



Welcome to

Kangaroo Island Catholic Community

(Part of the Adelaide Cathedral Parish)

FOURTH SUNDAY OF LENT - YEAR A

Vol 14 : No 17

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

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 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)

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



EYES TO SEE

FIRST READING

1 Samuel 16:1, 6-7, 10-13

The Lord said to Samuel, 'Fill your horn with oil and go. I am sending you to Jesse of Bethlehem, for I have chosen myself a king among his sons.' When Samuel arrived, he caught sight of Eliab and thought, 'Surely the Lord's anointed one stands there before him,' but the Lord said to Samuel, 'Take no notice of his appearance or his height, for I have rejected him: God does not see as man sees: man looks at appearances but the Lord looks at the heart.' Jesse presented his seven sons to Samuel, but Samuel said to Jesse, 'The Lord has not chosen these.' He then asked Jesse, 'Are these all the sons you have?' He answered, 'There is still one left, the youngest; he is out looking after the sheep.' Then Samuel said to Jesse, 'Send for him; we will not sit down to eat until he comes.' Jesse had him sent for, a boy of fresh complexion, with fine eyes and pleasant bearing. The Lord said, 'Come, anoint him, for this is the one.' At this, Samuel took the horn of oil and anointed him where he stood with his brothers; and the spirit of the Lord seized on David and stayed with him from that day on.

RESPONSORIAL PSALM Ps 22

*The Lord is my shepherd;
there is nothing I shall want.*

1. The Lord is my shepherd; there is nothing I shall want. Fresh and green are the pastures where he gives me repose. Near restful waters he leads me, to revive my drooping spirit. R.

2. He guides me along the right path; he is true to his name. If I should walk in the valley of darkness no evil would I fear. You are there with your crook and your staff; with these you give me comfort. R.
3. You have prepared a banquet for me in the sight of my foes. My head you have anointed with oil; my cup is overflowing. R.
4. Surely goodness and kindness shall follow me all the days of my life. In the Lord's own house shall I dwell for ever and ever. R.

SECOND READING

Ephesians 5:8-14

You were darkness once, but now you are light in the Lord; be like children of light, for the effects of the light are seen in complete goodness and right living and truth. Try to discover what the Lord wants of you, having nothing to do with the futile works of darkness but exposing them by contrast. The things which are done in secret are things that people are ashamed even to speak of; but anything exposed by the light will be illuminated and anything illuminated turns into light. That is why it is said:

Wake up from your sleep, rise from the dead, and Christ will shine on you.

GOSPEL ACCLAMATION Jn 8:12

Glory to you, Word of God, Lord Jesus Christ! I am the light of the world, says the Lord; whoever follows me will have the light of life. Glory to you, Word of God, Lord Jesus Christ!

(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: 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
15/3 M Slagter W Bennett C Brinkley

PRIEST ROSTER

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

SYNOD GROUP REPORT SAYS CHURCH MUST CONFRONT CLERICALISM AND MACHISMO

A Vatican study group has called for broader access to positions of authority for Catholic women worldwide and for the Church to confront what it described as persistent patterns of clericalism and machismo.

The unsparing analysis, rare for a Vatican document, came from a study group created as part of the Synod of Bishops on synodality tasked with examining women's participation in the life and leadership of the Church. Its final report was published this week.

The Church must move beyond a view of women limited to certain characteristics "such as motherhood, tenderness or care" that can "leave little room for other equally important feminine qualities, such as leadership, counsel, the capacity for teaching, listening and discernment," the report said.

The group, established by Pope Francis and whose work was carried out by the Vatican's Dicastery for the Doctrine of the Faith, said the Church must grapple honestly with cultural and institutional obstacles that continue to affect women's participation in ecclesial life. "There exists within the contemporary ecclesial mentality a certain pattern of thought and behaviour identifiable as clericalism or machismo," the report said, adding that such attitudes create "distrust and, not least, distance among women".

The document defined clericalism as "the tendency to transfer automatically the authority and unique role that properly belong to the priest in the celebration of the Eucharist into all other areas of community life". The study group was originally expected to address women's access to the diaconate, but that task was later entrusted to a different commission established in 2020. That group voted against admitting women to the diaconate at this time.

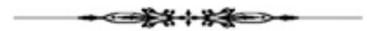
Though less than 20 pages, the report includes 54 pages of appendices tracing the historical contributions of women to the Church, testimonies from women in Church leadership,

theological debates about Church authority and the contributions Francis and Pope Leo XIV have made to promote the role of women in the Church.

Recognising the progress still needed to promote the role of women in the Church has "generated a specific discomfort among many women concerning their participation in the life of the communities to which they belong," the Synod report said. As a result, it noted that some women have left the Church, disengaged from parish life or called for a review of existing forms of leadership.

The report acknowledged the increasing presence of women in positions of responsibility within the Roman Curia and diocesan structures.

[Click here for the full story](#)



WHAT'S ON

- 02 Apr Holy Thursday
- 03 Apr Good Friday (Holy Places Appeal)
- 04 Apr Holy Saturday
- 05 Apr Easter Sunday
- 10 Apr End school term 1
- 25 Apr ANZAC Day
- 27 Apr School term 2 begins
- 17 May St Vincent de Paul Winter Appeal
- 8 Jun King's Birthday
- 28 Jun Holy Father's Appeal
- 3 Jul End school term 2
- 5 Jul NATSICC Appeal
- 12 Jul Stella Maris - Sea Sunday Appeal
- 20 Jul Beginning school term 3
- 9 Aug Promotion of Vocations Appeal
- Sep Catholic Charities Month
- Sep 5-13 Royal Adelaide Show
- 25 Sep School term 3 ends
- 26 Sep AFL Grand Final
- 5 Oct Labour Day
- 12 Oct School term 4 begins
- 18 Oct World Mission Month
- 3 Nov Melbourne Cup
- 8 Nov Supporting our Clergy Appeal
- 15 Nov St Vincent de Paul Christmas Appeal
- 11 Dec School term 4 ends
- 25 Dec Christmas Day (Catholic Charities Special Appeal)
- 26 Dec Proclamation Day



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

REALITY'S IMMUNE SYSTEM

Thomas Moore, the author of *Care of the Soul*, teaches that our most important spiritual task is to listen to the promptings of our own soul. If listened to in honesty, it will guide us, protect us, and keep us healthy.

I heard him present this to an audience in a church setting and after he had finished his presentation, someone voiced this strong objection: "I'm a married man, what if my soul tells me to have an affair?" Moore responded to this effect: *Your soul will never tell you that. Your soul is your moral and spiritual immune system.* Just as your physical immune system will never prompt you to do things that are bad for your physical health, so too your soul will never prompt you to do things that are bad for your moral and spiritual health. Your soul, just like your body, has an immune system that protects your health.

What Moore says of the individual soul is also true for the soul of this world. Reality has an immune system, a moral arc, which protects our health and lets us know when it is violated.

This has various expressions. For example, Jesus teaches this clearly: *The measure you measure out is the measure that you will receive.* (Mark 4, 24) What's implied here is that reality has a moral structure, ultimately grounded on love that cannot be violated without consequence. It gives back in kind, rewarding goodness with goodness and malice with malice. The air we breathe out is the air we will re-inhale (even true literally).

In Buddhism and Hinduism this takes expression in what they call *the Law of Karma*. In street language, the *Law of Karma* teaches that *what goes around comes around*. Reality is so structured that we always eventually reap the consequences of our own actions. When we act altruistically, good things will come to us, and when we act selfishly we will reap

some unhappy consequences. In essence no one gets away with anything, and no virtuous deed goes unrewarded.

What both Jesus and the *Law of Karma* teach is that just as our physical bodies have an immune system that guides and protects us and that can never be ignored or violated without consequence, reality too has an immune system, an inviolable moral structure, that cannot be ignored or violated without consequences. Ultimately, we reap what we sow, with no exceptions. Virtue is its own reward, sin its own punishment.

However, this doesn't always appear to be true on the surface of things. Sometimes it looks like sin is being rewarded and virtue is being punished. But that is mostly at the level of our emotions. Emotionally, it's natural to envy the amoral. Nikos Kazantzakis puts this rather colourfully: "Virtue sits completely alone on the top of a desolate ledge. Through her mind pass all the forbidden pleasure which she has never tasted – and she weeps!"

We see this kind of envy in the older brother of the Prodigal Son. He resents the fact that his younger brother gave himself over to sensuous hedonism, while he himself stayed the moral course. To him it seemed his younger brother had grasped life, while he, in timidity, had missed out on it.

However, his father's words to him are meant to dispel his (and our) envy of the amoral. The Prodigal Father, God, tells the older brother not to envy his younger brother's promiscuity and hedonism. From outward appearance it may have looked like life, but in the father's words: *Your brother was dead!*

There is a moral arc inside all created reality, a moral immune system, that is meant to protect the universe and all of us in it. *Virtue is its own reward, sin its own punishment.* Both *the Law of Karma* and Jesus assure us that *the measure you measure out is the*

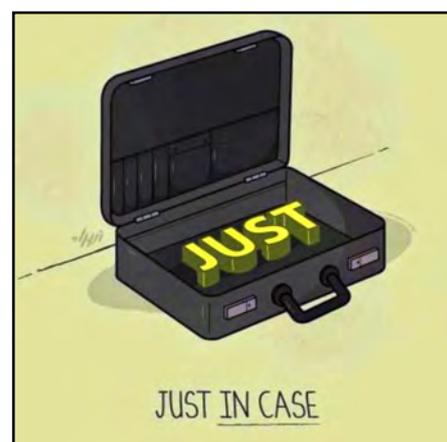
measure that you will receive. No good deed goes unrewarded and no selfish deed enhances one's life.

I did my doctoral thesis on the proofs for the existence of God. I examined Thomas Aquinas' famous *Five Ways*, Anselm's intriguing *Ontological Argument*, Descartes' take on this, and numerous commentaries on these various arguments that attempt to prove the existence of God. In the end, I concluded that we cannot prove the existence of God, as one might prove a truth through a mathematical equation or a strict scientific hypothesis.

But this doesn't mean that these proofs aren't helpful. They work in another way. They point you to a certain way of living, namely, where you don't look to find the reality of God at the end of an equation, but where you look to experience the reality of God through living in an honest, moral way.

There's a moral arc inside all of reality, an immune system, that, I believe, is a clear proof for the existence of God, for it tells us that a personal, altruistic love lies at the basis of everything and it may never be violated.

You can read, or download, Ron Rolheiser's weekly columns from his website at: 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

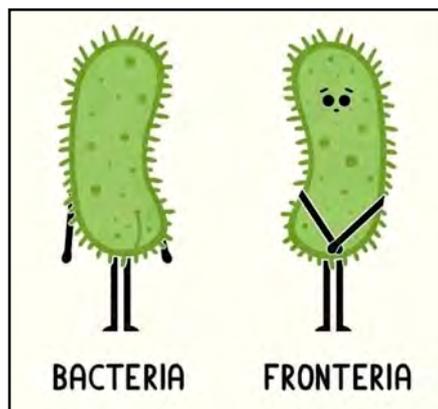
Thank you for your ongoing support of our Priests and Parish Facilities.



They answered and said to him, "You were born totally in sin, and are you trying to teach us?" Then they threw him out. (John 9:34)

After Jesus heals a blind man, some people can't stop asking the man about it. They believe he was blind because of a sin he or his parents committed, and they can't believe that something good has happened to him. What about us? Are there ever times when we refuse to see the good in people? What about kids at school who don't fit in or who seem different? Think about that today and ask Jesus to help you really see everyone with his loving eyes.

Jesus, open my eyes to you in everyone I meet. *GPBS eNews*



(Continued from page 1)

GOSPEL *Shorter form John 9:1, 6-9, 13-17, 34-38*

As Jesus went along, he saw a man who had been blind from birth.

He spat on the ground, made a paste with the spittle, put this over the eyes of the blind man, and said to him, 'Go and wash in the Pool of Siloam' (a name that means 'sent'). So the blind man went off and washed himself, and came away with his sight restored.

His neighbours and people who earlier had seen him begging said, 'Isn't this the man who used to sit and beg?' Some said, 'Yes, it is the same one.' Others said, 'No, he only looks like him.' The man himself said, 'I am the man.'

They brought the man who had been blind to the Pharisees.

It had been a sabbath day when Jesus made the paste and opened the man's eyes, so when the Pharisees asked him how he had come to see, he said, 'He put a paste on my eyes, and I washed, and I can see.' Then some of the Pharisees said, 'This man cannot be from God: he does not keep the sabbath.' Others said, 'How could a sinner produce signs like this?' And there was disagreement among them. So they spoke to the blind man again, 'What have you to say about him yourself, now that he has opened your eyes?' 'He is a prophet' replied the man. 'Are you trying to teach us,' they replied 'and you a sinner through and through, since you were born!' And they drove him away.

Jesus heard they had driven him away, and when he found him he said to him, 'Do you believe in the Son of Man?' 'Sir,' the man replied 'tell me who he is so that I may believe in him.' Jesus said, 'You are looking at him; he is speaking to you.' The man said, 'Lord, I believe', and worshipped him.

Jesus said:

'It is for judgement that I have come into this world, so that those without sight may see and those with sight turn blind.'

Hearing this, some Pharisees who were present said to him, 'We are not blind, surely?' Jesus replied:

'Blind? If you were, you would not be guilty, but since you say, "We see," your guilt remains.'

BEGINNER'S MIND

I was at a friend's house, and his young son was doing a school project on a topic I happen to know something about. I offered my assistance, and at first the son seemed to welcome any help he could get. But every time I tried to tell him something new he interrupted by saying, "I know, I know". He said it even when it was clear he didn't know quite as much as he thought he did.

Jesus ran into the same attitude with the Pharisees, who were quite upset when Jesus gave a blind man sight. This miracle didn't jibe with what they already "knew" about how God works in the world. And so, rather than learning something new about God - that God longs for our healing and wholeness - they closed their minds and, in effect, kept saying, "I know, I know!" They were sure the man's blindness had been caused by sin, yet they were unwilling to consider that their own spiritual blindness might be a result of their own sin of pride.

Spiritual growth requires that we employ what gurus call "beginner's mind". This is the attitude that is aware of its limitations and open to new truths and surprises. Lent is a good time to cultivate beginner's mind. It's a time to see ourselves and the world not with our own prejudices but as God sees - as worthy of help and healing and love. *GPBS eNews*

THIS WEEK'S READINGS

(16 - 22 March)

- **Monday, 16:** Mon, 4th week of Lent (Is 65:17-21; Jn 4:43-54)
- **Tuesday, 17:** St Patrick (Jer 1:4-9; Lk 10:1-12, 17-20)
- **Wednesday, 18:** Wed, 4th week of Lent (Is 49:8-15; Jn 5:17-30)
- **Thursday, 19:** St Joseph, Spouse of the Blessed Virgin Mary (2 Sam 7:4-5, 12-14, 16; Rom 4:13, 16-18, 22; Mt 1:16, 18-21, 24)
- **Friday, 20:** Fri, 4th week of Lent (Wis 2:1, 2-22; Jn 7:1-2, 10, 25-30)
- **Saturday, 21:** Fri, 4th week of Lent (Jer 11:18-20; Jn 7:40-52)
- **Sunday 22:** FIFTH SUNDAY of LENT (Ezek 37:12-14; Rom 8:8-11; Jn 11:1-45)

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