



Welcome to

# Kangaroo Island Catholic Community

(Part of the Adelaide Cathedral Parish)

**THIRD SUNDAY OF LENT - YEAR A**

**Vol 14 : No 16**

## KANGAROO ISLAND CATHOLIC PARISH

Parish House: 14 Todd Street  
KINGSCOTE, SA 5223  
Phone: 8553 2132

Postal address: PO Box 749,  
KINGSCOTE, SA 5223

Email: [cphkingscote@iinet.net.au](mailto:cphkingscote@iinet.net.au)

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

## ADELAIDE CATHEDRAL PARISH

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

E: [acp@acp.adelaide.catholic.org.au](mailto:acp@acp.adelaide.catholic.org.au)

## PARISH TEAM CONTACTS

### PARISH PRIEST

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))

### WEEKEND MASSES

Kingscote at 9.30am

### CONFESSION

Kingscote at 9.00am (prior to Mass)

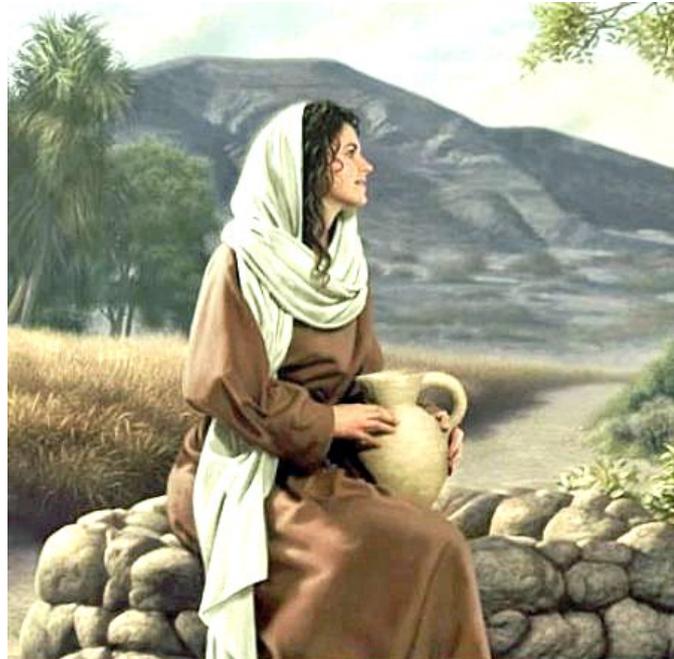
### INTEGRITY & SAFEGUARDING

We are a safeguarding Organisation which is committed to the care, wellbeing and protection of children, young people and adults at risk.

We believe that all God's children, young people and adults at risk 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)
- Integrity and Safeguarding Dept  
(8210 8150 - select option 2)

Catholic Archdiocese of Adelaide - Our  
Resources and Fact Sheets  
[adelaide.catholic.org.au](http://adelaide.catholic.org.au)



### FIRST READING

*Exodus 17:3-7*

Tormented by thirst, the people complained against Moses. 'Why did you bring us out of Egypt?' they said. 'Was it so that I should die of thirst, my children too, and my cattle?'

Moses appealed to the Lord. 'How am I to deal with this people?' he said. 'A little more and they will stone me!' the Lord said to Moses, 'Take with you some of the elders of Israel and move on to the forefront of the people; take in your hand the staff with which you struck the river, and go. I shall be standing before you there on the rock, at Horeb. You must strike the rock, and water will flow from it for the people to drink.' This is what Moses did, in the sight of the elders of Israel. The place was named Massah and Meribah because of the grumbling of the sons of Israel and because they put the Lord to the test by saying, 'Is the Lord with us, or not?'

### RESPONSORIAL PSALM

*Ps 94:1-2, 6-9*

*If today you hear his voice, harden not your hearts.*

1. Come ring out our joy to the Lord. Hail the rock who saves us. Let us come before him giving thanks, with songs let us hail the Lord. R.

2. Come in, let us bow and bend low. Let us kneel before the God who made us for he is our God and we the people who belong to his pasture, the flock that is led by his hand. R.

3. O that today you would listen to his voice! Harden not your hearts as at Meribah, as on that day at Massah in the desert when your fathers put me to the test; when they tried me, though they saw my work. R.

### SECOND READING

*Romans 5:1-2, 5-8*

Through our Lord Jesus Christ, by faith we are judged righteous and at peace with God, since it is by faith and through Jesus that we have entered this state of grace in which we can boast about looking forward to God's glory.

This hope is not deceptive, because the love of God has been poured into our hearts by the Holy Spirit which has been given us. We were still helpless when at his appointed moment Christ died for sinful men. It is not easy to die even for a good man – though of course for someone really worthy, a man might be prepared to die – but what proves that God loves us is that Christ died for us while we were still sinners.

(Continued page 4)



# Bulletin Board

## KEEP THESE

### PEOPLE IN YOUR PRAYERS

**Healing list:** Brianna Chudlee, Annette Roestenburg, Michelle Glynn, Rebecca Semler, Chris Heath, Simon Laundry, Josh Semler, MaryAnne Higgs

**March 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

	Reader	Prayers	Cleaning
8/3	P Clark	TBA	C Brinkley
15/3	M Slagter	W Bennett	C Brinkley

### PRIEST ROSTER

08 Mar Fr Tony Telford-Sharp  
 15 Mar Fr Lancy D'Silva  
 22 Mar Fr Francis Showri

### EASTER MASS TIMES



#### • Thursday 2 April 2026 •

*Thursday of the Lord's Supper*  
6:30pm – Confessions  
7:00pm - Mass

#### • Friday 3 April 2026 •

*Friday of the Passion of the Lord*  
9:30am - Stations of the Cross  
(All denominations welcome)  
3:00pm - Liturgy of the Passion

#### • Saturday 4 April 2026 •

*Easter Vigil*  
7:30pm - Mass

#### • Sunday 5 April 2026 •

*Sunday of the Resurrection*  
9:30am - Mass

## Sustainable Events

A GUIDE TO RUNNING SUSTAINABLE EVENTS AND MEETINGS



### A GUIDE TO RUNNING SUSTAINABLE EVENTS

In an era where the delicate balance between human activities and the health of our planet is becoming increasingly evident, the need for sustainable practices has never been more pressing.

Recognising the urgency of adopting environmentally conscious approaches, this guide is a practical tool for both in-house teams or external providers to create a successful and sustainable event, rooted in the principles of responsible resource management, environmental stewardship, and social responsibility.

#### What is a sustainable event?

A sustainable event is one that aims to be environmentally sound, economically viable and socially just. To this end, the impact of all aspects of the event, including venue selection, transportation, catering, procurement and waste management must be considered.

### LIVING WATER IN THE MIDDLE OF THE DAY

It was the middle of the day, and Emma found herself sitting alone on a park bench, her water bottle untouched, her phone buzzing with messages she didn't want to answer. She felt tired in a way that went deeper than sleep, a quiet ache that followed her from home to school and even into Sunday Mass. She watched families pass by, parents holding hands with children, teens laughing together, and she realised she felt both invisible and restless at the same time.

Then a woman, clearly worn from the sun, came to the water fountain nearby. She hesitated, unsure if anyone would notice her. Emma remembered a line from a Gospel reading she had heard recently: "Everyone who drinks this water will be thirsty again, but whoever drinks the water I give will never thirst." She had always thought of it as a story from long ago, but suddenly it felt like it was speaking right to her.

The woman finally turned the fountain handle, and water gushed out. Emma

noticed the relief on her face as she drank, but she also saw her pause, staring at the empty space around her as if she wished someone would simply sit and listen. Emma felt a nudge in her chest. She walked over, sat down, and offered a small, "Hi ... are you okay?"

The woman looked surprised but smiled. They didn't talk long, but Emma listened. She didn't offer advice, she didn't try to fix anything. She just sat. By the time the woman left, Emma realised that the quiet act of being present felt like a sip of water she didn't even know she needed. She remembered the Gospel words again: the water Jesus offers isn't about busyness, achievement, or being perfect. It's about presence, mercy, and being known.

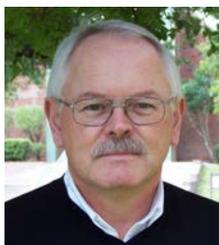
That afternoon, Emma returned to her school classroom and later to her parish hall for a meeting. She noticed the students who seemed alone, the parents who looked tired, the volunteers rushing past without pause. And she understood something new: living water could flow through her simply by showing up, by listening, by noticing. She didn't have to solve everything. She just had to be present.

Later that week, she whispered to herself as she walked past the fountain, "Sir, give me this water," and felt a quiet courage rise inside her.

She realised that sometimes, the water she needed most was in giving attention, kindness, and presence to those around her – and that in doing so, she found herself refreshed too.

#### Questions for Reflection

- Where in our parish do we see thirst right now – in families, teens, children, the elderly – and how are we responding to it authentically?
- Are our programs, traditions, and activities creating life-giving water, or are they just keeping people busy while the real thirst goes unnoticed?
- If someone in our parish arrived with their whole story: doubt, struggle, fear, failure – would they find living water here, or would they feel overlooked? What concrete changes could help them experience Christ's presence fully?



## 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

### STORMS WE CANNOT WEATHER

In the musical *Les Miserables*, there's a particularly haunting song, sung by a dying woman (Fantine) who has been crushed by virtually every unfairness life can deal a person. Abandoned by her husband, sexually harassed by her employer, caught in abject poverty, physically ill and dying, even as her main anxiety is about what will happen to her young daughter after she dies, she offers this lament:

*But there are dreams  
that cannot be  
And there are storms we  
cannot weather  
I had a dream my life  
would be  
So much different from  
this hell I'm living  
So different now from  
what it seemed  
Now life has killed  
The dream I dreamed.*

For centuries, in our popular mind, despair was understood as the ultimate and unforgivable sin against God and against nature. We weren't always sure how exactly to define despair, but we saw it as someone giving up on life, on God, on love, and on meaning. Suicide was often seen as its prime analogate, ultimate despair.

This notion needs to be radically rethought, not just for own consolation when we see loved ones collapse into seeming despair, but also because it belittles God.

The popular notion that someone who seemingly gives up on life and God and dies in that state is guilty of a sin that cannot be forgiven and is condemned to an eternity outside the community of love, is based on some serious misunderstandings. What are those misunderstandings? First, what's best in us doesn't

believe this at all. What's best in us understands human weakness and the anatomy of a collapse of soul. And what's best in us reaches out in empathy to those who collapse in this way, not least because we understand their weakness.

Second, the notion that a certain collapse of soul (seeming despair) is somehow an act against life itself and against the God who gave us life, is theologically false. It goes against the foundational principle running through all of scripture, namely, that God has a special, preferential love for the weak, for those not strong enough to stand, for those who have collapsed under the burdens of life.

Even more important, the notion that someone who collapses in this way puts himself or herself irrevocably outside of God's mercy is an insult to God, a belittling of God's person and God's love. It's predicated on the misguided belief that *if we do not hang onto God, God will not hang on to us. If we give up on God, God will give up on us.* That's utterly false, and a belittling of God's person and God's fidelity.

At the very heart of what Jesus incarnated and revealed about the heart of God lies the truth that God does not abandon us, particularly when, crushed in body and spirit, we give up on God. God will never abandon us because we are too weak and wounded to hang on to God. Moreover, as Christians we believe (as we affirm in the Apostles' Creed) that Jesus descended into hell, not just once after his death on Good Friday, but forever afterwards. Whenever Christ sees someone whose circumstance and wound have landed him or her in a private hell from which he or her can see no way of escaping and instead surrenders to hopelessness, Christ never says, *since you gave up on me, I give up*

*on you!* No, that's not the God we believe in. Rather Christ descends into that hell and breathes out forgiveness and peace. There is no hell, no collapse of soul, no despair into which Christ cannot penetrate and breathe out peace. If there is anyone in hell, he or she is there because of arrogance, not because of weakness.

It's not incidental that the Church canonizes certain people and declares them, by name, to be in heaven, whereas it has never, by name, declared anyone to be in hell, not even Judas who betrayed Jesus with a kiss and then (seemingly in despair) died by suicide.

In a book entitled *Peculiar Treasures*, the renowned novelist and spiritual writer Frederick Buechner reflects on the death of Judas. Buechner, who had lost his own father to suicide, speculates on the reasons Judas dies in what outwardly looks like despair. He suggests that perhaps Judas chose suicide out of hope instead of despair, that is, he felt damned and counted on Jesus' mercy after death, thinking that perhaps "hell might be his last chance of making it to heaven."

Imagining Jesus meeting Judas after death, Buechner writes: "It's a scene to conjure with. Once again they met in the shadows, the two old friends, both of them a little worse for wear after all that had happened, only this time it was Jesus who was the one to give the kiss, and this time it wasn't the kiss of death that was given."

Passing strange, for someone utterly crushed by life, hell might be his or her last chance of making it to heaven.

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 (Support for Priests):  
Kangaroo Island DPF - CDF Account  
14870 S7.65  
BSB 066-782  
A/c No 100027201  
Reference: Your name

2nd Collection (Support for Parish):  
Kangaroo Island Parish – CDF  
Account 1040 S1  
BSB 066-782  
A/c No 100000067  
Reference: Your name

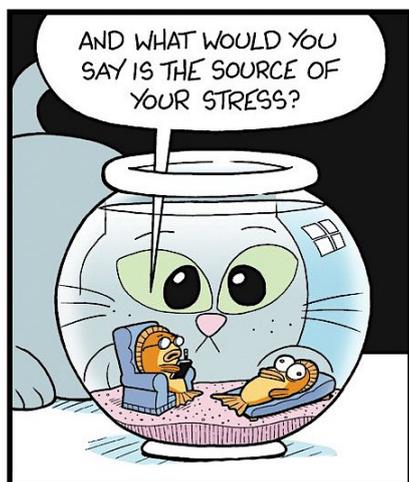
Thank you for your ongoing support of our Priests and Parish Facilities.



Imagine you are the woman going to the well for a drink of water. Jesus is there (except you don't know it's him because you're focused on how thirsty you are.) You chat with him about the water, and he tells you about living water. What is he talking about? How can anyone never be thirsty? Our bodies need water to live. Then you realise Jesus is talking about the kind of life that goes on forever. For that, you will need something more than what the world gives. You need Jesus. Jesus is the way, the truth and the life.

Jesus, give all of us living water! u for always being there for me.

GPBS eNews



(Continued from page 1)

## GOSPEL ACCLAMATION

**Jn 4:42, 15**

*Glory to you, Word of God, Lord Jesus Christ! Lord, you are truly the Saviour of the world; give me living water, that I may never thirst again. Glory to you, Word of God, Lord Jesus Christ!*

## GOSPEL - John 4:5-42 (abridged)

Jesus came to the Samaritan town called Sychar, near the land that Jacob gave to his son Joseph. Jacob's well is there and Jesus, tired by the journey, sat straight down by the well. It was about the sixth hour. When a Samaritan woman came to draw water, Jesus said to her, 'Give me a drink.' His disciples had gone into the town to buy food.

The Samaritan woman said to him, 'What? You are a Jew and you ask me, a Samaritan, for a drink?' – Jews, in fact, do not associate with Samaritans. Jesus replied:

'If you only knew what God is offering and who it is that is saying to you: Give me a drink, you would have been the one to ask, and he would have given you living water.'

'You have no bucket, sir,' she answered 'and the well is deep: how could you get this living water? Are you a greater man than our father Jacob who gave us this well and drank from it himself with his sons and his cattle?' Jesus replied:

'Whoever drinks this water will get thirsty again; but anyone who drinks the water that I shall give will never be thirsty again: the water that I shall give will turn into a spring inside him, welling up to eternal life.'

'Sir,' said the woman 'give me some of that water, so that I may never get thirsty and never have to come here again to draw water.'

'I see you are a prophet, sir' said the woman. 'Our fathers worshipped on this mountain, while you say that Jerusalem is the place where one ought to worship.' Jesus said:

'Believe me, woman, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know: for salvation comes from the Jews. But the hour will come – in fact it is here already – when true worshippers will worship the Father in spirit and

truth: that is the kind of worshipper the Father wants. God is spirit, and those who worship must worship in spirit and truth.'

The woman said to him, 'I know that Messiah – that is, Christ – is coming; and when he comes he will tell us everything.' 'I who am speaking to you,' said Jesus 'I am he.'

Many Samaritans of that town had believed in him on the strength of the woman's testimony when she said, 'He told me all I have ever done', so, when the Samaritans came up to him, they begged him to stay with them. He stayed for two days, and when he spoke to them many more came to believe; and they said to the woman, 'Now we no longer believe because of what you told us; we have heard him ourselves and we know that he really is the saviour of the world.'

## DID YOU KNOW?

- There was an ancient enmity between the Jews and Samaritans that sprang from the split of Israel and Judah into two kingdoms after the death of Solomon.
- In speaking to a woman who is unknown to him, and a Samaritan woman at that, Jesus is contravening the acceptable social mores of his time. This causes shock in the disciples but indicates that the kingdom of God is open to all who recognise Jesus.

## THIS WEEK'S READINGS

(09 - 15 March)

- **Monday, 09:** Mon, 3<sup>rd</sup> week Lent (2 Kg 5:1-15; Lk 4:24-30)
- **Tuesday, 10:** Tues, 3<sup>rd</sup> week Lent (Dan 3:25, 34-43; Mt 18:21-35)
- **Wednesday, 11:** Wed, 3<sup>rd</sup> week Lent (Deut 4:1, 5-9; Mt 5:17-19)
- **Thursday, 12:** Thu, 3<sup>rd</sup> week Lent (Jer 7:23-28; Lk 11:14-23)
- **Friday, 13:** Fri, 3<sup>rd</sup> week Lent - (Hosea 14:2-10; Mk 12:28-34)
- **Saturday, 14:** Sat, 3<sup>rd</sup> week Lent (Hosea 5:15-6:6; Lk 18:9-14)
- **Sunday 15:** FOURTH SUNDAY of LENT (1 Sam 16:1, 6-7, 10-13; Eph 5:8-14; Jn 9:1-41)

## 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