



Welcome to

# Kangaroo Island Catholic Community

(Part of the Adelaide Cathedral Parish)

**SECOND SUNDAY OF LENT - YEAR A**

**Vol 14 : No 15**

## KANGAROO ISLAND CATHOLIC PARISH

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Email: [cphkingscote@iinet.net.au](mailto:cphkingscote@iinet.net.au)  
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39 Wakefield St, ADELAIDE 5000  
Phone: (08) 8210 8155  
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## 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

*Genesis 12:1-4*

The Lord said to Abram, 'Leave your country, your family and your father's house, for the land I will show you. I will make you a great nation; I will bless you and make your name so famous that it will be used as a blessing.

'I will bless those who bless you:  
I will curse those who slight you.  
All the tribes of the earth  
shall bless themselves by you.'

So Abram went as the Lord told him.

## RESPONSORIAL PSALM

*Ps 32:4-5, 18-20, 22*

*Lord, let your mercy be on us,  
as we place our trust in you.*

1. The word of the Lord is faithful and all his works to be trusted. The Lord loves justice and right and fills the earth with his love. R.
2. The Lord looks on those who revere him, on those who hope in his love, to rescue their souls from death, to keep them alive in famine. R.
3. Our soul is waiting for the Lord. The Lord is our help and our shield. May your love be upon us, O Lord, as we place all our hope in you. R.

## SECOND READING

*2 Timothy 1:8-10*

With me, bear the hardships for the

sake of the Good News, relying on the power of God who has saved us and called us to be holy – not because of anything we ourselves have done but for his own purpose and by his own grace. This grace had already been granted to us, in Christ Jesus, before the beginning of time, but it has only been revealed by the Appearing of our saviour Christ Jesus. He abolished death, and he has proclaimed life and immortality through the Good News.

## GOSPEL ACCLAMATION

*Mt 17:5*

*Glory and praise to you, Lord Jesus Christ! From the shining cloud the Father's voice is heard: this is my beloved Son, hear him. Glory and praise to you, Lord Jesus Christ!*

## GOSPEL

*Matthew 17:1-9*

Jesus took with him Peter and James and his brother John and led them up a high mountain where they could be alone. There in their presence he was transfigured: his face shone like the sun and his clothes became as white as the light. Suddenly Moses and Elijah appeared to them; they were talking with him. Then Peter spoke to Jesus. 'Lord,' he said 'it is wonderful for us to be here; if you wish, I will make three tents here, one for you, one for Moses and one for Elijah.' He was still speaking when suddenly a bright cloud covered them with shadow, and from the cloud there came a voice which

(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.*

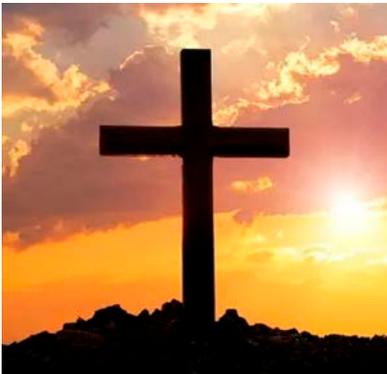
### PARISH ROSTERS

	Reader	Prayers	Cleaning
1/3	P Clark	TBA	C Brinkley
8/3	P Clark	TBA	C Brinkley
15/3	M Slagter	W Bennett	C Brinkley

### PRIEST ROSTER

22/3 Fr Tony

### 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.

### MAKE PRAYER FOR ABUSE VICTIMS A FOCUS THIS LENT

Safeguarding expert Fr Hans Zollner SJ is urging Catholics to make prayer for abuse victims a central focus this Lent, saying the Church's spiritual response to sexual abuse remains underdeveloped.

The director of the Institute of Anthropology at Rome's Pontifical Gregorian University said that while safeguarding policies and research have grown, prayer for victims and secondary victims is often overlooked. He spoke as cases of abuse made global news, with French abuse survivor Gisèle Pelicot meeting Queen Camilla on Monday, and with two high-profile figures – Andrew Mountbatten Windsor and Peter Mandelson, former British ambassador to the United States – arrested due to their connections with Jeffrey Epstein.

Many cases connected to Catholic priests, including high-profile ones, such as Fr Marko Rupnik, are also ongoing.

Asked for a Catholic response to such harrowing cases, Fr Zollner, one of the world's top experts in sexual abuse

and safeguarding, with research spanning more than two decades, said while “canonical, psychological, or sociological analysis” in the Church is much needed and developed, one aspect is still lacking in broader Catholic response to abuse in general: prayer. – and Lent is the best time to remind about it.

Fr Zollner said “a spiritual reckoning and a spiritual way of understanding” abuse is something everyone in the Church should be paying attention to. “We pray for the poor, we pray for the homeless, we pray for the sick – but when do we pray for victims?”

“Our discovery over the last months has been that more and more people are aware that the spirituality of safeguarding, and the theology of safeguarding in the face of abuse, is very much underdeveloped. Very often, I ask participants at conferences: ‘When did you pray for victims of abuse last time?’ Most of the time, there is a dead silence after that question, and many people say that they didn’t think about it.”

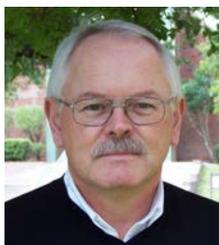
He said days of prayers once a year are not enough.

“When do we pray for victims? For secondary victims? When do we pray for perpetrators? When do we pray for Church leaders who have to deal with these situations?” he asked.

The Institute of Anthropology in Rome has announced it will offer a series of Lenten reflections focused on safeguarding, underscoring its longstanding commitment to integrating safeguarding awareness into the Church's spiritual and liturgical life.

*Reprinted from cathnews.com*





## 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*

### THE MEANING OF JESUS' SUFFERING

I heard this story from a renowned theologian who prefers I don't use his name in sharing this, though the story speaks well of his theology. He was giving a lecture and at one point stated that God didn't want Jesus to suffer like he did. A woman in the audience immediately raised her voice: "Do you mean that?" Not knowing whether this was an objection or an affirmation, he invited the woman to speak to him at the break. Approaching him at the break, she repeated her question: "Do you mean that? Do you believe that God didn't want Jesus to suffer as he did?" He replied that indeed he meant it. God didn't want Jesus to suffer as he did. Her response: "Good, then I can pray again. I struggle to pray to a God who needs this type of suffering to pay some kind of debt."

Why did Jesus suffer? Was his suffering needed to pay a debt that only a divine being could pay? Was the original sin of Adam and Eve so great an offence to God that no human sincerity, worship, altruism, or sacrificial suffering could appease God? Indeed, does God ever need to be appeased?

The idea that Jesus needed to suffer as he did to somehow appease God for our sins lies deep within our popular understanding of Jesus' suffering and death, and there are seemingly strong references in support of that in scripture and in the theology of atonement. What these suggest is that some quota of suffering was needed to pay the debt for sin, and Jesus' suffering paid that debt. And since the debt was huge, Jesus' suffering had to be severe.

But, how much of this is metaphorical and how much of this is to be taken literally? Here's

another take on why Jesus chose to accept suffering as he did.

He did it to be in full solidarity with us. He accepted to suffer in such an extreme way so that no one would be able to say: "Jesus didn't suffer in a way that I have! I have suffered in more painful and humiliating ways than he ever did!"

Well, let's examine Jesus' suffering in the light of that challenge.

First, in his life before his passion and death, he suffered the pain of poverty, misunderstanding, hatred, betrayal, plus the loneliness of celibacy. As well, on the cross he suffered a dark night of faith. But these are ordinary human sufferings. It's in his passion and death that his sufferings become more extraordinary.

Jesus was crucified. Crucifixion was designed by the Romans as more than just capital punishment. It was also designed to inflict the optimum amount of pain that a person could absorb. That's why they would sometimes give morphine or some other drug to the one being crucified, not to dull his pain, but to keep him conscious so that he would suffer longer.

Worse still, crucifixion was designed to utterly humiliate the one being crucified. Crucifixions were public events, and the one being crucified was stripped naked so his genitals would be exposed and in the spasms as he was dying, his bowels would loosen. Utter humiliation. This is what Jesus suffered.

Moreover, scholars speculate (albeit there is no direct evidence for this) that on the night between his arrest and his execution the next day he was sexually assaulted by the soldiers who had him in their custody. This speculation grounds itself on two things: a hunch, since

sexual assault was common in such situations; and to suffer this kind of humiliation would be Jesus' ultimate solidarity with human suffering.

Perhaps no humiliation compares with the humiliation suffered in sexual assault. If Jesus suffered this, and the hunch is that he did, that puts him in solidarity with one of the deepest of all human pains. Everyone who has suffered this humiliation has the consolation of knowing that Jesus may have suffered this too.

Why did Jesus accept to suffer as he did? Why, as the Office of the Church puts it, did he become sin for us?

Whatever the deep mystery and truth that lie inside the motif of paying a debt for our sins and atoning for human shortcomings, the deeper reason Jesus chose to accept suffering as he did was to be in full solidarity with us, in all our pain and humiliation.

Jesus came from our ineffable God, brought a human face to the divine, and taught us what lies inside God's heart. And in doing this, he took on our human condition completely. He didn't just touch human life, he entered it completely, including the depth of human pain.

Indeed, there are particular sufferings that perhaps Jesus didn't explicitly experience (racism, sexism, exile, physical disability) but in his dark night of faith on the cross and in his humiliation in his crucifixion, he suffered in a way that no one can say: "Jesus didn't suffer as I have suffered!"

*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

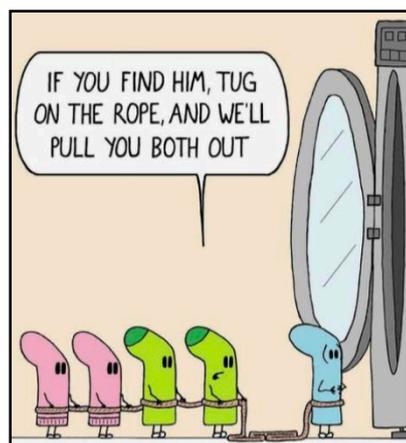
Thank you for your ongoing support of our Priests and Parish Facilities.



Lent can be so hard. Usually, we give up something, and it should be something we really like. But when we give up something we really like, temptation can get to us. So, what should we do when we get tempted?

We can remember that the Lord is our help and our protection. We can take some time to pray. When we call upon the Lord and ask for help, we will be guided and given protection. God will see us through all of our temptations. We can rely on the Lord during Lent and always.

Lord, thank you for always being there for me. *GPBS eNews*



*(Continued from page 1)*

said, 'This is my Son, the Beloved; he enjoys my favour. Listen to him.' When they heard this the disciples fell on their faces overcome with fear. But Jesus came up and touched them. 'Stand up,' he said 'do not be afraid.' And when they raised their eyes they saw no one but only Jesus.

As they came down from the mountain Jesus gave them this order, 'Tell no one about the vision until the Son of Man has risen from the dead.'

## A GLIMPSE OF GLORY

It was an ordinary Wednesday. At Holy Name Catholic Primary School, Mrs. Thompson watched as her usually shy student, Ken, stood in front of the class and read his poem aloud. His voice trembled at first, then grew steady, his classmates captivated. For a moment, the classroom seemed brighter – not from the sunlight outside, but from something deeper, something almost sacred.

Later that evening, in the parish hall, the same community gathered for the weekly Lenten soup night. Volunteers carried bowls with care, families shared laughter, and an elderly parishioner quietly thanked the youth group for helping set up tables and chairs. Nothing extraordinary had happened, yet in those small acts of courage, kindness, and service, glimpses of God's glory were everywhere – like the Transfiguration on a humble hilltop.

Ken's voice, the shared laughter, the simple acts of service – they were all ordinary moments. And yet, just as the disciples saw Jesus shining with divine light, these moments revealed the sacred woven into daily life. Lent isn't about waiting for spectacular miracles – it's about noticing the hidden ones around us: in parishes, in schools, and in our homes.

## THE GLORY IN THE EVERYDAY:

*A Lenten Invitation for Parish Life*  
Matthew 17:1-3 describes one of the most vivid moments in Scripture: Jesus is transfigured before Peter, James, and John. His face shines like the sun, his clothes dazzling white. Moses and Elijah appear, speaking of what is to come. It's dramatic, almost

otherworldly, but Lent invites us to see this story in a very down-to-earth way.

For families and parish communities, life can feel ordinary, messy, and full of routine. Yet the Transfiguration reminds us that glimpses of God's glory are everywhere – if we pay attention. It might be a moment when a child shows unexpected kindness, when a family member forgives, when your parish community comes together to help someone in need. These are "mountaintop moments" – sacred flashes in the midst of everyday life.

Moses reminds us of guidance and faithfulness; Elijah of courage and trust in God's plan. In our homes and parish communities, we balance these too: nurturing faith, speaking truth in love, acting boldly when kindness or justice calls. Lent challenges us to notice these moments, live them intentionally, and recognise that God is already at work in our daily lives.

This week, look closely. Pray intentionally. Listen carefully. Even the ordinary carries the extraordinary when seen through eyes of faith.

*GPBS eNews*

## THIS WEEK'S READINGS

*(02 - 08 March)*

- **Monday, 02:** Monday, 2<sup>nd</sup> week Lent (Dan 9:4-10; Lk 6:36-38)
- **Tuesday, 03:** Tuesday, 2<sup>nd</sup> week Lent (Is 1:10, 16-20; Mt 23:1-12)
- **Wednesday, 04:** Wednesday, 2<sup>nd</sup> week Lent (Jer 18:18-20; Mt 20:17-28)
- **Thursday, 05:** Thursday, 2<sup>nd</sup> week Lent (Jer 17:5-10; Lk 16:19-31)
- **Friday, 06:** Friday, 2<sup>nd</sup> week Lent - (Gen 37:3-4, 12-13, 17-28; Mt 21:33-43, 45-46)
- **Saturday, 07:** Saturday, 2<sup>nd</sup> week Lent (Micah 7:14-15, 18-20; Lk 15:1-3, 11-32)
- **Sunday 08:** THIRD SUNDAY OF LENT (Ex 17:3-7; Rom 5:1-2, 5-8; Jn 4:5-42)

## 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