



Welcome to

# Kangaroo Island Catholic Community

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

**EIGHTH SUNDAY IN ORDINARY TIME - YEAR C**

**Vol 7 : No 15**

## KANGAROO ISLAND CATHOLIC PARISH

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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 Selva Raj (A/Priest - 8382 1717;

[selvarajpani@gmail.com](mailto:selvarajpani@gmail.com))

Fr Jack Otto (A/Priest - 8382 1717)

### PARISH PASTORAL COUNCIL

Mr Peter Clark (8559 5131)

### PARISH NEWSLETTER

Mr Peter Clark (8559 5131,

[paclark@muckra.com.au](mailto: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 2<sup>nd</sup> Sunday - 2.30pm

• PENNESHAW: St Columba's Anglican Church, Cnr North Terrace and Fourth Street 1<sup>st</sup> Sunday - 1.30pm

## SPONSORSHIP

KANGAROO ISLAND

TRANSFERS (0427 887 575)

generously donate transport for our visiting Priests.

## CHILD PROTECTION

Child Protection Unit 8210 8159



## FIRST READING

*Ecclesiasticus 27:4-7*

In a shaken sieve the rubbish is left behind, so too the defects of a man appear in his talk.

The kiln tests the work of the potter, the test of a man is in his conversation.

The orchard where the tree grows is judged on the quality of its fruit, similarly a man's words betray what he feels.

Do not praise a man before he has spoken, since this is the test of men.

## RESPONSORIAL PSALM

*Ps 91:2-3, 13-16*

*Lord, it is good to give thanks to you.*

## SECOND READING

*1 Corinthians 15:54-58*

When this perishable nature has put on imperishability, and when this mortal nature has put on immortality, then the words of scripture will come true: Death is swallowed up in victory. Death, where is your victory? Death, where is your sting? Now the sting of death is sin, and sin

gets its power from the Law. So let us thank God for giving us the victory through our Lord Jesus Christ.

Never give in then, my dear brothers, never admit defeat; keep on working at the Lord's work always, knowing that, in the Lord, you cannot be labouring in vain.

## GOSPEL ACCLAMATION

*Phil 2:15-16*

*Alleluia, alleluia!*

*Shine on the world like bright stars; you are offering it the word of life.*

*Alleluia!*

## GOSPEL

*Luke 6:39-45*

Jesus told a parable to his disciples. 'Can one blind man guide another? Surely both will fall into a pit? The disciple is not superior to his teacher; the fully trained disciples will always be like his teacher. Why do you observe the splinter in your brother's eye and never notice the plank in your own?' *(Continued page 4)*

# Kangaroo Island Catholic Parish

## PARISH NOTICES

**Mass next week: Fr. Jack Otto**

**Kingscote 9:30 A.M.**

**Parndana 2:30 P.M.**

**Confession available 30 min before mass.**

**This Wednesday the 6<sup>th</sup> of March is Ash Wednesday. As there is no Mass here the ashes will be distributed next Sunday, the first Sunday of Lent.**

**Lenten reflection booklets available for people to take home.**

### **Mass Roster 10<sup>th</sup> March:**

Readers: P Wales, M Glynn.

Gifts: Brinkley family.

Sp. Ministers: C Berden, G Glynn.

Cleaning / Coffee: H Mumford.

### **Please pray for.....**

Fr. Josy's mother, Fr. Jim Honner both of whom have died recently.

And for those who are sick:

Maureen Dunn.

Mei Kuen Sexton and Elizabeth Schoolbread.

Sue and Charles Gorman, Bill Roestenburg and Lynne Mcardle.

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

## **Are you interested in Foster Care?**

Anglicare SA are presenting foster care information sessions at the Aurora Ozone hotel on Wed 13<sup>th</sup> of March.

Session times: 2.30-4.30PM & 6.30-8.30PM.

For more information contact Linda on 8313 3456 or visit [www.anglicaresa.com.au/foster-care](http://www.anglicaresa.com.au/foster-care)

## **Day of the Unborn Child Appeal- today.**

In the Archdiocese of Adelaide, the Day of the Unborn Child occurs on the Feast of the Annunciation, March 25. As this feast day falls during Lent it was felt it would be more appropriate to hold the Appeal early this year.

A special collection will be taken up today in support of the work undertaken by Birthline, Right to Life in South Australia, Matercare Australia & Genesis Pregnancy Support Inc.

In light of the proposed changes to abortion legislation before Parliament in South Australia, the important work done by all these organizations help support woman practically in their choice to be mothers.

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.

## **GOSPEL CONNECTIONS.**

***When you look honestly at yourself, what are your greatest strengths? When you look honestly at yourself, what are your greatest weaknesses? Can you turn your weaknesses over to God?***



## 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.*



### THE POWER OF FEAR

*Fear is the heartbeat of the powerless.* So writes Cor de Jonghe. That's true. We can deal with most everything, except fear.

The late Belgium spiritual writer, Bieke Vandekerkehoove, in a very fine book, *The Taste of Silence*, shared very honestly about the demons that beset her as she faced a terminal illness at age nineteen. She singled out three particular demons that tormented her as she faced the prospect of death, *sadness, anger, and fear*; and she suggested that we can more easily cope with the first two, sadness and anger, than we can with the third, fear. Here's her thought:

Sadness can be handled through tears, through grieving. Sadness fills us like a water glass, but a glass can be emptied. Tears can drain sadness of its bite. We have all, no doubt, experienced the release, the catharsis, that can come through tears. Tears can soften the heart and take away the bitterness of sadness, even while its heaviness remains. Sadness, no matter how heavy, has a release valve. So too does anger. Anger can be expressed and its very expression helps release it so that it flows out of us. No doubt too we have also experienced this. The caution, of course, is that in expressing anger and giving it release we need to be careful not to hurt others, which is the ever-present danger when dealing with anger. With anger we have many outlets: We can shout in rage, beat drum, punch a bag, use profanity, physically exercise until we're exhausted, smash some furniture, utter murderous threats, and rage away at countless things. This isn't necessarily rational and some of these things aren't necessarily moral, but they offer some release. We have means to cope with anger.

Fear, on the other hand, has no such release valves. Most often, there's nothing we can do to lighten or release it. Fear paralyzes us, and this paralysis is the very thing what robs us of the strength we would need to combat it. We can beat a drum, rage in profanity, or cry tears, but fear remains. Moreover, unlike anger, fear cannot be taken out on someone else, even though we sometimes try, by scapegoating. But, in the end, it doesn't work. The object of our fear doesn't go away simply because we wish it away. Fear can only be suffered. We have to live with it until it recedes on its own. Sometimes, as the Book of Lamentations suggests, all we can do is to put our mouth to the dust and wait. With fear, sometimes all we can do is endure.

What's the lesson in this?

In her memoirs, the Russian poet, Anna Akhmatova, recounts an encounter she once had with another woman, as the two of them waited outside a Russian prison. Both of their husbands had been imprisoned by Stalin and both of them were there to bring letters and packages to their husbands, as were a number of other women. But the scene was like something out of the existential literature of the absurd. The situation was bizarre. First of all, the women were unsure of whether their husbands were even still alive and were equally uncertain as to whether the letters and packages they were delivering would ever be given to their loved ones by the guards. Moreover the guards would, without reason, make them wait for hours in the snow and cold before they would collect their letters and packages, and sometimes they wouldn't meet the women at all. Still, every week, despite the absurdity of it, the women would come, wait in the snow, accept this unfairness, do their vigil, and try to get letters and packages to their loved ones in

prison. One morning, as they were waiting, seemingly with no end in sight, one of the women recognized Akhmatova and said to her: "Well, you're a poet. Can you tell me what's happening here?" Akhmatova looked at the woman and replied: "Yes, I can!" And then something like a smile passed between them.

Why the smile? Just to be able to name something, no matter how absurd or unfair, no matter our powerlessness to change it, is to be somehow free of it, above it, transcendent in some way. To name something correctly is to partly free ourselves of its dominance. That's why totalitarian regimes fear artists, writers, religious critics, journalists, and prophets. They name things. That's ultimately the function of prophecy. Prophets don't foretell the future, they properly name the present. Richard Rohr is fond of saying: *Not everything can be fixed or cured, but it should be named properly.* James Hillman has his own way of casting this. He suggests that *a symptom suffers most when it doesn't know where it belongs.*

This can be helpful in dealing with fear in our lives. Fear can render us impotent. But, naming that properly, recognizing where that symptom belongs and how powerless it leaves us, can help us to live with it, without sadness and anger.

*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 Honeypt 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 8.15am (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> Sunday 2.30pm

### PENNESHAW

*St Columba, North Terrace  
(shared with Anglicans)*  
1<sup>st</sup> Sunday 1.30pm

### SEAFORD

*Seaford Ecumenical Mission,  
Grand Bvd*  
Sunday 10.45am  
Wednesday 9.00am

### VICTOR HARBOR

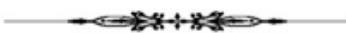
*St Joan of Arc, 30 Seaview Road*  
Saturday 6.00pm  
Sunday 11.00am  
Tuesday 9.00am  
Thursday 9.00am  
Friday 9.00am  
1<sup>st</sup> Friday Benediction following Mass

### 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)

How can you say to your brother, "Brother, let me take out the splinter that is in your eye," when you cannot see the plank in your own? Hypocrite! Take the plank out of your own eye first, and then you will see clearly enough to take out the splinter that is in your brother's eye. There is no sound tree that produces rotten fruit. For every tree can be told by its own fruit; people do not pick figs from thorns, nor gather grapes from brambles. A good man draws what is good from the store of goodness in his heart; a bad man draws what is bad from the store of badness. For a man's words flow out of what fills his heart.'



### EXPLORING THE WORD

Luke continues with his examination of the new order ushered in by discipleship and turns to a very personal dimension of what it means to be a follower of Christ. The 'fully trained disciple will always be like his teacher'. Jesus offers himself as a model of non-judgement. This, after all, belongs only to God. There are echoes here of last week's text: 'Be compassionate as your Father is compassionate. Do not judge and you will not be judged yourselves; grant pardon and you will be pardoned.' The disciple must recognise their own shortcomings and work tirelessly to rectify these so that what issues forth from their hearts are the good fruits that only true goodness of heart can produce.

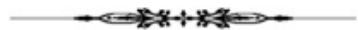
### SYMBOLS AND IMAGES

This text again follows immediately on from last week's gospel and continues the theme we have begun to explore. The demands of the gospel are both surprising and challenging. Here the emphasis shifts to a need to subject our own conduct to scrutiny. The true disciple is in no position to pass judgement on others but must honestly confront what lies in the depth of his or her own heart.

### GOSPEL BACKGROUND

The blind cannot lead the blind. And a disciple cannot be a good disciple unless he or she has learned from the teacher. Everyone who is fully trained is like the teacher who knows how to cure the blind. Before you can be a good disciple and teach others you must take care of yourself. Do not try to take a speck out of your brother's eye until you have taken the board out of your own. Finally, only when you have purified yourself can you produce the good works that the teacher requires. Discipleship asks us to produce good deeds. But to produce them requires the integrity and purity of heart found in the teacher. When people see your good deeds they will know that this is because you have a good heart.

The final parable, which we do not read today, is about building on the solid foundation of rock and not on sand. This is the only way to face the difficulties a disciple will encounter and survive.



### THIS WEEK'S READINGS

(4 - 10 March)

- **Monday, 04:** Weekday, Ord Time 8 (Sirach 17:24-29; Mk 10:17-27)
- **Tuesday, 05:** Weekday, Ord Time 8 (Sirach 35:1-12; Mk 10:28-31)
- **Wednesday, 06:** ASH WEDNESDAY (Joel 2:12-18; 2 Cor 5:20 - 6:2; Mt 6:1-6, 16-18)
- **Thursday, 07:** Thursday after Ash Wednesday (Deut 30:15-20; Lk 9:22-25)
- **Friday, 08:** Friday after Ash Wednesday (Is 58:1-9; Mt 9:14-15)
- **Saturday, 09:** Saturday after Ash Wednesday (Is 58:9-14; Lk 5:27-32)
- **Sunday, 10:** FIRST SUNDAY OF LENT (Deut 26:4-10; Rom 10:8-13; Lk 4:1-13)

### 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).