



Welcome to

Kangaroo Island Catholic Community

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

FIFTH SUNDAY OF EASTER - YEAR C

Vol 7 : No 26

KANGAROO ISLAND CATHOLIC PARISH

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NOARLUNGA DOWNS CATHOLIC PRESBYTERY

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PARISH TEAM CONTACTS PARISH PRIEST

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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

Acts 14:21-27

Paul and Barnabas went back through Lystra and Iconium to Antioch. They put fresh heart into the disciples, encouraging them to persevere in the faith. 'We all have to experience many hardships' they said 'before we enter the kingdom of God.' In each of these churches they appointed elders, and with prayer and fasting they commended them to the Lord in whom they had come to believe.

They passed through Pisidia and reached Pamphylia. Then after proclaiming the word at Perga they went down to Attalia and from there sailed for Antioch, where they had originally been commended to the grace of God for the work they had now completed.

On their arrival they assembled the church and gave an account of all that God had done with them, and how he had opened the door of faith to the pagans.

RESPONSORIAL PSALM

Psalm 144:8-13

*I will praise your name for ever,
my king and my God.*

SECOND READING

Apocalypse 21:1-5

I, John, saw a new heaven and a new earth; the first heaven and the first earth had disappeared now, and there was no longer any sea. I saw the holy city, and the new Jerusalem, coming down from God out of heaven, as beautiful as a bride all dressed for her husband. Then I heard a loud voice call from the throne, 'You see this city? Here God lives among men. He will make his home among them; they shall be his people, and he will be their God; his name is God-with-them. He will wipe away all tears from their eyes; there will be no more death, and no more mourning or sadness. The world of the past has gone.'

Then the One sitting on the throne spoke: 'Now I am making the whole of creation new.'

GOSPEL ACCLAMATION

Jn 13:34

Alleluia, alleluia!

*I give you a new commandment: love
one another as I have loved you.*

Alleluia!

(Continued page 4)

Kangaroo Island Catholic Parish

PARISH NOTICES

Mass next week: Kingscote 9:30 AM

Fr Josy here next week.

Parish Council meets next week.

Mass Roster 26th May:

Readers: K Wales J Fernandez.

Gifts: Wales family.

Sp. Ministers: A Clark M Slagter.

Cleaning / Coffee: A Clark

Please pray for those who have died...

Monsignor Denis Edwards

MAY ANNIVERSARIES

Bill Berden, Mary Bradley, Peter Bradley, Baby Burden, Henry Carslake, Bob Clare, Charles Darcy, Timothy Hamm, Lorraine Holohan, Brian Kildea, Mildred Lashmar, Anthony Lonzar, Peter Lonzar, Dorothy McMahon, John Reynolds, Vikki Reynolds, Fiona Smith, Ann Wallace, Sr. Pauline Wallace, John Williams, Heather Willmott, Ross Wohling and all the faithful departed

And for those who are sick.....

Charles Gorman, Maureen Dunn.

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

The names of people to be prayed for will remain on this list for four weeks only unless we are informed otherwise. (Contact Peter Clark or use the sheet on the table at the back of the Church). For privacy reasons permission is required before names are submitted for entry in this bulletin.

Love Your Friends Through Their Flaws

Jesus challenges all Christians in this week's Gospel: Love one another as Jesus loved his first followers. Remember the Gospel stories. The Apostles weren't saints. The Gospel shows Jesus constantly correcting them. He catches them fighting with each other, ignoring hungry people who need their help, and sending sick people away who need healing. But through it all, he stands by them. He believes in their goodness and always tries to bring it out by helping them become better people. Why? Because he knew the world would be a better place if they continued to change and grow.

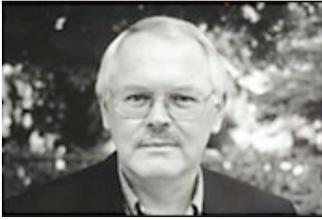
We can do the same thing for fellow Christians. We need to gently challenge one another to become better people while at the same time recognizing their own flaws. Real loyalty means pointing out a friend's mistakes and standing by that friend while he or she works to grow. People who feel accepted despite their flaws are more likely to change into happier and holier people. That's what has happened in my life.

And in the end, that's what the world needs – happier and holier people. By loving our sisters and brothers the way Jesus loved his followers, you're changing the world.

In what ways do you need to change so that your love for friends and family is more like Jesus' love for his followers?



as I have
loved YOU.
LOVE one
another
John 13:34



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.



LANGUAGE, SYMBOLS, AND SELF-UNDERSTANDING

A reporter once asked two men at the construction site where a church was being built what each did for a living. The first man replied: "I'm a bricklayer." The second said: "I'm building a cathedral!" How we name an experience largely determines its meaning.

There are various languages within a language, and some speak more deeply than others.

Thirty years ago, the American Educator, Allan Bloom, wrote a book entitled, *The Closing of the American Mind*. This was his thesis: Our language today is becoming ever more empirical, one-dimensional, and devoid of depth. This, he submits, is closing our minds by trivializing our experiences.

Twenty years earlier, in rather provocative essay, *The Triumph of the Therapeutic*, Philip Rieff had already suggested the same thing. For Rieff, we live our lives under a certain "symbolic hedge", that is, within a language and set of concepts by which we interpret our experience. And that hedge can be high or low. We can understand our experience within a language and set of concepts that has us believe that things are very meaningful or that they are quite shallow and not very meaningful at all. Experience is rich or shallow, depending upon the language within which we interpret it.

For example: Imagine a man with a backache who sees his doctor. The doctor tells him that he's suffering from arthritis. This brings some calm. He now knows what ails him. But he isn't satisfied and sees a psychologist. The psychologist tells him that his symptoms are not just physical but that he's also suffering

from mid-life crisis. This affords him a richer understanding of his pain. But he's still dissatisfied and sees a spiritual director. The spiritual director, while not denying him arthritis and mid-life crisis, tells him that this pain is really his Gethsemane, his cross to bear. Notice all three diagnoses speak of the same pain but that each places it under a different symbolic hedge.

The work of persons such as Carl Jung, James Hillman, and Thomas Moore have helped us understand more explicitly how there is a language which more deeply touches the soul.

For instance: We see the language of soul, among other places, in some of our great myths and fairy tales, many of them centuries old. Their seeming simplicity masks a disarming depth. To offer just one example, take the story of Cinderella: The first thing to notice is that the name, Cinderella, is not an actual name but a composite of two words: Cinder, meaning ashes; and Puella, meaning young girl. This is not a simple fairy tale about a lonely, beaten-down, young girl. It's a myth that highlights a universal, paradoxical, paschal dynamic which we experience in our lives, where, before you are ready to wear the glass slipper, be the belle of the ball, marry the prince, and live happily ever after, you must first spend some prerequisite time sitting in the ashes, suffering humiliation, and being purified by that time in the dust.

Notice how this story speaks in its own way of what in Christian spirituality we call "lent", a season of penance, wherein we mark ourselves with ashes in order to enter an ascetical space in order to prepare ourselves for the kind of joy which (for reasons we only know intuitively) can only be had after a time of renunciation and

sublimation. Cinderella is a story that shines a certain light into the depth of our souls. Many of our famous myths do that.

However no myth shines a light into the soul more deeply than does scripture. Its language and symbols name our experience in a way that helps us grasp the genuine depth inside our own experiences.

Thus, there are two ways of understanding ourselves: We can be confused or we can be inside the belly of the whale. We can be helpless before an addiction or we can be possessed by a demon. We can vacillate between joy and depression or we can alternate between being with Jesus 'in Galilee' or with him 'in Jerusalem'. We can be paralyzed as we stand before globalization or we can be standing with Jesus on the borders of Samaria in a new conversation with a pagan woman. We can be struggling with fidelity in keeping our commitments or we can be standing with Joshua before God, receiving instructions to kill off the Canaanites so as to sustain ourselves in the Promised Land. We can be suffering from arthritis or we can be sweating blood in the garden of Gethsemane. The language we use to understand an experience defines what the experience means to us.

In the end, we can have a job or we can have a vocation; we can be lost or we can be spending our 40 days in the desert; we can be bitterly frustrated or we can be pondering with Mary; or we can be slaving away for a pay check or we can be building a cathedral. Meaning depends a lot on language.

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)

GOSPEL

John 13:31-35

When Judas had gone Jesus said:

‘Now has the Son of Man been glorified, and in him God has been glorified.

If God has been glorified in him, God will in turn glorify him in himself, and will glorify him very soon.

‘My little children, I shall not be with you much longer.

I give you a new commandment: love one another; just as I have loved you, you also must love one another.

By this love you have for one another, everyone will know that you are my disciples.’

DID YOU KNOW?

- The title ‘Son of Man’ is one that is often used by Jesus in the gospels to describe himself.
- In the Gospel of John, when Jesus speaks of being glorified or exalted, he is referring to his death on the cross. For John, this is the moment of supreme triumph for Jesus.
- This text comes from a section of John’s Gospel known as the Farewell Discourse, which is delivered by Jesus to his friends just before his arrest. Here, Judas has already gone out to betray him.

EXPLORING THE WORD

The Gospel of John is often divided into two sections: the Book of Signs, detailing the public ministry of Jesus aimed at bringing people to belief, and the Book of Glory, which outlines the events leading to his death and resurrection. One part of that concluding section of the gospel describes the events of his final night with his followers. It is too late now for those who have not recognised that Jesus is the Messiah. He closets himself with those who do believe and gives them extended instruction

on how they are to continue his mission after he is gone. Both today’s reading and next week’s gospel come from this section of the text.

Jesus is telling his disciples not just that they must love each other, but that they must love as he has loved. This moves beyond the commandment known to the Jews to love one’s neighbour as oneself. The love that Jesus showed was the total self-giving and selfless love that led to his death on the cross—his glorification. It is this love that reveals the love of God, who is love. This new and difficult love is to be the true mark of a Christian in a truly Christian community.

SYMBOLS AND IMAGES

The new commandment of love for one another becomes the defining principle and sign of discipleship. It is through this love for each other, which sets believers apart from the rest of the community, that people will know that they are followers of Jesus. This is much more difficult than it sounds! The biggest challenge is to act with love towards those we find it difficult to like!

THIS WEEK’S READINGS

(20 - 26 May)

- **Monday, 20:** Monday, 5th week of Easter (Acts 14:5-18; Jn 14:21-26)
- **Tuesday, 21:** Monday, 5th week of Easter (Acts 14:19-28; Jn 14:27-31)
- **Wednesday, 22:** Wednesday, 5th week of Easter (Acts 15:1-6; Jn 15:1-8)
- **Thursday, 23:** Thursday, 5th week of Easter (Acts 15:7-21; Jn 15:9-11)
- **Friday, 24:** Our Lady, Help of Christians (Gen 3:9-15, 20; Eph 3:14-19; Lk 8:19-21)
- **Saturday, 25:** Saturday, 5th week of Easter (Acts 16:1-10; Jn 15:18-21)
- **Sunday 26:** SIXTH SUNDAY of EASTER (Acts 15:1-2, 22-29; Apoc 21:10-14, 22-23; Jn 14:23-29)

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).