



Welcome to

# Kangaroo Island Catholic Community

(Part of the Adelaide Cathedral Parish)

SIXTH SUNDAY IN ORDINARY TIME - YEAR C

Vol 13 : No 13

## 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

*Jeremiah 17:5-8*

The Lord says this:  
'A curse on the man who puts his trust  
in man, who relies on things of flesh,  
whose heart turns from the Lord. He  
is like dry scrub in the wastelands: if  
good comes, he has no eyes for it, he  
settles in the parched places of the  
wilderness, a salt land, uninhabited.

'A blessing on the man who puts his  
trust in the Lord, with the Lord for his  
hope. He is like a tree by the  
waterside that thrusts its roots to the  
stream: when the heat comes it feels  
no alarm, its foliage stays green; it has  
no worries in a year of drought, and  
never ceases to bear fruit.'

## RESPONSORIAL PSALM

*Psalm 1:1-4*

*Happy are they who hope in the Lord.*

1. Happy indeed is the man who  
follows not the counsel of the  
wicked; nor lingers in the way of  
sinners nor sits in the company of  
scorners, but whose delight is the  
law of the Lord and who ponders  
his law day and night. <R>
2. He is like a tree that is planted  
beside the flowing waters, that  
yields its fruit in due season and  
whose leaves shall never fade; and  
all that he does shall prosper. <R>

3. Not so are the wicked, not so! For  
they like winnowed chaff shall be  
driven away by the wind. For the  
Lord guards the way of the just but  
the way of the wicked leads to  
doom.

## SECOND READING

*1 Corinthians 15:12, 16-20*

If Christ raised from the dead is what  
has been preached, how can some of  
you be saying that there is no  
resurrection of the dead? For if the  
dead are not raised Christ has not been  
raised, and if Christ has not been  
raised, you are still in your sins. And  
what is more serious, all who have  
died in Christ have perished. If our  
hope in Christ has been for this life  
only, we are the most unfortunate of  
all people.

But Christ has in fact been raised from  
the dead, the first fruits of all who  
have fallen asleep.

## GOSPEL ACCLAMATION

*Luke 6:23*

*Alleluia, alleluia!*

*Rejoice and be glad; your reward will  
be great in heaven. Alleluia!*

## GOSPEL

*Luke 6:17, 20-26*

Jesus came down with the Twelve and  
stopped at a piece of level ground  
where there was a large gathering of

*(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 Laundry, Rebecca Semler, Simon Laundry, 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
16/2	K Hammat	M Glynn	C Berden
23/2	S Semler	L Grant	C Berden
02/3	P Clark	W Bennett	A Bevan
09/3	K Hammatt	S Semler	A Bevan
16/3	M Slagter	P Bevan	A Bevan
23/2	A Clark	M Glynn	A Bevan
30/3	W Bennett	M Slagter	C Brinkley

## PRIEST ROSTER

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

## GUILD MEETING

The next Guild Meeting will be held this Tuesday (18 February) in the Parish House.

## KIDS' CORNER

Blessed are you who are now hungry, for you will be satisfied. (Luke 6: 21)

A hunger is a deep want or craving. Usually we hunger for food, but hunger comes in many forms. For example, people who are lonely might hunger for friendship. They long to be included. People who have been wronged might hunger for justice. They want to be treated with respect. There are many kinds of hunger in the world, but we know that Jesus will provide. He inspires us and works through us to help satisfy the needs of others.

*GPBS eNews*

## TOUGH QUESTIONS, NO EASY ANSWERS

Years ago, the 8-year-old son of a family in the parish was devastated when his football team didn't make it to the finals. He asked his father how there could be a God since no one answered his or all the other long-suffering fans' fervent prayers for the team. Patiently, his father explained that God has more important issues to deal with than the football finals. The child grew quiet and then with tears in his eyes asked his father very softly, "Then how could God have allowed the Holocaust?"

"Talk to your mother" was the only answer the father had left. It's not easy to trust in God. We are constantly tempted to find facile answers and easy solutions to problems of incredible magnitude and complexity. We have the need to solve all problems, to sew up all the loose ends, to fold everything into a neat package. Unfortunately, life isn't that predictable. Nothing reminds us of the questions that lurk hidden inside us more than the reality of death, especially of a loved one for whom we have been praying. How much easier it is to believe in God and to relate to God when life is going well, when we appear to be getting all for which we pray.

The way I see it, however, God is a loving partner who struggles alongside us on life's journey, not some wish-fulfilling magician who capriciously changes what is going to be. Take God's hand and walk together. *GPBS eNews*

## HOMESHARE:

### *A solution to the rental crisis for older women in SA*

Homelessness among older women in Australia is increasing, making them one of the fastest-growing groups at risk of housing insecurity.

The Homeshare program offers an innovative solution that fosters shared living based on mutual support and reciprocity—a model that has been successfully running around the world for years.

A partnership between St Vincent de Paul Society SA, Westside Housing and Shelter SA, the Homeshare Pilot Program is a fee free service that

carefully matches female householders aged 55+ living on their own that have a spare bedroom, with female homesharers that need affordable accommodation from a similar age group that can offer some help around the house. Unlike a traditional flatmate arrangement, the matching process is rigorous: both parties undergo interviews, reference checks and police clearances to ensure a safe and reliable match.

If you're interested in learning more about becoming a householder or homesharer, please visit: [Homeshare](#)

## 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
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

### OUR RESTLESS SELVES

During the last years of his life, Thomas Merton lived in a hermitage outside a monastery, hoping to find more solitude in his life. But solitude is an illusive thing and he found it was forever escaping him.

Then one morning he sensed that for a moment he had found it. However, what he experienced was a surprise to him. Solitude, it turns out, is not some altered state of consciousness or some heightened sense of God and the transcendent in our lives. Solitude, as he experienced it, was simply being peacefully inside your own skin, gratefully aware of and peacefully breathing in the immense richness inside your own life. Solitude consists in sleeping in intimacy with your own experience, at peace there, aware of its riches and wonder.

But that's not easy. It's rare. Rarely do we find ourselves at peace with the present moment inside us. Why? Because that's the way we are built. We are overcharged for this world. When God put us into this world, as the author of the *Book of Ecclesiastes* tells us, God put "timelessness" into our hearts and because of that we don't make easy peace with our lives.

We read this, for example, in the famous passage about the rhythm of the seasons in the *Book of Ecclesiastes*. There is a time and a season for everything, we are told: A time to be born, and a time to die; a time to plant, and a time to gather in what is planted; a time to kill, and a time to heal ... and so the text goes on. Then, after listing this natural rhythm of time and the seasons, the author ends with these words: *God has made everything suitable for its own time but has put timelessness into the human heart so that human beings are out of sync with the rhythms of the seasons from beginning to end.*

The Hebrew word used here to express "timelessness" is *Olam*, a word suggesting "eternity" and "transcendence". Some English translations put it this way: God has put a sense of past and future into our hearts. Perhaps that captures it best in terms of how we generally experience this in our lives. We know from experience how difficult it is to be at peace inside the present moment because the past and the future won't leave us alone. They are forever coloring the present.

The past haunts us with half-forgotten lullabies and melodies that trigger memories about love found and lost, about wounds that have never healed, and with inchoate feelings of nostalgia, regret, and wanting to cling to something that once was. The past is forever sowing restlessness into the present moment.

And the future? It impales itself into the present as well, looming as promise and threat, forever demanding our attention, forever sowing anxiety into our lives, and forever stripping us of the capacity to simply rest inside the present.

The present is forever colored by obsessions, heartaches, headaches, and anxieties that have little to do with people we are actually sitting with at table.

Philosophers and poets have given various names to this. Plato called it "a madness that comes from the gods"; Hindu poets have called it "a nostalgia for the infinite"; Shakespeare speaks of "immortal longings", and Augustine, in perhaps the most famous naming of them all, called it an incurable restlessness that God has put into the human heart to keep it from finding a home in something less than the infinite and eternal – "You have made us for yourself, Lord, and our hearts are restless until they rest in you."

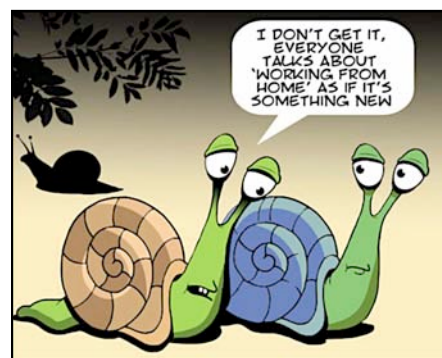
And so, it's rare to be peacefully

present to our own lives, restless inside of our own skins. But this "torment", as T.S. Eliot, once named it, has a God-given intentionality, a divine purpose.

Henri Nouwen, in a remarkable passage both names the struggle and its purpose: "Our life is a short time in expectation, a time in which sadness and joy kiss each other at every moment. There is a quality of sadness that pervades all the moments of our life. It seems that there is no such thing as a clear-cut pure joy, but that even in the most happy moments of our existence we sense a tinge of sadness. In every satisfaction, there is an awareness of limitations. In every success, there is the fear of jealousy. Behind every smile, there is a tear. In every embrace, there is loneliness. In every friendship, distance. And in all forms of light, there is the knowledge of surrounding darkness. But this intimate experience in which every bit of life is touched by a bit of death can point us beyond the limits of our existence. It can do so by making us look forward in expectation to that day when our hearts will be filled with perfect joy, a joy that no one shall take away from us."

Our restless hearts keep us from falling asleep to the divine fire inside us.

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

## BLESSING AND CURSING

Congratulations, you poor ones!

This phrase has something wrong-sounding about it, but it comes closest to the meaning of the beatitude. Being poor has nothing about it to merit congratulations, and it is surely no blessing to live in need. But the blessing, Jesus proclaims, is not in the poverty but in God's favour. God is pleased with the one who is poor, and not delighted at all about the rich.

So is Jesus saying God is guilty of classism, preferring the economically devastated to the ones who have earned their way to a better life? Will God disapprove of the person who has money to spare?

Luke is not suggesting that God would like you better if you closed your bank account and gave away your house. What he is saying is God delights in being the salvation of the one in need. So if you are in need, God promises every good thing; a place in the kingdom, the great banquet, a time to laugh. But if you have plenty, you too must become the delight of the poor. The curse of a full belly is its potential to forget the hungry one not far away.

*(Continued from page 1)*

his disciples with a great crowd of people from all parts of Judaea and from Jerusalem and from the coastal region of Tyre and Sidon who had come to hear him and to be cured of their diseases.

Then fixing his eyes on his disciples he said:

'How happy are you who are poor: yours is the Kingdom of God.  
Happy are you who are hungry now: you shall be satisfied. Happy you who weep now: you shall laugh.

Happy are you when people hate you, drive you out, abuse you, denounce your name as criminal, on account of the Son of Man.  
Rejoice when that day comes and dance for joy, for then your reward will be great in heaven. This was the way their ancestors treated the prophets.

But alas for you who are rich: you are having your consolation now.

Alas for you who have your fill now: you shall go hungry. Alas for you who laugh now: you shall mourn and weep. Alas for you when the world speaks well of you! This was the way their ancestors treated the false prophets.'

## BACKGROUND ON THE GOSPEL READING

Today's gospel reading, is commonly known as the 'Beatitudes', from the Latin meaning 'blessing'. Both Matthew and Luke report this famous sermon of Jesus, but with slight differences. The main difference is that Luke balances the 'blessings' with a series of 'woes' aimed at would-be disciples who are still bound up with the signs of success in this world.

The form of the Beatitudes found in Luke's Gospel is not unique to Jesus. Beatitudes are found in the Old Testament, such as in the Psalms and in Wisdom literature. They are a way to teach about who will find favour

with God. The word blessed in this context might be translated as "happy," "fortunate," or "favoured."

As we listen to this Gospel, the Beatitudes jar our sensibilities. Those who are poor, hungry, weeping, or persecuted are called blessed. This is, indeed, a Gospel of reversals. Those often thought to have been forgotten by God are called blessed. In the list of "woes," those whom we might ordinarily describe as blessed by God are warned about their peril. Riches, possessions, laughter, reputation . . . these are not things that we can depend upon as sources of eternal happiness. They not only fail to deliver on their promise; our misplaced trust in them will lead to our demise. The ultimate peril is in misidentifying the source of our eternal happiness.

The Beatitudes are often described as a framework for Christian living. Our vocation as Christians is not to be first in this world, but rather to be first in the eyes of God. We are challenged to examine our present situation in the context of our ultimate horizon, the Kingdom of God.

## THIS WEEK'S READINGS

*(17 - 23 February)*

- **Monday, 18:** Weekday, Ord Time 6 (Gen 4:1-15, 25; Mk 8:11-13)
- **Tuesday, 18:** Weekday, Ord Time 6 (Gen 6:5-8, 7:1-5, 10; Mk 8:14-21)
- **Wednesday, 19:** Weekday, Ord Time 6 (Gen 8:6-13, 20-22; Mk 8:22-26)
- **Thursday, 20:** Weekday, Ord Time 6 (Gen 9:1-13; Mk 8:27-33)
- **Friday, 21:** Weekday, Ord Time (Gen 11:1-9; Mk 8:34-9:1)
- **Saturday, 22:** The Chair of St Peter (1 Pet 5:1-4; Mt 16:13-19)
- **Sunday, 23:** 7<sup>th</sup> SUNDAY in ORDINARY TIME (1 Sam 26:2, 7-9, 12-13, 22-23; 1 Cor 15:45-49; Lk 6:27-38)

## 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