



Welcome to

Kangaroo Island Catholic Community

(Part of the Fleurieu and Kangaroo Island Cluster of Catholic Parishes)

FIFTH SUNDAY OF LENT - YEAR C

Vol 7 : No 20

KANGAROO ISLAND CATHOLIC PARISH

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NOARLUNGA DOWNS CATHOLIC PRESBYTERY

Phone: 8382 1717

PARISH TEAM CONTACTS PARISH PRIEST

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

Fr Selva Raj (A/Priest - 8382 1717;
selvarajpani@gmail.com)

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PARISH PASTORAL COUNCIL Mr Peter Clark (8559 5131)

PARISH NEWSLETTER

Mr Peter Clark (8559 5131,
paclark@muckra.com.au)

*(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 Sunday - 2.30pm
- **PENNESHAU:** 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 43:16-21

Thus says the Lord, who made a way
through the sea, a path in the great
waters; who put chariots and horse
in the field and a powerful army
which lay there never to rise again,
snuffed out, put out like a wick:

No need to recall the past, no need
to think about what was done
before. See, I am doing a new
deed, even now it comes to light;
can you not see it? Yes, I am
making a road in the wilderness,
paths in the wilds.

The wild beasts will honour me,
jackals and ostriches, because I
am putting water in the wilderness
(rivers in the wild) to give my
chosen people drink. The people I
have formed for myself will sing
my praises.

RESPONSORIAL PSALM

Ps 125

*The Lord has done great things for
us; we are filled with joy.*

SECOND READING

Philippians 3:8-14

I believe nothing can happen that
will outweigh the supreme
advantage of knowing Christ Jesus
my Lord. For him I have accepted
the loss of everything, and I look on

everything as so much rubbish if
only I can have Christ and be given a
place in him. I am no longer trying
for perfection by my own efforts, the
perfection that comes from the Law,
but I want only the perfection that
comes through faith in Christ, and is
from God and based on faith. All I
want is to know Christ and the
power of his resurrection and to
share his sufferings by reproducing
the pattern of his death. That is the
way I can hope to take my place in
the resurrection of the dead. Not that
I have become perfect yet: I have not
yet won, but I am still running,
trying to capture the prize for which
Christ Jesus captured me. I can
assure you my brothers, I am far
from thinking that I have already
won. All I can say is that I forget the
past and I strain ahead for what is
still to come; I am racing for the
finish, for the prize to which God
calls us upwards to receive in Christ
Jesus.

GOSPEL ACCLAMATION

Joel 2:12-13

*Praise to you, Lord Jesus Christ,
king of endless glory!
With all your heart turn to me, for I
am tender and compassionate.
Praise to you, Lord Jesus Christ,
king of endless glory!*

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Kangaroo Island Catholic Parish

PARISH NOTICES

Mass next week: Palm Sunday

Kingscote 9:30 A.M. Fr. Milburn

Parndana 2:30 P.M.

Confession available 30 min before mass.

Mass Roster 14th April: Palm Sunday

Readers: M Slagter S Semler.

Gifts: Berden family.

Sp. Ministers: G Glynn K Hammat.

Cleaning / Coffee: K Williams.

Easter Liturgy Times:

Holy Thursday: Kingscote Reconciliation 6.30pm

Kingscote Mass of the Last Supper 7.00pm

Good Friday: Penneshaw Stations 9.30pm

Kingscote Passion of our Lord 3.00pm

Holy Saturday: Kingscote Easter Vigil 7.30pm

Easter Sunday: Kingscote 9.30pm

Penneshaw 2.00pm

Please pray for.....

George O'Dolan and Monsignor Denis Edwards

And for those who are sick:

Maureen Dunn.

Mei Kuen Sexton and Elizabeth Schoolbread.

May all our sick parishioners, relatives and friends know the healing love of Christ through our actions and His healing presence.

Knowing the Difference

It is difficult for us to judge others in this day and age, not because we aren't inclined to do so, but because the waters are so muddy. Just go to any R-rated movie. There is so much bad stuff going on that we get overwhelmed. Adultery in particular is very commonplace. I guess in Jesus' day people weren't quite so cavalier about public sins. Yet, the religious leaders in today's gospel were dumbfounded by Jesus' non-judgmental approach. They brought him a woman who was clearly guilty of adultery and according to their law, she could have been stoned to death. They wanted Jesus to agree to this. He didn't. His answer was so startling. "Anyone here who has never sinned can go ahead and throw the first stone". They all left the woman with Jesus who told her to go on her way and sin no more. Jesus was full of compassion.

Rather than condemning others this Lent, let us pray for them and seek to do good in our own lives.

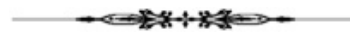
Discernment ... There is a thin line between exercising judgment and being judgemental. We do have to make choices for our own lives that reflect Jesus' teachings, but Jesus tells us in today's gospel NOT to judge others based on our own lives. We have to leave that up to God.

Guide me, Jesus, that I might have compassion for others as you did. May I seek to do the right things always. When I am tempted to judge others who do wrong, help me to remember your words and try to be strong to resist. When others fail or disobey rules, help me not to judge but rather to improve my own life and actions. Amen.



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.



WHAT WE HAVEN'T GOT RIGHT ABOUT SEX

Several years ago, in the question and answer period after a public lecture, a rather disgruntled young man asked me a question that carried with it a bit of attitude: "You seem to write a lot about sex," he said, "do you have a particular problem with it?" My lecture had been on God's mercy and had never mentioned sex so his question obviously had its own agenda. My answer: "I write 52 columns a year and have been doing that for over 30 years. On average, I write one column on sex every second year, so that means I write on sex, on average, every 104 times I write. That's slightly less than 1% of the time. Do you think that's excessive?"

I highlight this exchange because I'm quite conscious that whenever a vowed celibate writes about sex this will be problematic for some, on both sides of the ideological spectrum. Be that as it may, by referring here to two insightful quotes by Gary Gutting, I want to suggest that our culture would do well to courageously examine its views on sex to see where our current ethos regarding sex might be not serving us well. Here are the quotes:

Writing in an issue of *Commonweal* (September 23, 2016), Gutting says: "We do, however, need an ethics of sexuality, and the starting point should be the realization that sex is not 'fun'. That is, it's not an enjoyable activity that we can safely detach from things that really matter. Sex isn't like telling a joke, drinking good wine, or watching a basketball game. It's not just that sex is more intense; it also taps emotional and moral depths that ordinary pleasures don't. Core human values such as love, respect, and self-identity are always in play. 'Casual sex' is a dangerous illusion. Sex is a problem

for us mainly because we conflate it with fun."

Two years later, in another issue of *Commonweal* (March 19, 2018), commenting on the moral outrage that sparked the #MeToo movement, he writes: "Our outrage may seem anomalous, particularly in the Hollywood context, because the entertainment industry – along with advertising, the self-help industry, and the 'enlightened' intellectual – is a primary source of the widely accepted idea that sex should be liberated from the seriousness of moral strictures and recognized as just another way that modern people can enjoy themselves. ... I'm not a cynic, but I do think it's worth reflecting on the tension between moral outrage over sexual harassment and the ethics of liberated sexuality. The core problem is that this ethics endorses the idea that sex should typically be just another way of having fun. ... This ethics is open of course to the idea that sex can also be an expression of deep, committed, monogamous intimacy, but is still sees no problem with sex that begins and ends as just fun."

Can sex begin and end as just fun? Many within our culture today would say yes. It seems this is what we have evolved to.

In the short space of a half century we've witnessed a number of paradigm shifts in how our culture values sex morally. Until the 1950s, our dominant sexual ethos tied sex to both marriage and having children. Sex was considered moral when it was shared inside of a marriage and was open to conception. The 1960s excised the part about sex being tied to having children as birth control became acceptable within the culture. But sex still needed to be within a marriage. Pre-marital and extra-

marital sex, though prevalent, were still not seen as morally acceptable.

The 70s and 80s changed that. Our culture came to accept sex outside of marriage, providing it was consensual and loving. Sex, in effect, became an extension of dating. Today's generation was born and raised inside that ethos. Finally the 1990s and the new millennium brought still a more radical shift, namely, "hook-up" sex, sex where soul, emotion, and commitment, are deliberately excluded from the relationship. For many people today, sex can be understood as purely recreational – and still moral – purely for fun.

What's to be said about this? Can sex be purely for fun? My answer is the same as Gutting's. Sex purely for fun doesn't work because, try as might, we cannot extricate sex from soul.

In the end, sex just for fun is not fun – except in fantasy, in ideology divorced from reality, and in naive novels and movies. For the sensitive, it invariably brings heartache, and to the insensitive it invariably brings hard-heartedness. To everyone it brings sexual exploitation. Most seriously, it leads to a certain loss of soul. When soulfulness is not given its rightful place within sexuality, worse still when it is deliberately excluded, we end up selling ourselves short, not properly honoring ourselves or others, and at the end of the day this results in neither happiness within ourselves nor proper respect of others.

Soul is a commodity worth protecting, particularly in sex.

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 8.15am (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 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 9.00am
1st Friday Benediction following Mass

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

John 8:1-11

Jesus went to the Mount of Olives. At daybreak he appeared in the Temple again; and as all the people came to him, he sat down and began to teach them.

The scribes and Pharisees brought a woman along who had been caught committing adultery; and making her stand there in full view of everybody, they said to Jesus, 'Master, this woman was caught in the very act of committing adultery, and Moses has ordered us in the Law to condemn women like this to death by stoning. What have you to say?' They asked him this as a test, looking for something to use against him. But Jesus bent down and started writing on the ground with his finger. As they persisted with their question, he looked up and said, 'If there is one of you who has not sinned, let him be the first to throw a stone at her.' Then he bent down and wrote on the ground again. When they heard this they went away one by one, beginning with the eldest, until Jesus was left alone with the woman, who remained standing there. He looked up and said, 'Woman, where are they? Has no one condemned you?' 'No one, sir' she replied. 'Neither do I condemn you,' said Jesus 'go away, and don't sin any more.'

DID YOU KNOW?

- Pilgrims who came to Jerusalem for the great festivals and who could not find lodging in the city often stayed the night on the Mount of Olives, just outside the city gates.
- On the Mount of Olives is a garden area called Gethsemane, which means 'oil press' in Hebrew.
- The Mount of Olives offered a spectacular view across to the temple.
- The death penalty for adultery is stipulated in both the book of Leviticus and in Deuteronomy, but both these texts make clear that both

parties should be thus punished. In this text, the man is missing.

EXPLORING THE WORD

This gospel combines the themes that have been emerging during Lent: the goodness and mercy of God and the need for repentance. It is an interesting exercise to concentrate on the woman in this story. She is dragged in by the religious authorities to be used as a 'thing' to test Jesus. In this early phase of the encounter, Jesus does not look at the woman or acknowledge her presence but addresses his response to the crowd and to the scribes and Pharisees. It is only after they have left the scene in shame that he turns his attention to the woman and establishes personal contact with her, confirming that she is a human person and not a 'thing'. The intimacy of his address to her as 'Woman' echoes the term he uses in addressing his mother (John 2:4, John 19:26). Jesus neither condemns nor condones. He simply accepts the woman as she is and invites her to a new life. It is acceptance and love that allows repentance and change to occur in others.

- Have you had the experience of being unconditionally loved and accepted by another?
- Who are those people in your life who you love and accept unconditionally?

THIS WEEK'S READINGS

(08 - 14 April)

- **Monday, 08:** Mon, 5th week Lent (Dan 13:1-9, 15-17, 19-30, 33-62; Jn 8:1-11)
- **Tuesday, 09:** Tuesday, 5th week Lent (Num 21:4-9; Jn 8:21-30)
- **Wednesday, 10:** Wed, 5th week Lent (Dan 3:14-20, 24-25, 28; Jn 8:31-42)
- **Thursday, 11:** Thursday, 5th week Lent (Gen 17:3-9; Jn 8:51-59)
- **Friday, 12:** Friday, 5th week Lent (Jer 20:10-13; Jn 31-42)
- **Saturday, 13:** Saturday 5th week Lent (Ezek 37:21-28; Jn 11:45-56)
- **Sunday, 14:** PALM SUNDAY of the PASSION of the LORD (Entrance: Lk 19:28-40; Is 50:4-7; Phil 2:6-11; Lk 22:14-23:56)

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).