



Welcome to

Kangaroo Island Catholic Community

(Part of the Adelaide Cathedral Parish)

THIRD SUNDAY OF EASTER - YEAR A

Vol 11 : No 22

KANGAROO ISLAND CATHOLIC PARISH

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PARISH TEAM CONTACTS

PARISH ADMINISTRATOR

Fr Anthoni Adimai

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PARISH PASTORAL COUNCIL

Mr Peter Clark (8559 5131)

FINANCE

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

PARISH NEWSLETTER

Mrs Wendy Bennett (0475 894 755
wendygbenett@icloud.com)

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

CHILD PROTECTION

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

Mrs Helen Mumford
(KI contact - 0408 367 009)

Child Protection Unit 8210 8159

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 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

Ps 15:1-2, 5, 7-11

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

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Bulletin Board

PLEASE KEEP THESE PEOPLE IN YOUR PRAYERS

Sick: Stephanie Langridge, Carmen Northcott, Joella Davidson

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

	Comm	Reader	Cleaning
23/4	M Glynn	L Grant	A Clark
30/4	A Clarke	K Hammat	C Berden
7/5	L Grant	S Semler	C Berden

PRIEST ROSTER

(Often this roster changes if something unforeseen crops up)

23/4	Fr Chris Ford
25/4	Fr John Jegorow
30/4	Fr Anthoni Adimai

WOMEN'S RETREAT AT THE MONASTERY

'Mary and Martha Models of Discipleship', led by Val De Brenni, invites women to re-read the stories of Mary and Martha of Bethany as they reflect upon what it means to be a disciple of Jesus. The retreat provides time and space for prayer and silence, for walking and for being nourished. Commencing with dinner on Friday May 19, it will conclude on

The Ode

They shall grow not old,
 As we that are left grow old;
 Age shall not weary them,
 Nor the years condemn;
 At the going down of the sun
 And in the morning
WE WILL REMEMBER THEM.



Saturday May 20 in the afternoon. \$170 includes your accommodation and all meals. Please contact The Monastery office (8338 8700, or email conference@themonastery.net.au for bookings.

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

GUILD MEETING

The next Guild meeting will be on Monday, May 1. Fr Anthoni will celebrate Mass at 9.00am before the meeting.

PALMS AUSTRALIA

Communities in Africa, Asia and the Pacific are seeking Australians from a variety of professions and trades to share their skills and knowledge with those who have few other chances for training. Build enduring global relationships while assisting sustainable, self-reliant, community development. Explore 35 positions available through Palms Australia by scanning the QR code below. Our website also includes stories from those currently supported in Timor-Leste, Samoa, American Samoa and Thailand. For more info contact 02 9560 5333 or 0422 472 567 or visit www.palms.org.au

WORLD YOUTH DAY (WYD) ADELAIDE 2023

I invite young people, ages 16 to 35 to participate in the local celebration of World Youth Day in the Archdiocese of Adelaide, 4 - 5 August.

On 1 - 6 August, the global commemoration of World Youth Day (WYD) will take place in Lisbon, Portugal. The theme of WYD 2023 is "Mary arose and went with haste" (Lk 1:39).

Our local celebration is an opportunity for a greater number of young people from our Archdiocese to be in solidarity with young people from all

over the world; to gather as one community recognising the gift of young people to our Diocesan family and encouraging the participation of young people in the life, faith and mission of the Church.

Our celebration will be conducted over three days:

1. Friday, 4 August, ecological action with senior school students at Victoria Park Wetlands, Adelaide.
2. Saturday, 5 August, workshops, community building, liturgy, and concert featuring special guest presenter, Gianna Lucas (Melbourne) and musical guest, Gus and Iggy (Wollongong) at Sacred Heart College, Marcellin Campus, Somerton Park.
3. Sunday, 6 August, WYD celebrated at Masses in local Parishes and Communities across the Archdiocese of Adelaide.

Additional resources will be provided by the Catholic Office for Youth and Young Adults to assist with the promotion, recognition and celebration of World Youth Day in Parishes, Schools and Communities. Details for WYD Adelaide can be found on www.cathoyouthadelaide.org.au/world-youth-day or by contacting Julian Nguyen, - Catholic Office for Youth and Young Adults (julian.nguyen@cesa.catholic.edu.au; or phone: 0472 577 112).

Archbishop Patrick O'Regan





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

WHAT REALLY IS DESPAIR?

In the musical *Les Miserables*, there's a particularly haunting song, sung by a dying woman (Fantine) who has been crushed by virtually every unfairness that life can deal a person. Abandoned by her husband, sexually harassed by her employer, caught in abject poverty, physically ill and dying, even as her main anxiety is about what will happen to her young daughter after she dies, she offers this lament. Many of us, I suspect, are familiar with these words:

*But there are dreams that cannot be
And there are storms we cannot
weather*

*I had a dream my life would be
So much different from this hell
I'm living*

*So different now from what it seemed
Now life has killed
The dream I dreamed.*

Recently while giving an interview on suicide, I was asked whether I considered suicide an act of despair. I answered unequivocally in the negative, at least for most suicides, and raised this question in return: What really is despair? What does it mean to despair?

Despair comes from the Latin word meaning "to be without hope." Dictionaries generally define despair as a verb which means to abandon hope or to lose heart in the face of a difficult situation. I have no difficulty with that definition. What I have difficulty with and what I submit needs to be radically re-examined is how this has been understood both in our churches and in society, namely, as the ultimate moral and religious failure, the ultimate sin against God and against ourselves. Despair has all too often been understood as the one unforgivable sin, the absolute worst state within which one could die. In brief, despair has been understood as the worst single thing a person could do.

This, I believe, needs a second look, both in terms of how we understand our human condition and especially

in how we understand God. When someone is so crushed in spirit by circumstance, unfairness, cruelty, sickness, pain, accident, or by another person's sin so as to be unable to find any seeds of hope inside himself or herself, is this really a moral choice? Is this a moral failure? Is this really the worst of all sins, the ultimate unforgivable blasphemy? Sadly, that has often been our view.

There's an old saying that God doesn't send us more than we can handle. I accept that. God never sends us more than we can handle, but circumstance, accident, oppression, and nature sometimes do. There's a healthy iconoclasm in the title of Kate Bowler's book, *Everything Happens For a Reason: And Other Lies I've Loved*. We must be careful how we understand pious expressions such as, God never sends us more than we can handle.

The Psalms tell us that God is particularly close to those who are crushed in spirit and that God will save them. Jesus makes this central to his teaching and ministry. Not only does he have a special affection for those who are broken in spirit, he identifies his presence with their brokenness (Matthew 25) and assures us that they will enter the Kingdom of Heaven before the rich, the strong, and the powerful. For Jesus, the broken are God's specially loved little ones.

Given that truth, do we really believe that God will send someone to hell who dies crushed in spirit, seemingly without hope? Do we really believe that God would send Fantine to hell? What kind of God would do this? What kind of God would look at a person so crushed in life so as to lose all hope and see this as the ultimate insult to his love and mercy? What kind of God would look at a person crushed in spirit and see him or her as blaspheming the human condition? Certainly not the God that Jesus taught us to believe in.

The same holds true for how we need to look at this from the perspective of human understanding and empathy.

What kind of person looks upon someone else's brokenness and sees terrible sin and blasphemy? What kind of person places moral blame on someone who through a series of tragic circumstances lies dying in a sea of disappointment, pain, and broken dreams? What kind of person would watch *Les Miserables* and suspect that Fantine went to hell?

In Mark's Gospel, just before he dies on the cross, Jesus cries out, *My God, My God, why have you forsaken me?* Then he hands over his spirit to his Father. In our classic understanding of this text, we generally explain what happened there in this way. Jesus was tempted towards despair, but he found the strength to resist and instead, in hope, surrendered himself to God's mercy. I suspect that in the end this is what most people who die (seemingly having given up hope) also do, that is, crushed in spirit, they surrender to the unknown – which is God's embrace.

We need to be far more understanding in the judgments we make vis-a-vis despair. There are storms we cannot weather!

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



COMPLIANCE WITH COVID-19 REGULATIONS

(Current from 20/04/23)



- If you have tested positive for COVID-19 please stay home and do not attend church services until you have fully recovered.
- Sick and high risk/vulnerable people are requested to stay home.
- Hand sanitiser is available at church entrances.
- Communion is given only in hands.
- Procession of gifts has resumed.
- Collection plates are to be passed around with minimum contact

FRIENDSHIP IN THE BREAD

Church people use a lot of religious language to describe what we believe in: salvation, resurrection, communion. But in our rituals, we use very familiar signs to explain what we mean by all this. Eucharist is one of these. Oh, for the pleasure of a meal with friends!

Friendship is a kind of sacrament all its own. We share histories with our friends. We tell the story of our lives and find common ground. And when we come together, we share food. The warmth and comfort of a meal reflects the nature of our relationship with one another. We celebrate the union of our hearts around the table.

In the unique gathering of our Eucharist, we also acknowledge the great story of God and our relationship with the Holy One through Jesus Christ. Our eyes are opened in this meal to recognise the common ground we hold with divinity: the reign of God itself. Our friendship with God through Christ is true yesterday, today, and forever. This is what our faith means. Everything we need to know about God is in this meal. *GPBS eNews*

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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

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 24:13-35

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.

THIS WEEK'S READINGS

(24 - 30 April)

- **Monday, 24:** Monday 3rd week Easter (Acts 6:8-15; Jn 6:22-29)
- **Tuesday, 25:** ANZAC Day (Wis 3:1-9; Jn 12:23-28)
- **Wednesday, 26:** St Mark (1 Pet 5:5-14; Mk 16:15-20)
- **Thursday, 27:** Thursday 3rd week Easter (Acts 8:26-40; Jn 6:44-51)
- **Friday, 28:** St Peter Chanel (Acts 9:1-20; Jn 6:52-59)
- **Saturday, 29:** St Catherine of Siena (Acts 9:31-42; Jn 6:60-69)
- **Sunday 30:** Fourth Sunday of Easter (Acts 2:14, 36-41; 1 Pet 2:20-25; Jn 10:1-10)

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