



Welcome to

# Willunga Catholic Parish

Mary of Galilee, Aldinga; St Peter's, Normanville; St Joseph's, Willunga

**EASTER SUNDAY - YEAR C**

**Vol 20 : No 22**

## **WILLUNGA CATHOLIC PARISH CENTRE**

12 St Judes Street (PO Box 14)  
WILLUNGA SA 5172  
Phone: 8556 2132  
Email: [admin@willungaparish.org.au](mailto:admin@willungaparish.org.au)  
Web: [www.willungaparish.org.au](http://www.willungaparish.org.au)

## **PARISH OFFICE**

If you need to contact the Office, please ring 0447 421 948 or 0488 287 552 if there is no-one in the Office to take your call.

## **PARISH TEAM CONTACTS**

- Fr Josy Sebastian (Parish Priest - 8382 1717; emergency 0452 524 169)
- Fr Dominick Okwadha (A/Priest - 8382 1717; 0421 074 212; [okwadha@yahoo.com](mailto:okwadha@yahoo.com))
- Fr Tom Gleeson (Resident Priest - 8557 1072)
- Sr Margaret Ann (Parish worker - 0488 287 552)
- Gael Maloney (Parish Office and Newsletter - articles due Wednesday - 0447 421 948, [bahloo2@bigpond.com](mailto:bahloo2@bigpond.com))
- Bob Daly (Parish Finance Officer - 0416 156 213, [dalybc@iinet.net.au](mailto:dalybc@iinet.net.au))

## **MASS CENTRES**

- Mary of Galilee, cnr Quinliven and How Roads, ALDINGA - Galilee
- St Peter's, Cape Jervis Rd, NORMANVILLE
- St Joseph's, St Judes St, WILLUNGA

## **MASS TIMES**

- SATURDAY EVENING 5.30pm  
Aldinga Beach (Mary of Galilee)
- FIRST, THIRD, FIFTH SUNDAYS  
8.30am Willunga (St Joseph's)  
10.30am Normanville (St Peter's)
- SECOND, FOURTH SUNDAYS  
8.30am Normanville (St Peter's)  
10.30am Willunga (St Joseph's)



## **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**

*Alleluia, alleluia!*

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

## **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.

*(Continued page 4)*



# Bulletin Board

## WEEKDAY MASSES

Mon	No Masses - Willunga Parish 9.00am - Noarlunga
Tue	9.15am - Aldinga
Wed	9.00am - Willunga 12noon - Normanville ( <i>not the week with a 1<sup>st</sup> Friday</i> )
Thur	9.00am - Willunga
Fri	9.00am - Willunga
1 <sup>st</sup> Fri	9.00am - Willunga 11.30am - Normanville

## WEEKEND MASSES

(Times on front page of this bulletin)

## ENTRANCE ANTIPHON

I have risen, and I am with you still, alleluia. You have laid your hand upon me, alleluia. Too wonderful for me, this knowledge, alleluia, alleluia.

## COVID RESTRICTIONS

For the latest restrictions please see page 4 of this bulletin. Please keep in mind the importance of social distancing and good hygiene practices.



- **Saturday Vigil (16 April)** •  
Aldinga 5.30pm  
Willunga 7.30pm
- **Easter Sunday (17 April)** •  
Willunga 8.30am  
\*\*Normanville 9.30am

\*\* St Peter's parishioners please note: Easter Sunday Mass will be held at 9.30am at Club Fleurieu, 140-142 South Rd, YANKALILLA.

## DIVINE MERCY SUNDAY

The celebration of DIVINE MERCY SUNDAY will take place at St Luke's Church, corner of Honeypot Road and Goldsmith Drive, Noarlunga Downs on Sunday, 24 April beginning at 2.00pm.

It will include the availability of three Priests for the celebration of the Sacrament of Reconciliation. All parishioners are welcome.

Contact Dolek Thiele from Normanville for further information: (0419 844 693).

## HAPPY EASTER FROM ALL AT CARITAS AUSTRALIA!

Thank you for your continued support for Project Compassion – past, present and future. Together, we can help vulnerable communities face their challenges today and build a better tomorrow For All Future Generations.

Thank you for supporting Caritas Australia's Project Compassion 2022 Lenten appeal. Together, we can help vulnerable communities face their challenges today and build a better tomorrow For All Future Generations.

Project Compassion boxes and envelopes may be returned with any of the Easter collections.

Alternatively, you can still donate by visiting [lent.caritas.org.au](http://lent.caritas.org.au), or by calling 1800 024 413.

## MARIAN PROCESSION

**Sunday, 22 May, 2.00pm**

Each year the Archdiocese hosts the annual Marian Procession in honour of Our Lady. This event has been running for almost 75 years and is one of the longest standing consecutive events in the Australian Catholic Church.

This year, in support of our Ukrainian brothers and sisters, the image that will lead our procession is *Vyshhorodska - Mother of God* carried by the Ukrainian Community in Adelaide. Assembly of Parishes will begin at 1.30pm and the procession will follow at 2.00pm. After a very successful change of location in 2021, the Procession will again be held at the Adelaide Showgrounds.

Those who wish to can book in online via this link [www.trybooking.com/BPJAN](http://www.trybooking.com/BPJAN). The Procession will take place in the Main Arena. However, if the weather is inclement, the procession will be moved to the Wayville Pavilion.

## CARITAS AUSTRALIA UKRAINE APPEAL

Our long-standing partner, Caritas Ukraine, is on the ground providing shelter, food, clean water, medicine and psychological support. Donate now to help the people of Ukraine. Donate today at [www.caritas.org.au/ukraine](http://www.caritas.org.au/ukraine) or call 1800 024 413 toll free. Keep up to date on how Caritas agencies are responding to this crisis - [www.caritas.org.au/ukraine-news](http://www.caritas.org.au/ukraine-news)

## STRAINING TO HEAR THE VOICE OF GOOD FRIDAY

*They shall look upon the one whom they have pierced!* A phrase that names the voice that's left behind on Good Friday.

In 1981, an anonymous young girl was brutally raped and murdered by the military at an obscure location in El Salvador, fittingly called *La Cruz* (the Cross). Her story was reported by a journalist named Mark Danner. In his account of this, Danner describes how after a particular massacre some soldiers shared how one of their victims haunted them and how they could not get her out of their minds long after her death.

They had plundered a village and raped many of the women. One of these was a young girl, an evangelical Christian, whom they had raped many times in a single afternoon and tortured. However, throughout it all, this young girl, clinging to her belief in Christ, had sung hymns. The soldiers who had violated and eventually executed her were haunted by that. Here are Danner's words:

"She kept right on singing, too, even after they had done what had to be done, and shot her in the chest. She had lain there on *La Cruz* with the blood flowing from her chest, and had kept on singing – a bit weaker than before, but still singing. And the soldiers, stupefied, had watched and pointed. Then they had grown tired of the game and shot her again, and she sang still, and their wonder began to turn to fear – until finally they had unsheathed their machetes and hacked her neck, and at last the singing had stopped." (*The Massacre at El Mozote, N.Y., Vintage Books, 1994, pp. 78-79.*)

**THIS IS HOW WE PLAYED ON LINE**



**BEFORE THE INTERNET**



*They shall look upon her whom they have pierced!* Notice the feminine pronoun here because in this instance the one who is looked upon after being pierced is a woman. Dying such a violent, unjust, and humiliating death with faith in her heart and on her lips makes her the crucified Christ, and not just because she (like all Christians) is a member of the Body of Christ. Rather because at this moment, in this manner of death, with this kind of faith overt in her person, like Jesus, she is leaving behind a voice that cannot be silenced and which will haunt those who have done violence to her and all the rest of us who hear about it.

What haunted those soldiers? The haunting here is not that of some wounded spirit that now seeks retribution by frightening us and forever unsettling our dreams. Nor is it the haunting we feel in bitter regret, when we recognize a huge, unredeemable mistake which had we foreseen the consequences of, we would never have made. Rather, this is the voice that haunts us whenever we silence, violate, or kill innocence. It's a voice which we then know can never be silenced and which irrespective of the immediate emotions it evokes in us, we realize we can never be free from, and which paradoxically invites us not to fear and self-hatred but to what it embodies.

Gil Bailie, who makes this story a corner-piece in his monumental book on the cross and non-violence, notes not just the remarkable similarity between her manner of death and Jesus', but also the fact that, in both cases, part of the resurrection is that their voices live on.

In Jesus' case, nobody witnessing his humiliating death on a lonely hillside, with his followers absent, would have

predicted that this would be the most remembered death in history. The same is true for this young girl. Her rape and murder occurred in a very remote place and all of those who might have wanted to immortalize her story were also killed. Yet her voice survives, and will no doubt continue to grow in history long after all those who violated her are forgotten. A death of this kind morally scars the conscience and leaves behind a permanent echo that nobody can ever silence. When we parse out all that's contained in that echo, when we take a reflective look at Jesus on the cross or at the death of this young evangelical, we cannot but feel a wound at a gut level. To gaze upon the one whom we have pierced, Jesus or any innocent victim, is to know (in a way that undercuts all culpable and invincible ignorance) that the voice of self-interest, injustice, violence, brutality, and rape will ultimately be silenced in favor of the voice of innocence, graciousness, and gentleness. Yes, faith is true.

A critic reviewing Danner's book in the *New York Times* tells how, after reading this story, he kept "straining hopelessly to hear the sound of that singing." In our churches on Good Friday, we read aloud the Gospel account of Jesus' death. Listening to that story, like the soldiers who brutally murdered an innocent young, faith-filled woman, we are made to look upon the one whom we have pierced. We need to strain to hear more consciously the sound of that singing.

Ronald Rolheiser

- *Companies are bragging about making plants taste like meat. Cows have been doing that forever.*
- *Every loaf of bread is a tragic story of a group of grains that could have become whiskey, but didn't.*

## ROSTERS

**ALDINGA**  
Commentator  
Readers

**Saturday 16 April**  
Please refer to the  
Easter Rosters

**Saturday 23 April**  
Tricia Dundon  
Brianna McIver  
David Manders

**NORMANVILLE**  
Welcomer  
Commentator  
Reader  
Altar/Cleaning

**Sunday, 17 April**  
Tim Fleming  
Thia Van Kuyk  
Ann Henriksen  
Club Fleurieu

**Sunday, 24 April**  
Judy Hore  
Ann Henriksen  
Mary Kennedy  
Mary Kennedy, Pam Kelly

**WILLUNGA**  
Commentator  
Reader  
Flowers  
Church Linen

**Sunday, 17 April**  
Marie Andrews  
Norman Lee  
May Dunn  
Marie Cester

**Sunday, 24 April**  
Wayne Best  
Ian La Ronde  
May Dunn  
Anna Rogers

## PLEASE KEEP THESE PEOPLE IN YOUR PRAYERS

**Sick:** Veronica Shortland, Muriel Smith, Colin and Roma Whitford, Janet Burbidge, Arthur and Carol Jones, Bill and Janet McIver, Judy Hore, Rainer Maack, Ann Henriksen

## DATES

2 Mar - 16 Apr Project Compassion  
16 Apr Holy Saturday  
17 Apr Easter Day  
18 Apr Easter Monday  
24 Apr Divine Mercy, St Luke's 2pm  
25 Apr ANZAC Day  
2 May First day School Term 2  
8 May Vinnies Winter Appeal  
22 May Propagation of Faith Appeal  
13 Jun Queen's birthday holiday  
3 Jul NATSICC Appeal  
8 Jul Last day School Term 2  
10 Jul Apostleship of Sea Appeal  
25 Jul First day School Term 3  
14 Aug Appeal for Vocations  
Sep Catholic Charities Appeal  
30 Sep Last day School Term 3  
3 Oct Labour Day holiday  
13 Nov Vinnies Christmas Appeal  
25 Dec Aboriginal Catholic Ministry Appeal  
*Regular* Creative Corner 2<sup>nd</sup>, 4<sup>th</sup>  
Tuesdays 11am - 2pm

## PRELIMINARY NOTICE

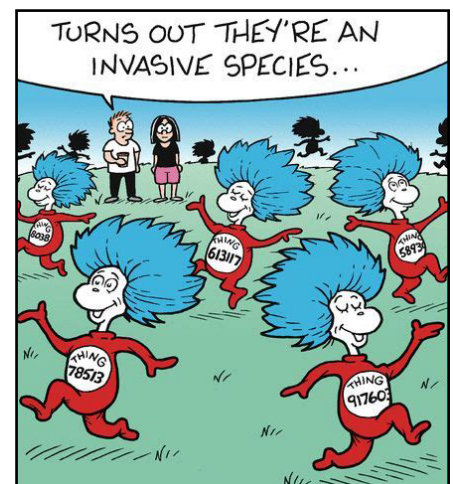
*An Exploration of Three Aspects of the Divine-Human Encounter*

Saturday May 14  
10.00am - 4.00pm

St Ignatius Catholic Church Hall  
Queen Street, Norwood

with Fr Michael Trainor  
and Josie Cirocco

More details in later bulletins



## COMPLIANCE WITH COVID-19 REGULATIONS

(Current from 12/04/22)

- You would be aware that an announcement was made this morning (12 April) around the removal of both mask wearing and QR codes effective 12.01am on 15 April. As this Holy Week will see an increase in numbers of people in our churches, I strongly recommend that people continue wearing masks. We will continue to review this situation. *Archbishop Patrick O'Regan*
- Masks to be worn in Church for Easter services.
- Attendees at indoor religious services may sing during worship, if they wear masks while doing so.
- Please keep in mind the importance of social distancing and good hygiene practices.
- There should be no shaking of hands or holding hands during the Mass.
- Every gathering must record contact details - either with the QR code for smart phones, or the handwritten log -both located at the entrance to the Church
- Hand sanitizer is available at Church entrances.
- Offertory procession will be omitted. Communion is given only in hands. Precious Blood will not be distributed.
- Collection plates will not be passed around.
- Holy Water is not available at the doors of churches.
- Sick and high risk/vulnerable people should be encouraged not to attend.
- The Archdiocese recommends Covid vaccination for all (please check with your GP if you have concerns).
- Obligation for Sunday Mass for the laity HAS NOT BEEN RE-INVOKED at this stage. You may wish to access:  
[Mass for You at Home – The official website of Mass For You At Home, Australia](#) online and on Channel 10 every Sunday at 6 am.

**COVIDSAFE**  
Let's continue to be a *church*

(Continued from page 1)

'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.

### EASTER MESSAGE

*"Go and tell my brothers and I am ascending to my Father and your Father, to my God and your God".*

At Easter, we hear these words of the Risen Lord who empowers Mary of Magdala to overcome fear and to proclaim the Good News to others. She is known as an apostle to the apostles. But it was not just Mary of Magdala who had a pivotal role in the early days of Christianity.

Throughout salvation history, women disciples have played a critical part in forging a new future out of the hopeless present. Esther boldly intervened for her people at the foreign court. Ruth broke new ground of inclusion as a consummate outsider. Mary MacKillop, of course, started a new and hitherto unheralded group of women who took the Good News to the edges of Australian society.

If the Church is to be faithful to the biblical narrative and responsive to the living presence of God, it must reclaim a discipleship of equals and empower men and women disciples to share their gifts for human flourishing and the growth of the Kingdom.

At the heart of the Easter message is the summons to a new future, framed with hope and possibility, in the midst of entrenched hopelessness. As with Mary and the disciples, who were emboldened to move from the

shadows of crucifixion into the light and life of the Risen Christ, the Church must live this message. It must embody the alternative relational paradigm that is rooted in the radical inclusivity, mutuality, compassion and the powerlessness of Jesus. We cannot have a better future if we persist in the age-old but dying paradigm of triumphalism, elitism, male supremacy and clerical dominance.

Mary wept at the sight of the empty tomb. We too must grieve for those whose experience has been one of exclusion, instead of an encounter of radical love, inclusiveness, and solidarity. The time has come for us not only to admit the need for change but to discern together as to what the process and the agenda for change should look like going forward.

We must die to the old ways of being Church abandoning the old paradigm of a fortress Church, prone to exclusivity and elitism. Instead, we learn to rise to Christlike ways of humility, inclusiveness, compassion.

May we be strengthened to walk the journey of faith and we may be leaven to the Kingdom through our active discipleship, witness, and engagement in the world. Let us have the courage of Mary and be truly Easter men and women bringing to life the Good News in our Church and our world. Have a blessed Easter.

*(Bishop Vincent Long - Easter '21)*

### THIS WEEK'S READINGS

(18 - 24 April)

- **Monday, 18:** Monday within the Octave of Easter (Acts 2:14, 22-33; Mt 28:8-15)
- **Tuesday, 19:** Tuesday within the Octave of Easter (Acts 2:36-41; Jn 20:11-18)
- **Wednesday, 20:** Wednesday within the Octave of Easter (Acts 3:1-10; Lk 24:13-35)
- **Thursday, 21:** Thursday within the Octave of Easter (Acts 3:11-26)
- **Friday, 22:** Friday within the Octave of Easter (Acts 4:1.12; Jn 21:1-14)
- **Saturday, 23:** Saturday within the Octave of Easter (Acts 4:13-21; Mk 16:9-15)
- **Sunday 24:** SECOND SUNDAY of EASTER (Acts 5:12-16; Apoc 1:9-13, 17-19; 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) 8556 2132 or 0488 287 552.