

## KANGAROO ISLAND CATHOLIC PARISH

Parish House: 22 Giles Street,  
 KINGSCOTE, SA 5223  
 Phone: 8553 2132  
 Postal address: PO Box 749,  
 KINGSCOTE, SA 5223  
 Email: [cphkings@adam.com.au](mailto:cphkings@adam.com.au)  
 Web: [www.kicatholic.org.au](http://www.kicatholic.org.au)

## NOARLUNGA DOWNS CATHOLIC PRESBYTERY

Phone: 8382 1717

## PARISH TEAM CONTACTS

### PARISH PRIEST

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

### PARISH PASTORAL COUNCIL

Mr Peter Clark (8559 5131)

### PARISH NEWSLETTER

Mrs Annette Roestenburg  
 (8553 8281; [rostie2@bigpond.com](mailto:rostie2@bigpond.com))

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

## MASS CENTRES

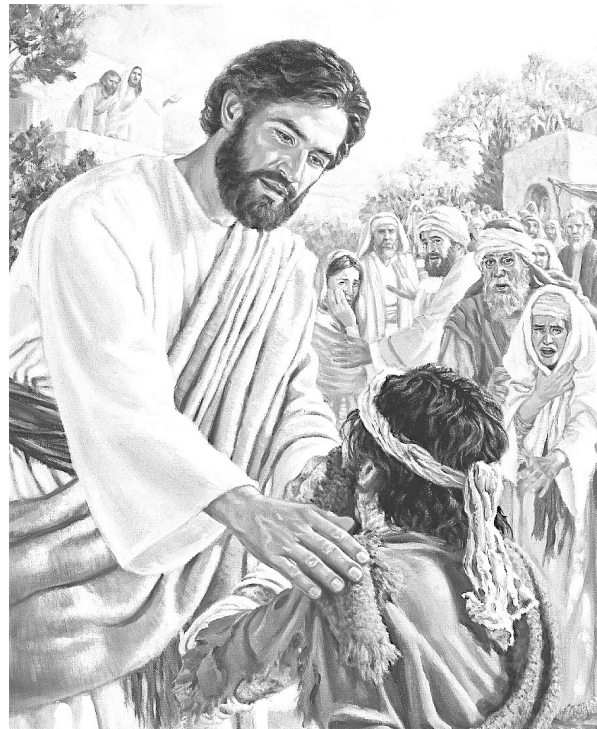
- **KINGSCOTE:** Our Lady of  
 Perpetual Help, Cnr Giles/Todd Sts  
 Sunday - 9.30am
- **PARNDANA:** Uniting Church,  
 Cook Street  
 2<sup>nd</sup> and 4<sup>th</sup> Sunday - 3.00pm
- **PENNESHAW:** St Columba's  
 Anglican Church, Cnr North  
 Terrace and Fourth Street  
 1<sup>st</sup> Sunday - 2.00pm

## SPONSORSHIP

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

## CHILD PROTECTION

Child Protection Unit 8210 8159



## FIRST READING

**Leviticus 13:1-2,44-46**

The Lord said to Moses and Aaron,  
 'If a swelling or scab or shiny spot  
 appears on a man's skin, a case of  
 leprosy of the skin is to be  
 suspected. The man must be taken to  
 Aaron, the priest, or to one of the  
 priests who are his sons.

'The man is leprosy: he is unclean.  
 The priest must declare him unclean;  
 he is suffering from leprosy of the  
 head. A man infected with leprosy  
 must wear his clothing torn and his  
 hair disordered; he must shield his  
 upper lip and cry, "Unclean,  
 unclean." As long as the disease lasts  
 he must be unclean; and therefore he  
 must live apart: he must live outside  
 the camp.'

## RESPONSORIAL PSALM

**Ps 31:1-2, 5, 11**

*I turn to you, Lord, in time of  
 trouble, and you fill me with the joy  
 of salvation.*

## SECOND READING

**1 Corinthians 10:31-11:1**

Whatever you eat, whatever you  
 drink, whatever you do at all, do it

for the glory of God.

Never do anything offensive to  
 anyone – to Jews or Greeks or to the  
 Church of God; just as I try to be  
 helpful to everyone at all times, not  
 anxious for my own advantage but  
 for the advantage of everybody else,  
 so that they may be saved. Take me  
 for your model, as I take Christ.

## GOSPEL ACCLAMATION

**Lk 7:16**

*Alleluia, alleluia!*

*A great prophet has appeared among  
 us; God has visited his people.  
 Alleluia!*

## GOSPEL

**Mark 1:40-45**

A leper came to Jesus and pleaded  
 on his knees: 'If you want to' he said  
 'you can cure me.' Feeling sorry for  
 him, Jesus stretched out his hand and  
 touched him. 'Of course I want to!' he  
 said. 'Be cured!' And the leprosy  
 left him at once and he was cured.  
 Jesus immediately sent him away  
 and sternly ordered him, 'Mind you  
 say nothing to anyone, but go and  
 show yourself to the priest,

*(Continued page 4)*

# Kangaroo Island Catholic Parish

## **FEBRUARY ANNIVERSARIES**

Heather Barrett, Joan Marie Berden, Mary Clark, Phillip Deakin, Aalice 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 And all the faithful departed

## **Prayers for the Sick**

Please pray for Leonie Bald, Brooke Baker & Family, Annemeike Berden, Marj and Jimmy Browne, Denise Carter, Barry Dunn, Katerina Faist, Lloyd & Aileen Dodson & family, Jenny Fechner, Diane Florenance, Roy Gaton, Charles & Sue Gorman, John Lavers, Elijah & Magenta Laundry and family, Ben Martin, Janice Mills, Dianne McCarthy, Philip McDonald, Peter Murray, Max Moss, Darren Morris, Deidre Morrison, Mick Muller, Rocco Nield, Jill Oldfield, Jack Pitcher, Margaret Rich, Anthony Roestenburg, Bill Roestenburg, Darren Smith, John Smith, Peter Smith, Linda Tippet, Greg Turner, Patrick Walsh, Sr Margaret Wallace, Anthony Weatherstone and Rob Wilkinson.

May they know the healing love of Christ through our actions and His healing presence.

## **Safeguarding our children and young people.**

*Children have the right to information that is important to their well being.*

As adults it can be easy to forget to share information with children and young people. Some times we might even withhold it because we feel it isn't important, that they wouldn't understand, or that it might upset them. This is understandable but children have the right to be informed and we have the responsibility to present information to them in a way that is understandable and meaningful to them. Whether that is information about their rights, discussions about difficult issues in the world, or the redeeming message of the Gospel that is universal to old and young. How do we ensure the messages of our Church are given to children equally as to adults? Let us speak to our children as God speaks to us every day

## **PARISH NOTICES –11/02/18**

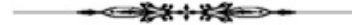
1. Thank you to Fr John Shanahan for saying Mass today.
2. Next Sunday there will be Mass with ?
3. Confession is available every Sunday in Kingscote at 30 minutes before Mass.
4. If you have a child, or know of someone who has, who is ready to make their **First Holy Communion or Confirmation**, please ring Helen Mumford 85595156.
5. **Parish Census**  
Parish Census forms will be handed out for the next 2 weeks so as we can update your contact details etc. We are hoping for your full co-operation with this. If you have any queries please talk to a Parish Council Member.

Please return forms by 25<sup>th</sup> Feb 2018



## 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.*



### FAITH AND SUPERSTITION

The power of a subordinate clause, one nuance within a sentence and everything takes on a different meaning.

That's the case in a recent brilliant, but provocative, novel, *The Ninth Hour*, by Nina McDermott. She tells a story which, among other things, focuses on a group of nuns in Brooklyn who work with the poor. Times are hard, people are needy, and the nuns, who work mostly in home care for the poor, appear utterly selfless in their dedication. Nothing, it seems, can deflect them from their mission to give their all, their every ounce of energy, to help the poor. And on this score, McDermott gives them their due. As well, for anyone familiar with what goes on inside of a religious community, McDermott's portrayal of these nuns is both nuanced and accurate. Nuns aren't all of a kind. Each has her own unique history, temperament, and personality. Some are wonderfully warm and gracious, others nurse their own wounds and aren't always evident paradigms of God's love and mercy. And that's the case with the nuns that McDermott describes here. But, quirks of individual personality aside, as a community, the nuns she describes serve the poor and their overall witness is beyond reproach.

But then, after telling this story of faith and dedication and reflecting on how today there are few groups of nuns who still live so radical a commitment, McDermott, through the voice her narrator, introduces the subversive subordinate clause: "The holy nuns who sailed through the house when we were young were a dying breed even then. ... The call to sanctity and self-sacrifice, the delusion and superstition it required, faded from the world even then."

Wow! The delusion and the superstition it required. As if this kind of radical self-sacrifice can only be the product of false fear. As if whole generations of Christian self-sacrifice, vowed celibacy, and single-minded dedication can be dismissed, post-factum, as ultimately predicated on delusion and superstition.

How true is that?

I grew up in the world McDermott is describing, where nuns were like that, and where a powerful Catholic ethos supported them and declared what they were doing was anything but delusion and superstition. Admittedly that was another time and much of that ethos has not stood the test of time and has, indeed, to a large part succumbed to the raw power of secularity. And so McDermott is right, partially. Some of that selflessness was based upon an unhealthy fear of hell fire and God's anger. To an extent too it was based on a notion of faith that believed that God does not really want us to flourish much here on earth but that our lives are meant to be mostly a somber preparation for the next world. Perhaps this isn't exactly delusion and superstition, but it is bad theology and it did help underwrite some of the religious life in the world McDermott describes and in the Catholic world of my youth.

But there was also something else undergirding this ethos, and I inhaled it deeply in my youth and in a way that branded my soul for good, like nothing else I have ever breathed in in this world. Notwithstanding some false fears, there was inside of that a biblical faith, a raw mandate, that taught that your own comfort, your own desires, and even your own legitimate longings for human flourishing, sexuality, marriage, children, freedom, and having what

everyone else has, are subject to a higher purpose, and you may be asked to sacrifice them all, your legitimate longings, to serve God and others. It was a faith that believed you were born with a God-given vocation and that your life was not your own.

I saw this first in my own parents who believed that faith made those demands upon them, who accepted that, and who consequently had the moral authority to ask this of others. I saw it too in the Ursuline Nuns who taught me in school, women with full red blood flowing through their veins but who sacrificed these longings to come into the public schools in our remote rural areas and teach us. I saw it too in the little prairie community that nurtured me in my youth, a whole community who, by and large, lived out this selflessness.

Today I live in a world that prizes sophistication above all else, but where as a whole society we're no longer sure what's "fake news" as opposed to what we can believe in and trust. In this unsteady world the faith of my youth, of my parents, of the nuns who sacrificed their dreams to teach me, and of the nuns whom Nina McDermott describes in *The Ninth Hour*, can look very much like delusion and superstition. Sometimes it is delusion, admittedly; but sometimes it isn't, and in my case the faith my parents gave me, with its belief that your life and your sexuality are not your own, is, I believe, the truest, most non-superstitious thing of all.

*You can read, or download, Ron Rolheiser's weekly columns from his website at: [www.ronrolheiser.com](http://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  
1<sup>st</sup>, 3<sup>rd</sup> Sundays 11am (Spanish Mass)  
2<sup>nd</sup> Sunday 2.00pm (Filipino Mass)  
Sunday (Youth Mass) 5.30pm  
Monday 9.00am  
Tuesday 9.00am  
Tuesday 1<sup>st</sup> week 9.00am and 9.45am  
(later Mass followed by Tuesday Chats)  
Wednesday 7.30pm  
Thursday 9.00am (St John's School)  
Friday 10.00am

### NORMANVILLE

*St Peter, Cape Jervis Road*  
1<sup>st</sup>, 3<sup>rd</sup>, 5<sup>th</sup> Sundays 10.30am  
2<sup>nd</sup>, 4<sup>th</sup> Sundays 8.30am  
1<sup>st</sup> Friday 6.00pm

### PARNDANA

2<sup>nd</sup>, 4<sup>th</sup> Sunday 3.00pm

### PENNESHAW

*St Columba, North Terrace*  
(shared with Anglicans)  
1<sup>st</sup> Sunday 2.00pm

### SEAFORD

*Seaford Ecumenical Mission,*  
Grand Bvd  
Sunday 10.45am  
Wednesday 9.00am

### VICTOR HARBOR

*St Joan of Arc, 30 Seaview Road*  
Saturday 6.00pm  
Sunday 11.00am  
Tuesday 9.00am  
Thursday 9.00am  
Friday (other than 1<sup>st</sup>) 9.00am  
1<sup>st</sup> Friday 11.30am

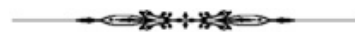
### WILLUNGA

*St Joseph, 12 St Judes Street*  
1<sup>st</sup>, 3<sup>rd</sup>, 5<sup>th</sup> Sundays 8.30am  
2<sup>nd</sup>, 4<sup>th</sup> Sundays 10.30am  
Wednesday 9.00am  
Thursday 9.00am  
Friday 9.00am

(Continued from page 1)

and make the offering for your healing prescribed by Moses as evidence of your recovery.'

The man went away, but then started talking about it freely and telling the story everywhere, so that Jesus could no longer go openly into any town, but had to stay outside in places where nobody lived. Even so, people from all around would come to him.



## EXPLORING THE WORD

This is yet another confrontation between Jesus and evil. In recent gospels, we have seen Jesus overcome possessing demons, sickness and social taboos; many of the themes merge in this text.

The leper takes an audacious step in approaching Jesus, defying all the rules and conventions of his society. Despite his exclusion and isolation, he has not lost hope. Jesus reacts in exactly the opposite way from that which may be expected. He is moved by pity not revulsion. Instead of sending the man away he responds with immense compassion to the man's courage and faith. He reaches out and touches him. This is not only an act of ritual impurity but of human foolhardiness! Not wanting to be known only as a miracle worker, Jesus orders the leper not to speak of his cure but to undergo the necessary rituals to enable him to re-enter the people of Israel. The priest should be able to recognise that, in the cure of the leper, the prophecy of Isaiah is being fulfilled and the Messiah is among them. The great irony is that by curing the leper and allowing his re-entry into the community, Jesus places himself in a position where he is forced to go out into isolation in places where no-one lived.

## DID YOU KNOW?

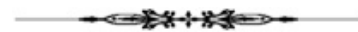
- As the first reading suggests, having or being suspected of having leprosy caused a person to live outside the community. They were considered unclean and had to warn of their approach so that they would not contaminate others. While this was a measure to protect the community, it must have been

unbearable to live this way, not only sick but totally excluded.

- The very elaborate regulations about leprosy and becoming purified after its cure can be read in Leviticus 13 and 14. Leviticus is one of the first five books of the Hebrew Scriptures known as the Torah or the Law. They are often referred to as the books of Moses.
- By responding to the leper and touching him, Jesus put himself 'outside the community' and is now forced to 'stay outside in places where nobody lived'.

## BACKGROUND ON THE GOSPEL READING

Mark's Gospel tells us that after this healing, it became difficult for Jesus to travel freely. There are several possible explanations for this. There might have been concern about the repercussions of Jesus' breach of social and religious norms. In touching the man with leprosy, Jesus made himself unclean. Mark's narrative, however, leads to the conclusion that Jesus' movement was hampered by his popularity. Despite his instructions, the cured man spread the word about Jesus' healing power. Even when Jesus was in deserted places, people sought him out in search of his healing.



## THIS WEEK'S READINGS

(12 - 18 February)

- **Monday, 12:** Weekday, Ord Time 6 (James 1:1-11; Mk 8:11-13)
- **Tuesday, 13:** Weekday, Ord Time 6 (James 1:12-18; Mk 8:14-21)
- **Wednesday, 14:** ASH WEDNESDAY (Joel 2:12-18; 2 Cor 5:20 - 6:2; Mt 6:1-6, 16-18)
- **Thursday, 15:** Thursday after Ash Wednesday (Deut 30:15-20; Lk 9:22-25)
- **Friday, 16:** Friday after Ash Wednesday (Is 58:1-9; Mt 9:14-15)
- **Saturday, 17:** Saturday after Ash Wednesday (Is 58:1-9; Mt 9:14-15)
- **Sunday 18:** FIRST SUNDAY OF LENT (Gen 9:8-15; 1 Pet 3:18-22; Mk 1:12-15)

## 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).