



Welcome to

Kangaroo Island Catholic Community

(Part of the Adelaide Cathedral Parish)

EASTER SUNDAY of the RESURRECTION of the LORD - YEAR B

Vol 12 : No 19

KANGAROO ISLAND CATHOLIC PARISH

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PARISH NEWSLETTER
Mrs Wendy Bennett (0475 894 755
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(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 10:34, 37-43

Peter addressed Cornelius and his household: 'You must have heard about the recent happenings in Judaea; about Jesus of Nazareth and how he began in Galilee, after John had been preaching baptism. God had anointed him with the Holy Spirit and with power, and because God was with him, Jesus went about doing good and curing all who had fallen into the power of the devil. Now I, and those with me, can witness to everything he did throughout the countryside of Judaea and in Jerusalem itself: and also to the fact that they killed him by hanging him on a tree, yet three days afterwards God raised him to life and allowed him to be seen, not by the whole people but only by certain witnesses God had chosen beforehand. Now we are those witnesses – we have eaten and drunk with him after his resurrection from the dead – and he has ordered us to proclaim this to his people and to tell them that God has appointed him to judge everyone, alive or dead. It is to him that all the prophets bear this witness: that all

who believe in Jesus will have their sins forgiven through his name.'

RESPONSORIAL PSALM

Ps 117:1-2, 16-17, 22-23

*This is the day the Lord has made;
let us rejoice and be glad.*

SECOND READING

Colossians 3:1-4

Since you have been brought back to true life with Christ, you must look for the things that are in heaven, where Christ is, sitting at God's right hand. Let your thoughts be on heavenly things, not on the things that are on the earth, because you have died, and now the life you have is hidden with Christ in God. But when Christ is revealed – and he is your life – you too will be revealed in all your glory with him.

GOSPEL ACCLAMATION

1 Cor 5:7-8

Alleluia, alleluia!

Christ has become our paschal sacrifice; let us feast with joy in the Lord. Alleluia!

(Continued page 4)



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

March anniversaries: Peter Beinke, Kieren Berden, Ellen Clarke, Peter Clark, Ellen Denholm, Inez Frawley, Kathleen Gannon, Archbishop Gleeson, Alec Grant, Keith Hornby, Gladys Lurn, Jean Lonzar, Patrick Lyden, Kath Northcott, Stephen Northcott, Denis O'Brien, James Palmer, Dilly Reynolds, Richard Semler, Sylvester Shannon, Peter Slagter, Cathy Smythe, Eunice Trethewey, Edie Willson, Glad Nash

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
28/03	See roster on back table	.....
29/03	See roster on back table	.....
30/03	See roster on back table	.....
31/03	See roster on back table	.....
07/03	W Bennet	M Slagter	A Bevan

PRIEST ROSTER

(Often this roster changes if something unforeseen crops up)

28/3	....	Maundy Thursday
		Fr Jack Otto
29/3	....	Good Friday
		Fr Jack Otto
30/3	....	Holy Saturday
		Fr Jack Otto
31/3	....	Easter Sunday
		Fr Jack Otto
07/04		Fr Kevin Hall
14/04		Fr Kevin Hall

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.

“THE SOUTHERN CROSS” EASTER EDITION

The Easter edition will be inserted in The Advertiser this Saturday, March 30. Free copies will be available to parishes this week.

WE SHOW OUR LOVE FOR EACH OTHER IN A VARIETY OF WAYS

There's no Saint Veronica in my church. Apparently, there are two sets of Stations of Cross you can pick from – Scriptural and Traditional – and my church went with Scriptural. Veronica isn't named in the Bible. As far as the story of Christ's Passion goes, Veronica is a bonus feature.

Do you know the story? Jesus is struggling on the road to Calvary. At one point, Veronica steps in and wipes his face with her veil. This leaves an imprint, thus capturing his likeness many centuries before Snapchat.

Veronica isn't really all that useful. Jesus has been tortured and sentenced to death. This is his darkest hour. Veronica isn't shouldering the cross, like Simon, or trying to fight off the soldiers, like Peter. She's not rushing in there with a first aid kit or a stay of execution. She's just giving Jesus a clean face before his brutal death.

My friend, one of my absolute favourite people, has suffered a shocking event in her life. She is walking her own way of the cross. It's hard to know what to do.

A cup of tea

I've always wanted to be the sort of person who is ready to drop a meal off on somebody's doorstep. Something delicious and nutritious and comforting all at once. So far, this seems to require a level of coordination and domestic aptitude far beyond me. Still, I invite my friend over for a chat and a cup of tea.

We sit in my messy house, we eat store-bought biscuits, and we talk about nothing. A part of my heart feels the deep weight of suffering, but I enjoy spending time with my friend. She really is the loveliest person.

I am mid-anecdote about the time Harry put the wrong sort of soap in the dishwasher. I stop. 'I'm really happy to be talking about me.' I say, 'It's my favourite topic of conversation. But I'm also really happy to be talking about what you're going through.'

My friend's smile is warm and sad. 'Nope. I've been talking to a

counsellor all morning. I'm ready for some escapism.'

I talk some more

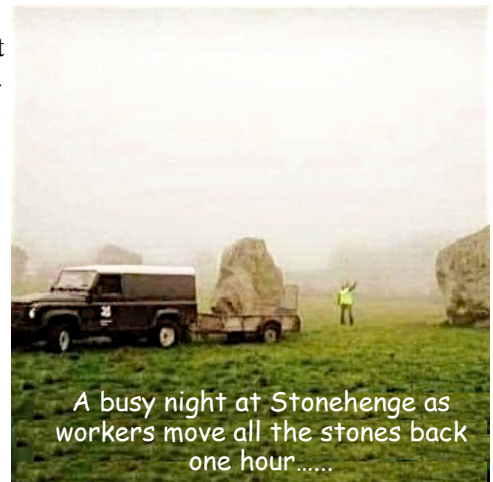
I nod and talk some more. It's what I'm good at. The time flies past and now it's time to go. I hug my friend and clumsily explain how I wish I could press a lasagne into her hands. Or do something else really practical, so helpful that I can't even think what it is. She gives my arm a squeeze. 'I have other friends and cooking is their favourite thing. They love to deliver food to my door. But they don't know how to have an entertaining conversation. Everybody gives according to their talents.'

I am sure there was somebody like Veronica on Calvary. Even if her name wasn't Veronica. Even if her name was, I don't know, Madge. We know there were women attending to Jesus in his time of suffering. I am certain that one of them would have tried to help by wiping his face.

In the face of immense suffering, being skilled at 'chattiness' seems so futile. Maybe Veronica wasn't a useful person. But there is something to be said for doing something barely helpful in the face of helplessness. For being lovingly ineffectual. Most of the time, we're not called to stop a person's suffering, but merely to journey with them.

I might not be great at any level of practical assistance (like, at all). But if you would like to be momentarily distracted by drawn-out tales of the time my entire kitchen filled with dish-soap foam, I am ready to step up to the plate.

*Kate Moriarty
(Reprinted from
"Australian Catholics")*



A busy night at Stonehenge as workers move all the stones back one hour.....



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

THE PASSION OF CHRIST AS PASSIVITY

We speak of that section in the Gospels which narrates Jesus' life from the Last Supper until his death and burial, as chronicling his "Passion". On Good Friday, the lector begins the Gospel with the words: "The *Passion* of Our Lord Jesus Christ According to John".

Why do we call Jesus' suffering just before his death his passion?

Generally, this is not properly understood. We tend to think that "passion" here refers to intense sufferings, as in "passionate suffering". This isn't wrong but misses a key point. Passion comes from the Latin, *PASSIO*, meaning passiveness, non-activity, absorbing something more than doing something. Hence, the "Passion" of Jesus refers to that time in his life when his meaning for us is not defined by what he was doing but rather by what was being done to him. What's being said here?

The life and ministry of Jesus can be divided into two distinct parts: scholars estimate that Jesus spent about three years preaching and teaching before being put to death. For most of that time, in fact for all of it except the last day, he was very much the doer, in command, the active one, teaching, healing, performing miracles, giving counsel, eating with sinners, debating with church authorities, and generally, by activity of every sort, inviting his contemporaries into the life of God. And he was busy, so pressured that at times he didn't have time to eat. For almost all his public life Jesus was actively doing something.

However, from the time he walked out of the last supper room that activity stopped. He is no longer the one who is doing things for others, but the one who is having things

done to him. In the garden, they arrest him, bind his hands, lead him to the high priest, then to Pilate. He is beaten, humiliated, stripped of his clothes, and eventually nailed to a cross where he dies. This constitutes his "passion", that time in his life and ministry when he ceases to be the doer and becomes the one who has things done to him.

What is so remarkable about this is that our faith teaches us that we are saved more through his passion (his death and suffering) than through all his activity of preaching and doing miracles. How does this work?

Allow me an illustration: some years ago, my sister Helen, an Ursuline nun, died of cancer. A nun for more than thirty years, she much loved her vocation and was loved within it. For most of those thirty years, she served as a den-mother to hundreds of young women who attended an academy run by her order. She loved those young women and was for them a mother, an older sister, and a mentor. As well, for the last twenty years of her life, after our own mother died, she served in that same capacity for our family, organizing us and keeping us together. Through all those years she was the active one, the consummate doer, the one whom others expected to take charge. And she relished the role, was born for it. She loved doing things for others.

Then, nine months before she died, cancer struck her brutally and she spent the last months of her life bedridden. Now things needed to be done for her. Doctors, nurses, the sisters in her community, and others, took turns taking care of her. And, like Jesus from the time of his arrest until the moment of his death, her body too was humiliated, led around by others, stripped, prodded, and stared at by curious passers-by. Indeed, like Jesus, she died

thirsty, with a sponge held to her lips by someone else. That was her passion. She, who had spent so many years doing things for others, now had to submit to having things done to and for her. But, and this is the point, like Jesus, she was able in that period of her life when she was helpless and no longer in charge, to give life and meaning to others in a deeper way than she could during all those years when she was active and doing so many things for others.

That is the mystery of the fruitfulness of passivity, of helplessness. And there's an important lesson here, not the least of which is the potential fruitfulness of the terminally ill, the severely handicapped, and the sick. There's a lesson too on how we might understand what we have to give to others when we are ill, helpless, and in need of care from others.

The passion of Jesus teaches us that, like Jesus, we give as much to others in our passivity as in our activities. When we are no longer in charge, beaten down, humiliated, suffering, and unable even to make ourselves understood by our loved ones, we are undergoing our passion and, like Jesus in his passion, have in that the opportunity to give over our love in a very deep way.

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

DID YOU KNOW?

- The Easter Triduum (which means 'three days'), lasting from Holy Thursday evening to Easter Sunday evening, is the climax of the Church's year.
- The stories of the Passion, Death and Resurrection of Jesus were the earliest stories told and later recorded by the early Church. The commemoration of the events of the Triduum is the earliest of Church celebrations when the first Christians gathered to break bread together.
- The women come to the tomb to anoint the body of Jesus early on Sunday morning because it is the first chance they have to do so. The Jewish Sabbath begins at sunset on Friday and ends at sunset on Saturday. During this time no 'work' can be done so the women must wait until dawn on the first day of the week.

(Continued from page 1)

GOSPEL

John 20:1-9

It was very early on the first day of the week and still dark, when Mary of Magdala came to the tomb. She saw that the stone had been moved away from the tomb and came running to Simon Peter and the other disciple, the one Jesus loved.

'They have taken the Lord out of the tomb' she said 'and we don't know where they have put him.'

So Peter set out with the other disciple to go to the tomb. They ran together, but the other disciple, running faster than Peter, reached the tomb first; he bent down and saw the linen cloths lying on the ground, but did not go in. Simon Peter who was following now came up, went right into the tomb, saw the linen cloths on the ground, and also the cloth that had been over his head; this was not with the linen cloths but rolled up in a place by itself. Then the other disciple who had reached the tomb first also went in; he saw and he believed. Till this moment they had failed to understand the teaching of scripture, that he must rise from the dead.

WE ARE WITNESSES

Mary runs to the tomb, heart racing at the sight of a stone rolled away. She imagines Jesus has been taken by enemies, and the thought propels her through the darkness. Next it's Peter and another disciple who are running, on fire with the idea that the tomb has been defiled. All of the characters in this story anticipate the worst, their hearts set on bad news. But what they find, when they lift their eyes, is the best news ever.

John presents one of the main characters in this event in a peculiar way: "the other disciple." Why would this person remain nameless and indistinct, if he were one of only three people privileged to stand at the tomb on Easter morning? Scholars suggest John invites us to put ourselves in the silhouette if "the other disciple," for we too stand at the tomb and declare what we see from here. Is the empty tomb bad news, the work of an enemy, a sad end to a tragic story? Or do we "see and believe," finding the

good news that even in the cemetery, death loses? What we see in the dark, we must speak with our whole lives. Happy Easter. *GPBS eNews*

KIDS' CORNER

Early in the morning, the women set out to anoint Jesus' body. I'm not sure I'd have the courage to go with them. After all, they're going to a tomb.

That's where dead people are. And Jesus has died a terrible death on the Cross. I think I'd be scared. But when the women arrive at Jesus' tomb, they find nothing dead there. Instead, an angel is waiting for them! The angel tells them that Jesus is risen from the dead. Jesus is alive. Of course! With Jesus, there is no reason to be afraid. With Jesus, there is life and joy forever! *GPBS eNews*

THIS WEEK'S READINGS

(1 - 7 April)

- **Monday, 1:** Monday within the Octave of Easter (Acts 2:14, 22-33; Mt 28:8-15)
- **Tuesday, 2:** Tuesday within the Octave of Easter (Acts 2:36-41; Jn 20:11-18)
- **Wednesday, 3:** Wednesday within the Octave of Easter (Acts 3:1-10; Lk 24:13-35)
- **Thursday, 4:** Thursday within the Octave of Easter (Acts 3:11-26; Lk 24:35-48)
- **Friday, 5:** Friday within the Octave of Easter (Acts 4:1-12; Jn 21:1-14)
- **Saturday, 6:** Saturday within the Octave of Easter (Acts 4:13-21; Mk 16:9-15)
- **Sunday 7:** Second Sunday of Easter (Acts 4:32-35; 1Jn 5:1-6; Jn 20:19-31)



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