



Welcome to

# Kangaroo Island Catholic Community

(Part of the Adelaide Cathedral Parish)

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

**Vol 13 : No 15**

## KANGAROO ISLAND CATHOLIC PARISH

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## PARISH TEAM CONTACTS

### PARISH ADMINISTRATOR

Fr Lancy D'Silva

Phone: (08) 8210 8155

### PARISH PASTORAL COUNCIL

Mr Peter Clark (8559 5131)

### FINANCE

Mrs Helen Mumford (0408 367 009

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### PARISH NEWSLETTER

Mrs Wendy Bennett (0475 894 755

[wendygbennett@icloud.com](mailto:wendygbennett@icloud.com))

(All items for the newsletter must be  
received no later than Tuesday  
evening.)

## WEEKEND MASSES

Kingscote at 9.30am

## CONFESSION

Kingscote at 9.00am

(prior to Mass)

## PRAYERS FOR HEALING

Prayers for Healing and Renewal in  
the Church - Thursdays at 9.00am



## 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.*

1. It is good to give thanks to the Lord to make music to your name, O Most High to proclaim your love in the morning and your truth in the watches of the night. <R>
2. The just will flourish like the palm-tree and grow like a Lebanon cedar. <R>
3. Planted in the house of the Lord they will flourish in the courts of our God, still bearing sap when they are old, still full sap, still green, to proclaim that the Lord is just. In him, my rock, there is no wrong. <R>

## 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?'

(Continued page 4)



# Bulletin Board

## PLEASE KEEP THESE PEOPLE IN YOUR PRAYERS

**Healing list:** Sue Semler, Brianna Chudlee, Peter Weatherstone, John Slagter, Annette Roestenburg, Michelle Glynn, Elijah Laundy, Rebecca Semler, Simon Laundy, Chris Heath, Josh Semler

## March anniversaries:

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

*Please pray for all the faithful departed and may all our sick parishioners, relatives and friends know the healing love of Christ.*

## PARISH ROSTERS

	Reader	Prayers	Cleaning
02/3	P Clark	W Bennett	A Bevan
09/3	K Hammat	S Semler	A Bevan
16/3	M Slagter	P Bennett	A Bevan
23/3	A Clark	M Glynn	A Bevan
30/3	W Bennett	M Slagter	C Brinkley

## PRIEST ROSTER

2 March Liturgy  
9 March Liturgy

## LENTEN REFLECTION BOOKLETS

Free Lenten Reflection booklets are available from the foyer of the Church today. These are suitable for private reflection, or you might like to join with others for group reflection.

## ASH WEDNESDAY AND LENT



### What is Fasting and Abstaining?

Fasting is recommended for Catholics between the ages of 18 and 60 years, unless they have particular health requirements or are sick. Fasting is about being more alert, through limiting sensibly our intake of daily

food. It helps us to heighten our senses and consciousness (as the monks in the desert discovered centuries ago), to aid our prayer, to enable us to recognise the deeper desires of our mind and heart, so that we can listen to God's action more readily in our lives.

Abstinence from meat is for Catholics between the ages of 14 and 60, unless they have particular health requirements or are sick. We are to abstain from meat only on ASH WEDNESDAY and on GOOD FRIDAY. However, you could choose to do this every Friday of Lent as a penitential practice to be in solidarity with the poor – but this is not required by the Church.

## LENTEN PASTORAL LETTER

The Archbishop has released a Lenten Pastoral Letter.

*“As we embark upon the sacred season of Lent in this Jubilee Year of 2025, our hearts are drawn to the call of the Lord to renew our faith, deepen our communion, and walk as pilgrims of hope. This holy season invites us to prayer, fasting, and almsgiving, guiding us towards a transformation that echoes the spirit of the Synod on Synodality (2023-2024). The synodal journey has been a time of listening, discernment, and unity in the Holy Spirit, preparing us to embrace the Jubilee theme: Pilgrims of Hope.”*

*Lent, a season of conversion and grace, is the path upon which we are invited to journey more deeply into the mystery of Christ's passion, death, and resurrection. As the Church continues its synodal process, we are reminded that we are a people walking together, discerning the promptings of the Holy Spirit, and responding to the call of mission in our time.*

*We also renew our commitment to Christ, deepening our awareness of His love and mercy, and accompanying one another toward Easter's radiant joy.”*

There are limited numbers of hard copies in the Church foyer, or use the QR code to read the full document.



## PROJECT COMPASSION

is a practical means of enabling us to reach out in generosity to those in need, while demanding of us some personal sacrifice. Boxes or envelopes are available in the Church Foyer.



Invites you to an interactive forum  
**LOVING THE LEAST OF THESE**

Wednesday 19 March  
6.00pm - 7.30pm

John and Mary Fennessy Rooms  
Level 2, Centacare,  
45 Wakefield Street, Adelaide

with Ms Juli Sharpe  
(Executive Officer  
Genesis Pregnancy Support Service)

For further information:  
[jhi@adelaide.catholic.org.au](mailto:jhi@adelaide.catholic.org.au)

## CALENDAR 2025

5 Mar	Ash Wednesday
5 Mar	Project Compassion
10 Mar	Adelaide Cup Day
12 Apr	Last day School term 1
13 Apr	Palm Sunday
17 Apr	Thursday of Lord's Supper
18 Apr	Good Friday
18 Apr	Holy Places Appeal
19 Apr	Holy Saturday
20 Apr	Easter Sunday
25 Apr	ANZAC Day
28 Apr	First day School term
18 May	St Vincent de Paul Appeal
9 Jun	King's birthday holiday
29 Jun	Holy Father's Appeal
2 Jul	Last day School term 2
6 July	NATSICC Appeal
20 Jul	Stella Maris - Sea Sunday
21 Jul	First day School term 3
10 Aug	Vocations Appeal
26 Sep	Last day School term 3





## Ron Rolheiser column

*Ronald Rolheiser, a Roman Catholic priest and member of the Missionary Oblates of Mary Immaculate. 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*

### LOVE AND FAITH AS FIDELITY

Several years ago, a friend of mine made a very unromantic type of marriage proposal to his fiancé. He was in his mid-forties and had suffered several disillusioning heartbreaks, some of which by his own admission were his fault, the result of feelings shifting unexpectedly on his part. Now, in mid-life, struggling not to be disillusioned about love and romance, he met a woman whom he much respected, much admired, and with whom he felt he would like to build a life. But, unsure of himself, he was humble in his proposal.

In essence, this was his proposal: I'd like to ask you to marry me but I need to put my cards on the table. I don't pretend to know what love means. There was a time in my life when I thought I did, but I've seen my own feelings and the feelings of others shift too often in ways that have made me lose confidence in my understanding of love. So, I'll be honest, I can't promise that I will always feel in love with you. But I can promise that I'll always be faithful, that I'll always treat you with respect, that I'll always do everything in my power to be there for you to help further your own dreams, and that I'll always be an honest partner in trying to build a life together. I can't guarantee how I will always feel, but I can promise that I won't betray you in infidelity.

That's not exactly the type of marriage proposal we see in our romantic movies and novels, predicated as they mostly are on the naïve belief that the passion and excitement we initially experience when we fall in love will remain that way forever. His is a mature proposal, one that doesn't naively promise something it can't deliver.

Moreover, beyond pointing us toward a more mature

understanding of love, this is also a good image for how faith works. Faith too, in the end, is more about fidelity in our actions than it is about fervor in our feelings. Here's an example.

When I was in the seminary, a classmate of mine set off one summer to make a thirty-day retreat. His aim was to try to acquire a faith that he would feel with more fervor, which would more affectively warm his heart. He suffered from what he described as a "stoic" faith, a gut-sense of God's reality and love, but one which didn't much translate into warm feelings of security about God's existence and love. By his own admission, he lacked affectivity, fire, emotion, and warmth about his faith and he went off in search of that.

He returned from the retreat still stoic, though changed nonetheless: "I never got what I asked for," he said, "but I got something else. I learned to accept that my faith might always be stoic, and I learned too that this is okay. I don't necessarily have to have warm and imaginative feelings about my faith. I don't need to be full of emotion and fire. I only need to be faithful in my actions, to not betray what I believe in. Faith for me now means that I need to live my life in charity, respect, patience, chastity, and generosity. I just need to do it; I don't need to always feel it."

Faith and love are too easily identified with emotional feelings, passion, fervor, affectivity, and romantic fire. And those feelings are part of love's mystery, a part we are meant to embrace and enjoy. But, wonderful as these feelings can be, they are, as experience shows, fragile and ephemeral. Our world can change in fifteen seconds because we can fall in or out of love in that time. Passionate and romantic feelings are part of love and faith,

though not the deepest part, and not a part over which we have much emotional control.

Thus, unromantic though it is, I like the stoic approach that's expressed in the marriage proposal of my friend, particularly as it applies to faith. For some of us, faith will never be, other than for short periods of time, something that fires our emotions and fills us with warmth. We know how ephemeral feelings can be.

Like my colleague with the "stoic" faith, some of us might have to settle for a faith that says to God, to others, and to ourselves: I can't guarantee how I will feel on any given day. I can't promise I will always have emotional passion about my faith, but I can promise I'll always be faithful, I'll always act with respect, and I will always do everything in my power, as far as my human weakness allows, to help others and God.

Love and faith are shown more in fidelity than in feelings. We can't guarantee how we will always feel, but we can live in the firm resolve to never betray what we believe in!

*You can read, or download, Ron Rolheiser's weekly columns from his website at: [www.ronrolheiser.com](http://www.ronrolheiser.com)*



## WEEKLY CONTRIBUTIONS

For those of you who wish to make your weekly contributions to the first and second collections by direct debit, these are the banking details for each.

1st Collection (Support for Priests):  
BSB 066-782  
A/c No 100027201  
Reference: Your name

2nd Collection (Support for our Parish):  
BSB 066-782  
A/c No 100000067  
Reference: Your name

Thank you for your ongoing support of our Priests and Parish Facilities.

## CHILD PROTECTION

We are a Child Safe Organisation which is committed to the care, well-being and protection of children and young people. We believe that all God's children and young people have the right to be healthy and safe, and to have their voice heard, respected, and valued. A safe environment for all.

Mrs Helen Mumford  
(KI contact - 0408 367 009)  
Child Protection Unit 8210 8159

## THE HEART'S ABUNDANCE

Here are some parables about how the truth will sneak past our best intentions and present itself. If we do not see the way clearly, we cannot pretend to be guides for others. (Parents, teachers, pastors – and people who write Scripture commentary – beware!) In the end, what is within us will make itself known to all.

That is why it is one of our most urgent responsibilities to guard our hearts. We must guard against bitterness, hopelessness, needless anxiety, cynicism, unfocussed rage, and unforgiveness. It is our primary duty as Christians to love well. We are mandated to love God and one another, and to work our way up to love of enemy and the really tricky ones. We need hearts that are pliable and love that is growing. We cannot afford to surrender to “heart disease” of any kind, those ways of thinking, living, and remembering that cause us to harden our hearts.

*(Continued from page 1)*

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?

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.

## 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

*(3 - 10 March)*

- **Monday, 03:** Weekday, Ord Time 8 (Sirach 17:24-29; Mk 10:17-27)
- **Tuesday, 04:** Weekday, Ord Time 8 (Sirach 35:1-12; Mk 10:28-31)
- **Wednesday, 05:** ASH WEDNESDAY (Joel 2:12-18; 2 Cor 5:20 - 6:2; Mt 6:1-6, 16-18)
- **Thursday, 06:** Thursday after Ash Wednesday (Deut 30:15-20; Lk 9:22-25)
- **Friday, 07:** Friday after Ash Wednesday (Is 58:1-9; Mt 9:14-15)
- **Saturday, 08:** Saturday after Ash Wednesday (Is 58:9-14; Lk 5:27-32)
- **Sunday, 09:** FIRST SUNDAY OF LENT (Deut 26:4-10; Rom 10:8-13; Lk 4:1-13)



**Wednesday 5<sup>th</sup> March**

## 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) 8210 8155 or in an emergency 0417 080 955