



Welcome to

Kangaroo Island Catholic Community

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

SEVENTH SUNDAY IN ORDINARY TIME - YEAR C

Vol 7 : No 14

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;

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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)

(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

• PENNESHAW: St Columba's Anglican Church, Cnr North Terrace and Fourth Street 1st 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

1 Samuel 26:2, 7-9, 12-13, 22-23

Saul set off and went down to the wilderness of Ziph, accompanied by three thousand men chosen from Israel to search for David in the wilderness of Ziph.

So in the dark David and Abishai made their way towards the force, where they found Saul asleep inside the camp, his spear stuck in the ground beside his head, with Abner and the troops lying round him.

Then Abishai said to David, 'Today God has put your enemy in your power; so now let me pin him to the ground with his own spear. Just one stroke! I will not need to strike him twice.' David answered Abishai, 'Do not kill him, for who can lift his hand against the Lord's anointed and be without guilt? David took the spear and the pitcher of water from beside Saul's head, and they made off, No one saw, no one knew, no one work up; they were all asleep, for a deep sleep from the Lord had fallen on them.

David crossed to the other side and halted on the top of the mountain a long way off; there was a wide space between them. David then called out, 'Here is the king's spear. Let one of the soldiers come across and take it. The Lord repays everyone for his uprightness and loyalty. Today the Lord put you in my power, but I would not raise my hand against the Lord's anointed.'

RESPONSORIAL PSALM

Ps 102:1-4,8,10,12-13

The Lord is kind and merciful.

SECOND READING

1 Corinthians 15:45-49

The first man, Adam, as scripture says, became a living soul; but the last Adam has become a life-giving spirit. That is, first the one with the soul, not the spirit, and after that, the one with the spirit. The first man, being from the earth, is earthly by nature; the second man is from heaven.

As this earthly man was, so are we on earth; and as the heavenly man is, so are we in heaven. (Continued page 4)

Kangaroo Island Catholic Parish

PARISH NOTICES

Mass next week:

Kingscote 9:30 A.M.

Confession available 30 min before mass.

Parish Pastoral Council will meet today after Mass.

Sympathy card for Fr. Josy available at the back of the church for parishioners to sign.

The AGM meeting of the Ladies Guild will be held on Monday the 25th February at 9:30 A.M.

The Ladies Guild will host the World Day of Prayer on Friday the 1st of March in this Church. This service has been written by the Christian women of Slovenia.

Mass Roster 3rd March:

Readers: S Semler, M Slagter.

Gifts: Clark family.

Sp. Ministers: H Mumford, A Gibbs.

Cleaning / Coffee: C Berden.

Please pray for.....

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

And for those who are sick:

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 13th 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

Day of the Unborn Child Appeal- March 2-3

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 on the weekend of March 2nd & 3rd at the same time as other collections 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 organisations 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 of those who work tirelessly with individuals and families who require these important resources and services.



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.

AN HONORABLE DEFEAT

In 1970, the famed British writer, Iris Murdoch, wrote a novel entitled, *A Fairly Honorable Defeat*. The story had numerous characters, both good and bad, but ultimately took its title from the travails of one character, Tallis Browne, who represents all that is decent, altruistic, and moral among the various characters. Despite being betrayed by most everyone, he stays the course in terms himself never betraying trust. But the story does not end well for him.

On the basis of his seeming defeat, Murdoch poses the question: Where's justice? Where's fairness? Shouldn't goodness triumph? Murdoch, an agnostic, suggests that in reality a good life doesn't always make for the triumph of goodness. However, if goodness sustains itself and does not betray itself, *its defeat will be honorable*.

So, for her, what you want to avoid is a *dishonorable* defeat, meaning: Defeat you will face, your goodness notwithstanding. Sometimes you cannot save the world or even the situation. But you can save your own integrity and bring that moral component to the world and to the situation and by doing that you preserve your own dignity. You went down in defeat, but in honor. Goodness then will not have suffered a dishonorable defeat.

That's a beautiful stoicism and if you aren't a believer it's about as wise a counsel as there is: Be true to yourself! Don't betray who and what you are, even if you find yourself as unanimity-minus-one. However, Christianity, while respecting this kind of stoicism, places the question of victory and defeat into a very different perspective.

Inside our Christian faith, defeat and victory are radically redefined. We speak, for instance, of *the victory of*

the cross, of the day Jesus died as "Good" Friday, of the transforming power of humiliation, and of how we gain our lives by losing them. Earthly defeat, for us, can still be victory, just as earthly victory can be a sad defeat. Indeed, in a Christian perspective, without even considering the next life, sometimes our defeats and humiliations are what allows depth and richer life to flow into us and sometimes our victories rob us of the very things that bring us community, intimacy, and happiness. The paschal mystery radically redefines both defeat and victory.

But this understanding doesn't come easily. It's the antithesis of cultural wisdom. Indeed, it didn't even come easy for Jesus' contemporaries. After Jesus died in the most humiliating way a person could die at that time, by being crucified, the first generation of Christians had a massive struggle with both the fact that he died and particularly with the manner in which he died. First, for them, if Jesus was the long-awaited Messiah, he wasn't supposed to die at all. God is above death and certainly beyond being killed by humans. Moreover, as a creedal doctrine, they believed that death was the result of sin and, thus, if someone did not sin, he or she was not supposed to die. But Jesus had died. Finally, most faith-perplexing of all, was the humiliating manner of his death. Crucifixion was designed by the Romans not just as capital punishment but as a manner of death that totally and publically humiliated the person's body. Jesus died a most humiliating death. No one called Good Friday "good" during the first days and years following his death. However, given his resurrection, they intuited without explicitly understanding it, that Jesus' defeat in the crucifixion was the ultimate triumph and that the categories that

make for victory and defeat were now forever different.

Initially, they lacked the words to express this. For several years after the resurrection, Christians were reluctant to mention the manner of Jesus' death. It was a defeat in the eyes of the world and they were at loss to explain it. So they remained mostly silent about it. St. Paul's conversion and his subsequent insights changed this. As someone who was raised in the Jewish faith, Paul also struggled with explaining how a humiliating defeat in this world could be in fact a victory. However, after his conversion to Christianity he eventually understood how goodness could take on sin and even "become sin itself" for our sake. That radically flipped our conceptions of defeat and victory. The cross was now seen as the ultimate victory and, instead of the humiliation of the cross being a source of shame, it now became the crown jewel: "I preach nothing but the cross of Christ." That gave us the passion narratives.

We live in a world that, mostly, still defines defeat and victory in terms of who gets to be on top in terms of success, adulation, fame, influence, reputation, money, comfort, pleasure, and security in this life. There will be plenty of defeats in our lives and if lack a Christian perspective then the best we can then do is to take Iris Murdoch's advice to heart: *Realistically, goodness will not triumph, so try to avoid a dishonorable defeat*.

Our Christian faith, while honoring that truth, challenges us to something more.

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 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
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

(Continued from page 1)

And we, who have been modelled on the earthly man, will be modelled on the heavenly man.

GOSPEL ACCLAMATION

Jn13:34

Alleluia, alleluia!

*I give you a new commandment:
love one another as I have loved
you. Alleluia!*

GOSPEL

Luke 6:27-38

Jesus said to his disciples: 'I say this to you who are listening: Love your enemies, do good to those who hate you, bless those who curse you, pray for those who treat you badly. To the man who slaps you on one cheek, present the other cheek too; to the man who takes your cloak from you, do not refuse your tunic. Give to everyone who asks you, and do not ask for your property back from the man who robs you. Treat others as you would like them to treat you. If you love those who love you, what thanks can you expect? Even sinners love those who love them. And if you do good to those who do good to you, what thanks can you expect? For even sinners do that much. And if you lend to those from whom you hope to receive, what thanks can you expect? Even sinners lend to sinners to get back the same amount. Instead love your enemies and do good, and lend without any hope of return. You will have a great reward, and you will be sons of the Most High, for he himself is kind to the ungrateful and the wicked.

Be compassionate as your Father is compassionate. Do not judge, and you will not be judged yourselves; do not condemn, and you will not be condemned yourselves; grant pardon, and you will be pardoned. Give, and there will be gifts for you: a full measure, pressed down, shaken together, and running over, will be poured into your lap; because the amount you measure out is the amount you will be given back.'

EXPLORING THE WORD

In last week's gospel, the disciples learned that to be a faithful follower of Jesus, they must be committed to a new order. This week's text tells them how they must live in that new order; in a sense it provides the practical details. What Jesus is suggesting should not be confused with passivity or simply inaction or resignation in the face of persecution and injustice. Quite the contrary! What Jesus is suggesting is radical action. It demands that we act towards others without being asked, that believers offer friendship and pardon constantly, without asking or hoping for anything in return.

SYMBOLS AND IMAGES

This text follows immediately on from the Beatitudes of last week's gospel. It continues the theme of the radical reversal called for by the gospel. What the world considers as human nature and a natural response is not the way of the disciples of Jesus, who follow a different world order. They must act and respond in a certain way because that is the way of God!



THIS WEEK'S READINGS

(25 February - 3 March)

- **Monday, 25:** Weekday, Ord Time 7 (Sirach 1:1-10; Mk 9:14-29)
- **Tuesday, 26:** Weekday, Ord Time 7 (Sirach 2:1-11; Mk 9:30-37)
- **Wednesday, 27:** Weekday, Ord Time 7 (Sirach 4:11-19; Mk 9:38-40)
- **Thursday, 28:** Weekday, Ord Time 7 (Sirach 5:1-8; Mk 9:41-50)
- **Friday, 01:** Weekday, Ord Time 7 (Sirach 6:5-17; Mk 10:1-12)
- **Saturday, 02:** Weekday, Ord Time 7 (Sirach 17:1-15; Mk 10:13-16)
- **Sunday, 03:** 8th SUNDAY in ORDINARY TIME (Sirach 27:4-7; 1 Cor 15:54-58; Lk 6:39-45)

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).