISH NEWSLETTER

Mr Peter Clark (8559 5131,
paclark@muckra.com.au)

*(All items for the newsletter must be
received no later than Tuesday
evening.)*

MASS CENTRES

- **KINGSCOTE:** Our Lady of Perpetual Help, Cnr Giles/Todd Sts
Sunday - 9.30am
- **PARNDANA:** Uniting Church,
Cook Street
2nd Sunday - 2.30pm
- **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

Child Protection Unit 8210 8159



FIRST READING

Joshua 5:9-12

The Lord said to Joshua, 'Today I have taken the shame of Egypt away from you.'

The Israelites pitched their camp at Gilgal and kept the Passover there on the fourteenth day of the month, at evening in the plain of Jericho. On the morrow of the Passover they tasted the produce of that country, unleavened bread and roasted ears of corn, that same day. From that time, from their first eating of the produce of that country, the manna stopped falling. And having manna no longer, the Israelites fed from that year onwards on what the land of Canaan yielded.

RESPONSORIAL PSALM

Ps 33:2-7

Taste and see the goodness of the Lord.

SECOND READING

2 Corinthians 5:17-21

For anyone who is in Christ, there is a new creation; the old creation has gone, and now the new one is here. It is all God's work. It was God who reconciled us to himself through Christ and gave us the work of handing on this reconciliation. In

other words, God in Christ was reconciling the world to himself, not holding men's faults against them, and he has entrusted to us the news that they are reconciled. So we are ambassadors for Christ; it is as though God were appealing through us, and the appeal that we make in Christ's name is: be reconciled to God. For our sake God made the sinless one into sin, so that in him we might become the goodness of God.

GOSPEL ACCLAMATION

Lk 15:18

Praise and honour to you, Lord Jesus Christ! I will rise and go to my father and tell him: Father, I have sinned against heaven and against you.

Praise and honour to you, Lord Jesus Christ!

GOSPEL

Luke 15:1-3, 11-32

The tax collectors and the sinners were all seeking the company of Jesus to hear what he had to say, and the Pharisees and the scribes complained. 'This man' they said 'welcomes sinners and eats with them.' So he spoke this parable to them:

'A man had two sons. The younger said to his father, "Father, let me have
(Continued page 4)

Kangaroo Island Catholic Parish

PARISH NOTICES

Mass next week: Roster not available at this time.

Kingscote 9:30 A.M.

Confession available 30 min before mass.

Mass Roster 7th April:

Readers: K Walers M Glynn.

Gifts: Mumford family.

Sp. Ministers: S Semler M Slagter.

Cleaning / Coffee: K Williams.

Easter Liturgy Times:

Holy Thursday: Kingscote Reconciliation 6.30pm

Kingscote Mass of the Last Supper 7.00pm

Good Friday: Penneshaw Stations 9.30pm

Kingscote Passion of our Lord 3.00pm

Holy Saturday: Kingscote Easter Vigil 7.30pm

Easter Sunday: Kingscote 9.30pm

Penneshaw 2.00pm

Please pray for.....

George O'Dolan and Monsignor Denis Edwards

And for those who are sick:

Maureen Dunn.

Mei Kuen Sexton and Elizabeth Schoolbread.

Sue and Charles Gorman, Bill Roestenburg and Lynne Mcardle.

May all our sick parishioners, relatives and friends know the healing love of Christ through our actions and His healing presence.

No Strings Attached

I am a forgiving person, or so I have always thought. But every now and then I recall something unfair that happened to me, and I can still feel the anger and frustration that I felt then. There was a teenage boy in the neighborhood who kept coming around; it almost felt like snooping, and within three weeks our house was robbed. This happened to others in the neighborhood as well. The police knew he was involved but could never prove it. So hard to forgive! I'm not sure I have really forgiven him, though he has grown up and perhaps repented of his involvement.

The father in today's gospel is an excellent model of forgiveness. His son had done the unpardonable and yet the father waited for him to come home and even ran out to meet him. When we are angry with others, we can take comfort in knowing that God forgives us and teaches us how we ought to forgive unconditionally.

Unconditional Forgiveness ... This is a very difficult practice because as human beings we put conditions on everything. I'll forgive but it better not happen again. I'll forgive this time because I got a good apology. I'll forgive later when he or she really means "sorry". I'll forgive if he changes and when she makes restitution ... Make an effort today to forgive with no conditions.





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.

BUT WHERE ARE THE OTHERS?

Most of us have been raised to believe that we have right to possess whatever comes to us honestly, either through our own work or through legitimate inheritance. No matter how large that wealth might be, it's ours, as long as we didn't cheat anyone along the way. By and large, this belief has been enshrined in the laws of our democratic countries and we generally believe that it is morally sanctioned by Christianity. That's partially true, but a lot needs to be nuanced here.

This is not really the view of our Christian scriptures, nor of the social teachings of the Catholic Church. Not everything we acquire honestly through our own hard work is simply ours to have. We're not islands and we don't walk through life alone, as if being solicitous for the welfare of others is something that's morally optional. The French poet and essayist, Charles Peguy, once suggested that when we come to the gates of heaven we will all be asked: "*Mais ou sont les autres?*" ("But where are the others?") That question issues forth both from our humanity and our faith. *But what about the others?* It's an illusion and a fault in our discipleship to think that everything we can possess by our own hard work is ours by right. To think this way is to live the partially examined life.

Bill Gates Sr., writing in *Sojourners* some fifteen years ago, challenges not only his famous son but the rest of us too with these words: "Society has an enormous claim upon the fortunes of the wealthy. This is rooted not only in most religious traditions, but also in an honest accounting of society's substantial investment in creating fertile ground

for wealth-creation. Judaism, Christianity, and Islam all affirm the right of individual ownership and private property, but there are moral limits imposed on absolute private ownership of wealth and property. Each tradition affirms that we are not individuals alone but exist in community – a community that makes claims on us. The notion that 'it is all mine' is a violation of these teachings and traditions." Society's claim on individual accumulated wealth "is rooted in the recognition of society's direct and indirect investment in the individual's success. In other words, we didn't get there on our own." (*Sojourners*, Jan-Feb., 2003)

Nobody gets there on his own and so, once there, he needs to recognize that what he has accumulated is the result not just of his own work but also of the infrastructure of the whole society within which he lives. Accordingly, what he has accumulated is not fully his, as if his own hard work alone had brought this about.

Beyond that, there's something else which Benjamin Hales calls "the veil of opulence" which lets us naively believe that each of us deserves everything we get. No so, says Hales. A lot of blind luck is involved in determining who gets to possess what: "The veil of opulence", he says, "insists that people imagine that resources and opportunities and talents are freely available to all, that such goods are widely abundant, that there is no element of randomness or chance that may negatively impact those who struggle to succeed but sadly fail through no fault of their own. ... It turns a blind eye to the adversity that some people, let's face it, are born into. By insisting that we consider public policy from the

perspective of the most-advantaged, the veil of opulence obscures the vagaries of brute luck. But wait, you may be thinking, what of merit? What of all those who have labored and toiled and pulled themselves up by their bootstraps to make their lives better for themselves and their families? This is an important question indeed. Many people work hard for their money and deserve to keep what they earn. An answer is offered by both doctrines of fairness. The veil of opulence assumes that the playing field is level, that all gains are fairly gotten, that there is no cosmic adversity. In doing so, it is partial to the fortunate. ... It is an illusion of prosperity to believe that each of us deserves everything we get." (*New York Times*, August 12, 2012)

Scripture and the Catholic social teaching would summarize it this way: God intended the earth and everything in it for the sake of all human beings. Thus, in justice, created goods should flow fairly to all. All other rights are subordinated to this principle. We do have a right to private ownership and no one may ever deny us of this right but that right is subordinated to the common good, to the fact that goods are intended for everyone. Wealth and possessions must be understood as ours to steward rather than to possess absolutely. Finally, perhaps most challenging of all, no person may have surplus if others do not have the basic necessities. In any accumulation of wealth and possessions we have to perennially face the question: "*Mais ou sont les autres?*"

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 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
1st Sunday 11am (Spanish Mass)
2nd Sunday 2.00pm (Filipino Mass)
Sunday (Youth Mass) 5.30pm
Monday 9.00am
Tuesday 9.00am
Wednesday 7.30pm
Thursday 8.15am (St Luke's)
Thursday 9.15am (St John's - term time)
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

2nd Sunday 2.30pm

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 9.00am
1st Friday Benediction following Mass

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)

the share of the estate that would come to me." So the father divided the property between them. A few days later, the younger son got together everything he had and left for a distant country where he squandered his money on a life of debauchery.

"When he had spent it all, that country experienced a severe famine, and now he began to feel the pinch, so he hired himself out to one of the local inhabitants who put him on his farm to feed the pigs. And he would willingly have filled his belly with the husks the pigs were eating but no one offered him anything. Then he came to his senses and said, "How many of my father's paid servants have more food than they want, and here am I dying of hunger! I will leave this place and go to my father and say: Father, I have sinned against heaven and against you; I no longer deserve to be called your son; treat me as one of your paid servants." So he left the place and went back to his father.

"While he was still a long way off, his father saw him and was moved with pity. He ran to the boy, clasped him in his arms and kissed him tenderly. Then his son said, "Father, I have sinned against heaven and against you. I no longer deserve to be called your son." But the father said to his servants, "Quick! Bring out the best robe and put it on him; put a ring on his finger and sandals on his feet. Bring the calf we have been fattening, and kill it; we are going to have a feast, a celebration, because this son of mine was dead and has come back to life; he was lost and is found." And they began to celebrate.

"Now the elder son was out in the fields, and on his way back, as he drew near the house, he could hear music and dancing. Calling one of the servants he asked what it was all about. "Your brother has come" replied the servant "and your father has killed the calf we had fattened because he has got him back safe and sound." He was angry then and refused to go in, and his father came out to plead with him; but he answered his father, "Look, all these years I have slaved for you and never once disobeyed your orders, yet you never offered me so much as a kid for me to celebrate with my friends. But,

for this son of yours, when he comes back after swallowing up your property – he and his women – you kill the calf we had been fattening."

"The father said, "My son, you are with me always and all I have is yours. But it was only right we should celebrate and rejoice, because your brother here was dead and has come to life; he was lost and is found."

DID YOU KNOW?

- The son going to 'a distant country' shows that he has turned his back not only on his father but also on his faith. He has left his true heritage behind. His repentance and return becomes all the more poignant.
- Accepting work with pigs shows just how low the son had sunk because pigs are unclean animals to the Jews and touching them rendered the son unclean as well.
- By asking for his inheritance, the son was as good as saying to his father, 'I wish you were dead.' This makes the father's forgiveness all the more astounding.

THIS WEEK'S READINGS

(01 - 07 April)

- **Monday, 01:** Monday, 4th week Lent (Is 65:17-21; Jn 4:43-54)
- **Tuesday, 02:** Tuesday, 4th week Lent (Ezek 47:1-9, 12; Jn 5:1-3, 5-16)
- **Wednesday, 03:** Wednesday, 4th week Lent (Is 49:8-15; Jn 5:17-30)
- **Thursday, 04:** Thursday, 4th week Lent (Ex 32:7-14; Jn 5:31-47)
- **Friday, 05:** Friday, 4th week Lent (Wis 2:1m 12-22; Jn 7:1-2, 10, 25-30)
- **Saturday, 05:** Saturday 4th week Lent (Jer 18-20; Jn 7:40-52)
- **Sunday, 06:** FIFTH SUNDAY OF LENT (Is 43:16-21; Phil 3:8-14; Jn 8:1-11)

PASTORAL CARE

If you (or someone you know) is house-bound, in hospital or in residential care and would appreciate a visit from a Priest or someone from the Parish, please let us know.
Contact: Noarlunga/Seaford (8382 1717), Willunga (0488 287 552),
Victor Harbor/Goolwa (8552 1084), Kangaroo Island (0418 819 078).