



Welcome to

# Kangaroo Island Catholic Community

(Part of the Adelaide Cathedral Parish)

**FOURTH SUNDAY OF LENT - YEAR B**

**Vol 12 : No 16**

## KANGAROO ISLAND CATHOLIC PARISH

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Phone: 8553 2132

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Web: [www.kicatholic.org.au](http://www.kicatholic.org.au)

## ADELAIDE CATHEDRAL PARISH

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Phone: (08) 8210 8155

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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

or [kimumford@bigpond.com](mailto:kimumford@bigpond.com))

### 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

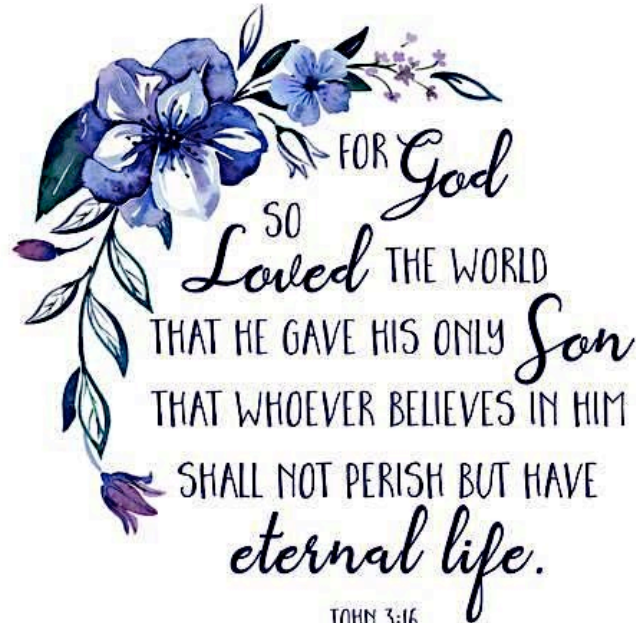
## CONFESSION

Kingscote at 9.00am

(prior to Mass)

## PRAYERS FOR HEALING

Prayers for Healing and Renewal in the Church - Thursdays at 9.00am



## FIRST READING

**2 Chronicles 36:14-16, 19-23**

All the heads of the priesthood, and the people too, added infidelity to infidelity, copying all the shameful practices of the nations and defiling the Temple that the Lord had consecrated for himself in Jerusalem. The Lord, the God of their ancestors, tirelessly sent messenger after messenger, since he wished to spare his people and his house. But they ridiculed the messengers of God, they despised his words, they laughed at his prophets, until at last the wrath of the Lord rose so high against his people that there was no further remedy.

Their enemies burned down the Temple of God, demolished the walls of Jerusalem, set fire to all its palaces, and destroyed everything of value in it. The survivors were deported by Nebuchadnezzar to Babylon; they were to serve him and his sons until the kingdom of Persia came to power. This is how the word of the Lord was fulfilled that he spoke through Jeremiah, 'Until this land has enjoyed its sabbath rest, until seventy years have gone by, it will keep sabbath throughout the days of its desolation.' And in the first year of Cyrus king of Persia, to fulfil the word of the Lord

that was spoken through Jeremiah, the Lord roused the spirit of Cyrus king of Persia to issue a proclamation and to have it publicly displayed throughout his kingdom: 'Thus speaks Cyrus king of Persia, "the Lord, the God of heaven, has given me all the kingdoms of the earth; he has ordered me to build him a Temple in Jerusalem, in Judah. Whoever there is among you of all his people, may his God be with him! Let him go up."'

## RESPONSORIAL PSALM Ps 136

*Let my tongue be silenced,  
if I ever forget you!*

## SECOND READING

**Ephesians 2:4-10**

God loved us with so much love that he was generous with his mercy: when we were dead through our sins, he brought us to life with Christ – it is through grace that you have been saved – and raised us up with him and gave us a place with him in heaven, in Christ Jesus.

This was to show for all ages to come, through his goodness towards us in Christ Jesus, how infinitely rich he is in grace. Because it is by grace that you have been saved, through faith; not by anything of your own, but by a gift from God; not by anything that

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# Bulletin Board

## PLEASE KEEP THESE PEOPLE IN YOUR PRAYERS

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

**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

	Prayers	Reader	Cleaning
10/3	P Clark	L Grant	C Berden
17/3	M Glynn	M Slagter	C Berden
24/3	P Bennett	A Clark	A Bevan

## PRIEST ROSTER

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

10/3	Fr Chris Horvat
17/3	Fr Lancy D'Silva
24/3 ....	Palm Sunday Fr John Stuart-James
28/3 ....	Maundy Thursday Fr Jack Otto
29/3 ....	Good Friday Fr Jack Otto
30/3 ....	Holy Saturday Fr Jack Otto
31/3 ....	Easter Sunday Fr Jack Otto

## VACANCY

A vacancy exists for a Pastoral Care Worker at Kangaroo Island Community Education. Applications may be initiated through this link: <https://smg.asn.au/work-with-smg>

## 2024 ADELAIDE DIOCESAN ASSEMBLY June 14 and 15

Parishes, schools and communities are asked to mark their calendars for the 2024 Adelaide Diocesan Assembly which will take place on the evening of Friday June 14 and Saturday June 15.

Further information and invitations will be sent out soon.

If you have any questions, please contact Sarah Moffatt: [smoffatt@adelaide.catholic.org.au](mailto:smoffatt@adelaide.catholic.org.au) or Peter Bierer: [pbierer@adelaide.catholic.org.au](mailto:pbierer@adelaide.catholic.org.au)

## PROJECT COMPASSION



Memory is 26 years old and lives in rural Malawi. As the eldest child in a low-income farming family, Memory had to take on many household chores and farming activities to support her parents. They struggled to pay for Memory's school fees and school supplies, and Memory often had to walk to school barefooted.

With the support of Caritas Australia and its partner the Catholic Development Commission in Malawi (CADECOM), Memory was able to enrol at a technical college where she learnt technical skills in carpentry. She undertook a three-year carpentry course, with CADECOM supporting part of her tuition and boarding fees.

Memory became the first female carpenter from her village. Today, she works as a carpenter at one of Malawi's largest hydroelectric power stations. With the income from her job, she can provide financial support to her family and inspire other young women in her community so that they may have the opportunity to succeed in a male-dominated industry.

Please donate to Project Compassion. 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, by visiting [caritas.org.au/project-compassion](http://caritas.org.au/project-compassion) or by calling 1800 024 413.

## "THE SOUTHERN CROSS"

The March edition of "The Southern Cross" will be available

in parishes on the weekend. This issue includes articles on Project Compassion, Lent, parish and school milestones and other Church news.

## EASTER SERVICE TIMES

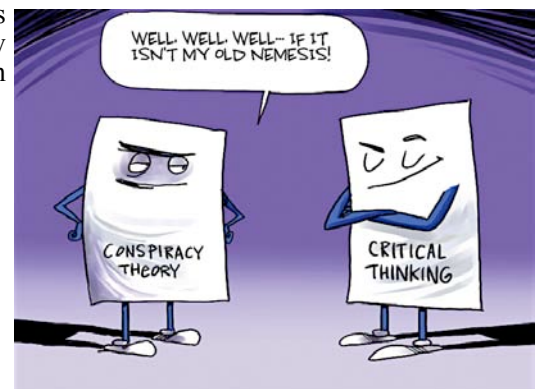


- **Holy Thursday - March 28**  
6.30pm Reconciliation  
7.00pm Mass of the Last Supper
- **Good Friday - March 29**  
9.30am Stations of the Cross  
3.00pm Passion of our Lord
- **Holy Saturday - March 30**  
7.30pm Easter Vigil
- **Easter Sunday - March 31**  
9.30am Mass

## DATES

9 Mar	Regional Assembly
10 Mar	4th Sunday of Lent
17 Mar	5th Sunday of Lent
18 Mar	St Patrick's Day
24 Mar	Palm Sunday of the Passion
28 Mar	Thursday of Lord's supper
29 Mar	Good Friday
30 Mar	Holy Saturday
31 Mar	Sunday of the Resurrection
12 Apr	Last day School term 1
25 Apr	ANZAC Day
29 Apr	First day School term 2

*I bought a jumper last week but it was picking up static electricity, so I returned it to the store. They replaced it with another one free of charge.*





## 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

### AGING AS A NATURAL MONASTERY

What is a monastery? How do monasteries work? Saint Benedict (480-547 AD), who is considered the founder of Western monasticism, offered this counsel as an essential rule for his monks: *Stay in your cell and it will teach all you need to know*. Properly understood, this is a rich metaphor, not a literal counsel. When he is telling a monk to stay in his cell and let it teach him what he needs to know, he is not referring to a literal monk's cell in a monastery. He is referring to the state of life in which a monk or anyone else finds himself or herself.

Sometimes this has been expressed in Christian spirituality as being faithful to *your duties of state*. The idea here being that if you are faithful in love and in good heart to the situation in life in which you find yourself, life itself will bring you to maturity and virtue. For example, a mother who gives herself over in selflessness and fidelity to raising her children will be brought to maturity and altruism through that process. Her home will be her monk's cell and she will be metaphorically the Abbess of the monastery (with some very young monks) and staying inside that monastery, her home, will teach her all she needs to know. She will be raising children, but they will also be raising her. Motherhood will teach her what she needs to know and will turn her into a wise elder, a biblical and archetypal Sophia.

The process of aging is a natural monastery. If we live long enough, eventually the aging process turns everyone into a monk. Monks take four vows: poverty, chastity, obedience, and perseverance. The process of aging, which moves us (seemingly without mercy) toward marginalization, dependence on others, away from an active sex life,

and into a living situation from which there will be no escape, in a manner of speaking, imposes those four vows on us. But, as Saint Benedict counsels, this can teach us all we need to know, and has a unique power to mature us in a very deep way. Monks have secrets worth knowing. So does the aging process.

This can be particularly instructive vis-à-vis how we can make our final days and our death a more radical gift to others. In the first centuries of Christianity, martyrdom was seen as the ideal way for a Christian to end his or her days here on earth. It was seen as a radical way of imitating Christ and giving your death away as a gift. Of course, this had to be rethought after Christianity became the state religion and emperors no longer martyred Christians. What followed then were various attempts at doing this, metaphorically martyrdom. One fairly popular way of doing it was that, after raising their children and reaching retirement, a couple would leave each other and each would go off to a separate monastery and live out the rest of his or her life as a monk or a nun.

Classical Christian mystics speak about how in the last phase of our lives we should enter something they call the *dark night of the spirit*, namely, that we proactively make a radical decision grounded in faith to move into a situation in life where we can no longer take care of ourselves but must trust, in raw faith, that God will provide for us. This parallels Hindu spirituality which suggests that in the last, fully mature stage of life we should become a *sannyasin*, a holy old beggar.

I suspect that most of us will never proactively cut off all our former securities and, on purpose, place ourselves in a situation within which we are helpless to provide for

and take care of ourselves. But this is where nature steps in. The aging process will do it for us. It will turn us into a *sannyasin* and put us into the *dark night of the spirit*.

How? As we age and our health declines and we find ourselves more marginalized in terms of having a vital place within society, we will progressively lose our capacity to take care of ourselves. Eventually, if we live long enough, for most of us it will mean moving into an assisted facility, which is in effect a natural monastery.

What an apt metaphor! An assisted living facility as a natural monastery. The metaphor is also apropos for what it means to (by conscription) enter the *dark night of the spirit* and what it means to be a holy old beggar, a *sannyasin*. In essence it means this: When someone is in an assisted living facility, irrespective of whether he or she is a millionaire or a pauper, the rules are the same for everyone. Since you can no longer take care of yourself (and indeed you don't have to) you live a monastic life of obedience and dependence.

In assisted living, you live by the monastic bell and you die as a holy old beggar.

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:  
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.

## 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

## PROJECT COMPASSION

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.



## DID YOU KNOW?

- Nicodemus was a Pharisee and a member of the ruling Council of the Jews, the Sanhedrin. He was attracted to the teaching of Jesus but was afraid to openly become a supporter so he came to see Jesus during the darkness of night.
- We meet Nicodemus again in John's Gospel when he brings myrrh and aloes to anoint the body of Jesus after the crucifixion. He brings a lavish amount 'weighing about a hundred pounds'! Nicodemus' journey to faith is complete and he openly acknowledges Jesus as Lord.

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you have done, so that nobody can claim the credit.

We are God's work of art, created in Christ Jesus to live the good life as from the beginning he has meant us to live it.

## GOSPEL ACCLAMATION *Jn 3:16*

*Glory and praise to you, Lord Jesus Christ!*

*God loved the world so much, he gave us his only Son, that all who believe in him might have eternal life.*

*Glory and praise to you, Lord Jesus Christ!*

## GOSPEL

*John 3:14-21*

Jesus said to Nicodemus:

'The Son of Man must be lifted up as Moses lifted up the serpent in the desert, so that everyone who believes may have eternal life in him.

Yes, God loved the world so much that he gave his only Son, so that everyone who believes in him may not be lost but may have eternal life. For God sent his Son into the world not to condemn the world, but so that through him the world might be saved.

No one who believes in him will be condemned; but whoever refuses to believe is condemned already, because he has refused to believe in the name of God's only Son. On these grounds is sentence pronounced: that though the light has come into the world men have shown they prefer darkness to the light because their deeds were evil. And indeed, everybody who does wrong hates the light and avoids it, for fear his actions should be exposed; but the man who lives by the truth comes out into the light, so that it may be plainly seen that what he does is done in God.'

## COMING TO THE LIGHT

*(John 3: 14 - 21)*

What does it mean to come to the light? It starts with honesty, primarily about ourselves. We have to lay down our defences and rationalisations, "our side of the story," and confess ourselves in good old-fashioned Catholic tradition, telling the truth about who we are. It involves

admitting we're afraid of our darkness, ashamed of some of our choices, knowing we can be petty and self-serving. We may be unwilling to love our enemies or to forgive those who injure us. Our compassion is undersized, and we shrink from self-sacrifice above all. We don't like risking our comfort and security; most acts of goodness, we know, require that.

We prefer the darkness to the light. In darkness, we can pretend we're better people. We can feel better about ourselves without having to change. But once we come into the light, things have to change. WE must change. The good news is, Jesus makes such change possible, even desirable. We become who we've longed to be. And God so loved the world, just for this.

## KIDS' CORNER

Have you ever compared brand-new white socks with your old white socks? The old ones might be dingy, more grey than white. In fact, maybe you forgot how white socks could be until you saw those new ones. It's sort of the same thing with sin. Sometimes we don't notice how we slip into the bad habits that can lead to sin. It can happen a little at a time, so slowly that we don't notice until it feels like it's too late. But it's never too late. We can always come to God and ask God's forgiveness, especially in the Sacrament of Reconciliation. God will forgive us, so we'll be good as new.



## THIS WEEK'S READINGS

*(11 - 17 March)*

- Monday, 11:** Monday of 4<sup>th</sup> week of Lent (Is 65:17-21; Jn 4:43-54)
- Tuesday, 12:** Tuesday of 4<sup>th</sup> of Lent (Ezek 37:1-9, 12; Jn 5:1-3, 5-16)
- Wednesday, 13:** Wednesday of 4<sup>th</sup> week of Lent (Is 49:8-15; Jn 5:17-30)
- Thursday, 14:** Thursday of 4<sup>th</sup> week of Lent (Ex 32:7-14; Jn 5:31-47)
- Friday, 15:** Friday of 4<sup>th</sup> week of Lent (Wis 2:1, 12-22; Jn 7:1-2, 10, 25-30)
- Saturday, 16:** Saturday of 4<sup>th</sup> Sunday of Lent (Jer 11:18-20; Jn 7:40-52)
- Sunday 17:** FIFTH SUNDAY of LENT (Jer 31:31-34; Heb 5:7-9; Jn 12:20-33)

## 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