



Welcome to

# Kangaroo Island Catholic Community

(Part of the Adelaide Cathedral Parish)

FIFTH SUNDAY IN ORDINARY TIME - YEAR C

Vol 13 : No 12

## 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

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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

*Isaiah 6:1-8*

In the year of King Uzziah's death I saw the Lord seated on a high throne; his train filled the sanctuary; above him stood seraphs, each one with six wings.

And they cried out one to another in this way, 'Holy, holy, holy is the Lord of Hosts. His glory fills the whole earth.'

The foundations of the threshold shook with the voice of the one who cried out, and the Temple was filled with smoke. I said:

'What a wretched state I am in! I am lost, for I am a man of unclean lips and I live among a people of unclean lips, and my eyes have looked at the King, the Lord of Hosts.'

Then one of the seraphs flew to me, holding in his hand a live coal which he had taken from the altar with a pair of tongs. With this he touched my mouth and said:

'See now, this has touched your lips, your sin is taken away, your iniquity is purged.'

Then I heard the voice of the Lord saying:

'Whom shall I send? Who will be our messenger?' I answered, 'Here I am, send me.'

## RESPONSORIAL PSALM

*Ps 137:1-5, 7-8*

*In the sight of the angels I will sing your praises, Lord.*

1. I thank you, Lord, with all my heart, you have heard the words of my mouth. Before the angels I will bless you. I will adore before your holy temple. <R>
2. I thank you for your faithfulness and love which excel all we ever knew of you. On the day I called, you answered; you increased the strength of my soul. <R>
3. All earth's kings shall thank you when they hear the words of your mouth. They shall sing of the Lord's ways: 'How great is the glory of the Lord!' <R>
4. You stretch out your hand and save me, your hand will do all things for me. Your love, O Lord, is eternal, discard not the work of your hands. <R>

## SECOND READING

*1 Corinthians 15:1-11*

Brothers, I want to remind you of the gospel I preached to you, the gospel that you received and in which you are firmly established; because the gospel will save you only if you keep believing exactly what I preached to you – believing anything else will not lead to anything. (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

**February anniversaries:** Heather Barrett, Joan Marie Berden, Mary Clark, Phillip Deakin, Allice 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

*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
9/2	S Semler	L Grant	C Berden
16/2	K Hammat	M Glynn	C Berden
23/2	S Semler	L Grant	C Berden

### PRIEST ROSTER

9/2	Communion Liturgy
16/2	Communion Liturgy
23/2	Fr Lancy D'Silva

### DAY OF THE UNBORN CHILD APPEAL

*8 and 9 February*

A special collection will be taken up today in support of the work undertaken by Birthline Pregnancy Support and Genesis Pregnancy Support Inc.

### CREATING A SAFER ONLINE WORLD

As children and young people head back to school and start the new year of activities in our parishes, it is a good time to think about how we use the internet. Increasingly, our learning, friendships, and social connections happen online, as well as in person at school and church. This makes it a perfect moment to focus on engaging with the online world safely, setting sensible limits on device use, and modelling good online behaviour ourselves.

Creating a kinder online world is a crucial step we need to take. It is essential to practice and model respect, empathy, and kindness when

we are online. By doing so, we help build a safer and more supportive environment for everyone. These positive online behaviours are not only helpful for us but are also important to teach and model to children and young people. Having regular conversations about online safety which may include conversations around possible online grooming are key in keeping the internet safe. Talking openly with children about how to use the internet responsibly helps them understand safe practices. These conversations are an easy way to help children develop good habits and stay safe in the digital world.

We should be mindful about time spent on devices. It is easy to get caught up in screen time, but making sure it doesn't take over time spent interacting with family and friends, learning, or playing offline is important. The social skills that children and young people develop through face-to-face interactions are essential and cannot be replaced by time spent on a screen. By balancing online and offline activities, we help children and young people stay healthy, both mentally and socially.

If something harmful or upsetting happens online, such as viewing harmful content, bullying or abuse, it is important to speak up. Children should always feel they can talk to a trusted adult - a parent, friend, teacher, or parish leader, if they come across something that makes them feel worried, scared, or uncomfortable.

Adults can help by reporting harmful content direct to the online platform itself or to the eSafety Commissioner.

We can all play a part in keeping the internet safe for everyone but Parents and carers play a key role in setting rules and limits around device use, including which games, apps, and websites children can use and who they can interact with online.

Safer Internet Day is a wonderful opportunity for all of us to reflect on how we use the internet. Let us work together to create a kinder online world. We hope you will join us on Tuesday, 11 February 2025, to celebrate Safer Internet Day and make the internet a safer place for everyone.

The Archdiocesan Integrity & Safeguarding Dept is available for advice

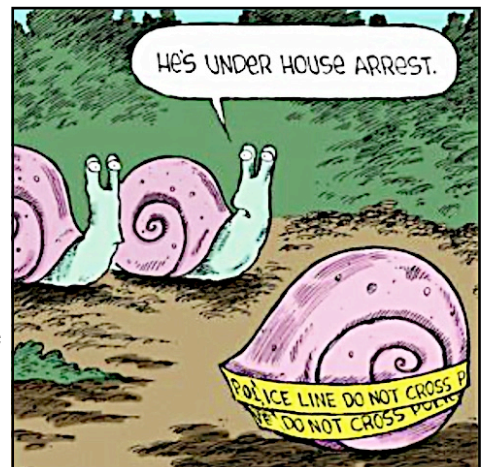
on safeguarding matters 8210 8150 or [caasafeoperations@adelaide.catholic.org.au](mailto:caasafeoperations@adelaide.catholic.org.au)) *Safeguarding Operations Team, Integrity and Safeguarding Dept*

### ST VINCENT DE PAUL SOCIETY CAMPAIGN

We can Build a Fairer Australia. In the coming months, and in the lead up to the Federal election, St Vincent de Paul Society nationally will be releasing some ideas on how to improve the quality of life for all Australians, and how to find the funds to make Australia fairer. If this is of interest to you and you would like to comment or hear more, you are welcome to contact the SA Social Needs Analysis and Advocacy Committee – Jennifer Harvey on 8112 8702 or at [svdp@svdpsa.org.au](mailto:svdp@svdpsa.org.au).

### CALENDAR 2025

9 Feb	Day of Unborn Child Appeal
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
6 Oct	Labour day holiday
13 Oct	First day School term 4
12 Dec	Last day School term 4







## 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

### JESUS AND THE POOR

I grew up a second-generation immigrant in the outback of the Western Canadian prairies. Our family was poor economically, subsistence farmers, with the necessities but seldom with much more. My father and mother were charitable to a fault and tried to instill that in us. However, given our own poverty, understandably we did not have much of a vision in terms of social justice. *We were the poor.*

Growing up in this way can deeply ingrain certain instincts and attitudes inside you, some good, some bad. Positively, you grow to believe that you need to work hard, that nothing is given to you free, that you need to take care of yourself, and everyone else should do the same. Ironically, that very ethos can blind you to some major truths regarding the poor.

I can testify to this. It took me many years, work that took me over many borders, some firsthand encounters with people who didn't have the basic necessities of life, and countless hours in theology classrooms before I even became aware of some of the basic biblical and Christian truths regarding the poor.

Now I am struggling to live them, but at least I accept that they are non-negotiable for a Christian, irrespective of denomination or political persuasion. In brief, as a Christian, we are given a non-negotiable mandate to reach out to the poor in compassion and justice. Moreover, this mandate is just as non-negotiable as keeping the commandments, as is clear most everywhere in Scripture.

- Here is the essence of that mandate The great Jewish prophets coined this mantra: The quality of your faith will be judged by the quality of justice in the land; and the quality of justice in the land will always be judged by how “widows, orphans, and strangers” (biblical code for the weakest and most vulnerable groups in a society) are doing while you are alive.]
- Jesus not only ratifies this; he deepens it, identifying his very

person with the poor. (“*Whatever you do to the least of my people, you do to me.*”). He tells us that we will be judged for eternal life on the basis of how we treated the poor.

- Moreover, in both Testaments in the Bible, this is particularly true regarding how we treat foreigners, strangers, and immigrants. How we treat them is how we are in fact treating Jesus.
- Note that Jesus defines his mission with these words: *I have come to bring good news to the poor.* Hence, any teaching, preaching, or government policy that in not good news for the poor may not cloak itself with either Jesus or the Gospel.
- As well, most of us have been raised to believe that we have the right to possess whatever comes to us honestly, either through our own work or through legitimate inheritance. No matter how large that wealth might be, it's ours as long as we didn't cheat anyone along the way. By and large, this belief has been enshrined in the laws of democratic countries, and we generally believe that it is morally sanctioned by the Christianity. It is not, as we can see from these truths in Scripture:
  - God loves everyone. There are no favorite ones or privileged ones in God's eyes, and
  - God intended the earth and everything in it for the sake of all human beings. Thus, created goods should flow fairly to all.
  - Wealth and possessions must be understood as ours to steward rather than to possess absolutely.
  - No person or nation may have a surplus if others do not have the basic necessities.
  - All people are obliged to come to the relief of the poor.
  - The condemnation of injustice is a non-negotiable aspect of our discipleship.
  - In all situations where there is injustice, unfairness, oppression, grinding poverty, *God is not*

*neutral.* Rather God wants action against everything and everyone who deals injustice and death.

These principles are strong, so strong in fact that it is easy to believe that Jesus can't really be asking this of us. Indeed, if taken seriously, these principles would radically disrupt our lives and the social order. It would no longer be business as usual.

To take just one example: there are nearly forty-five million refugees in our world today, most of them looking to cross a border into a new country. Is it realistic for any country today, in biblical terms, “to welcome the stranger”, to simply open its borders and welcome anyone who wants to cross? That's simply not realist or socially expedient regarding what it would mean practically in terms of our comfort and security. While that may be granted, what may not be granted is that our (seemingly) necessary social and political pragmatism in dealing with “*the widow, the orphan, and the immigrant*” may cloak itself with Jesus and the Bible. It may not. This is antithetical to Jesus. Whether or not this upsets our security and comfort, God is always on the underside of history, on the side of the poor.

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

### DID YOU KNOW

- The lake of Gennesaret is simply another name for the Sea of Galilee. It is also sometimes known as the Sea of Tiberias.
- This episode probably took place on the north-west corner of the lake near the village of Capernaum, where Simon Peter lived.
- The huge haul of fish is symbolic of the overabundance of good that is promised to those who believe in and follow Jesus. It is also a symbol of the abundance of the messianic banquet that Jesus brings.

### SYMBOLS AND IMAGES

Today's gospel marks the first of many rejections experienced by Jesus. The final rejection was, of course, to lead to the cross, but the cross is not the end of the story, nor is this rejection in Nazareth. Jesus simply slips away and continues on the path he has chosen.

*(Continued from page 1)*

Well then, in the first place, I taught you what I had been taught myself, namely that Christ died for our sins, in accordance with the scriptures; that he was buried; and that he was raised to life on the third day, in accordance with the scriptures; that he appeared first to Cephas and secondly to the Twelve. Next he appeared to more than five hundred of the brothers at the same time, most of whom are still alive, though some have died; then he appeared to James, and then to all the apostles; and last of all he appeared to me too; it was as though I was born when no one expected it.

I am the least of the apostles; in fact, since I persecuted the Church of God, I hardly deserve the name apostle; but by God's grace that is what I am, and the grace that he gave me has not been fruitless. On the contrary, I, or rather the grace of God that is with me, have worked harder than any of the others; but what matters is that I preach what they preach, and this is what you all believed.

### GOSPEL ACCLAMATION

*Alleluia, alleluia!*

*Come follow me, says the Lord, and I will make you fishers of my people.  
Alleluia!*

### GOSPEL

*Luke 5:1-11*

Jesus was standing one day by the Lake of Gennesaret, with the crowd pressing round him listening to the word of God, when he caught sight of two boats close to the bank. The fishermen had gone out of them and were washing their nets. He got into one of the boats – it was Simon's – and asked him to put out a little from the shore. Then he sat down and taught the crowds from the boat.

When he had finished speaking he said to Simon, 'Put out into deep water and pay out your nets for a catch.' 'Master,' Simon replied, 'we worked hard all night long and caught nothing, but if you say so, I will pay out the nets.' And when they had done this they netted such a huge number of fish that their nets began to tear, so they signalled to their companions in the other boat to come and help them; when these came, they filled the two boats to sinking point.

When Simon Peter saw this he fell at

the knees of Jesus saying, 'Leave me, Lord; I am a sinful man.' For he and all his companions were completely overcome by the catch they had made; so also were James and John, sons of Zebedee, who were Simon's partners. But Jesus said to Simon, 'Do not be afraid; from now on it is men you will catch.' Then, bringing their boats back to land, they left everything and followed him.

### EXPLORING THE WORD

This text tells Luke's story of the call of Simon to become a disciple of Jesus. Jesus already knew Simon; he had cured his mother-in-law after 'they interceded with him about her' (Luke 4:38). Jesus had already spent time in Capernaum, Simon's home town, and had performed miracles and cures. The large crowd who had witnessed these things now pressed on Jesus and he made use of the 'pulpit' of the boat. When asked to 'put into the deep', Simon, despite his misgivings, complies. The sheer wonder of the unprecedented catch of fish hints that somehow the action of God is to be traced in this extraordinary event. Simon—now with his Christian name, Peter, added to his Hebrew name—confesses his unworthiness and addresses Jesus as 'Lord'. It is only then, in the face of Peter's faith, that Jesus reveals the vocation and the mission of the disciple, and Peter, James and John immediately accept that mission wholeheartedly. They leave everything and follow him.

### THIS WEEK'S READINGS

*(10 - 17 February)*

- **Monday, 10:** St Scholastica (Gen 1:1-19; Mk 6:53-56)
- **Tuesday, 11:** Weekday, Ord Time 5 (Gen 1:20 - 2:4; Mk 7:1-13)
- **Wednesday, 12:** Weekday, Ord Time 5 (Gen 2:4-9, 15-17; Mk 7:14-23)
- **Thursday, 13:** Weekday, Ord Time 5 (Gen 2:18-25; Mk 7:24-30)
- **Friday, 14:** Sts Cyril and Methodius (Gen 3:1-8; Mk 7:31-37)
- **Saturday, 15:** Weekday, Ord Time 5 (Gen 3:9-24; Mk 8:1-10)
- **Sunday, 16:** 6<sup>th</sup> SUNDAY IN ORDINARY TIME (Jer 17:5-8; 1 Cor 15:12, 16-20; Lk 6:17, 20-26)

### 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