



Welcome to

Kangaroo Island Catholic Community

(Part of the Adelaide Cathedral Parish)

THIRD SUNDAY OF LENT - YEAR C

Vol 13 : No 18

KANGAROO ISLAND CATHOLIC PARISH

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PARISH NEWSLETTER

Mrs Wendy Bennett (0475 894 755

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(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

Luke 13:1-9

Planted for a Purpose



FIRST READING

Exodus 3:1-8,13-15

Moses was looking after the flock of Jethro, his father-in-law priest of Midian. He led his flock to the far side of the wilderness and came to Horeb, the mountain of God. There the angel of the Lord appeared to him in the shape of a flame of fire, coming from the middle of a bush. Moses looked; there was the bush blazing but it was not being burnt up. 'I must go and look at this strange sight,' Moses said, 'and see why the bush is not burnt.' Now the Lord saw him go forward to look, and God called to him from the middle of the bush. 'Moses, Moses!' he said. 'Here I am,' he answered. 'Come no nearer,' he said. 'Take off your shoes, for the place on which you stand is holy ground. I am the God of your father,' he said, 'the God of Abraham, the God of Isaac and the God of Jacob.' At this Moses covered his face, afraid to look at God.

And the Lord said, 'I have seen the miserable state of my people in Egypt. I have heard their appeal to be free of their slave-drivers. Yes, I am well aware of their sufferings. I mean to deliver them out of the hands of the Egyptians and bring them up out of that land to a land rich and broad, a land where milk and honey flow.

Then Moses said to God, 'I am to go, then, to the sons of Israel and say to them, "The God of your fathers has sent me to you." But if they ask me

what his name is, what am I to tell them?' And God said to Moses, 'I Am who I Am. This' he added 'is what you must say to the sons of Israel: "The Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you." This is my name for all time; by this name I shall be invoked for all generations to come.'

RESPONSORIAL PSALM

Ps 102:1-4, 6-8, 11

The Lord is kind and merciful.

1. My soul give thanks to the Lord, all my being, bless his holy name. My soul, give thanks to the Lord and never forget all his blessings. <R>
2. It is he who forgives all your guilt, who heals every one of your ills, who redeems your life from the grave, who crowns you with love and compassion. <R>
3. The Lord does deeds of justice, gives judgment for all who are oppressed. He made known his ways to Moses and his deeds to Israel's sons. <R>
4. The Lord is compassion and love, slow to anger and rich in mercy. For as the heavens are high above the earth so strong is his love for those who fear him. <R>

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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

March anniversaries:

Peter Beinke, Kieren Berden, Ellen Clarke, Peter Clark, Ellen Denholm, Inez Frawley, Kathleen Gannon, Archbishop Gleeson, Alec Grant, Keith Hornby, Gladys Lurn, Jean Lonzar, Patrick Lyden, Kath Northcott, Stephen Northcott, Denis O'Brien, James Palmer, Dilly Reynolds, Richard Semler, Sylvester Shannon, Peter Slagter, Cathy Smythe, Eunice Trethewey, Edie Willson, Glad Nash.

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
23/3	A Clark	M Glynn	A Bevan
30/3	W Bennett	M Slagter	C Brinkley

PRIEST ROSTER

23 March	Fr Lancy D'Dilva
30 March	Mons Ian Dempsey
06 April	Liturgy
13 April	Mons Ian Dempsey
17 April	Fr Paul Cashin
18 April	Fr Paul Cashin
19 April	Fr Paul Cashin
20 April	Fr Paul Cashin
27 April	Fr Jacek Wokcik



EASTER MASS TIMES

- **Holy Thursday - 17 April** •
6.30pm - Reconciliation Service
7.00pm - Mass of the Last Supper
- **Good Friday - 18 April** •
9.30am - Stations of the Cross
3.00pm - Commemoration of Passion of our Lord

- **Holy Saturday - 19 April** •
7.30pm - Easter Vigil
- **Easter Sunday - 20 April** •
9.30am - Mass

PROJECT COMPASSION



Sometimes you hear Indigenous people refer to Jesus as a person of Country'. What might this mean?

It is hard to imagine the Gospels without the connection of Jesus to the sea, the river, the desert, the fields and the mountain. His teaching often featured seeds and birds and sheep and corn. In today's Gospel, we hear the parable of the fig tree. The impatient person wants to cut it down. A wiser person is prepared to work with nature by putting manure on the tree and looking after it. This is a story of growth. God is creative. God is patient with us. God gives us another chance. He journeys with us on our pilgrimage of hope.

This week, Project Compassion brings us the story of Lam, a young man from rural Vietnam. Lam's disability made his upbringing difficult. Sometimes people look at those with disability a little like the fig tree. They judge them and dismiss them.

Through the I-SHINE program, supported by Caritas Australia's partner in Vietnam, Catholic Relief Services (CRS), Lam was able to pursue his dreams and become more independent. He enrolled in a six-month IT Technician training course in Da Nang that not only equipped him with professional skills but also rekindled his social connections and confidence. Lam's dedication during the training paid off as he launched a freelance graphic design business from his home. Today, he is a successful graphic designer, serving clients locally and internationally and earning a stable income every month. He has a creative life.

In today's reading, Moses is in the wilderness, a place of surprising possibilities. Like the Australian landscape, the wilderness in Scripture is subtle; it is a place of encounter with God. Moses thinks he is having a regular day in the family business, looking after his father-in-law's sheep. But a voice comes from a bush that is blazing without being burnt up. The

voice tells Moses to take off his shoes because 'the place on which you stand is holy ground.' This is the beginning of the freedom story of his people, the start of their journey out of captivity. May we **Unite Against Poverty** as we create a better world for all God's people that are teaching the world to see possibilities more than problems.

PROJECT COMPASSION Project Compassion boxes/envelopes are available in Foyer.

CALENDAR 2025

- 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

- *I'm feeling pretty proud of myself. The Sesame Street puzzle I bought said 3-5 years, but I finished it in 18 months.*
- *Life is all about perspective. The sinking of "Titanic" was a miracle to the lobsters in the ship's kitchen.*





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 PERSON OF JESUS AND THE MYSTERY OF CHRIST

I was raised a Roman Catholic and essentially inhaled the religious ethos of Roman Catholicism. I went to the seminary, earned theological degrees, and taught theology at a graduate level for a number of years before I ever started making a distinction between ‘Jesus’ and ‘Christ’. For me, they were always one and the same thing, Jesus Christ.

To my mind, Jesus Christ was the second person of the Trinity who took on flesh in the incarnation and is still now our God, our advocate, and our friend in heaven. I didn’t distinguish between Jesus and Christ in terms of whom I was praying to, speaking about, or relating to. Indeed, for many years in my writings, I simply used the words Jesus and Christ interchangeably.

Slowly through the years this changed and I have begun to distinguish more between Jesus and Christ. It began with a deepened understanding of what the Gospels and St. Paul mean by the reality of Christ as a mystery which, while always having Jesus as its center, is larger than the historical Jesus. This distinction and its importance became clearer to me when I began to have more contact with Evangelicals, both as students and as colleagues.

In faith fellowship with various groups of Evangelicals, I began to see that one of the ecclesial differences between us, Evangelicals and Roman Catholics, is that we, Roman Catholics, while not ignoring Jesus, are very much about Christ, and Evangelicals, while not ignoring Christ, are very much about Jesus.

How we understand the church, how we understand the Eucharist, and how we understand the primary invitation given us in the Gospels are colored by how we perceive ourselves in relationship to Jesus and

to Christ.

What’s at stake here?

What’s the difference between saying ‘Jesus’ and saying ‘Christ’? Is there any difference between praying to Jesus and praying to Christ, between relating to Jesus or relating to Christ?

There’s a difference, an important one. Christ is not Jesus’ second name – as in Jack Smith, Susan Parker, or Jesus Christ. While it is correct to use the two names together, as we do commonly in our prayer (*We pray through Jesus Christ, Our Lord*), there is an important distinction to be made.

Jesus is a person, the second person in the Trinity, the divine person who became incarnate, and the person who calls us to one-to-one intimacy with him. *Christ is a mystery of which we are a part*. The mystery of Christ includes the person of Jesus but also includes us. We are not part of the body of Jesus, but we are part of the body of Christ.

As Christians we believe that Jesus is the body of Christ, that the Eucharist is the body of Christ, and that we, baptized Christians, are also the body of Christ. Saint Paul states clearly that we, the Christian community, are the body of Christ on earth, just as Jesus and the Eucharist are the body of Christ. And Paul means this literally. We (the Christian community) are not like a body, or some mystical or metaphorical body; nor do we represent or replace Christ’s body. Rather, we *are* the body of Christ on earth, still giving physical flesh to God on earth.

This has implications for Christian discipleship: Jesus is a person, the person who invites us to one-to-one intimacy with him (which Evangelicals see as the goal of Christian discipleship). Christ is part of a larger mystery which includes Jesus but also includes each of us. In this mystery we are called to

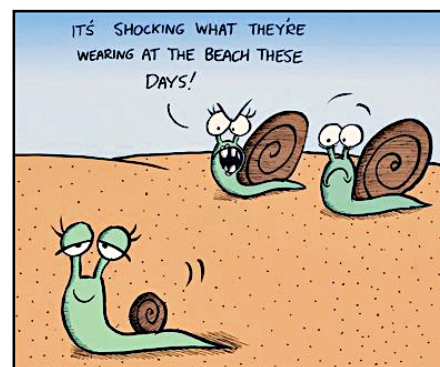
intimacy not just with Jesus, but also with each other and with physical creation. In Christ, the goal of Christian discipleship is community of life with Jesus, with each other, and with physical creation (since the mystery of Christ is also cosmic).

At the risk of huge oversimplification, allow me a suggestion: Roman Catholics and Evangelicals can learn from each other on this.

From our Evangelical brothers and sisters, Roman Catholics can learn to focus as much on Jesus as we do on Christ, so that like Evangelicals we might realize more explicitly (as is clear in the Gospel of John) that at the very heart of Christian discipleship lies the invitation to a one-to-one intimacy with a person, Jesus, (and not just with a mystery).

Conversely, Evangelicals can learn from Roman Catholics to focus as much on Christ as on Jesus, with all this implies in terms of defining discipleship more widely than personal intimacy with Jesus and church more widely than simple fellowship. Relating to Christ points to the centrality of the Eucharist as a communal event. As well, it implies seeing Christian discipleship not just as an invitation to intimacy with Jesus, but as an incorporation into an ecclesial body which includes not just Jesus but the community of all believers as well as nature itself.

We can learn from each other to take both Jesus and Christ more seriously.



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, respect-ed, and valued. A safe environment for all.

Mrs Helen Mumford
(KI contact - 0408 367 009)
Child Protection Unit 8210 8159

CHANCE ENCOUNTERS

Those ubiquitous Post-It-Notes you see every day – to mark a page, write a quick note to yourself, or place on a co-worker's desk – were a mistake. The 3M Company was trying to come up with a new kind of glue mixture and instead they created a glue that didn't really stick. How absurd! Such a blunder! ... What a scathingly brilliant idea! You can almost hear the creators saying, "Just give it one more chance. We know this isn't quite right. But maybe we can make it work."

So, too, Jesus, as our advocate, says to God, just give this poor soul one more chance. Yes, there have been mistakes, but some good may come of him or her yet.

This week's gospel is about second chances. And we all need them – at our jobs, in our families, with our friends, within our communities. Who among us is without sin? Not one of us. So what distinguishes one sinner from another? Jesus tells us it's the level of repentance.

Ask for the second, third, fourth chance you need to be productive and fruitful. Let people know you are trying. Seek help. Don't succumb to despair. See your mistakes as golden opportunities to

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SECOND READING

1 Corinthians 10:1-6, 10-12

I want to remind you, brothers, how our fathers were all guided by a cloud above them and how they all passed through the sea. They were all baptised into Moses in this cloud and in this sea; all ate the same spiritual food and all drank the same spiritual drink, since they all drank from the spiritual rock that followed them as they went, and that rock was Christ. In spite of this, most of them failed to please God and their corpses littered the desert.

These things all happened as warnings for us, not to have the wicked lusts for forbidden things that they had. You must never complain: some of them did, and they were killed by the Destroyer.

All this happened to them as a warning, and it was written down to be a lesson for us who are living at the end of the age. The man who thinks he is safe must be careful that he does not fall.

GOSPEL ACCLAMATION Mt 4:17

Glory to you, Word of God, Lord Jesus Christ! Repent, says the Lord; the kingdom of heaven is at hand. Glory to you, Word of God, Lord Jesus Christ!

GOSPEL

Luke 13:1-9

Some people arrived and told Jesus about the Galileans whose blood Pilate had mingled with that of their sacrifices. At this he said to them, 'Do you suppose these Galileans who suffered like that were greater sinners than any other Galileans? They were not, I tell you. No; but unless you repent you will all perish as they did. Or those eighteen on whom the tower at Siloam fell and killed them? Do you suppose that they were more guilty than all the other people living in Jerusalem? They were not, I tell you. No; but unless you repent you will all perish as they did.'

He told this parable: 'A man had a fig tree planted in his vineyard, and he came looking for fruit on it but found none. He said to the man who looked after the vineyard, "Look here, for three years now I have been coming to

look for fruit on this fig tree and finding none. Cut it down: why should it be taking up the ground?" "Sir," the man replied "leave it one more year and give me time to dig round it and manure it: it may bear fruit next year; if not, then you can cut it down."

MINDFUL OF OUR POSTURE

If you have a little plot of ground, so much as a flower pot to call your own, you can sympathise with the vineyard owner. With a little bit of earth in which to encourage things to grow, there is no room for the barren vine, the fruitless tree. Tear it up; plant something that will bloom!

But in Luke's merciful gospel, we always get a second chance. Unlike the fig tree stories elsewhere that end in Jesus cursing the tree and withering it, Luke forms a parable in which a compassionate gardener speaks for the tree. "Let me give it the extra care it may be lacking. Let me give it every chance to come around."

Lent is the season of extra care our hearts may need to soften up and receive the seed of the Gospel. We take this time to allow the Gardener to loosen our roots, water us generously, and fertilise us vigorously in the hope that any barren ground within us will begin at least to respond.

GPBS eNews

THIS WEEK'S READINGS

(24 - 30 March)

- **Monday, 24:** Monday, 3rd week Lent (2 Kg 5:1-15; Lk 4:24-30)
- **Tuesday, 25:** The Annunciation of the Lord (Is 7:10-14, 8:10; Heb 10:4-10; Lk 1:26-38)
- **Wednesday, 26:** Wednesday, 3rd week Lent (Deut 4:1, 5-9; Mt 5:17-19)
- **Thursday, 27:** Thursday, 3rd week Lent (Jer 7:23-32; Lk 11:14-23)
- **Friday, 28:** Friday, 3rd week Lent (Hosea 14:2-10; MK 12:28-34)
- **Saturday, 29:** Saturday, 3rd week Lent (Hosea 5:15-6:6; Lk 18:9-14)
- **Sunday, 30:** FOURTH SUNDAY OF LENT (Joshua 5:9-12; 2 Cor 5:17-21; Lk 15:1-3, 11-32)

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