



Welcome to

Kangaroo Island Catholic Community

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

THIRD SUNDAY OF EASTER - YEAR B

Vol 9 : No 22

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 Prathap Katta (A/Priest -
8382 1717)

Fr Arul Dev (A/Priest - 8382 1717)

PARISH PASTORAL COUNCIL Mr Peter Clark (8559 5131)

FINANCE

Mrs Helen Mumford (0408 367 009
or kimumford@bigpond.com)

PARISH NEWSLETTER

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

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

SPONSORSHIP

**KANGAROO ISLAND
TRANSFERS** (0427 887 575)
generously donate transport for
our visiting Priests.

CHILD PROTECTION

Child Protection Unit 8210 8159

WEEKEND MASSES

This weekend Mass will be held at
Kingscote at 9.30am.

Due to current COVID-19
restrictions (1 person per 2 sqm) we
are only permitted up to 78 people in
our Church.



FIRST READING

Acts 3:13-15, 17-19

Peter said to the people: 'You are Israelites, and it is the God of Abraham, Isaac and Jacob, the God of our ancestors, who has glorified his servant Jesus, the same Jesus you handed over and then disowned in the presence of Pilate after Pilate had decided to release him. It was you who accused the Holy One, the Just One, you who demanded the reprieve of a murderer while you killed the prince of life. God, however, raised him from the dead, and to that fact we are the witnesses.

'Now I know, brothers, that neither you nor your leaders had any idea what you were really doing; this was the way God carried out what he had foretold, when he said through all his prophets that his Christ would suffer. Now you must repent and turn to God, so that your sins may be wiped out.'

RESPONSORIAL PSALM

Ps 4:2, 4, 7, 9

Lord, let your face shine on us.

SECOND READING

1 John 2:1-5

I am writing this, my children, to stop you sinning; but if anyone should sin, we have our advocate with the Father, Jesus Christ, who is just; he is the sacrifice that takes our sins away, and not only ours, but the

whole world's.

We can be sure that we know God only by keeping his commandments. Anyone who says, 'I know him', and does not keep his commandments, is a liar, refusing to admit the truth. But when anyone does obey what he has said, God's love comes to perfection in him.

GOSPEL ACCLAMATION

Lk 24:32

Alleluia, alleluia!

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

Alleluia!

GOSPEL

Luke 24:35-48

The disciples told their story of what had happened on the road and how they had recognised Jesus at the breaking of bread.

They were still talking about all this when Jesus himself stood among them and said to them, 'Peace be with you!' In a state of alarm and fright, they thought they were seeing a ghost. But he said, 'Why are you so agitated, and why are these doubts rising in your hearts? Look at my hands and feet; yes, it is I indeed. Touch me and see for yourselves; a ghost has no flesh and bones as you can see I have.' And as he said this he showed them his

(Continued page 4)

PLEASE KEEP THESE PEOPLE IN YOUR PRAYERS

Sick: Michelle Glynn

April anniversaries: Josephine Bannan, Ray Bannan, Elizabeth Black, Wilma Buick, Karen Cairney, Gwen Chalmers, Ambrose Clark, Robert Clark, Tony (Noxy) Clark, Francis Clarke, Catherine Commerford, Sarah Cunningham, Jamie Larcombe, Jimmy Dow, Tate Furniss, Monika Gibbs, Lynne McArdle, Mary O'Brien, Norah Ridge, Verna Trethewey, Beryl Williams, Albert Willson, Keith 'Hoppy' Willson.

Please pray for all our faithful departed and may all our sick parishioners, relatives and friends know the healing love of Christ through our actions and His healing presence.

ROSTERS

	Comm	Reader	Cleaning
18/4	M Glynn	A Gibbs	A Bevan
25/4	M Slagter	W Bennett	A Bevan

COVID Marshal

18/4 M Slagter
25/4 C Weatherstone

PRIEST ROSTER

(Often this roster changes if something unforeseen crops up)

18/04 Communion service
25/04 Deacon Andrew

PLENARY COUNCIL – CONTINUING THE JOURNEY

The first Assembly of the Plenary Council originally planned for Adelaide in October 2020 was postponed due to COVID pandemic. It will now be held in multi-modal form online from October 2 – 10, 2021. As we journey towards the first Assembly, the Thematic Discernment Papers have been released in "Easy English" versions. These versions have been simplified and provide explanations throughout of the meaning of commonly used terms.

These new releases are available on the Plenary Council website: <https://plenarycouncil.catholic.org.au/resources/tools/>

DATES

25 Apr ANZAC Day
26 Apr ANZAC Day public holiday
27 Apr First day School Term 2
14 Jun Queen's birthday holiday
4 Oct Labour Day holiday

SINGING AT MASS



We are now permitted to sing at Mass, but only if wearing a mask. The current Covid regulations are listed on page 4 of this bulletin.

SCAM EMAIL

Be aware of a scam e-mail supposedly from Fr Josy requesting money to help out one of his friends. Please ignore the request and delete the message.

WORLDWIDE MARRIAGE ENCOUNTER VIRTUAL WEEKEND

Worldwide Marriage Encounter invites couples for a virtual marriage encounter weekend to enrich and revitalize your sacrament of service. It gives you the opportunity to grow in your relationship with your spouse.

The Virtual weekend via Zoom will be held on April 30 – May 2 commencing at 7pm on Friday and concludes 4pm Sunday. Contact: Julie and Zyg Staszyc (0437 388 513 or sabookings@wwme.org.au)

For all other enquiries for enrichment programs and events contact Thomas or Maria (wwmcentral@gmail.com). Visit us: <https://www.wwme.org.au> - For testimonies and update click here for WWMEWeekend.com.

GIVING APP

Download the Adelaide Archdiocese's Find a Mass App on your mobile phone and set up direct giving to the first and second collections, as well as special appeals. Or go to www.goodgiving.com.au to set up direct giving from your computer. The App also features daily readings, events, news from "The Southern Cross" and podcasts.

TOUCH ME AND SEE

I saw Jesus earlier this morning. At Mass, a colourfully dressed man with a very challenging smell sat next to me in the pew. I've seen him in our parish before. He seems to be mentally challenged, and though he's not disruptive to the service, he exhibits his oddity in his appearance and by virtue of the colouring book he studies while the Mass is going on. At the sign of peace today, I extended my hand to him in Christian charity, at the same time he reached out to me with both arms outstretched. For a split

second we hovered in the air around each other, wavering between a handshake and an embrace. In that same second, I had to make all kinds of decisions about hygiene and ritual and personal boundaries and kissing lepers - the same choices Saint Francis had to make when a leper met him on the road one day.

When I finally took him in my arms, I was braced for something wretched to happen. It didn't. He touched me with such reverence and gentleness as one might take up a small child. And when we parted, he gave me a tiny, shy smile of thanks. It was as good as communion.

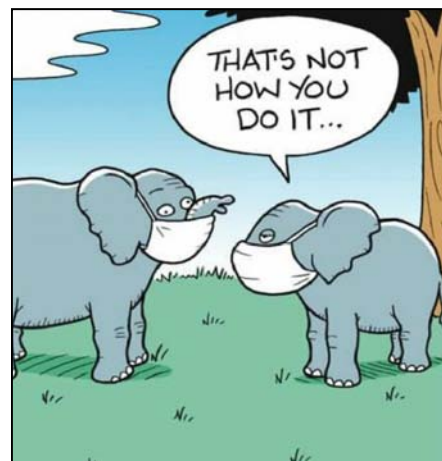
How do you know when you encounter Jesus along the way?

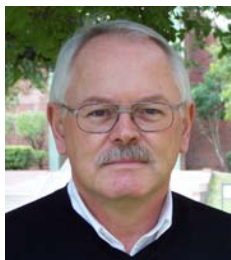
Consider the gift of touch and how the church uses it in blessing. Look for ways to bring the blessing of human touch to those most in need of it.

"You're the first to hear and see it. You're the witnesses".

GPBS eNews

- *It's pretty wild how we used to eat cake after someone had blown on it. Oh for the good times!*





Ron Rolheiser column

Ronald Rolheiser, a Roman Catholic priest and member of the Missionary Oblates of Mary Immaculate. 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.



TAKING TENSION OUT OF THE COMMUNITY

Whatever energy we don't transform, we will transmit. That's a phrase I first heard from Richard Rohr and it names a central challenge for all mature adults. Here's its Christian expression.

Central to our understanding of how we are saved by Jesus is a truth expressed by the phrase: *Jesus is the Lamb of God who takes away the sins of the world.* How are we saved through Jesus' suffering? Obviously, that's a metaphor. Jesus is not a sheep, so we need to tease out the reality beneath the metaphor. What prompted the first generation of Christians to use the image of a suffering sheep to explain what Jesus did for us, and how does Jesus' suffering take away our sins? Was there a debt for sin which only God's own suffering could cancel? Was the forgiveness of our sins some kind of private, divine transaction between God and Jesus?

These questions have no easy answer, but this much must be said: while some of this is mystery, none of it is magic. Admittedly, there's mystery here, something that lies beyond what we can adequately explain by rational thought, but there's no magic here. The deep truths that lie somewhat beyond our rational capacities do not negate our rationality; they only supersede it, analogous to the way that Einstein's theory of relativity dwarfs grade school mathematics.

Thus, allowing for some mystery, what can we tease out of the metaphor that presents Christ as the Lamb of God who takes away the sins of the world? Moreover, what's the challenge for us?

Here's the historical background to this image. At the time of Jesus,

within Judaism, there were a number of atonement (reconciliation) ritual practices around lambs. Some lambs were slaughtered in the temple as offering to God for our sins, and some others were employed as "scapegoat" lambs. The scapegoat lamb ritual worked this way. A community would gather with the intention of participating in a ritual to ease the tensions that existed among them because of their weaknesses and sin. They would symbolically invest their tensions, their sins, on to the lamb (which was to become their scapegoat) with two symbols: a crown of thorns pushed into the lamb's head (making it feel their pain) and a purple drape over the lamb's back (symbolizing its corporate responsibility to carry this for them all). They would then chase the lamb out of the temple and out of town, banishing it to die in the wilderness. The idea was that by investing the lamb with their pain and sin and banishing it forever from their community, their pain and sin were also taken away, banished to die with this lamb.

It is easy to see how they could easily transfer this image to Jesus after his death. Looking at the love that Jesus showed in his suffering and death, the first generation of Christians made this identification. Jesus is our scapegoat, our lamb. We laid our pain and sin on him and drove him out of our community to die. Our sin left with him.

Except, except, they did not understand this as some magical act where God forgave us because Jesus died. No. Their sins were not taken away because Jesus somehow appeased his Father. They were taken away because Jesus absorbed and transformed them, akin to the way a water purifier takes the dirt, toxins, and poisons out of the water by absorbing them.

A water purifier works this way. It takes in water contaminated with dirt, impurities, and poisons, but it holds those toxins inside itself and gives out only the purified water. So too with Jesus. He took in hatred, held it inside, transformed it, and gave back only love. He took in bitterness and gave back graciousness; curses and gave back blessing; jealousy and gave back affirmation; murder and gave back forgiveness. Indeed, he took in all the things that are the source of tension within a community (our sins), held them within and gave back only peace. Thus, he took away our sins, not through divine magic, but by absorbing them, by eating them, by being our scapegoat.

Moreover, what Jesus did, as Kierkegaard so wonderfully says, is not something we should admire; it's something we need to imitate. N.T. Wright, in his recent book *Broken Signposts*, sums up the challenge this way: "Whether we understand it or not – whether we like it or not, which most of us don't and won't – what love has to do is not only to face misunderstanding, hostility, suspicion, plotting, and finally violence and murder, but somehow, through that whole horrid business, to draw the fire of ultimate evil onto itself and to exhaust its power. ... Because it is love that takes the worst that evil can do and, absorbing it, defeats it."

Whatever we don't transform, we will transmit. There's a profound truth here regarding how we need to help take tension out of our families, communities, churches, and societies.

You can read, or download, Ron Rolheiser's weekly columns from his website at: www.ronrolheiser.com

COMPLIANCE WITH REGULATIONS

(April, 2021)

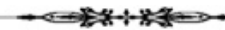
Different rules apply for Churches with fixed or non-fixed seating. Please check with your Church for details on how seating is handled.

- For fixed seating 100% of available seats may be used, provided 100% of attendees wear masks. If 75% of seats are used, masks are not necessary.
- The non-fixed seating capacity is worked on 3:4sqm. No masks are required for this density. Masks are essential for anything more than the capped density.
- Singing as a congregation may recommence, provided masks are worn.
- No beverage or food consumption (ie cup of tea after Mass)
- Social distancing is still recommended.
- There should be no shaking of hands or holding hands during the Mass.
- Every gathering must record contact details - either with the QR code for smart phones, or the handwritten log - both located at the entrance to the Church.
- Hand sanitizer is to be available at church entrances.
- Offertory procession will be omitted. Communion is given only in hands. Precious Blood will not be distributed
- Collection plates will not be passed around but a single drop point is provided at the churches.
- Holy Water is not available at the doors of churches.
- All surfaces should be cleaned at least daily, with special attention given to frequently touched surfaces.
- Sick and high risk/vulnerable people should be encouraged not to attend.
- Care should be taken at the dismissal and on leaving the church to minimise social contact.
- The obligation for Sunday Mass for the laity HAS NOT BEEN RE-INVOKED at this stage.

(Continued from page 1)

hands and feet. Their joy was so great that they could not believe it, and they stood dumbfounded; so he said to them, 'Have you anything here to eat?' And they offered him a piece of grilled fish, which he took and ate before their eyes.

Then he told them, 'This is what I meant when I said, while I was still with you, that everything written about me in the Law of Moses, in the Prophets and in the Psalms has to be fulfilled.' He then opened their minds to understand the scriptures, and he said to them, 'So you see how it is written that the Christ would suffer and on the third day rise from the dead, and that, in his name, repentance for the forgiveness of sins would be preached to all the nations, beginning from Jerusalem. You are witnesses to this.'



DID YOU KNOW?

- The disciples referred to in this Gospel are the two who had been fleeing from Jerusalem towards Emmaus when they encountered Jesus on the road. They returned to be witnesses of their encounter with the risen Christ.
- Luke also wrote the Acts of the Apostles. His gospel is the story of Jesus' journey to Jerusalem to the cross and resurrection. Acts is the story of the gospel spreading from Jerusalem to 'all the nations'. A unifying theme in Luke is that of 'journey'.

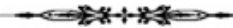
EXPLORING THE WORD

In the Gospel of Luke all the events of Easter run into one another and the whole of Chapter 24 should be read as a continuous narrative. Beginning with the discovery of the empty tomb, the resurrection narrative follows the disciples as they move away from what had happened in Jerusalem towards Emmaus, but they encounter the

risen Christ in the breaking of the bread. In witnessing to this, Christ is present among them again until he finally returns to the Father.

Jesus goes to great lengths to reassure them that he is the same Jesus who was with them during his ministry. Something in his nature has changed but he is still 'flesh and bone'. There is continuity with the Jesus they knew but now also something 'other-worldly' which they cannot quite comprehend. Jesus is the same but somehow transformed.

Jesus' journey is about to be completed with his return to the Father, but their journey is only just beginning. Now the disciples must journey from Jerusalem to all the nations, witnessing to what they have seen and heard, preaching the good news of repentance and the forgiveness of sin.



THIS WEEK'S READINGS

(19 - 25 April)

- **Monday, 19:** Monday of the 3rd week of Easter (Acts 6:8-15; Jn 6:22-29)
- **Tuesday, 20:** Tuesday of the 3rd week of Easter (Acts 7:51-8:1; Jn 6:30-35)
- **Wednesday, 21:** Wednesday of the 3rd week of Easter (Acts 8:1-8; | Jn 6:35-40)
- **Thursday, 22:** Thursday of the 3rd week of Easter (Acts 8:26-40; Jn 6:44-51)
- **Friday, 23:** Friday of the 3rd week of Easter (Acts 9:1-20; Jn 6:52-59)
- **Saturday, 24:** Saturday of the 3rd week of Easter (Acts 9:31-42; Jn 6:60-69)
- **Sunday 25:** FOURTH SUNDAY of EASTER (Acts 4:8-12; 1Jn 3:1-2; Jn 10:11-18)

PASTORAL CARE

If you need a Priest for anointing of the sick or last rites contact: Noarlunga/Seaford (8382 1717), Willunga (0488 287 552), Victor Harbor/Goolwa (8552 1084), Kangaroo Island (0418 819 078).

