



Jubilee Year
of Mercy
2015/16

Welcome to

Kangaroo Island Catholic Community

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

FIRST SUNDAY OF LENT - YEAR C

Vol 4 : No 13

KANGAROO ISLAND CATHOLIC PARISH

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NOARLUNGA DOWNS CATHOLIC PRESBYTERY

Phone: 8382 1717

PARISH TEAM CONTACTS

Fr Charles Gauci (Parish Priest -
phone 8382 1717)

PARISH PASTORAL COUNCIL

Mr Peter Clark (8559 5131)

PARISH NEWSLETTER

Mrs Annette Roestenburg
(8553 8281; rostie2@bigpond.com)
(All items for the newsletter must be
received no later than Wednesday
evening.)

MASS CENTRES

- KINGSCOTE: Our Lady of Perpetual Help, Cnr Giles and Todd Streets
Sunday - 9.30am
4th Sunday - Youth Mass - 6.00pm
- PARNDANA: Uniting Church, Cook Street
4th Sunday - 4.00pm
- 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 UNIT

Sally Wellington (Manager)
Phone: 8210 8268



FIRST READING

Deuteronomy 26:4-10

Moses said to the people: 'The priest shall take the panner from your hand and lay it before the altar of the Lord your God. Then, in the sight of the Lord your God, you must make this pronouncement:

"My father was a wandering Aramaean. He went down into Egypt to find refuge there, few in numbers; but there he became a nation, great, mighty, and strong. The Egyptians ill-treated us, they gave us no peace and inflicted harsh slavery on us. But we called on the Lord, the God of our fathers. The Lord heard our voice and saw our misery, our toil and our oppression; and the Lord brought us out of Egypt with mighty hand and outstretched arm, with great terror, and with signs and wonders. He brought us here and gave us this land, a land where milk and honey flow. Here then I bring the first-fruits of the produce of the soil that you, Lord, have given me."

'You must then lay them before the Lord your God, and bow down in the sight of the Lord your God.'

RESPONSORIAL PSALM

Be with me, Lord, when I am in trouble.

SECOND READING

Romans 10:8-13

Scripture says: *The word (that is the faith we proclaim) is very near to you, it is on your lips and in your heart. If your lips confess that Jesus is Lord and if you believe in your heart that God raised him from the dead, then you will be saved. By believing from the heart you are made righteous; by confessing with your lips you are saved. When scripture says: those who believe in him will have no cause for shame, it makes no distinction between Jew and Greek: all belong to the same Lord who is rich enough, however many ask for his help, for everyone who calls on the name of the Lord will be saved.*

GOSPEL ACCLAMATION

*Praise to you, Lord Jesus Christ, king of endless glory!
No one lives on bread alone, but on every word that comes from the mouth of God.
Praise to you, Lord Jesus Christ, king of endless glory!*

GOSPEL

Luke 4:1-13

Filled with the Holy Spirit, Jesus left the Jordan and was led by the Spirit through the wilderness, being tempted there by the devil for forty days.

(Continued page 4)

FEBRUARY ANNIVERSARIES

Heather Barrett, Joan Marie Berden, Mary Clark, Phillip Deakin, Alice Ellick, Alfred Gray, Bernadette Hehir, Kenneth Howard, Ron King, Jamie Larcombe, Frank May, Tom Meaney, Allan Moray, Pat Pawelski, Horace Riley, Christopher Riley, Bert Willson And all the faithful departed.

Prayers for the sick

Please pray for Sam Baynes, Helen Berden, Cath Cantlon, Clarence Cook, Joelle Davidson, Thea & Manning Depold, Don Duffy, Pam Elliott, Tony Fisher, Veronica Farnden, Sue and Charles Gorman, Scott McCreary, Leigh and Phillip McDonald, Kate Palmer, Jack Pitcher, Anne Redden, Bill Roostenburg, Tim Ruge, John Smith, Greg Turner, Karen Williams, Margaret & Harry Rich, Simon Slagter, Nicki and Craig Hoar, Noel Grace,

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

MAKING CONNECTIONS

Spend time in contemplation this week on the difficult periods of your life and how they lead you to new understandings of yourself, others and God.

Reach out to someone who may be experiencing a difficult time in their lives.

PARISH NOTICES –14/02/16

1. Thank you to Fr Charles for saying Mass today for us
2. Next week there will be Mass with Fr Sam.
- 3.. **28th Feb** - Parish Pastoral Council extended meeting with a shared lunch.
4. Guild AGM 9.30 on Monday 29th Feb



Caritas
AUSTRALIA

First Sunday
of Lent

CELEBRATING 50 YEARS OF
**PROJECT
COMPASSION**

Like many families in her remote village, Doney and her family have gone months without enough to eat. But with the support of Caritas Australia and local partner CADECOM, the people of Doney's Community have learned to harness their strengths. Today they are building new livelihoods, improving health and growing literacy to create paths towards a better future.

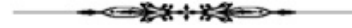
Please donate to Project Compassion 2016 and help people in remote areas of Malawi harness their strengths and pave the way towards a thriving future.

You can donate through Parish boxes and envelopes, or by visiting www.caritas.org.au/projectcompassion or phoning 1800 024 413.



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.



ON READING DIFFICULT PASSAGES IN SCRIPTURE

A colleague of mine shares this story: Recently, after presiding a Eucharist, a woman from the congregation came up to him with this comment: “What a horrible scripture reading today! If that’s the kind of God we’re worshipping, then I don’t want to go to heaven!”

The reading for that day’s liturgy was taken from *Chapter 24* of the *Second Book of Samuel* where, seemingly, God gets upset with King David for counting the number of men he had for military service and then punishes him by sending a pestilence that kills seventy thousand people.

Is this really the word of God? Did God really get angry with David for doing a simple census and kill seventy thousand people to teach him a lesson? What possible logic could justify this? As it stands, literally, yes, this is a horrible text! What do we do with passages like this and many others where God, seemingly, demands violence in his name? To cite just one example: In his instructions to Joshua when they enter the promised land, God orders him to kill everything in the land of Canaan, all the men, all the women, all the children, and even all the animals. Why? Why would God so grossly want all these people destroyed? Can we believe God would do this? There are other similar examples, as, for instance, in the Book of Judges, where God grants the prayer of Jephthah, the Gileadite, on the condition that he sacrifices his own daughter on the altar of sacrifice. Texts like this seem to go against the very essence of the nature of God as the rest of scripture reveals it.

God, in scripture, is sometimes seemingly shown to be arbitrary, heartless, violent, demanding

violence from believers, and completely calloused about the lives of anyone not among his chosen favorites. If one were to take these texts literally they could be used to justify the exact type of violence that extremist groups like ISIS and Al-Qaida carry out under the belief that God loves them alone and they are free to kill others in his name.

Nothing could be further from the truth and nothing could be further from the meaning of these texts. These texts, as biblical scholarship makes clear, are not to be taken literally. They are *anthropomorphic* and *archetypal*. Whenever they are read they could be preceded by the kind of disclaimer we now often see at movies where we are told: No real animals died while making this film. So too, no real people die in these texts.

First of all, these texts are anthropomorphic, meaning that in them we attribute our own emotions and intentions to God. Hence these texts reflect our feelings, not God’s. For example, when Paul tells us that when we sin we experience the “wrath of God”, we are not to believe that God gets angry with us when we sin and sends positive punishment upon us. Rather, when we sin, we punish ourselves, begin to hate ourselves, and we *feel as if* God has gotten angry with us. Biblical writers frequently write in this genre. God never hates us, but, when we sin, we end up hating ourselves.

These texts are also archetypal, meaning that they are powerful, primordial images that explain how life works. I remember a man coming up to me one Sunday after a liturgy, when the reading had proclaimed God’s order to Joshua to kill all the Canaanites upon entering

the Promised Land. The man said to me: “You should have let me preach today. I know what that text means: I’m an alcoholic in recovery – and that text means ‘cold turkey’”. As an alcoholic, you have to clean out your liquor cabinet completely, every bottle, you can’t be having even a single drink. Every Canaanite has to be killed! Jesus said the same thing, except he used a softer metaphor: New wine, new wineskins.” In essence, that’s the meaning of this text.

But even so, if these texts are not literal aren’t they still the inspired word of God? Can we just explain them away because we feel them inconvenient?

Two things might be said in response to this: First, all individual texts in scripture must be seen within the larger, overall framework of scripture and our overall theology of God and, as such, they demand an interpretation that is consistent with the nature of God as revealed overall in scripture. And, in scripture as a whole, we see that God is non-negotiably all-loving, all-merciful, and all-good and that it is impossible to attribute bias, callousness, brutality, favoritism, and violence to God. Moreover, scripture is binding and inerrant in the intentionality of its message, not in the literalness of its expression. We do not, for example, take literally Jesus’ command to “call no one on earth your father”, nor Paul’s command: “Slaves be subject to your masters.”

Context and interpretation are not rationalizations, they are sacred duty. We may not make scripture unworthy of God.

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 Howe 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
4th Sunday (Youth Mass) 6.00pm

NOARLUNGA

*St Luke, the Evangelist,
cnr Honeypot Rd and Goldsmith Dve*
Saturday 6.00pm
Sunday 9.00am
1st Sunday 11.00am (Spanish Mass)
2nd Sunday 2.00pm (Filipino Mass)
Sunday (Youth Mass) 5.30pm
Monday 9.00am
Tuesday 9.00am
Wednesday 7.00am, 7.30pm
Thursday 9.00am (St John's School)
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

4th Sunday 4.00pm

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

(Continued from page 1)

During that time he ate nothing and at the end he was hungry. Then the devil said to him, 'If you are the Son of God, tell this stone to turn into a loaf.' But Jesus replied, 'Scripture says: Man does not live on bread alone.'

Then leading him to a height, the devil showed him in a moment of time all the kingdoms of the world and said to him, 'I will give you all this power and the glory of these kingdoms, for it has been committed to me and I give it to anyone I choose. Worship me, then, and it shall all be yours.' But Jesus answered him, 'Scripture says:

You must worship the Lord your God, and serve him alone.'

Then he led him to Jerusalem and made him stand on the parapet of the Temple. 'If you are the Son of God,' he said to him 'throw yourself down from here, for scripture says:

He will put his angels in charge of you to guard you,

and again:

They will hold you up on their hands in case you hurt your foot against a stone.'

But Jesus answered him, 'It has been said:

You must not put the Lord your God to the test.'

Having exhausted all these ways of tempting him, the devil left him, to return at the appointed time.



**MISERICORDIAE VULTUS –
THE FACE OF MERCY**

In section 6 of the Bull of Indiction, announcing the Jubilee Year of Mercy, Pope Francis declares that the "mercy of God is not an abstract idea."

"He secures justice for the oppressed; he gives food to the hungry. The Lord sets the prisoners free." (Psalm 146:7-9)

**LENT CAN BE A TIME OF
SPIRITUAL GROWTH**

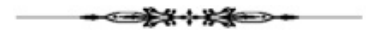
When our Lord was tempted by Satan, He found Himself in the same conflict that Adam (and all other human beings ever since) was faced with at the beginning: namely, to obey God's command or to give in to Satan's suggestion of disobedience. Adam failed

the test, but Christ did not. His victory over Satan marks a new beginning in human history. It is the time of a new creation, one in which the Father (through His Son) will bring about the final triumph of good over evil, of life over death. St. Mark here portrays Jesus as the obedient Son who remained in the right relationship with God throughout the period of temptation. We too, especially in this Lenten season, are called to the same stance of filial obedience, to live each day in a correct relationship with our heavenly Father by imitating the fidelity of Jesus Christ. In this way, we come to share in His victory over temptation and we grow stronger in our own faith, hope and love.

It is immediately after His success in the desert that Christ undertakes His missionary work, which consists in the proclamation of the "Gospel of God." What is this "Gospel?" We find the answer in our Lord's preaching. It is the Gospel, the good news, of truth and of hope, of peace and of immortality, of promise and of salvation. The Gospel gives us the power to live life victoriously and to conquer sin, so long as we remain in communion with Jesus Christ.

This is what the Lenten season is all about: to stand firm with Christ and thus prove our love for God by resisting all temptations to disobey Him; to recognise that in Jesus the Kingdom of God has come among us; and to take our place in that Kingdom through acts of real repentance and faith. If we take these lessons to heart, then this Lent will be a time of rich spiritual growth and profit for each of us.

Fr Paul de Ladurantaye



THIS WEEK'S READINGS

(8 - 14 February)

- **Monday, 8:** Monday, 1st week Lent (Lev 19:1-2, 11-18; Mt 25:31-46)
- **Tuesday, 9:** Tuesday, 1st week Lent (Is 55:10-11; Mt 6:7-15)
- **Wednesday, 10:** Wednesday, 1st week Lent (Jonah 3:1-10; Lk 11:29-32)
- **Thursday, 11:** Thursday, 1st week Lent (Easter 14:1, 3-5, 12-14; Mt 7:7-12)
- **Friday, 12:** Friday, 1st week Lent (Ezek 18:21-28; Mt 5:20-26)
- **Saturday, 13:** Saturday, 1st week Lent (Deut 26:16-19; Mt 5:43-48)
- **Sunday, 14:** Second Sunday of Lent (Gen 15:5-12, 17-18; Phil 3:17 - 4:1; Lk 9:28-36)