

KANGAROO ISLAND CATHOLIC PARISH

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NOARLUNGA DOWNS CATHOLIC PRESBYTERY

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PARISH TEAM CONTACTS

PARISH PRIEST

Fr Josy Sebastian (8382 1717;
 in emergency - 0452 524 169)
 Fr Roy John (8382 1717)

PARISH PASTORAL COUNCIL

Mr Peter Clark (8559 5131)

PARISH NEWSLETTER

Mrs Annette Roestenburg
 (8553 8281; rostie303@gmail.com)

*(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 and 4th 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

Isaiah 50:4-7

The Lord has given me a disciple's tongue. So that I may know how to reply to the wearied he provides me with speech. Each morning he wakes me to hear, to listen like a disciple. The Lord has opened my ear. For my part, I made no resistance, neither did I turn away. I offered my back to those who struck me, my cheeks to those who tore at my beard; I did not cover my face against insult and spittle. The Lord comes to my help, so that I am untouched by the insults. So, too, I set my face like flint; I know I shall not be shamed.

RESPONSORIAL PSALM

Ps 21:8-9, 17-20, 23-24

*My God, my God, why have you
 abandoned me?*

SECOND READING

Philippians 2:6-11

His state was divine, yet Christ Jesus did not cling to his equality with

God but emptied himself to assume the condition of a slave and became as men are; and being as all men are, he was humbler yet, even to accepting death, death on a cross. But God raised him high and gave him the name which is above all other names so that all beings in the heavens, on earth and in the underworld, should bend the knee at the name of Jesus and that every tongue should acclaim Jesus Christ as Lord, to the glory of God the Father.

GOSPEL ACCLAMATION

Phil 2:8-9

*Praise to you, Lord Jesus Christ,
 king of endless glory!
 Christ became obedient for us even
 to death, dying on the cross.
 Therefore God raised him on high
 and gave him a name above all other
 names.*

*Praise to you, Lord Jesus Christ,
 king of endless glory!*

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Kangaroo Island Catholic Parish

MARCH ANNIVERSARIES

Peter Beinke, Ellen Clarke, Peter Clark, Ellen Denholm, Inez Frawley, Kathleen Gannon, Archbishop Gleeson, Alec Grant, Keith Hornby, Gladys Lurn, Jean Lonzar, Patrick Lyden, Kath Northcott, Denis O'Brien, James Palmer, Dilly Reynolds, Richard Semler, Sylvester Shannon, Peter Slagter, Cathy Smythe, Eunice Trethewey, Edie Willson, Glad Nash ... and all the faithful departed

Prayers for the Sick

Please pray for Leonie Bald, Brooke Baker & Family, Annemeike Berden, Marj and Jimmy Browne, Jill Buist, Denice Carter, Barry Dunn, Katerina Faist, Lloyd & Aileen Dodson & family, Jenny Fechner, Diane Florenance, Roy Gaton, Charles & Sue Gorman, Hans Hendrix, John Lavers, Elijah & Magenta Laundry and family, Ben Martin, Janice Mills, Dianne McCarthy, Philip McDonald, Peter Murray, Max Moss, Darren Morris, Deidre Morrison, Mick Muller, Rocco Nield, Jack Pitcher, Margaret Rich, Anthony Roestenburg, Bill Roestenburg, Claudine Shelton, Darren Smith, Fiona Smith, John Smith, Peter Smith, Linda Tippet, Greg Turner, Patrick Walsh, Sr Margaret Wallace, Anthony Weatherstone and Rob Wilkinson.

May they know the healing love of Christ through our actions and His healing presence.

Peace March Today

Meet at the bus stop on Murray street at 11-30am to march to Memorial Park.

Please bring a shared lunch

If you prefer you can meet at Memorial Park just for lunch.

Safe guarding our children and young people.

Children who are refugees have the right to special protection and help.

As people in many parts of the world flee their homes to find safety elsewhere we are deeply saddened to see children among them suffering. These children have the right to be safe as much as the children in our own Church community do. As people blessed with relative wealth and safety we must do what we can to help. As we give what we can and pray for the safety of children who together with their families are seeking safety and stability, we ask that they might find refuge and comfort just as we find refuge and comfort in the arms of God.

PARISH NOTICES –25/03/18

1. Thank you to Fr Peter for saying Mass today.
2. Next Sunday there will be Mass with Fr. Peter Milburn.
3. Confession is available every Sunday in Kingscote at 30 minutes before Mass.
4. **Easter Raffle is now on.**
If you could donate a prize for this raffle it would be appreciated, and please buy a ticket or two.
5. **Special Collection today for The Day of the Unborn Child**

The Day of the Unborn Child assists us to focus on those people in our families and communities who have experienced any sort of child-bearing loss, whether miscarriage, still birth, the death of a baby soon after birth or abortion. We thank you in anticipation for your generous support of those who work tirelessly with individuals and families who require these important resources and services.



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.

OUR NEED TO PRAY

Unless you somehow have a foot outside of your culture, the culture will swallow you whole. Daniel Berrigan wrote that and it's true too in this sense: Unless you can drink in strength from a source outside yourself, your natural proclivities for paranoia, bitterness, and hatred will invariably swallow you whole.

The disciples in Luke's Gospel understood this. They approached Jesus and asked him to teach them how to pray because they saw him doing things that they did not see anyone else doing. He was able to meet hatred with love, to genuinely forgive others, to endure misunderstanding and opposition without giving in to self-pity and bitterness, and to retain within himself a center of peace and non-violence. This, they knew, was as extraordinary as walking on water, and they sensed that he was drawing the strength to do this from a source outside him, through prayer.

They knew they themselves were incapable of resisting bitterness and hatred and they wanted to be as strong as Jesus and so they asked him: *Lord, teach us to pray.* No doubt they imagined that this would simply be a question of learning a certain technique; but as the Gospels make clear, linking to a divine source outside of ourselves isn't always easy or automatic, even for Jesus, as we see from his struggle in the Garden of Gethsemane, his "agony in the garden".

Jesus, himself, had to struggle mightily at times to ground himself in God as we see from his prayer in Gethsemane. His struggle there is described as an "agony", and this needs to be carefully understood. "Agony" was a technical term used at the time for athletes. Before entering the stadium or arena for a contest, athletes would first work

their bodies into a sweat, a warm lather, an agony, to make their muscles warm and ready for the contest. The Gospels tell us that Jesus also worked himself into a sweat, except in his case he sweated blood as he readied himself in his heart for the contest, the test, he was about to enter, his passion.

And what was that contest? The test he was readying himself for wasn't as it is commonly believed an agonizing over the decision whether to let himself be crucified or whether to invoke divine power and save himself from this humiliation and death. That was never the issue in his struggle in Gethsemane. He had long before accepted that he was going to die. The question was how, how would he die, in love or in bitterness?

In the end, it was a struggle to strengthen his will so that he would die with a loving, warm, forgiving heart. And it was a struggle; a positive outcome was in doubt. Amidst all the darkness, hatred, bitterness, injustice, and misunderstanding that surrounded him, amidst everything that stood unfairly against him and was antithetical to his person and message, Jesus struggled mightily to cling to a source that could give him the strength to resist the hatred and violence around him, that could give him the heart to forgive his enemies, that could give him the graciousness to forgive the good thief, and that could give him the inner strength to turn humiliation, pain, and injustice into compassion rather than bitterness.

The Gospels put this metaphorically as a struggle to "stay awake", namely, to stay awake to his inner identity as God's Beloved, an identity that he appropriated at his

baptism and which shaped his very consciousness during all the years of his ministry. In Gethsemane, amidst everything that invites him (and us) into moral amnesia, Jesus manages to stay awake to his deeper reality and to his identity as God's beloved. His disciples don't. As the Gospels tell us, during Jesus' great struggle they fell asleep and their sleep ("out of sheer sorrow") was more than physical fatigue. This is evident when, immediately after Jesus has managed to ground himself against hatred and non-violence, Peter succumbs to both and cuts off the ear of the high priest's servant. Peter was asleep, in more ways than one, in a sleep that signifies the absence of prayer in one's life.

Prayer is meant to keep us awake, which means it's meant to keep us connected to a source outside of natural instincts and proclivities which can keep us grounded in love, forgiveness, non-retaliation, and non-violence when everything inside of us and around us screams for bitterness, hatred, and retaliation. And if Jesus had to sweat blood in trying to stay connected to that source when he was tested, we can expect that the cost for us will be the same, struggle, agony, wanting in every fiber of our being to give in, clinging to love precariously by the skin of our teeth, and then having God's angel strengthen us only when we've been writhing long enough in the struggle so that we can let God's strength do for us what our own strength cannot do.

Lord, teach us to pray!

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 8.45am (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, 4th 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 (other than 1st) 9.00am
1st Friday 11.30am

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

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GOSPEL

Mk 14:1-15:47 (abridged)

They lead Jesus out to crucify him ... They brought him to the place called Golgotha, which means the place of the skull. They offered him wine mixed with myrrh, but he refused it. Then they crucified him, and shared out his clothing, casting lots to decide what each should get. It was the third hour when they crucified him. The inscription giving the charge against him read: 'The King of the Jews'. And they crucified two robbers with him, one on his right and one on his left.

The passers-by jeered at him; they shook their heads and said, 'Aha! So you would destroy the Temple and rebuild it in three days! Then save yourself: come down from the cross!' The chief priests and the scribes mocked him among themselves in the same way. 'He saved others,' they said, 'he cannot save himself. Let the Christ, the King of Israel, come down from the cross now, for us to see it and believe.' Even those who were crucified with him taunted him.

When the sixth hour came there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried out in a loud voice, 'Eloi, Eloi, lama sabachtani?' which means 'My God, my God, why have you deserted me?' When some of those who stood by heard this, they said, 'Listen, he is calling on Elijah.' Someone ran and soaked a sponge in vinegar and, putting it on a reed, gave it to him to drink saying, 'Wait and see if Elijah will come to take him down.' But Jesus gave a loud cry and breathed his last.

DID YOU KNOW?

- Golgotha is a Semitic word which means 'skull'. The name Calvary comes from the Latin translation of 'skull'. It is likely that the name comes from the habitual use of the site for executions.

- Passion or Palm Sunday is the beginning of what is known as Holy Week, a period of intense preparation for the ceremonies of Holy Thursday, Good Friday and the Easter Vigil.
- The Passion of Christ refers to his arrest, trial and death.
- Jesus is in Jerusalem at this time to celebrate the Festival of Passover.

SHARING THE TRADITION

One of the great devotions associated with this period of the Church year is the Stations of the Cross (sometimes called the Way of the Cross). There are traditionally fourteen Stations associated with events of the arrest, trial and death of Jesus. To travel and meditate on these events is a centuries-old practice, with some evidence of similar devotion going back as far as the fifth century. It is a practice which was promoted by the Franciscans who were given custody of the Holy Places in the Holy Land in the 1300s.

THIS WEEK'S READINGS

(26 March - 1 April)

- **Monday, 26:** Monday of Holy Week (Is 42:1-7; Jn 12:1-11)
- **Tuesday, 27:** Tuesday of Holy Week (Is 49:1-6; Jn 13:21-33, 36-38)
- **Wednesday, 28:** Wednesday of Holy Week (Is 50:4-9; Mt 26:14-25)
- **Thursday, 29:** Thursday of the Lord's Supper (Ex 12:1-8, 11-14; 1 Cor 11:23-26; Jn 13:1-15)
- **Friday, 30:** Friday of the Passion of the Lord (Is 52:13-53:12; Heb 4:14-16, 5:7-9; Jn 18:1-19:42)
- **Saturday, 31:** Holy Saturday (Easter readings)
- **Sunday 1:** Easter Sunday of the Resurrection of the Lord (Acts 10:34, 37-43; 1 Cor 5:6-8; Jn 20:1-9)

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).