

## KANGAROO ISLAND CATHOLIC PARISH

Parish House: 22 Giles Street,  
 KINGSCOTE, SA 5223  
 Phone: 8553 2132  
 Postal address: PO Box 749,  
 KINGSCOTE, SA 5223  
 Email: [cphkings@adam.com.au](mailto:cphkings@adam.com.au)  
 Web: [www.kicatholic.org.au](http://www.kicatholic.org.au)

## NOARLUNGA DOWNS CATHOLIC PRESBYTERY

Phone: 8382 1717

## 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](mailto:rostie303@gmail.com))

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

## MASS CENTRES

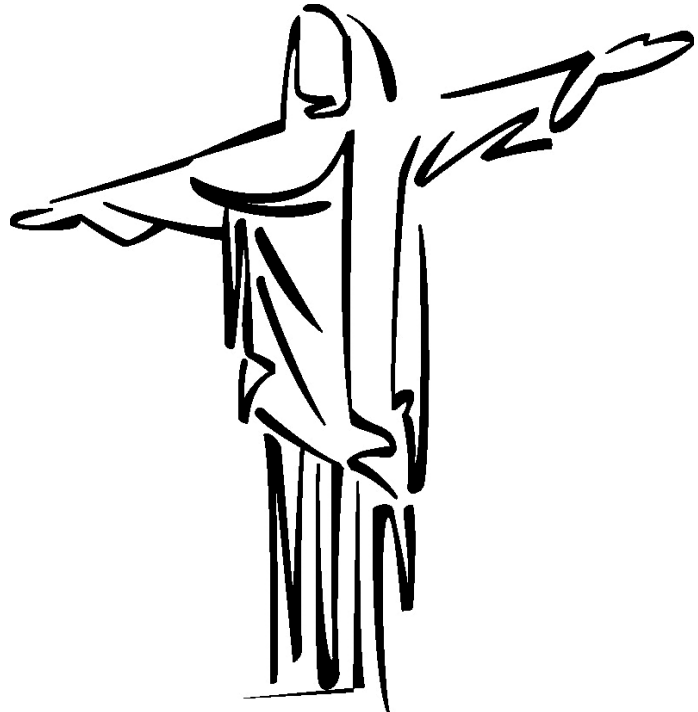
- **KINGSCOTE:** Our Lady of Perpetual Help, Cnr Giles/Todd Sts  
 Sunday - 9.30am
- **PARNDANA:** Uniting Church,  
 Cook Street  
 2<sup>nd</sup> and 4<sup>th</sup> Sunday - 2.30pm
- **PENNESHAW:** St Columba's  
 Anglican Church, Cnr North  
 Terrace and Fourth Street  
 1<sup>st</sup> Sunday - 2.00pm

## SPONSORSHIP

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

## CHILD PROTECTION

Child Protection Unit 8210 8159



## FIRST READING

*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)*

# Kangaroo Island Catholic Parish

## APRIL ANNIVERSARIES

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



## Safe guarding our children and young people.

**Children have the right to learn about their rights from their families and families have a responsibility to ensure children's rights are protected**

Parenting is hard - we have such a responsibility to our children! Children face all kind of challenges in today's world: bullying, academic pressure, the internet and social media, body image and self esteem to name just a few. Helping our children to stay healthy and happy is our job as parents but we don't have to do it alone. As members of God's family, strengthened by the love of Christ, we support each other in caring for our children with compassion and love as our Father God cares for us.

## PARISH NOTICES -01/04/18

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 to be drawn today after Mass.

## 5. Project Compassion Envelopes

Please return any donations next week so as we can finalize our contribution and send it to Project Compassion 2018 to help them with their good works.

Thank you



## 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.*

### PUTTING GOD ON TRIAL

In both our piety and our agnosticism, we sometimes put God on trial and whenever we do that, it's we who end up being judged. We see that in the Gospel accounts of the trial of Jesus, particularly in John's Gospel.

John's Gospel, as we know, paints a portrait of Jesus from the point of view of his divinity, not his humanity. Thus, in John's Gospel, Jesus has no human weaknesses whatsoever. He's God from the first line to the last line of the Gospel. This is true to the tiniest detail. For instance, in John's Gospel at the feeding of the multitudes, Jesus asks his disciples how many loaves and fishes they have. John notes in brackets: "He already knew". There are no gaps on a divine radar screen.

We see this most clearly in how John writes up the passion and death of Jesus. Unlike the other Gospels, wherein Jesus is shown as afraid and cringing before his bitter fate, in John's Gospel, throughout his entire passion journey, Jesus is unafraid, in complete control, serene, carrying his own cross, and the antithesis of a victim. Instead, throughout the whole account, Jesus is someone who is acting freely, out of love, and has complete power over the situation.

John makes this point very strongly: When they come to arrest him, Jesus stands up and all those who are apprehending him fall to the ground so that, in contrast to the other Gospels, it is not he who is prostrate on the ground but rather it's the Roman soldiers and temple police who are prostrate – and in that prostration symbolically doing him reverence. And the symbolism continues: Jesus is sentenced to death at noon, at the exact hour when the priests began to slaughter

the paschal lambs. After his death he is buried with a staggering amount of myrrh and aloes, as only a king would have been accorded, and he is laid in a "virgin" tomb (just as he was born from a virgin womb). John makes it clear that this God we're dealing with.

With this in mind, namely, that Jesus was always divine and in charge, we will be able to understand more clearly what John is trying to teach in his account of Jesus' death. What John focuses on most is the trial of Jesus. The bulk of his passion story is centered on the trial and the main characters in that trial. But his account has this ironic twist: Seemingly Jesus is on trial; but, in actuality, he is only one who isn't on trial. Pilate is on trial, the religious authorities are on trial, the people are on trial, and we, today, reading the story, are on trial. Everyone's on trial, *except* Jesus.

Pilate is on trial on a number of counts: He knows Jesus is innocent but lacks the courage to stand up to the crowd and thus allows the fickle, mindless frenzy of a crowd to have its way. He's judged for his weakness. But he's also on trial for his agnosticism, namely, his belief (however sincere) that he could treat truth and faith as realities that he, himself, could steer clear of, that he could assess these from a neutral, non-committed position, and that these were other peoples' issues, nothing to do with him. But he's judged for this. Nobody can coolly ask: "What is truth?" as if that answer didn't affect him or her. Jesus' trial finds Pontius Pilate and those of us like him, guilty – guilty of agnosticism, a non-involvement, an indifference, that is in the end dishonest. Ironically, Pilate's weakness in not rescuing Jesus ends up making him perhaps the most

famous governor and judge forever in history. With his name in the Christian creeds, millions and millions of people pronounce his name every day.

But Pilate isn't alone on trial here; so are the religious authorities of the time. In their very effort to protect God from what they deem irreverence, heterodoxy, and blasphemy, they are also complicit in "killing" God. The judgment made against them at Jesus' trial is the exact judgment that is being made, down to this very day, on a lot of religious and ecclesial authority, that is, its feverous proclivity to protect God often helps crucify God in this world.

Last, not least, Jesus' contemporaries are also on trial and, with them, so are we. In the heat of the moment, caught up on the mindless, feverous energy of a crowd, they abandon their messianic hope for the slogan of the day: "Crucify him!" How little different from so many of the political and religious slogans we mouth at political and church rallies today. The trial of Jesus is a very harsh judgment on the mindlessness, fickleness, and dangers of crowd energy.

The genius of John's account of Jesus' death is that it shows what happens whenever through our misguided religious fervor or through our cool agnosticism we put God on trial. It's we who end up being judged.

*You can read, or download, Ron Rolheiser's weekly columns from his website at: [www.ronrolheiser.com](http://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  
1<sup>st</sup> Sunday 11am (Spanish Mass)  
2<sup>nd</sup> 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*  
1<sup>st</sup>, 3<sup>rd</sup>, 5<sup>th</sup> Sundays 10.30am  
2<sup>nd</sup>, 4<sup>th</sup> Sundays 8.30am  
1<sup>st</sup> Friday 6.00pm

### PARNDANA

2<sup>nd</sup>, 4<sup>th</sup> Sunday 2.30pm

### PENNESHAW

*St Columba, North Terrace*  
(shared with Anglicans)  
1<sup>st</sup> 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 1<sup>st</sup>) 9.00am  
1<sup>st</sup> Friday 11.30am

### WILLUNGA

*St Joseph, 12 St Judes Street*  
1<sup>st</sup>, 3<sup>rd</sup>, 5<sup>th</sup> Sundays 8.30am  
2<sup>nd</sup>, 4<sup>th</sup> Sundays 10.30am  
Wednesday 9.00am  
Thursday 9.00am  
Friday 9.00am

(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.

## 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.
- Holy Thursday is sometimes known as Maundy Thursday, a corruption of the Latin word for commandment, mandatum. This is to commemorate the 'new commandment' that Jesus gave his followers at the Last Supper: Love one another as I have loved you.
- 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.

- Good Friday and Easter Saturday are the only days of the year on which Mass is not celebrated.
- 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.

## THIS WEEK'S READINGS

(2 - 8 April)

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



## 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).