



Welcome to

Kangaroo Island Catholic Community

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

FOURTH SUNDAY OF LENT - YEAR A

Vol 8 : No 18

KANGAROO ISLAND CATHOLIC PARISH

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NOARLUNGA DOWNS CATHOLIC PRESBYTERY

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PARISH TEAM CONTACTS

PARISH PRIEST

Fr Josy Sebastian (8382 1717;
in emergency - 0452 524 169)

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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:

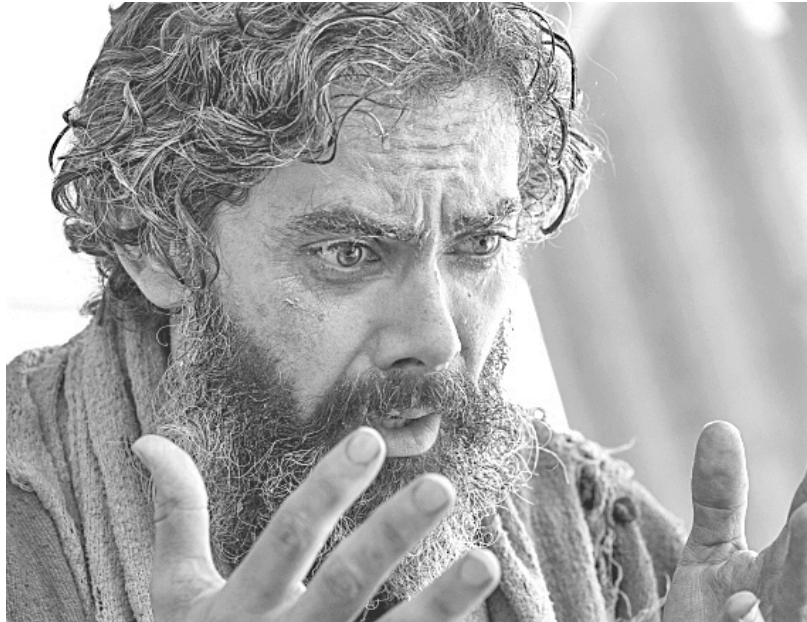
St Columba's Anglican Church,
Cnr North Terrace and Fourth Street
1st Sunday - 3.15pm

SPONSORSHIP

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

CHILD PROTECTION

Child Protection Unit 8210 8159



FIRST READING

1 Samuel 16:1, 6-7, 10-13

The Lord said to Samuel, 'Fill your horn with oil and go. I am sending you to Jesse of Bethlehem, for I have chosen myself a king among his sons.' When Samuel arrived, he caught sight of Eliab and thought, 'Surely the Lord's anointed one stands there before him,' but the Lord said to Samuel, 'Take no notice of his appearance or his height, for I have rejected him: God does not see as man sees: man looks at appearances but the Lord looks at the heart.' Jesse presented his seven sons to Samuel, but Samuel said to Jesse, 'The Lord has not chosen these.' He then asked Jesse, 'Are these all the sons you have?' He answered, 'There is still one left, the youngest; he is out looking after the sheep.' Then Samuel said to Jesse, 'Send for him; we will not sit down to eat until he comes.' Jesse had him sent for, a boy of fresh complexion, with fine eyes and pleasant bearing. The Lord said, 'Come, anoint him, for this is the one.' At this, Samuel took the horn of oil and anointed him where he stood with his brothers; and the spirit of the Lord seized on David and stayed with him from that day on.

RESPONSORIAL PSALM

*The Lord is my shepherd;
there is nothing I shall want.*

SECOND READING

Ephesians 5:8-14

You were darkness once, but now you are light in the Lord; be like children of light, for the effects of the light are seen in complete goodness and right living and truth. Try to discover what the Lord wants of you, having nothing to do with the futile works of darkness but exposing them by contrast. The things which are done in secret are things that people are ashamed even to speak of; but anything exposed by the light will be illuminated and anything illuminated turns into light. That is why it is said:

Wake up from your sleep, rise from the dead, and Christ will shine on you.

GOSPEL ACCLAMATION

Glory to you, Word of God, Lord Jesus Christ! I am the light of the world, says the Lord; whoever follows me will have the light of life. Glory to you, Word of God, Lord Jesus Christ!

GOSPEL

John 9:1-41 (Shorter version)

As Jesus went along, he saw a man who had been blind from birth. He spat on the ground, made a paste with the spittle, put this over the eyes of the blind man, and said to him, 'Go and wash in the Pool of Siloam' (a name that means 'sent'). So the blind man went off and washed himself, and came away with his sight restored.

(Continued page 4)



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.

AN ALTERNATE EXPRESSION OF LOVE AND TRUST

More tortuous than all else is the human heart, beyond remedy; who can understand it. The Prophet, Jeremiah wrote those words more than 25 hundred years ago and anyone who struggles with the complexities of love and human relationships will soon enough know of what he speaks.

Who indeed can understand the human heart, given some of the curious and cruel ways we sometimes have of expressing love. For instance, Nadia Bolz-Weber shares something we all have a propensity for: "Inevitably, when I can't harm the people who harmed me, I just end up harming the people who love me." How true. When we've been hurt most every instinct in us screams for retaliation; but, most times, it's not possible, nor safe, to retaliate against the persons who hurt us. Or, perhaps we aren't even clear as to who hurt us. So, needing to lash out at someone, we lash out where it's safe to do so, namely, at those whom we trust will absorb it, at those with whom we feel secure enough to do this. We lash out at them because we know they won't retaliate. Simply put, sometimes we need to be really angry at someone and since we are unable to vent that anger on the person or persons responsible for it we vent on someone whom we unconsciously trust will safely accept it.

If you're a loving parent, a faithful spouse, a trusted friend, a true counsellor, a good minister, or even just someone who with integrity officially represents a moral agency or a church it can be good to know this. Otherwise it's too easy to misread some of the anger and recrimination that will come your way and take it too-personally and not for what it really is. When

someone whom you've loved is angry at you it's hard to recognize and accept that you're probably the object of that anger even though you aren't the cause of it, but rather are the one safe place where this person can lash out without fear of retaliation and have his or her bitterness absorbed. If you don't grasp the peculiar dynamics of love that are at play here you will inevitably take this too-personally, be torn up inside, lament its injustice, and struggle to carry it with the love that's unconsciously being asked for.

But this can be very hard to accept, even when we understand why it's happening. This kind of love demands an almost inhuman strength. For example, as Christians we have a special admiration for Jesus' mother as we imagine what she must have felt as she stood beneath the cross, watching her son, goodness and innocence itself, suffer a brute, violent injustice. Not to lessen in any way the pain that she would have been feeling then, standing helplessly as she did in that awful injustice, she did have the consolation of knowing that her son loved her deeply. Her pain would have been excruciating, as would be the pain of any mother in that situation, but her pain had a certain (dare I use the phrase) "cleanliness" about it. She was free to fully and openly empathize with her son, knowing that his love was giving her permission to feel what she felt.

But many is the loving mother, loving father, a faithful spouse, or trusted friend whose heart is breaking at the anger and accusation being directed at them by someone they've loved and to whom they've been faithful. How can they not feel accused, guilty, and responsible for the bitter crucifixion they're experiencing? Their pain will not feel "clean". In effect, what they're

feeling is more what Jesus felt as he was being crucified rather than what his mother felt as she witnessed it. They're experiencing what St. Paul refers to in his Second Letter to the Corinthians when he writes that, though innocent himself, Jesus became sin. That single expression, unless properly read, can be one of the most horrifying lines in scripture. Yet, understood within the dynamics of love, it powerfully highlights what love really means beyond fairytales. Real love is the capacity to absorb injustice with understanding, empathy, and with only the other's good in mind.

Of course, sometimes the anger directed at us from persons we love is justified and speaks of our betrayal, our sin, and our breaking of trust. Sometimes the angry accusations directed at us validly accuse us of our own sin. In that case, what we're asked to absorb has a very different meaning. As well, we need to recognize that we also do this to others. When we're hurt and unable to direct our anger and accusations against those who hurt us, then, as Nadia Bolz-Weber so honestly shares, we often end up harming the people who love us most.

Love has many modalities, some warm, kind, and affectionate, some accusatory, bitter, and angry. Yes, sometimes we have strange, anomalous ways of expressing our love and trust. Who can understand our tortuous hearts!

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

(Continued from page 1)

His neighbours and people who earlier had seen him begging said, 'Isn't this the man who used to sit and beg?' Some said, 'Yes, it is the same one.' Others said, 'No, he only looks like him.' The man himself said, 'I am the man.'

They brought the man who had been blind to the Pharisees. It had been a sabbath day when Jesus made the paste and opened the man's eyes, so when the Pharisees asked him how he had come to see, he said, 'He put a paste on my eyes, and I washed, and I can see.'

Then some of the Pharisees said, 'This man cannot be from God: he does not keep the sabbath.' Others said, 'How could a sinner produce signs like this?' And there was disagreement among them. So they spoke to the blind man again, 'What have you to say about him yourself, now that he has opened your eyes?' 'He is a prophet' replied the man.

'Are you trying to teach us,' they replied 'and you a sinner through and through, since you were born!' And they drove him away.

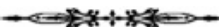
Jesus heard they had driven him away, and when he found him he said to him, 'Do you believe in the Son of Man?' 'Sir,' the man replied 'tell me who he is so that I may believe in him.' Jesus said, 'You are looking at him; he is speaking to you.' The man said, 'Lord, I believe', and worshipped him.

Jesus said:

'It is for judgement that I have come into this world, so that those without sight may see and those with sight turn blind.'

Hearing this, some Pharisees who were present said to him, 'We are not blind, surely?' Jesus replied:

'Blind? If you were, you would not be guilty, but since you say, "We see," your guilt remains.'



DID YOU KNOW

- In Jesus' time, blindness and other illnesses were seen as punishment for sin.

- The Sabbath was a day for God, and no work could be done. The action of 'making a paste' was considered work, so the Pharisees accuse Jesus of breaking the Sabbath laws.
- The Pool of Siloam was famous from ancient times as it was a pool inside the city walls of Jerusalem that was linked by a tunnel, built by King Hezekiah, to the Gihon Spring outside the city. This meant that during times of siege, the city always had a water supply.

SYMBOLS AND IMAGES

Today's text again traces the journey towards faith of the man who was born blind and contrasts his openness to the revelation of Jesus as the light of the world to the 'blindness' of the Pharisees, who do not see or recognise the truth of who Jesus is.

**LOVE WILL
NOT BE CANCELLED**

*Conversations will not be cancelled.
Relationships will not be cancelled.*

Love will not be cancelled.

Songs will not be cancelled.

Reading will not be cancelled.

Self-care will not be cancelled.

Hope will not be cancelled.

*May we lean into all the good
stuff that remains.*

Bob Ong

THIS WEEK'S READINGS

(23 - 29 March)

- **Monday, 23:** Mon, 4th week Lent (Is 65:17-21; Jn 4:43-54)
- **Tuesday, 24:** Tues, 4th week Lent (Ezek 47:1-9, 12; Jn 5:1-3, 5-16)
- **Wednesday, 25:** ANNUNCIATION of the Lord (Is 7:10-14, 8-10; Heb 10:4-10; Lk 1:26-38)
- **Thursday, 26:** Thur, 4th week Lent (Ex 32:7-14; Jn 5:31-47)
- **Friday, 27:** Fri, 4th week Lent (Wis 2:1, 12-22; Jn 7:1-2, 10, 25-30)
- **Saturday, 28:** Sat, 4th week Lent (Jer 11:18-20; Jn 7:40-52)
- **Sunday 29:** FIFTH SUNDAY of LENT (Ezek 37:12-14; Rom 8:8-11; Jn 11:1-45)

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).