



Welcome to

# Kangaroo Island Catholic Community

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

**FOURTH SUNDAY IN LENT - YEAR A**

**Vol 5 : No 18**

## **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**

Fr Charles Gauci (Parish Priest -  
involved in another ministry in 2017)  
Fr Tony Telford-Sharp (Parish  
Administrator - 8382 1717)  
Fr Peter Zwaans (Associate Priest)

## **PARISH PASTORAL COUNCIL**

Mr Peter Clark (8559 5131)

## **PARISH NEWSLETTER**

Mrs Annette Roestenburg  
(8553 8281; [rostie2@bigpond.com](mailto: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/Todd Sts Sunday - 9.30am
- **PARNDANA:** Uniting Church, Cook Street 2<sup>nd</sup> and 4<sup>th</sup> Sunday - 4.00pm
- **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 UNIT**

Sally Wellington (Manager)  
Phone: 8210 8268

## **FIRST READING**

*1 Samuel 16:1, 6-7, 10-13*

The Lord said to Samuel, 'Fill your horn with oil and go. I am sending you to Jesse of Bethlehem, for I have chosen myself a king among his sons.' When Samuel arrived, he caught sight of Eliab and thought, 'Surely the Lord's anointed one stands there before him,' but the Lord said to Samuel, 'Take no notice of his appearance or his height, for I have rejected him: God does not see as man sees: man looks at appearances but the Lord looks at the heart.' Jesse presented his seven sons to Samuel, but Samuel said to Jesse, 'The Lord has not chosen these.' He then asked Jesse, 'Are these all the sons you have?' He answered, 'There is still one left, the youngest; he is out looking after the sheep.' Then Samuel said to Jesse, 'Send for him; we will not sit down to eat until he comes.' Jesse had him sent for, a boy of fresh complexion, with fine eyes and pleasant bearing. The Lord said, 'Come, anoint him, for this is the one.' At this, Samuel took the horn of oil and anointed him where he stood with his brothers; and the spirit of the Lord seized on David and stayed with him from that day on.

## **RESPONSORIAL PSALM**

*The Lord is my shepherd;  
there is nothing I shall want.*

## **SECOND READING**

*Ephesians 5:8-14*

You were darkness once, but now you are light in the Lord; be like children of light, for the effects of the light are seen in complete goodness and right living and truth. Try to discover what the Lord wants of you, having nothing to do with the futile works of darkness but exposing them by contrast. The things which are done in secret are things that people are ashamed even to speak of; but anything exposed by the light will be illuminated and anything illuminated turns into light. That is why it is said:

Wake up from your sleep, rise from the dead, and Christ will shine on you.

## **GOSPEL ACCLAMATION**

*Glory to you, Word of God, Lord Jesus Christ! I am the light of the world, says the Lord; whoever follows me will have the light of life. Glory to you, Word of God, Lord Jesus Christ!*



## **GOSPEL**

*John 9:1-41*

As Jesus went along, he saw a man who had been blind from birth. His disciples asked him, 'Rabbi, who sinned, this man or his parents, for him to have been born blind?' 'Neither he nor his parents sinned,' Jesus answered 'he was born blind so that the works of God might be displayed in him.

'As long as the day lasts I must carry out the work of the one who sent me; the night will soon be here when no one can work. As long as I am in the world I am the light of the world.'

Having said this, he spat on the ground, made a paste with the spittle, put this over the eyes of the blind man, and said to him, 'Go and wash in the Pool of Siloam' (a name that means 'sent'). So the blind man went off and washed himself, and came away with his sight restored.

His neighbours and people who earlier had seen him begging said, 'Isn't this the man who used to sit and beg?' Some said, 'Yes, it is the same one.' Others said, 'No, he only looks like him.' The man himself said, 'I am the man.' So they said to him, 'Then how do your eyes come to be open?' 'The man called Jesus' he answered 'made a paste, daubed my eyes with it and said to me, "Go and wash at Siloam"; so I went, and when I washed I could see.' They asked, 'Where is he?' 'I don't know' he answered.

They brought the man who had been blind to the Pharisees.

It had been a sabbath day when Jesus made the paste and opened the man's eyes, so when the Pharisees asked him how he had come to see, he said, 'He

(Continued page 4)

### **MARCH ANNIVERSARIES**

Peter Beinke, Ellen Clarke, Peter Clark, Ellen Denholm, Inez Frawley, Kathleen Gannon, Archbishop Gleeson, Alec Grant, Keith Hornby, Gladys Lurn, Jean Lonzar, Patrick Lyden, Kath Northcott, Denis O'Brien, James Palmer, Dilly Reynolds, Richard Semler, Sylvester Shannon, Peter Slagter, Cathy Smythe, Eunice Trethewey, Edie Willson, Glad Nash ... and all the faithful departed

### **Prayers for the sick**

Please pray for Eli Bellamarie, Jimmy Browne, Cath Cantlon, Maureen Dunn, Kathleen Feareer,

Charles and Sue Gorman, Tony Hodgens, Ashtenna Langridge, Elijah Laundry, Howie Laundry, Philip McDonald John Lavers, Peter Murray, Fr Frank Perry, Shari Pahl, Olivia Phelan, Jack Pitcher, Kingsley Pledge, Margaret Rich, Bill Roestenburg, Eddie Schneemild, Bernie Schulz, John Slagter, Sue Semler, Darren Smith, John Smith, Linda Tippett, Peter Weatherstone, and Robert Wilkinson.

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

---

### **PARISH NOTICES –26/03/17**

1. Thank you to Fr Tony for saying Mass for us today.
2. Next week there will be Mass with Fr Peter.
3. **Leaving Collection Today for**  
The Day of the Unborn Child  
This collection is for the support of the work by Birthline, Right to life in SA, Matercare Australia and Genesis Pregnancy Support Inc.  
Thank you for your support in this Appeal.

### **PROJECT COMPASSION 2017**

With limited support in Vietnam for education and social inclusion of children with disabilities, young Nguyet lived an isolated life.

Then, through a neighbour, her family became involved with a Caritas-Australia supported program offering her education, creative outlets and community interaction, and strengthening her parents skills and support networks.

Now Nguyet's mother has great hope for her future.

**Please donate to Project Compassion 2017 and give children living with disabilities in Vietnam the opportunity for education and inclusion in their community.**

---

### **EASTER SERVICES:**

#### **Holy Thursday**

**Kingscote:**

**Reconcilliation 6-30pm**

**Mass of the Last Supper 7pm**

#### **Good Friday**

**Penneshaw**

**Stations of the Cross 9am**

**Kingscote**

**Commemoration of the Passion of our Lord 3pm**

#### **Holy Saturday**

**Kingscote Easter Vigil 7-30pm**

#### **Easter Sunday**

**Kingscote Mass 9-30am**



## 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.*

### OUR SHADOW AND OUR SELF-UNDERSTANDING

What is meant when certain schools of psychology today warn us about our “shadow”? What’s our shadow?

In essence, it’s this: We have within us powerful, fiery energies that, for multiple reasons, we cannot consciously face and so we handle them by denial and repression so as to not have to deal with them. Metaphorically speaking, we bury them in the hidden ground of our souls where they are out of conscious sight and mind.

But there’s a problem: What we’ve buried doesn’t stay hidden. While these energies are out of conscious sight and conscious mind, they continue to deeply impact our feelings, thoughts, and actions by pushing through in all kinds of unconscious ways to color our actions, mostly negatively. Our deep, innate energies will always act out, consciously or unconsciously. Carl Jung, one of the pioneer voices in this, says that we are doomed to act out unconsciously all the archetypal configurations which we do not access and control through conscious ritual.

Perhaps a simple image can be helpful in understanding this. Imagine living in a house with a basement beneath your living room, a basement into which you never venture, and every time you need to dispose of some garbage you simply open the basement door and dump the garbage there. For a while, that can work, it’s out of sight and out of mind; but soon enough that garbage will begin to ferment and its toxic fumes will begin to seep upward through the vents, polluting the air you breathe. It wasn’t a bother, for a time, but eventually it poisons the air.

That’s a helpful image, though it’s one-sided in that it has us only

throwing our negative garbage downstairs. Interestingly, we also throw into that same place those parts of us that frighten us in their luminosity. Our own greatness also scares us, and we too bury huge parts of it. Our shadow is not just made up of the negative parts that frighten us; it is also made up of the most luminous parts of us that we feel too frightened to handle. In the end, both the negative and positive energies inside us, which we are too frightened to handle, come from one and the same source, the image and likeness of God imprinted in us.

The most fundamental thing we believe about ourselves as Christians is that we are made in the image and likeness of God. However it isn’t very helpful to imagine this as a beautiful icon stamped inside our souls. Rather we might think of it as irrepressible divine energy, infinite eros and infinite spirit, constantly wrestling with the confines of our finitude. No surprise then that we have to contend with energies, feelings, pressures, and impulses that frighten and threaten us in their magnitude.

Ironically, the struggle with this can be particularly trying for sensitive people; the more sensitive you are, morally and religiously, the more threatening these energies can be. Why? Because two fears tend to afflict sensitive souls: First, the fear of being egoistical. Greatness isn’t easy to carry and few carry it well, and sensitive souls know this. The wild and the wicked unreflectively feed off of sacred fire, except they aren’t known for their sensitivity and too often end up hurting others and themselves. Sensitive souls find themselves considerably more reflective and timid, and for good reason. They’re afraid of being full of themselves, egotists, unhealthily imposing. But that timidity doesn’t

everywhere serve them well. Too sensitive in dealing with certain energies inside them, they sometimes end up too empty of God.

The second reason sensitive people tend to bury much of their luminosity is because they’re more in touch with that primal fear within us that’s expressed in the famous Greek myth of Prometheus, namely, that our most creative energies might somehow be an affront to God, that we might be stealing fire from the gods. Sensitive people worry about pride, about being too full of ego. Healthy as that is in itself, it often leads them to bury some or much of their luminosity.

The consequence isn’t good. Like the negative parts of ourselves we bury, our buried luminosity too begins to ferment, turn into toxic fumes, and seep upward through the vents of our consciousness. Those fumes take the form of free-range anger, jealousy, bitterness, and cold judgments of others. So much of our undirected anger, constantly looking for someone or something to land on, is the shadow side of a greatness, which is repressed and buried.

Where to go in the face of this? James Hillman suggests that a symptom suffers most when it doesn’t know where it belongs. We need more spiritual guides who can diagnose this. Too often our spiritualities have been naïve in their diagnosis of human pride and ego. We need more spiritual guides who can recognize how we too much bury parts of our luminosity and how our fear of being too full of ourselves can leave us too empty of God.

*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 11.00am (Spanish Mass)  
2<sup>nd</sup> Sunday 2.00pm (Filipino Mass)  
Sunday (Youth Mass) 5.30pm  
Monday 9.00am  
Tuesday (2<sup>nd</sup>, 4<sup>th</sup>, 5<sup>th</sup> week) 9.00am  
Tuesday (1<sup>st</sup>, 3<sup>rd</sup> week) 9.45am  
Wednesday 7.30pm  
Thursday 9.00am (St John's School)  
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 4.00pm

### 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)

put a paste on my eyes, and I washed, and I can see.' Then some of the Pharisees said, 'This man cannot be from God: he does not keep the sabbath.' Others said, 'How could a sinner produce signs like this?' And there was disagreement among them. So they spoke to the blind man again, 'What have you to say about him yourself, now that he has opened your eyes?' 'He is a prophet' replied the man. However, the Jews would not believe that the man had been blind and had gained his sight, without first sending for his parents and asking them, 'Is this man really your son who you say was born blind? If so, how is it that he is now able to see?' His parents answered, 'We know he is our son and we know he was born blind, but we do not know how it is that he can see now, or who opened his eyes. He is old enough: let him speak for himself.' His parents spoke like this out of fear of the Jews, who had already agreed to expel from the synagogue anyone who should acknowledge Jesus as the Christ. This was why his parents said, 'He is old enough; ask him.'

So the Jews again sent for the man and said to him, 'Give glory to God! For our part, we know that this man is a sinner.' The man answered, 'I don't know if he is a sinner; I only know that I was blind and now I can see.' They said to him, 'What did he do to you? How did he open your eyes?' He replied, 'I have told you once and you wouldn't listen. Why do you want to hear it all again? Do you want to become his disciples too?' At this they hurled abuse at him: 'You can be his disciple,' they said 'we are disciples of Moses: we know that God spoke to Moses, but as for this man, we do not know where he comes from.' The man replied, 'Now here is an astonishing thing! He has opened my eyes, and you don't know where he comes from! We know that God doesn't listen to sinners, but God does listen to men who are devout and do his will. Ever since the world began it is unheard of for anyone to open the eyes of a man who was born blind; if this man were not from God, he couldn't do a thing.' 'Are you trying to teach us,' they replied 'and you a sinner through and through, since you were born!' And they drove him away.

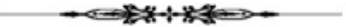
Jesus heard they had driven him away, and when he found him he said to him, 'Do you believe in the Son of Man?' 'Sir,' the man replied 'tell me who he is so that I may believe in him.' Jesus said, 'You are looking at him; he is speaking to you.' The man said, 'Lord, I believe', and worshipped him.

Jesus said:

'It is for judgement that I have come into this world, so that those without sight may see and those with sight turn blind.'

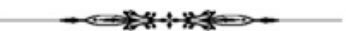
Hearing this, some Pharisees who were present said to him, 'We are not blind, surely?' Jesus replied:

'Blind? If you were, you would not be guilty, but since you say, "We see," your guilt remains.'



### EXPLORING THE WORD

There are two main points of today's gospel: the journey towards faith and belief of the blind man and the contrast between the attitudes of the blind man and his interrogators. Like the Samaritan woman at the well of last week's gospel, the blind man gradually moves from lack of faith to faith. First the blind man refers to the one who effected his cure as 'the man called Jesus', then he proclaims him a prophet and a man from God and finally declares 'Lord, I believe' and worships him. This openness to the revelation of God acting in Jesus is contrasted with the 'blindness' of the Pharisees who, though physically able to see, do not recognise Jesus. The blind man ironically declares, 'Now here is an astonishing thing! He has opened my eyes and you don't know where he comes from!' John's use of the term 'the Jews', indicates that this group is from the religious leadership, the very people who are trained in the Law and ways of God. They, of all people, should know what is from God!



### THIS WEEK'S READINGS

(27 March - 2 April)

- **Monday, 27:** Monday, 4<sup>th</sup> week of Lent (Is 65:17-21; Jn 4:43-54)
- **Tuesday, 28:** Tuesday, 4<sup>th</sup> week of Lent (Ezek 47:1-9, 12; Jn 5:1-3, 5-16)
- **Wednesday, 29:** Wednesday, 4<sup>th</sup> week of Lent (Is 49:8-15; Jn 5:17-30)
- **Thursday, 30:** Thursday, 4<sup>th</sup> week of Lent (Ex 32:7-14; Jn 5:31-47)
- **Friday, 31:** Friday 4<sup>th</sup> week of Lent (Wis 2:1, 12-22; Jn 7:1-2, 10, 25-30)
- **Saturday, 1:** Saturday 4<sup>th</sup> week of Lent (Jer 11:18-20; Jn 7:40-52)
- **Sunday 2:** FIFTH SUNDAY OF LENT (Ezek 37:12-14; Rom 8:8-11; Jn 11:1-45)