



Welcome to

Kangaroo Island Catholic Community

(Part of the Adelaide Cathedral Parish)

FOURTH SUNDAY OF EASTER - YEAR B

Vol 12 : No 22

KANGAROO ISLAND CATHOLIC PARISH

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FINANCE

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PARISH NEWSLETTER

Mrs Wendy Bennett (0475 894 755

wendygbennett@icloud.com)

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

WEEKEND MASSES

Kingscote at 9.30am

CONFESSION

Kingscote at 9.00am

(prior to Mass)

PRAYERS FOR HEALING

Prayers for Healing and Renewal in the Church - Thursdays at 9.00am



FIRST READING

Acts 4:8-12

Filled with the Holy Spirit, Peter said: 'Rulers of the people, and elders! If you are questioning us today about an act of kindness to a cripple, and asking us how he was healed, then I am glad to tell you all, and would indeed be glad to tell the whole people of Israel, that it was by the name of Jesus Christ the Nazarene, the one you crucified, whom God raised from the dead, by this name and by no other that this man is able to stand up perfectly healthy, here in your presence, today. This is the stone rejected by you the builders, but which has proved to be the keystone. For of all the names in the world given to men, this is the only one by which we can be saved.'

RESPONSORIAL PSALM

Ps 117:1, 8-9, 21-23, 26, 28-29

The stone rejected by the builders has become the cornerstone.

SECOND READING

1 John 3:1-2

Think of the love that the Father has lavished on us, by letting us be called God's children; and that is what we

are. Because the world refused to acknowledge him, therefore it does not acknowledge us. My dear people, we are already the children of God but what we are to be in the future has not yet been revealed; all we know is, that when it is revealed we shall be like him because we shall see him as he really is.

GOSPEL ACCLAMATION

Jn 10:14

Alleluia, alleluia!

I am the good shepherd, says the Lord 'I know my sheep, and mine know me. Alleluia!

GOSPEL

John 10:11-18

Jesus said:

'I am the good shepherd: the good shepherd is one who lays down his life for his sheep. The hired man, since he is not the shepherd and the sheep do not belong to him, abandons the sheep and runs away as soon as he sees a wolf coming, and then the wolf attacks and scatters the sheep; this is because he is only a hired man and has no concern for the sheep.

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Bulletin Board

PLEASE KEEP THESE PEOPLE IN YOUR PRAYERS

Healing list: Sue Semler, Brianna Chudlee, Peter Weatherstone, Kay Florance, John Slagter, Annette Roestenburg, Michelle Glynn, Paul Bennett

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, Jimmy Dow, Tate Furniss, Monika Gibbs, Lynne McArdle, Mary O'Brien, Norah Ridge, Verna Trethewey, Beryl Williams, Albert Willson, Keith 'Hoppy' Willson, Jim Higgins.

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

PARISH ROSTERS

	Prayers	Reader	Cleaning
21/4	S Semmler	H Mumford	A Bevan
28/4	K Hammat	P Bennett	C Brinkley
5/5	A Clark	L Grant	C Brinkley

PRIEST ROSTER

(Often this roster changes if something unforeseen crops up)

21/4	TBA
28/4	Fr Paul Ghanem OFM
5/5	Fr Leon & Fr George

MARIAN PROCESSION Sunday, 19 May at 2.00pm

Each year the Adelaide Archdiocese hosts the annual Marian Procession in honour of Mary, Mother of God and Mother of the Church. This year, we celebrate its 75th Anniversary. More details nearer the time.

2024 ADELAIDE DIOCESAN ASSEMBLY June 14 and 15

Parishes, schools and communities are asked to mark their calendars for the 2024 Adelaide Diocesan Assembly which will take place on the evening of Friday, June 14 and Saturday, June 15. Further information and invitations will be sent out soon.

If you have any questions, please contact Sarah Moffatt: smoffatt@adelaide.catholic.org.au or Peter Bierer: pbierer@adelaide.catholic.org.au

FORMATION EVENINGS

The Adelaide Archdiocese is providing a formation experience on Scripture and all are invited to attend. The "Word of God" series is presented by Dr Jenny O'Brien over five Thursday evenings starting on May 2 in the Cathedral Hall, 39 Wakefield St. Adelaide, with free parking available. Cost is \$50, email to register: worship@adelaide.catholic.org.au

CHRISTIAN LIFE COMMUNITY

You are warmly invited to join our weekend

CLC SA ANNUAL RETREAT

On the theme of "Towards Wholeness", facilitated by Fr Iain Radvan SJ and Dr Susie Hill

Friday 3 May - Sunday 5 May at Sevenhill Retreat Centre

For more information contact Judy (judyannemac@gmail.com) or Petranel (petranelferrao@gmail.com)

THE STONE REJECTED

Jesus said, "I am the good shepherd. A good shepherd would die for the sheep. The hired hand, who is neither shepherd nor owner of the sheep, catches sight of the wolf coming and runs away, leaving the sheep to be scattered or snatched by the wolf. That's because the hired hand works only for pay and has no concern for the sheep. I am the good shepherd. I know my sheep and my sheep know me."

The portrait of Jesus in John's gospel is unique for many reasons. Ninety percent of the stories in John don't appear in the other three gospels. And the stories that do appear always lean in the direction of glory. Jesus walks taller in John's version of things. Jesus never wears swaddling clothes as a helpless babe in a manger. He's always in control, from the dawn of creation as the Divine Word who became flesh for our sake, to the Lordly way he debates the nature of authority with Pontius Pilate. In the garden of Gethsemane, John's Jesus shows no agony, does not weep or sweat blood. From the cross he doesn't cry out about abandonment, nor surrender his spirit. Instead, he offers the regal declaration, "It is finished," as he retires his mission.

It's not surprising that Jesus doesn't assume the role of sacrificial victim in

describing his relationship to the cross, which he foresees and predicts. John's Jesus is never seized in the garden; when the mob tries to lay hands on him, they fall to the ground. Judas dares not kiss his way into betrayal. Rather, Jesus agrees to enter into custody and marches to the cross in perfect freedom. He's not handed over like a prisoner but chooses the cross as Lord of history. This stone, rejected by human arrogance, is the undisputed Rock of Ages. Lord have mercy on those who had eyes and didn't see!

DATES

25 Apr	ANZAC Day
29 Apr	First day School term 2
12 May	St Vincent de Paul Appeal
19 May	Marian Procession
10 Jun	King's Birthday holiday
30 Jun	Holy Father's Appeal
05 Jul	Last day School term 2
07 July	NATSICC Appeal
22 Jul	First day School term 3
11 Aug	Vocations Appeal
15 Aug	Assumption Virgin Mary
31 Aug - Sep 8	Adelaide Show
Sep	Catholic Charities month
27 Sep	Last day School term 3
28 Sep	AFL Grand Final
05/06	Supporting Clergy Appeal
07 Oct	Labour Day holiday
14 Oct	First day School term 4
20 Oct	World Mission Day Appeal
05 Nov	Melbourne Cup
10 Nov	St Vincent de Paul Appeal
13 Dec	Last day School term 4 (Yrs 10, 11, 12 vary)
25 Dec	Catholic Charities Appeal





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

GOD'S EXUBERANT ENERGY

All things considered, I believe that I grew up with a relatively healthy concept of God. The God of my youth, the God that I was catechized into, was not unduly punishing, arbitrary, or judgmental. Granted, he was omnipresent so that all of our sins were noticed and noted; but, at the end of the day, he was fair, loving, personally concerned for each of us, and wonderfully protective to the point of providing each of us with a personal guardian angel. That God gave me permission to live without too much fear and without any particularly crippling religious neuroses.

But that only gets you so far in life. Not having an unhealthy notion of God doesn't necessarily mean you have a particularly healthy one. The God who I was raised on was not overly stern and judgmental, but neither was he very joyous, playful, witty, or humorous. Especially, he wasn't sexual, and had a particularly vigilant and uncompromising eye in that area. Essentially he was somber, heavy, and not very joyous to be around. Around him, you had to be solemn and reverent. I remember the Assistant Director at our Oblate novitiate telling us that there is no recorded incident, ever, of Jesus having laughed.

Under such a God you had permission to be essentially healthy. However, to the extent that you took him seriously, you still walked through life less than fully robust and your relationship with him could only be solemn and reverent.

Then, beginning more than a generation ago, there was a strong reaction in many churches and in the culture to this concept of God. Popular theology and spirituality set out to correct this, sometimes with an undue vigor. What they presented instead was a laughing Jesus and a dancing God, and while this was not without its value, it still left us begging for a deeper literature about the nature of God and what that might mean for us in terms of a health and relationships.

That literature won't be easy to write, not just because God is ineffable, but because God's energy is also ineffable. What, indeed, is energy? We rarely ask this question because we take energy as something so primal that it cannot be defined but only taken as a given, as self-evident. We see energy as the primal force that lies at the heart of everything that exists, animate and inanimate. Moreover, we feel energy, powerfully, within ourselves. We know energy, we feel energy, but we rarely recognize its origins, its prodigiousness, its joy, its goodness, its effervescence, and its exuberance. Moreover, we rarely recognize what it tells us about God. What does it tell us?

The first quality of energy is its prodigiousness. It is prodigal beyond our imagination and this speaks something about God. What kind of creator makes billions of throwaway universes? What kind of creator makes trillions upon trillions of species of life, millions of them never to be seen by the human eye? What kind of father or mother has billions of children?

And what does the exuberance in the energy of young children say about our creator? What does their playfulness suggest about what must also lie inside of sacred energy? What does the energy of a young puppy tell us about what's sacred? What do laughter, wit, and irony tell us about God?

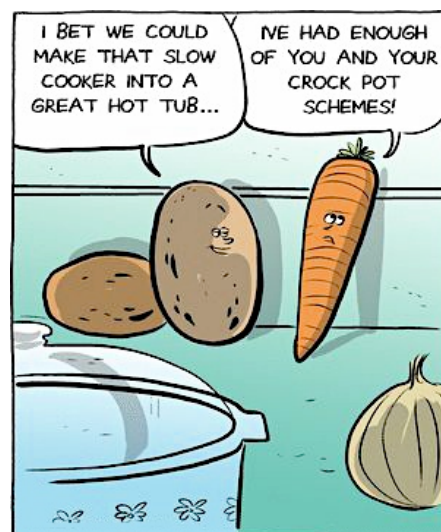
No doubt the energy we see around us and feel irrepressibly within us tells us that, underneath, before and below everything else, there flows a sacred force, both physical and spiritual, which is at its root, joyous, happy, playful, exuberant, effervescent, and deeply personal and loving. God is the ground of that energy. That energy speaks of God and that energy tells us why God made us and what kind of permissions God is giving us for living out our lives.

God is ineffable, that is the first truth that we hold about God. That means that God cannot be imagined or ever circumscribed in a concept. All

images of God are inadequate; but, that being admitted, we might try to imagine things this way. At the very center of everything there lies an unimaginable energy that is not an impersonal force, but a person, a loving self-conscious mind and heart. From this ground, this person, issues forth all energy, all creativity, all power, all love, all nourishment, and all beauty. Moreover, that energy, at its sacred root, is not just creative, intelligent, personal, and loving, it's also joyous, colorful, witty, playful, humorous, erotic, and exuberant at its very core. To live in it is to feel a constant invitation to gratitude.

The challenge of our lives is to live inside that energy in a way that honors both it and its origins. That means keeping our shoes off before the burning bush as we respect its sacredness, even as we constantly receive permission from it to be robust, free, joyous, humorous, and playful – without feeling we are stealing fire from the gods.

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



WEEKLY CONTRIBUTIONS

For those of you who wish to make your weekly contributions to the first and second collections by direct debit, these are the banking details for each.

1st Collection:
BSB 085 005
A/c No 585353994
Reference: K Island or 765

2nd Collection:
BSB 085 005
A/c No 918111484
Reference: Your name

Thank you for your ongoing support of our priests and parish facilities.

CHILD PROTECTION

We are a Child Safe Organisation which is committed to the care, well-being and protection of children and young people.

We believe that all God's children and young people have the right to be healthy and safe, and to have their voice heard, respected, and valued. A safe environment for all.

Mrs Helen Mumford
(KI contact - 0408 367 009)
Child Protection Unit 8210 8159

4TH SUNDAY OF EASTER - GOOD SHEPHERD SUNDAY

The passage today is one that Jesus might have used when he was reminding his disciples that he had foretold his death and resurrection. He is the Good Shepherd who seeks out the lost and the lame - but who is also prepared to lay down his own life to save his flock. He is the one who will face the wolf - and the forces of evil - using his own life as a shield for his sheep. Because of his willingness to sacrifice his life on their behalf, the Father ensures that he can be restored to life - and to draw all into one flock with one shepherd.

For many years, such a passage was used to maintain that everyone was destined to become part of the one flock - a Christian - or be lost. To suggest this today in a world where we are increasingly aware of the riches present in other faiths would be to deny the tenderness of the imagery used by Jesus.

(Continued from page 1)

'I am the good shepherd; I know my own and my own know me, just as the Father knows me and I know the Father; and I lay down my life for my sheep. And there are other sheep I have that are not of this fold, and these I have to lead as well. They too will listen to my voice, and there will be only one flock, and one shepherd. 'The Father loves me, because I lay down my life in order to take it up again.

No one takes it from me; I lay it down of my own free will, and as it is in my power to lay it down, so it is in my power to take it up again; and this is the command I have been given by my Father.'

DID YOU KNOW?

- The Latin word for shepherd is the root of the word pastor which is often used to describe the priest who leads the community.
- From this Latin root we also derive other terms such as pastoral associate, pastoral council and pastoral care, all of which imply a duty of love and care towards others.
- Bishops carry a staff known as a crozier which is the shepherd's crook and a symbol of the care of the bishop for his people.

THE SHEPHERD IN YOU

Jesus said, "I am the good shepherd. A good shepherd would die for the sheep. The hired hand, who is neither shepherd nor owner of the sheep, catches sight of the wolf coming and runs away, leaving the sheep to be scattered or snatched by the wolf. That's because the hired hand works only for pay and has no concern for the sheep. I am the good shepherd. I know my sheep and my sheep know me."

At our daily work each of us are shepherds. We are in charge of the quality and quantity of work that we do. No one can make us be less than we are. We are responsible for our actions, and as good shepherds we must be willing to put our jobs on the line for the sake of preserving our integrity and the integrity of others - be they our customers, co-workers, bosses, or employees.

Why does the Father love the good shepherd, according to Jesus? Because the good shepherd is willing to lay down his life in order to take it up again. That means he acts without being led by his fears. He acts out of love and respect for the precious gift of giving him, namely his life, his talents, and his very ability to work.

Where do you see good shepherds in your own life? I see them in the women who watch my nephew at day-care, the people who deliver my mail, the assistants who always keep their humour at the sandwich counter, and my business partners, co-workers, and family members who wouldn't let a wolf within a thousand yards of the work they do. *GPBS eNews*

THIS WEEK'S READINGS

(22 - 28 April)

- **Monday, 22:** Monday 4th week, Easter (Acts 11:1-18; Jn 10:1-30)
- **Tuesday, 23:** Tuesday 4th week, Easter (Acts 11:19-26; Jn 10:22-30)
- **Wednesday, 24:** Wednesday 4th week, Easter (Acts 12:24-13:5; Jn 12:44-50)
- **Thursday, 25:** ANZAC Day (Wis 3:1-9; 1 Cor 1:18-25; Jn 12:23-28)
- **Friday, 26:** St Mark, evangelist (1 Pet 5:5-14; Mk 16:15-20)
- **Saturday, 27:** Saturday 4th week, Easter (Acts 13:44-52; Jn 14:7-14)
- **Sunday 28:** FIFTH SUNDAY of EASTER (Acts 9:26-31; 1 Jn 3:18-24; Jn 15:1-8)



PASTORAL CARE

If you need a priest for anointing prior to medical treatment, or if you are ill (not necessarily life-threatening) or for last rites please contact: (08) 8210 8155 or in an emergency 0417 080 955