



Welcome to

# Kangaroo Island Catholic Community

(Part of the Adelaide Cathedral Parish)

**SIXTH SUNDAY IN ORDINARY TIME - YEAR B**

**Vol 12 : No 12**

## **KANGAROO ISLAND CATHOLIC PARISH**

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## **ADELAIDE CATHEDRAL PARISH**

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Phone: (08) 8210 8155

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## **PARISH TEAM CONTACTS**

### **PARISH ADMINISTRATOR**

Fr Anthoni Adimai

Phone: (08) 8210 8155

### **PARISH PASTORAL COUNCIL**

Mr Peter Clark (8559 5131)

### **FINANCE**

Mrs Helen Mumford (0408 367 009  
or [kimumford@bigpond.com](mailto:kimumford@bigpond.com))

### **PARISH NEWSLETTER**

Mrs Wendy Bennett (0475 894 755  
[wendygbenett@icloud.com](mailto:wendygbenett@icloud.com))

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

## **CHILD PROTECTION**

We are a Child Safe Organisation  
which is committed to the care, well-  
being and protection of children and  
young people.

Mrs Helen Mumford

(KI contact - 0408 367 009)

Child Protection Unit 8210 8159

## **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**

*Leviticus 13:1-2,44-46*

The Lord said to Moses and Aaron,  
'If a swelling or scab or shiny spot  
appears on a man's skin, a case of  
leprosy of the skin is to be  
suspected. The man must be taken to  
Aaron, the priest, or to one of the  
priests who are his sons.

'The man is leprosy: he is unclean.  
The priest must declare him unclean;  
he is suffering from leprosy of the  
head. A man infected with leprosy  
must wear his clothing torn and his  
hair disordered; he must shield his  
upper lip and cry, "Unclean,  
unclean." As long as the disease  
lasts he must be unclean; and  
therefore he must live apart: he must  
live outside the camp.'

## **RESPONSORIAL PSALM**

*Ps 31:1-2, 5, 11*

*I turn to you, Lord, in time of  
trouble, and you fill me with the joy  
of salvation.*

## **SECOND READING**

*1 Corinthians 10:31-11:1*

Whatever you eat, whatever you  
drink, whatever you do at all, do it  
for the glory of God.

Never do anything offensive to  
anyone – to Jews or Greeks or to the  
Church of God; just as I try to be  
helpful to everyone at all times, not  
anxious for my own advantage but  
for the advantage of everybody else,  
so that they may be saved. Take me  
for your model, as I take Christ.

## **GOSPEL ACCLAMATION**

*Lk 7:16*

*Alleluia, alleluia!*

*A great prophet has appeared among  
us; God has visited his people.  
Alleluia!*

## **GOSPEL**

*Mark 1:40-45*

A leper came to Jesus and pleaded  
on his knees: 'If you want to' he said  
'you can cure me.' Feeling sorry for  
him, Jesus stretched out his hand and  
touched him. 'Of course I want to!' he  
said. 'Be cured!' And the leprosy  
left him at once and he was cured.  
Jesus immediately sent him away  
and sternly ordered him, 'Mind you  
say nothing to anyone, but go and  
show yourself to the priest, and  
make the offering for your healing  
prescribed by Moses as evidence of  
your recovery.' (Continued page 4)



# Bulletin Board

## PLEASE KEEP THESE PEOPLE IN YOUR PRAYERS

**Sick:** Sue Semler, Brianna Chudlee, Peter Weatherstone, Kay Florance, John Slagter, Annette Roestenburg.

**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

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

## PARISH ROSTERS

	Comm	Reader	Cleaning
11/2	M Slagter	M Glynn	A Clark
18/2	H Mumford	S Semler	A Clark
25/2	P Clark	L Grant	C Berden

## PRIEST ROSTER

*(Often this roster changes if something unforeseen crops up)*

11/02	Fr Matthew Newman
18/02	Communion Service
25/2	TBA

## 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:  
BSB 085 005  
A/c No 585353994  
Reference: K Island or 765

2nd Collection:  
BSB 085 005  
A/c No 918111484  
Reference: Your name

Thank you for your ongoing support of our priests and parish facilities.

## LENT 2024

Lent begins next Wednesday. Lent is a penitential season of prayer, self-denial and helping others. In this way, the whole Church prepares for Easter.

### 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.

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, but this is not required by the Church.

## “THE SOUTHERN CROSS”

The next edition will be distributed this weekend.

## Council for Integral Ecology

### EXPRESSIONS OF INTEREST

We welcome expressions of interest to join the Council for Integral Ecology.

The Council for Integral Ecology is committed to promoting care for the environment and addressing social justice, peace and human development within the Archdiocese of Adelaide.

For more information or to send an expression of interest, contact: James Lloyd (Pastoral Leader - Justice, Healing Inclusion) at [jlloyd@adelaide.catholic.org.au](mailto:jlloyd@adelaide.catholic.org.au) Expressions of interest close Feb 29.

## PROJECT COMPASSION

Please take home a Project Compassion box or set of donation envelopes to support Caritas Australia this Lenten season and help support vulnerable people around the world, now and for all future generations.



With your support, Caritas Australia has been able to support communities around the world to tackle poverty, food security, education, water and sanitation and disaster risk reduction. Project Compassion 2024 reminds us that the good that we do today will extend and impact the lives of generations to come. Together, we can help vulnerable communities face their challenges today and build a better tomorrow for all future generations.

You can donate through Project



Compassion donation boxes and envelopes available from your parish, visit [caritas.org.au/project-compassion](http://caritas.org.au/project-compassion) or call 1800 024 413.



## “OUR CHURCH”

The Regional Assemblies, building on the 2021 and 2022 Diocesan Assemblies, aim to enhance local participation, communion, and mission. They provide an avenue for parishes, communities, and schools to engage in mutual listening, address shared needs, and collaborate for action.

This is an invitation to participate in our Regional Assembly for the South, to discuss Our Church, Our Community, Our Faith and Our Call. Archbishop O’Regan will be in attendance for part of the day. Lunch will be provided.

9th March, 2024

Cardijn College (Marian Campus)  
9.30am until 4.30pm  
followed by a Mass

Register online at [www.trybooking.com/CNDKK](http://www.trybooking.com/CNDKK) or provide your details after Mass to register manually.

Kangaroo Island Parish contact for more information: Paul Bennett

## SPECIAL COLLECTION

A special collection is being taken up this weekend in support of the work undertaken by Birthline Pregnancy Support and Genesis Pregnancy Support Inc.

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.



“I can get by on just 2 hours of sleep every day, as long as I nap for 14 hours.”





## 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

### THE DARK NIGHT AS IMPASSE

What happens to us when we experience a dark night of the soul? What's happening and what's to be our response?

There are libraries of literature on this, each book or article making its own point, but here I want to share a rather unique and highly insightful take on this by Constance FitzGerald, a Carmelite nun and someone well versed in the various classical spiritual writers who speak about the dark night of the soul. She uses the word "impasse" to render what is commonly called a dark night of the soul. For her, in effect, what happens in a dark night of the soul is that you come to an "impasse" in your life in terms of your emotions, your intellect, and your imagination. All the former ways you understood, imagined, and felt about things, especially as this relates to God, faith, and prayer, no longer work for you. You are, so to speak, paralyzed, unable to go back to the way things were and unable to move forwards. And part of the paralysis is that you cannot think, imagine, or feel your way out of this. You are at an impasse – no way back and no way forward. So, what do you do? How do you move beyond the impasse?

There's no simple or quick path out of this. You cannot imagine, think, or feel your way out of this because the vision, symbols, answers, and feelings you need, in effect, don't exist yet, at least they don't exist for you. That's the exact reason why you are at an impasse and so emotionally and intellectually paralyzed. The new vision and feelings that can reset your vision, thoughts, and feelings first have to be gestated and given birth to through your own pain and confusion.

At this stage, there is no answer, at least not for you. You may have

read accounts of others who have undergone the same impasse and who now offer counsel as to how to undergo the dark night. That can be useful, but it's still your heart, your imagination, and your intellect that are in the crucible of fire. Knowing that others have gone through the same fire can help give you vision and consolation in your paralysis, but the fire must still be gone through in your own life to reset your own imagination, thoughts, and feelings.

For FitzGerald, being in this state is the ultimate liminal space within which we can find ourselves. This is a crucible within which we are being purified. And, for her, *the way out is the way through*. The way out of a dark night of this kind is through "contemplation", namely, staying with the impasse, waiting patiently inside it, and waiting for God to break the impasse by transforming our imagination, intellect, and heart.

So ultimately, this impasse is a challenge for us to become mystics, not that we begin to search for extraordinary religious experience, but that we let our disillusion, broken symbols, and failed meanings become the space wherein God can reset our faith, feelings, imagination, and intellect inside of a new horizon wherein everything is radically reinterpreted.

How do we do this concretely? How do we contemplate? We do it by sitting in the tension, helpless, patient, open, waiting, and staying there however long it takes for us to receive in the depth of our souls a new way of imagining, thinking, and feeling about God, faith, and prayer – beyond the impasse.

Moreover, the broken symbols, the disillusion, and our helplessness to think or feel our way out of the impasse is precisely what assures us that the new vision which is given to us comes from God and is not the

product of own imagination or projection or self-interest.

One of the most penetrating criticisms of religious experience ever given was made by Friedrich Nietzsche who claimed that all religious experience, all of it, is ultimately human projection. He argued that we create God in our self-image and likeness for our own self-interest, and that is why a lot of sincere faith and religion can be hypocritical and false. Reacting to this, Michael Buckley, the renowned Jesuit philosopher, and theologian, made this counterclaim: Nietzsche is 95% correct. Ninety-five percent of what claims to be religious experience is in fact human projection. But, Buckley adds, Nietzsche is 5% wrong and that 5% makes all the difference – *because in that 5% God's revelation flows untainted in our lives*.

Now, and this is the essential point here, that 5% happens precisely when we are in a dark night of the soul, when our symbols are broken, our intellect is impotent, our imagination is empty, and our hearts are at loss. It is precisely then, when we are helpless to help ourselves that we are also helpless to fudge and taint the way God is entering us.

God can flow into our lives pure and untainted when we are at an impasse and unable to substitute our vision for God's vision

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

**My new SUV has a button that says "rear wiper". I'm afraid to push it.**

## HEALTHY AND UNHEALTHY FEAR OF GOD

In Scripture, virtually every time God appears in human history, the first words from God are always: "Don't be afraid!" That phrase, coming from the mouth of God or from the mouth of God's messenger, appears more than 300 times in Scripture.

How then, are we to understand the phrase from Scripture "Fear of God is the beginning of wisdom"? We are wise and on the right path when we stand before the mystery of God (and of love) with our shoes off, namely, in reverence, in awe, in respect, in unknowing, without undue pride, humble before an infinity that dwarfs us, and open to let that great mystery shape us for its own eternal purposes.

That is far different, almost the antithesis, of the fear we experience when we are frightened of someone or something that threatens us because the person or thing is perceived as being mercilessly exacting or as being arbitrary and punitive.

There is a healthy fear of God that's felt in our fear of violating what's good, true, and beautiful in this world. Jesus invites us to this kind of holy fear when he warns us that the measure we measure out is the measure that will be given back to us. It's healthy to be afraid of violating any goodness, truth, or beauty.

We need to preach a healthy fear rather than that God needs to be feared because of the punishment he might eventually deal out in some legalistic and exacting fashion. Whenever we preach this kind of fear, we are almost always also preaching a God who isn't very intelligent, compassionate, understanding, or forgiving. A God who is to be feared for his punitive threats is a God with whom we will never find a warm intimacy.

Fear is one of the deepest, life-preserving instincts within you. Without fear, you won't live very long. Some fears help you stay alive, while others deform and imprison you. There are things in life that you need to fear, but God is not one of those things.

God is neither a playground bully nor an arbitrary tyrant. God is love and a perpetual invitation to intimacy.

*Ronald Rolheiser*

*(Continued from page 1)*

The man went away, but then started talking about it freely and telling the story everywhere, so that Jesus could no longer go openly into any town, but had to stay outside in places where nobody lived. Even so, people from all around would come to him.

## A DWELLING APART

*(Mark 1:40-45)*

Here's something curious: the leper and Jesus trade places in this story. At first, it's the leper who's forced into the wild by communal dread of his disease. In the end, it's Jesus who must retreat to the desert to avoid the crush of crowds brought on by publicity.

Biblical desert is a land of many facets. Literally, it's a place where life is challenging and death is near. Theologically, it's the domain of the devil, where temptation roams free. Both physical and spiritual realities of the desert made it a place to avoid when possible. To be sentenced to live there, with lepers and other outlaws, was a lonely and dangerous existence.

Yet Jesus, we know, often chose the desert. The Spirit first drove him there to test himself against the devil. Later, Jesus often returned there to pray and gather strength. Because he tamed the desert at the start of his journey, it was no longer a land of danger for Jesus, but a refuge. In the same way, we can surrender the desert terrain of our lives to the Spirit's authority, and let it be transformed into a sacred place.

*GPBS eNews*

## I WAS BORN THIS WAY

*(Mark 1:40-42)*

A leper came to Jesus, begging on his knees, "If you want to, you can cleanse me". Deeply moved, Jesus put out his hand, touched him, and said, "I want to. Be clean". Then and there the leprosy was gone, his skin smooth and healthy.

Every day of my third-grade year started with the same routine: My sister and I would board the school bus braced for the abuse that would be hurled my way by a handful of older boys – seventh and eighth graders – who took offence at my very

pronounced overbite. The moment they saw me, the chant would begin: "How much wood could a P.J. chuck if a P.J. could chuck wood, hey! How much wood ..."

One day, my older sister, who was in fifth grade, mustered courage to snap at the boys, "Leave her alone. She can't help it. She was born that way!"

"No, I wasn't," I chimed in. "I have buck teeth from sucking my finger."

"Shhh," said my sister. "It sounds better to say you were born that way."

Personally, I thought it seemed awfully mean to be picked on for my crooked teeth regardless of when or how I go them. But in the world of human justice, mercy is measured and weighed against the role we play in bringing about our maladies. If it's our fault we're sick or deformed, then we deserve to be ridiculed and abused.

I'm glad we sinners have the world of divine justice to fall back on. Love and mercy flow more abundantly and indiscriminately there. As imitators of Christ, what lepers in our society can we greet each day with compassion instead of contempt? *GPBS eNews*

## THIS WEEK'S READINGS

*(12 - 18 February)*

- **Monday, 12:** Weekday, Ord Time 6 (James 1:1-11; Mk 8:11-13)
- **Tuesday, 13:** Weekday, Ord Time 6 (James 1:12-18; Mk 8:14-21)
- **Wednesday, 14:** ASH WEDNESDAY (Joel 2:12-18; 2 Cor 5:20 - 6:2; Mt 6:1-6, 16-18)
- **Thursday, 15:** Thursday after Ash Wednesday (Deut 30:15-20; Lk 9:22-25)
- **Friday, 16:** Friday after Ash Wednesday (Is 58:1-9; Mt 9:14-15)
- **Saturday, 17:** Saturday after Ash Wednesday (Is 58:9-14; Lk 5:27-32)
- **Sunday 18:** FIRST SUNDAY OF LENT (Gen 9:8-15; 1 Pet 3:18-22; Mk 1:12-15)

## 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