



Welcome to

Kangaroo Island Catholic Community

(Part of the Adelaide Cathedral Parish)

FIRST SUNDAY OF LENT - YEAR B

Vol 12 : No 13

KANGAROO ISLAND CATHOLIC PARISH

Parish House: 22 Giles Street,
KINGSCOTE, SA 5223
Phone: 8553 2132

Postal address: PO Box 749,
KINGSCOTE, SA 5223

Email: cphkingscote@iinet.net.au

Web: www.kicatholic.org.au

ADELAIDE CATHEDRAL PARISH

39 Wakefield St, ADELAIDE 5000
Phone: (08) 8210 8155

E: acp@acp.adelaide.catholic.org.au

PARISH TEAM CONTACTS

PARISH ADMINISTRATOR

Fr Anthoni Adimai

Phone: (08) 8210 8155

PARISH PASTORAL COUNCIL

Mr Peter Clark (8559 5131)

FINANCE

Mrs Helen Mumford (0408 367 009
or kimumford@bigpond.com)

PARISH NEWSLETTER

Mrs Wendy Bennett (0475 894 755
wendygbenett@icloud.com)

(All items for the newsletter must be
received no later than Tuesday
evening.)

CHILD PROTECTION

We are a Child Safe Organisation
which is committed to the care, well-
being and protection of children and
young people.

Mrs Helen Mumford

(KI contact - 0408 367 009)

Child Protection Unit 8210 8159

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

Genesis 9:8-15

God spoke to Noah and his sons,
'See, I establish my Covenant with
you, and with your descendants after
you; also with every living creature to
be found with you, birds, cattle and
every wild beast with you: everything
that came out of the ark, everything
that lives on the earth. I establish my
Covenant with you: no thing of flesh
shall be swept away again by the
waters of the flood. There shall be no
flood to destroy the earth again.'

God said, 'Here is the sign of the
Covenant I make between myself and
you and every living creature with
you for all generations: I set my bow
in the clouds and it shall be a sign of
the Covenant between me and the
earth. When I gather the clouds over
the earth and the bow appears in the
clouds, I will recall the Covenant
between myself and you and every
living creature of every kind. And so
the waters shall never again become a
flood to destroy all things of flesh.'

RESPONSORIAL PSALM

Psalms 24:4-9

*Your ways, O Lord, are love and truth
to those who keep your covenant.*

SECOND READING

1 Peter 3:18-22

Christ himself, innocent though he
was, died once for sins, died for the
guilty, to lead us to God. In the body
he was put to death, in the spirit he
was raised to life, and, in the spirit, he
went to preach to the spirits in prison.
Now it was long ago, when Noah was
still building that ark which saved
only a small group of eight people 'by
water', and when God was still
waiting patiently, that these spirits
refused to believe. That water is a
type of the baptism which saves you
now, and which is not the washing off
of physical dirt but a pledge made to
God from a good conscience, through
the resurrection of Jesus Christ, who
has entered heaven and is at God's
right hand, now that he has made the
angels and Dominations and Powers
his subjects.

GOSPEL ACCLAMATION Mt 4:4

*Praise to you, Lord Jesus Christ,
king of endless glory!*

*No one lives on bread alone,
but on every word that comes
from the mouth of God.*

*Praise to you, Lord Jesus Christ,
king of endless glory!*

(Continued page 4)



Bulletin Board

PLEASE KEEP THESE PEOPLE IN YOUR PRAYERS

Sick: Sue Semler, Brianna Chudlee, Peter Weatherstone, Kay Florance, John Slagter, Annette Roestenburg.

February anniversaries: Heather Barrett, Joan Marie Berden, Mary Clark, Phillip Deakin, Alice 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

	Comm	Reader	Cleaning
18/2	H Mumford	S Semler	A Clark
25/2	P Clark	L Grant	C Berden

PRIEST ROSTER

(Often this roster changes if something unforeseen crops up)
18/02 Communion Service
25/2 TBA

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.

KI LADIES GUILD

The next Guild meeting is the AGM on Monday 4 March at 9.30am in the Parish House.

LENTEN ASHES

We enter the season of Lent by putting ashes on our foreheads.

To put on ashes is to say publicly and to yourself that you are in a penitential mode, that this is not

“ordinary time” for you. Smudging oneself with ashes says that this is not a season of celebration for you and that some important work is going on inside you.

There’s something innate in the human soul that understands that every so often, one must descend, be smudged, lose one’s lustre, and wait for ashes to do their silent work. Ancient traditions, be they religious or mythical, abound with stories of having to sit in the ashes.

The story of Cinderella is an old, wisdom tale that speaks about the value of ashes in life. The name Cinderella itself speaks to this. Literally, the name Cinderella means, “the young girl who sits in the cinders, the ashes.” As the tale makes plain, before the glass slipper is placed on her foot, before wearing the beautiful gown, before going to the ball, before dancing with the prince, and before marrying him, there must first be a period of sitting in the cinders, of being humbled, of being waiting patiently, while you are being readied for a sublime joy and consummation. In the story of Cinderella, we can see a spirituality of Lent.

Native American traditions too have always had an important place for ashes. In some Indigenous communities, there was the concept that occasionally someone would have to spend time in the ashes. Nobody knew why a specific person was called at a particular moment to sit in the ashes, but everyone knew that this was a natural thing, that ashes do an important work in the soul, and that eventually that person would return to his or her regular life and be better for having spent time in the ashes.

Lent is a season for each of us to sit in the ashes, to spend our time, like Cinderella, working and sitting among the ashes, grieving some of the things we’ve done wrong, refraining from the dance, refraining from the banquet, refusing to do business as usual, but rather waiting in patience as some silent growth takes place within us.

Lent is a time to be still so that the ashes can do their work.

Ronald Rolheiser
www.ronrolheiser.com

Regional Assembly “OUR CHURCH”

The Regional Assemblies, building on the 2021 and 2022 Diocesan Assemblies, aim to enhance local participation, communion, and mission. They provide an avenue for parishes, communities, and schools to engage in mutual listening, address shared needs, and collaborate for action.

This is an invitation to participate in our Regional Assembly for the South, to discuss Our Church, Our Community, Our Faith and Our Call. Archbishop O’Regan will be in attendance for part of the day. Lunch will be provided.

9th March, 2024
Cardijn College (Marian Campus)
9.30am until 4.30pm
followed by a Mass

Register online at
www.trybooking.com/CNDKK
or provide your details after Mass to register manually.

Kangaroo Island Parish contact for more information: Paul Bennett

DATES

25 Feb	2nd Sunday of Lent
1 Mar	World Day of Prayer
3 Mar	3rd Sunday of Lent
3 Mar	Clean up Australia Day
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	Friday of Passion of the Lord
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



“The great flood wiped out everyone on Earth except for Noah, because he kept his room clean, did his homework and ate all of his vegetables!”



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

PRAYING THE PSALMS

God behaves in the psalms in ways that God is not allowed to behave in theology.

That quip comes from Sebastian Moore and should be highlighted at a time when fewer people want to use the psalms in prayer because they feel offended by what they sometimes find there. More and more, we see people resisting the psalms as a way to pray (or desire to sanitize them) because the psalms speak of murder, revenge, anger, violence, war-making, and patriarchy.

Some ask, how can I pray with words that are full of hatred, anger, violence, speak of the glories of war, and of crushing one's enemies in the name of God? For others, the objection is to a patriarchal coloring in the psalms – where the divine is masculine and the masculine is too-much deified. For yet others, the offense is aesthetic. Their objection: "They're bad poetry!"

Perhaps the psalms aren't great poetry and undeniably do smack of violence, war, hatred of one's enemies, and the desire for vengeance, all in the name of God. Admittedly, they're also patriarchal in character. But does that make them a bad language for prayer? Let me suggest something to the contrary.

One of the classical definitions of prayer says "prayer is lifting mind and heart to God." Simple, clear, accurate. I suggest that the actual problem is that we seldom actually do this when we pray. Rather than lifting up to God what is actually on our minds and in our hearts, we tend to treat God as someone from whom we need to hide the real truth of our thoughts and feelings. Instead of pouring out mind and heart, we tell God what we think God wants to hear – not murderous thoughts,

desire for vengeance, or our disappointment with God.

But expressing those feelings is the whole point. What makes the psalms particularly apt for prayer is that they do not hide the truth from God but express the whole gamut of our actual feelings. They give an honest voice to what's actually going on in our minds and hearts.

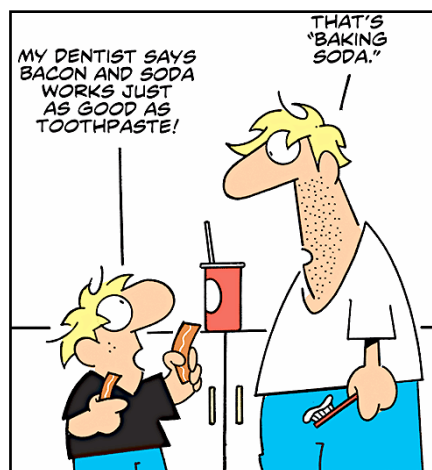
Sometimes we feel good and our spontaneous impulse is to speak words of praise and gratitude, and the psalms give us that voice. They speak of God's goodness in everything – love, friends, faith, health, food, wine, enjoyment. But we don't always feel that way. Our lives also have their cold, lonely seasons when disappointment and bitterness simmer or rage under the surface. The psalms give us honest voice where we can open up all those simmering feelings to God. Also, there are times when we are filled with the sense of our own inadequacy, with the fact that we cannot measure up to the trust and love that's given us. Again, the psalms give us voice for this, asking God to be merciful and to soften our hearts, wash us clean, and give us a new start.

As well, there are times when we feel bitterly disappointed with God and need some way to express this. The psalms give us voice for this ("Why are you so silent?" "Why are you so far from me?") even as they make us aware that God is not afraid of our anger and bitterness; but, like a loving parent, only wants us to come and talk about it. The psalms are a privileged vehicle for prayer because they lift the full range of our thoughts and feelings to God.

However, there are a number of reasons why we struggle with that. First, because our age tends to eschew metaphor and taken literally, some of the images in the psalms are offensive. Second, we tend to be in

denial about our actual feelings. It's hard to admit that we feel some of the things we sometimes feel – grandiosity, sexual obsessions, jealousies, bitterness, paranoia, murderous thoughts, disappointment with God, doubts in our faith. Too often our prayer belies our actual thoughts and feelings. It tells God what we think God wants to hear. The psalms are more honest.

To pray with full honesty is a challenge. Kathleen Norris puts it this way: If you pray regularly "there is no way you can do it right. You are not always going to sit up straight, let alone think holy thoughts. You're not going to wear your best clothes but whatever isn't in the dirty clothes basket. You come to the Bible's great 'book of praise' through all the moods and conditions of life, and while you feel like hell, you sing anyway. To your surprise, you find that the psalms do not deny your true feelings but allow you to reflect them, right in front of God and everyone." Feel-good aphorisms that express how we think we ought to feel are no substitute for the earthy realism of the psalms which express how sometimes we actually do feel. Anyone who would lift mind and heart to God without ever mentioning feelings of bitterness, jealousy, vengeance, hatred, and war, should write slogans for greeting cards and not be anyone's spiritual advisor.



PROJECT COMPASSION



This year, Project Compassion brings you the stories of three resilient women from three different corners of the world. They are facing vastly different challenges, but are all united by one dream: to create a better tomorrow for all future generations.

Meet Ronita from the Philippines. Ronita is a mother of two young boys living in a slum in Quezon City. She went back to school to finish her education so that she could earn income to support her children.

Meet Leaia from Samoa. Not having access to a reliable source of clean water was very difficult for Leaia and her family. But, with the support of Caritas Australia, a water tank was installed at their home, improving their health and living conditions.

Meet Memory from Malawi. Memory, the eldest daughter from a rural Malawian family, trained to become a carpenter and is now a trailblazer for future generations of women in her village.

Throughout Project Compassion, you will get to know the stories of Ronita, Leaia and Memory. Journey with them as they forge a path to a brighter future for all generations.

You can donate through Project Compassion donation boxes and envelopes available from your parish, visit caritas.org.au/project-compassion or call 1800 024 413.



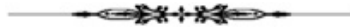
(Continued from page 1)

GOSPEL

Mark 1:12-15

The Spirit drove Jesus out into the wilderness and he remained there for forty days, and was tempted by Satan. He was with the wild beasts, and the angels looked after him.

After John had been arrested, Jesus went into Galilee. There he proclaimed the Good News from God. 'The time has come' he said 'and the kingdom of God is close at hand. Repent, and believe the Good News.'



AMONG THE WILD BEASTS

(Mark 1:12 -15)

The Baptist had promised that Jesus would baptise with the Holy Spirit and at his baptism the Holy Spirit had descended on him. Now that same Spirit drives Jesus into the wilderness. He is not the master of his own destiny. He is the object of the action of God. There is no murmur of opposition to this. Jesus accepts God's Spirit and God's will. As a consequence, the harmony of creation is restored and Jesus 'is with' the wild beasts. It is a fulfilment of the prophecy of Isaiah that 'the wolf shall live with the lamb, the leopard shall lie down with the kid, and the calf and the lion and fatling together' (Is 11:6-7). The new creation has begun in the person of Jesus, the Christ, the Son of God. Indeed, he proclaims that the Kingdom of God is close at hand.

But Jesus also summons his followers to repent and believe the good news. Lent is a time to listen attentively to the gospel and to turn back to the ways of the Father. It is a time for us to consider how close we are to the Kingdom of God. *GPBS eNews*

KIDS' CORNER

Jesus remained in the desert for forty days and forty nights, tempted by Satan. (Mark 1:13)

Jesus is good and loving. So how could he be tempted? Well, Jesus became one of us because he loves us. He shared in our life, and so he experienced temptations just as we do. But he never gave in to them, and he showed us how to resist them too. But

Jesus went further. He never hurt those who hurt him. He never refused to help those who needed him. Jesus showed us how to love others as he did and how to live as he lived. Then he said to us, "Follow me."

GPBS eNews

- There is no temptation that cannot be faced and overcome.
No temptation?

- In the wilderness, you will feel dreadfully alone.
We will not find friends, but God will be with us.

- In the wilderness, you will feel abandoned by God.
God will not change anything, but God will be with us.

- In the wilderness, you will feel tempted to follow the self-serving pathway.
God will not give us all we want, but God will be with us.

- In the wilderness, fear will bewilder and test you.
God will not bring peace, but God will be with us.

- There is no temptation that cannot be faced and overcome.
Thanks be to God.



THIS WEEK'S READINGS

(19 - 25 February)

- **Monday, 19:** Monday of 1st week of Lent (Lev 19:1-2, 11-18; Mt 25:31-46)
- **Tuesday, 20:** Tuesday of 1st week of Lent (Is 55:10-11; Mt 6:7-15)
- **Wednesday, 21:** Wednesday of 1st week of Lent (Jonah 3:1-10; Lk 11:29-32)
- **Thursday, 22:** The Chair of St Peter (1 Pet 5:1-4; Mt 16:13-19)
- **Friday, 23:** Friday of 1st week of Lent (Ezek 18:21-28; Mt 5:20-26)
- **Saturday, 24:** Saturday of 1st week of Lent (Deut 26:16-19; Mt 5:43-48)
- **Sunday 25:** SECOND SUNDAY of LENT (Gen 22:1-2, 9-13, 15-18; Rom 8:31-34; Mk 9:2-10)

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