



Welcome to

Kangaroo Island Catholic Community

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

THIRD SUNDAY OF LENT - YEAR A

Vol 8 : No 17

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

Web: www.kicatholic.org.au

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;
selvarajpani@gmail.com)

Fr Prathap Katta (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

• PENNESHAW:

St Columba's Anglican Church,
Cnr North Terrace and Fourth Street
1st Sunday - 3.15pm

SPONSORSHIP

**KANGAROO ISLAND
TRANSFERS** (0427 887 575)
generously donate transport for
our visiting Priests.

CHILD PROTECTION

Child Protection Unit 8210 8159

FIRST READING

Exodus 17:3-7

Tormented by thirst, the people complained against Moses. 'Why did you bring us out of Egypt?' they said. 'Was it so that I should die of thirst, my children too, and my cattle?'

Moses appealed to the Lord. 'How am I to deal with this people?' he said. 'A little more and they will stone me!' the Lord said to Moses, 'Take with you some of the elders of Israel and move on to the forefront of the people; take in your hand the staff with which you struck the river, and go. I shall be standing before you there on the rock, at Horeb. You must strike the rock, and water will flow from it for the people to drink.' This is what Moses did, in the sight of the elders of Israel. The place was named Massah and Meribah because of the grumbling of the sons of Israel and because they put the Lord to the test by saying, 'Is the Lord with us, or not?'

RESPONSORIAL PSALM

*If today you hear his voice, harden not
your hearts.*

SECOND READING

Romans 5:1-2, 5-8

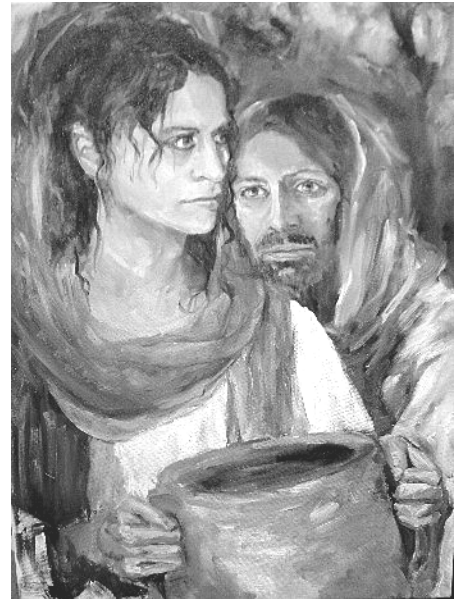
Through our Lord Jesus Christ, by faith we are judged righteous and at peace with God, since it is by faith and through Jesus that we have entered this state of grace in which we can boast about looking forward to God's glory. This hope is not deceptive, because the love of God has been poured into our hearts by the Holy Spirit which has been given us. We were still helpless when at his appointed moment Christ died for sinful men. It is not easy to die even for a good man – though of course for someone really worthy, a man might be prepared to die – but what proves that God loves us is that Christ died for us while we were still sinners.

GOSPEL ACCLAMATION

*Glory to you, Word of God,
Lord Jesus Christ!*

*Lord, you are truly the Saviour of the
world; give me living water, that I may
never thirst again.*

*Glory to you, Word of God,
Lord Jesus Christ!*



GOSPEL

John 4:5-42

Jesus came to the Samaritan town called Sychar, near the land that Jacob gave to his son Joseph. Jacob's well is there and Jesus, tired by the journey, sat straight down by the well. It was about the sixth hour. When a Samaritan woman came to draw water, Jesus said to her, 'Give me a drink.' His disciples had gone into the town to buy food. The Samaritan woman said to him, 'What? You are a Jew and you ask me, a Samaritan, for a drink?' – Jews, in fact, do not associate with Samaritans. Jesus replied:

'If you only knew what God is offering and who it is that is saying to you: Give me a drink, you would have been the one to ask, and he would have given you living water.'

'You have no bucket, sir,' she answered 'and the well is deep: how could you get this living water? Are you a greater man than our father Jacob who gave us this well and drank from it himself with his sons and his cattle?' Jesus replied:

'Whoever drinks this water will get thirsty again; but anyone who drinks the water that I shall give will never be thirsty again: the water that I shall give will turn into a spring inside him, welling up to eternal life.'

'Sir,' said the woman 'give me some of that water, so that I may never get thirsty and never have to come here again to draw water.' 'Go and call your husband'

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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.

JUDGMENT DAY

We all fear judgment. We fear being seen with all that's inside us, some of which we don't want exposed to the light. Conversely, we fear being misunderstood, of not being seen in the full light, of not being seen for who we are. And what we fear most perhaps is final judgment, the ultimate revelation of ourselves. Whether we are religious or not, most of us fear having to one day face our Maker, judgment day. We fear standing naked in complete light where nothing's hidden and all that's in the dark inside us is brought to light.

What's curious about these fears is that we fear both being known for who we are, even as we fear not being known for who we really are. We fear judgment, even as we long for it. Perhaps that's because we already intuit what our final judgement will be and how it will take place. Perhaps we already intuit that when we finally stand naked in God's light we will also finally be understood and that revealing light will not just expose our shortcomings but also make visible our virtues.

That intuition is divinely-placed in us and reflects the reality of our final judgment. When all our secrets are known our secret goodness will also be known. Light exposes everything. For example, here's how the renowned poet and spiritual writer, Wendell Berry, foresees the final judgment: "I might imagine the dead waking, dazed into a shadowless light in which they know themselves altogether for the first time. It is a light that is merciless until they accept its mercy; by it, they are at once condemned and redeemed. It is Hell until it is Heaven. Seeing themselves in that light, if they are willing, they see how far they have failed the only justice of loving one another. And yet, in suffering the

light's awful clarity, in seeing themselves within it, they see its forgiveness and its beauty and are consoled."

In many ways, this wonderfully captures it: When, one day, we stand in the full light of God, stripped naked in soul, morally defenseless, with everything we have ever done exposed, that light will, I suspect, indeed be a bit of hell before it turns into heaven. It will expose all that's selfish and impure inside us and all the ways we have hurt others in our selfishness, even as it will expose its opposite, namely, all that's selfless and pure inside us. That judgment will bring with it a certain condemnation even as it brings at the same time an understanding, forgiveness, and consolation such as we have never known before. That judgment will be, as Berry suggests, momentarily bitter but ultimately consoling.

The one nuance that I would add to Berry's idea is a something taken from Karl Rahner. Rahner's fantasy of our judgment by God after death is very similar to Berry's, except that, for Rahner, the agent of that judgment will not so much be God's light as it will be God's love. For Rahner, the idea is not so much that we will be standing in an unrelenting light that sears and pierces through us, but rather that we will be embraced by a love so unconditional, so understanding, and so gracious that, inside that, we will know instantly all that's selfish and impure inside us even as we know all that's pure and selfless. Therese of Lisieux used to ask God for forgiveness with these words: "Punish me with a kiss!" Judgment day will be exactly that. We will be "punished" by a kiss, by being loved in a way that will make us painfully aware of the sin within us, even as it lets us know that we are good and loveable.

For those of us who are Roman Catholics, this notion of judgment is also, I believe, what we mean by our concept of purgatory. Purgatory is not a place that's separate from heaven where one goes for a time to do penance for one's sins and to purify one's heart. Our hearts are purified by being embraced by God, not by being separated from God for a time so as to be made worthy of that embrace. As well, as Therese of Lisieux implies, the punishment for our sin is in the embrace itself. Final judgment takes place by being unconditionally embraced by Love. When that happens to the extent that we're sinful and selfish that embrace of pure goodness and love will make us painfully aware of our own sin and that will be hell until it is heaven.

As a lyric by Leonard Cohen puts it: Behold the gates of mercy, in arbitrary space, and none of us deserving the cruelty or the grace. He's right. None of us deserves either the cruelty or the grace we experience in this world. And only our final judgment, the embrace of unconditional love, God's kiss, will make us aware both of how cruel we've been and how good we really are.

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
11.50am Adoration, 12.00 noon Mass

PENNESHAW

*St Columba, North Terrace
(shared with Anglicans)*
1st Sunday 3.15pm

SEAFORD

*Seaford Ecumenical Mission,
Grand Bvd*
Sunday 10.45am
Wednesday 9.15am

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

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said Jesus to her 'and come back here.' The woman answered, 'I have no husband.' He said to her, 'You are right to say, "I have no husband"; for although you have had five, the one you have now is not your husband. You spoke the truth there.' 'I see you are a prophet, sir' said the woman. 'Our fathers worshipped on this mountain, while you say that Jerusalem is the place where one ought to worship.' Jesus said:

'Believe me, woman, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we do know: for salvation comes from the Jews. But the hour will come – in fact it is here already – when true worshippers will worship the Father in spirit and truth: that is the kind of worshiper the Father wants. God is spirit, and those who worship must worship in spirit and truth.'

The woman said to him, 'I know that Messiah – that is, Christ – is coming; and when he comes he will tell us everything.' 'I who am speaking to you,' said Jesus 'I am he.'

At this point his disciples returned, and were surprised to find him speaking to a woman, though none of them asked, 'What do you want from her?' or, 'Why are you talking to her?' The woman put down her water jar and hurried back to the town to tell the people. 'Come and see a man who has told me everything I ever did; I wonder if he is the Christ?' This brought people out of the town and they started walking towards him.

Meanwhile, the disciples were urging him, 'Rabbi, do have something to eat; but he said, 'I have food to eat that you do not know about.' So the disciples asked one another, 'Has someone been bringing him food?' But Jesus said:

'My food is to do the will of the one who sent me, and to complete his work. Have you not got a saying: Four months and then the harvest? Well, I tell you: Look around you, look at the fields; already they are white, ready for harvest! Already the reaper is being paid his wages, already he is bringing in the grain for eternal life, and thus sower and reaper rejoice together. For here the proverb holds good: one

sows, another reaps; I sent you to reap a harvest you had not worked for. Others worked for it; and you have come into the rewards of their trouble.'

Many Samaritans of that town had believed in him on the strength of the woman's testimony when she said, 'He told me all I have ever done', so, when the Samaritans came up to him, they begged him to stay with them. He stayed for two days, and when he spoke to them many more came to believe; and they said to the woman, 'Now we no longer believe because of what you told us; we have heard him ourselves and we know that he really is the saviour of the world.'

DID YOU KNOW?

- There was an ancient enmity between the Jews and Samaritans that sprang from the split of Israel and Judah into two kingdoms after the death of Solomon. Samaria was the capital of the northern kingdom while Jerusalem remained the capital in the south. The Samaritans built a 'break-away' Temple on Mount Gerizim.
- In speaking to a woman who is unknown to him, and a Samaritan woman at that, Jesus is contravening the acceptable social mores of his time. This causes shock in the disciples but indicates that the kingdom of God is open to all who recognise Jesus.

THIS WEEK'S READINGS

(16 - 22 March)

- **Monday, 16:** Monday, 3rd week Lent (2 Kg 5:1-15; Lk 4:24-30)
- **Tuesday, 17:** St Patrick's Day (Jer 1:4-9; Acts 13:46-49; Lk 10:1-12)
- **Wednesday, 18:** Wednesday, 3rd week Lent (Deut 4:1, 5-9; Mt 5:17-19)
- **Thursday, 19:** St Joseph, Spouse of the Blessed Virgin Mary (2 Sam 7:4-5, 12-14; Rom 4:13m 16-18, 22; Mt 1:16, 18-21, 24)
- **Friday, 20:** Friday, 3rd week Lent - (Josea 14:2-10; Mk 12:28-34)
- **Saturday, 21:** Saturday, 3rd week Lent (Hosea 5:15-6:6; Lk 18:9-14)
- **Sunday 22:** FOURTH SUNDAY of LENT (1 Sam 16:1, 6-7, 10-13; Eph 5:8-14; Jn 9:1-41)

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).