

St Patrick's Parish Newsletter Stawell and Landsborough

32nd Sunday of Ordinary Time Year C



St Patrick's, Stawell

November 10, 2019

St Francis of Assisi. Landsborough

THIS WEEK: St Pauls Sunday Missal Page 961

ANNIVERSARIES:

WEEKDAY MASSES THIS WEEK:

Tues; Fri 10.00am. Wed—Mass at Eventide 10.30am NO MASS THURSDAY-FR ERIC IN BALLARAT

CONFESSIONS —Before or after 10.00am weekday Masses by request (i.e. – just ask Fr Eric.); 10.00am Saturdays; Landsborough—before Sunday Mass. Any other time contact Fr Eric 0419 597 063.

PLANNED GIVING CAMPAIGN:

Our New Planned Giving Campaign will be held in March 2020.

A preparatory Meeting is scheduled for Tuesday, November 19 at 7.00pm in the School Hall. We encourage as many people as possible to attend this meeting and to hear about what is entailed in the program.

I thank John Launder for offering his service as Chairperson of the Planned Giving Campaign.

Preparation Kick off Meeting (November 19) Agenda

Welcome to all present Chairperson (Filled) Opening Prayer **Parish Priest** Forward planning Consultant The 'Discover Church Stewardship' Program Program Calendar

Consultant

Getting started Formation of working groups Administration & Listing Vision Budget and Publicity **Commitment Weekend Arrangements** Discussion:

Closing remarks & Prayer Parish Priest

PARISH CENSUS:

A Parish Census will be taken up during the next few weeks. Details will be available next weekend hopefully.

PRAYER FOR RAIN:

The Australian Catholic Bishops' Conference has proclaimed November as the month for the Australian Church to concentrate on praying for rain. Let us pray for this great need not only at Mass, but also in our homes and our schools.

BOOKS FOR SALE:

A NUMBER OF BOOKS HAVE BEEN DONATED TO THE PAR-ISH OP-SHOP. SOME OF THESE WILL BE AVAILABLE FOR SALE IN THE CHURCH HALL THIS WEEKEND AND NEXT WEEKEND AFTER MASSES .. FEEL FREE TO BROWSE AND BUY....

FINANCES LAST WEEKEND:

Presbytery Collection \$ 469.10 Parish Collection: \$ 653.00 Loose Collection: \$82.30 Collection is for the clergy stipend, presbytery costs and support of the bishop and sick and retired priests. The 2nd collection is for the upkeep of the parish.

ST VINCENT DE PAUL AND STAWELL INTER CHURCH COUNCIL

WELFARE work together to help those in need in our town and region. If you know anyone who might need assistance this Christmas, could you please direct them to the Cottage at 20 Sloane St. Stawell? We are open Mondays, Wednesdays and Fridays from 10.30am -12.30. Requests for help this Christmas with grocery shopping vouchers and new toys and books for children need to be made at the Cottage during this month of November.

GIVING TO THE NEEDY AT CHRISTMAS:

Christmas is not a happy time for those in need in our community. Last year our local St Vincent de Paul and Stawell Inter Church Council Welfare distributed Christmas grocery shopping vouchers to 113 households in Stawell and region, made up of 357 individuals. New toys and books were given to 133 children aged 13 years and under. You can help locals in need by leaving a donation of a new unwrapped toy or children's book under the Christmas giving tree at the back of the church. Donations will be collected on Sunday 15th December and will be distributed on Wednesday 18th December.

ASSIST A STUDENT APPEAL:

Thankyou to all parishioners who took leaflets for St Vincent de Paul's Assist a Student programme. Thankyou also to those who put a donation into the tin at the back of the church. We have enough for St Patrick's parish to sponsor one student.

NO MASS THURSDAY AS FR ERIC WILL BE IN BALLARAT. BISHOP SHANE MACKINLAY'S THANKSGIVING MASS IS BEING CELEBRTAT-ED IN THE CATHEDRAL WEDNESDAY EVENING, 7.00PM

SICK LIST

Noah Amarant; Kathryn Young; Glenis Leddin; Lourdes de la Cerna; Kath Hayes (Ballarat); John Delaney; Lynn Wright; Simon Monas; Angela Moore; Kate Sargent; Yvonne Evans; Margaret Boag; Nigel James (Canberra); Ian Kindred; Sharron Pickering; Andrew Van Diesen; Benjamin Wolfson; Bernie O'Callaghan; Robbie Loxton; Nicole Lee (Horsham); Brian O'Loughlin; Beryl Walsh; Shirley Gerritsen; Steven Oates; Maree Parkin; Rosemary Chisholm (Bendigo); Harry Comitti, John Dalziel; Mollie Barton; Patty Fenwick; John Farrell (Swan Hill); Jordan Young

NB: A Family member of the sick person must contact the Parish Office to have names added. They must also have the permission of the sick person if they are able to give it.





FOR THE GIFT OF RAIN

Eternal God. In wisdom and love you created our earth to sustain us and give us life. We turn to you now in faith, hope and love, asking you to look with favour on our drought-stricken land, on our starving animals, on our failing crops. Strengthen, sustain and give new heart to our farmers and to all who are affected by drought; be with those who support them. In your loving providence. send abundant rain and restore our parched earth. Father of all compassion, hear our prayer through Jesus Christ your Son, in whom the promise of new life has dawned, and through the power of the Holy Spirit, the Lord the giver of life: Renew your faithful people; Renew the face of the earth. Our Lady of the Southern Cross, Mary, help of Christians -Prav for us. St Mary of the Cross MacKillop – Pray for us. 84 94



Please take this Bulletin home and pray this prayer throughout the coming week

<u>NEWS</u> A GOOD CHRISTIAN MAN IS HARD TO FIND Published: 08 November 2019

Be-



Christian presents unique challenges when looking for love, and as Christian women outnumber men, some are realising they may never have families. Source: ABC News.

At 32 years of age, Anna Hitchings expected to be married with children by now. But over the past year, she has found herself grappling with a realisation that she may never tie the knot.

"But that's a reality I have to deal with," she says. "It no longer seems impossible that I may never marry. In fact, some might argue it may even be likely."

The "man drought" is a demographic reality in Australia – for every 100 women, there are 98.6 men. The gender gap widens if you're a Christian woman hoping to marry a man who shares the same beliefs and values.

The proportion of Australians with a Christian affiliation has dropped drastically from 88 per cent in 1966, to just over half the population in 2016 – and women are more likely than men to report being Christian (55 per cent, compared to 50 per cent).

Ms Hitchings is Catholic. She grew up in the Church and was a student at Campion College, a Catholic university in Sydney's western suburbs, where she now works.

"I'm constantly meeting other great women, but it seems to be quite a rare thing to meet a man on the same level who also shares our faith," she says. "The ideal is to marry somebody else who shares your values because it's just easier."

But not sharing the same faith isn't necessarily a dealbreaker. Her sister is married to an agnostic man and while "he's great and we love him", Ms Hitchings is quick to admit there were some difficult conversations that needed to take place early on.

The Church also provides a place of hope and empowerment for single women, giving those like Ms Hitchings the confidence to live a life that doesn't start and end with marriage.

"I very much hope I do get married – I really hope that happens – but I don't believe that my life is meaningless or purposeless if I don't get married either."

© ABC News

NEXT WEEKENDS READINGS:	A reading from the holy Gospel according to Luke
A chance to prepare ahead for next week's	Your endurance will win you your life.
	When some were talking about the Temple, remarking how
readings, especially for our Lectors)	it was adorned with fine stonework and votive offerings,
Sunday 17 Nov 2019	Jesus said, 'All these things you are staring at now – the
Thirty-third Sunday in Ordinary Time C	time will come when not a single stone will be left on anoth-
First Reading Mal 3:19-20	
A reading from the prophet Malachi	er: everything will be destroyed.' And they put to him this
The sun of righteousness will shine on you.	question: 'Master,' they said, 'when will this happen, then,
The day is coming now, burning like a furnace; and all	and what sign will there be that this is about to take
the arrogant and the evil-doers will be like stubble. The	place?'
day that is coming is going to burn them up, says the	'Take care not to be deceived,' he said, 'because many will
Lord of hosts, leaving them neither root nor stalk. But for	come using my name and saying, "I am he" and, "The time
you who fear my name, the sun of righteousness will	is near at hand." Refuse to join them. And when you hear of
shine out with healing in its rays.	wars and revolutions, do not be frightened, for this is some-
The Word of the Lord.	thing that must happen but the end is not soon.' Then he
	said to them, 'Nation will fight against nation, and kingdom
Responsorial Psalm Ps 97:5-9. R. see v.9	against kingdom. There will be great earthquakes and
	plagues and famines here and there; there will be fearful
(R.) The Lord comes to rule the earth with justice.	sights and great signs from heaven.
	'But before all this happens, men will seize you and perse-
1. Sing psalms to the Lord with the harp	cute you; they will hand you over to the synagogues and to
with the sound of music.	imprisonment, and bring you before kings and governors
With trumpets and the sound of the horn	because of my name – and that will be your opportunity to
acclaim the King, the Lord. (R.)	bear witness. Keep this carefully in mind: you are not to
	prepare your defence, because I myself shall give you an
2. Let the sea and all within it, thunder;	eloquence and a wisdom that none of your opponents will
the world, and all its peoples.	be able to resist or contradict. You will be betrayed even
Let the rivers clap their hands	
and the hills ring out their joy	by parents and brothers, relations and friends; and some
at the presence of the Lord. (R.)	of you will be put to death. You will be hated by all men on account of my name, but not a hair of your head will be
3. For the Lord comes,	lost. Your endurance will win you your lives.'
he comes to rule the earth.	The Gospel of the Lord.
He will rule the world with justice	
and the peoples with fairness. (R.)	Gospel Reflection
	This week marks the final week of Ordinary Time in the
Second Reading 2 Thes 3:7-12	Church's liturgical calendar and draws us almost to the end
	of our journey through the gospel of Luke. Next week's
Second Reading2 Thes 3:7-12A reading from the second letter of St Paul to the Thes- salonians	of our journey through the gospel of Luke. Next week's reading of the crucifixion concludes the Year of Luke. It is in
A reading from the second letter of St Paul to the Thes- salonians	of our journey through the gospel of Luke. Next week's reading of the crucifixion concludes the Year of Luke. It is in this context that we need to read today's gospel passage.
A reading from the second letter of St Paul to the Thes- salonians Do not give anyone food who refuses to work.	of our journey through the gospel of Luke. Next week's reading of the crucifixion concludes the Year of Luke. It is in this context that we need to read today's gospel passage. Jesus and his disciples are gathered around the Temple in
A reading from the second letter of St Paul to the Thes- salonians Do not give anyone food who refuses to work. You know how you are supposed to imitate us: now we	of our journey through the gospel of Luke. Next week's reading of the crucifixion concludes the Year of Luke. It is in this context that we need to read today's gospel passage. Jesus and his disciples are gathered around the Temple in Jerusalem in the final days before he is to be put to death.
A reading from the second letter of St Paul to the Thes- salonians Do not give anyone food who refuses to work. You know how you are supposed to imitate us: now we were not idle when we were with you, nor did we ever	of our journey through the gospel of Luke. Next week's reading of the crucifixion concludes the Year of Luke. It is in this context that we need to read today's gospel passage. Jesus and his disciples are gathered around the Temple in Jerusalem in the final days before he is to be put to death. The end is imminent and Jesus takes the opportunity to re-
A reading from the second letter of St Paul to the Thes- salonians Do not give anyone food who refuses to work. You know how you are supposed to imitate us: now we were not idle when we were with you, nor did we ever have our meals at anyone's table without paying for	of our journey through the gospel of Luke. Next week's reading of the crucifixion concludes the Year of Luke. It is in this context that we need to read today's gospel passage. Jesus and his disciples are gathered around the Temple in Jerusalem in the final days before he is to be put to death. The end is imminent and Jesus takes the opportunity to re- assure the disciples that, although they are about to expe-
A reading from the second letter of St Paul to the Thes- salonians Do not give anyone food who refuses to work. You know how you are supposed to imitate us: now we were not idle when we were with you, nor did we ever have our meals at anyone's table without paying for them; no, we worked night and day, slaving and strain-	of our journey through the gospel of Luke. Next week's reading of the crucifixion concludes the Year of Luke. It is in this context that we need to read today's gospel passage. Jesus and his disciples are gathered around the Temple in Jerusalem in the final days before he is to be put to death. The end is imminent and Jesus takes the opportunity to re- assure the disciples that, although they are about to expe- rience a period of distress, betrayal and persecution that
A reading from the second letter of St Paul to the Thes- salonians Do not give anyone food who refuses to work. You know how you are supposed to imitate us: now we were not idle when we were with you, nor did we ever have our meals at anyone's table without paying for them; no, we worked night and day, slaving and strain- ing, so as not to be a burden on any of you. This was	of our journey through the gospel of Luke. Next week's reading of the crucifixion concludes the Year of Luke. It is in this context that we need to read today's gospel passage. Jesus and his disciples are gathered around the Temple in Jerusalem in the final days before he is to be put to death. The end is imminent and Jesus takes the opportunity to re- assure the disciples that, although they are about to expe- rience a period of distress, betrayal and persecution that will stretch well into the future, ultimately, God's love and
A reading from the second letter of St Paul to the Thes- salonians Do not give anyone food who refuses to work. You know how you are supposed to imitate us: now we were not idle when we were with you, nor did we ever have our meals at anyone's table without paying for them; no, we worked night and day, slaving and strain- ing, so as not to be a burden on any of you. This was not because we had no right to be, but in order to make	of our journey through the gospel of Luke. Next week's reading of the crucifixion concludes the Year of Luke. It is in this context that we need to read today's gospel passage. Jesus and his disciples are gathered around the Temple in Jerusalem in the final days before he is to be put to death. The end is imminent and Jesus takes the opportunity to re- assure the disciples that, although they are about to expe- rience a period of distress, betrayal and persecution that will stretch well into the future, ultimately, God's love and mercy will triumph – not only in their own lives but also in
A reading from the second letter of St Paul to the Thes- salonians Do not give anyone food who refuses to work. You know how you are supposed to imitate us: now we were not idle when we were with you, nor did we ever have our meals at anyone's table without paying for them; no, we worked night and day, slaving and strain- ing, so as not to be a burden on any of you. This was not because we had no right to be, but in order to make ourselves an example for you to follow.	of our journey through the gospel of Luke. Next week's reading of the crucifixion concludes the Year of Luke. It is in this context that we need to read today's gospel passage. Jesus and his disciples are gathered around the Temple in Jerusalem in the final days before he is to be put to death. The end is imminent and Jesus takes the opportunity to re- assure the disciples that, although they are about to expe- rience a period of distress, betrayal and persecution that will stretch well into the future, ultimately, God's love and
A reading from the second letter of St Paul to the Thes- salonians Do not give anyone food who refuses to work. You know how you are supposed to imitate us: now we were not idle when we were with you, nor did we ever have our meals at anyone's table without paying for them; no, we worked night and day, slaving and strain- ing, so as not to be a burden on any of you. This was not because we had no right to be, but in order to make ourselves an example for you to follow. We gave you a rule when we were with you: not to let	of our journey through the gospel of Luke. Next week's reading of the crucifixion concludes the Year of Luke. It is in this context that we need to read today's gospel passage. Jesus and his disciples are gathered around the Temple in Jerusalem in the final days before he is to be put to death. The end is imminent and Jesus takes the opportunity to re- assure the disciples that, although they are about to expe- rience a period of distress, betrayal and persecution that will stretch well into the future, ultimately, God's love and mercy will triumph – not only in their own lives but also in the world.
A reading from the second letter of St Paul to the Thes- salonians Do not give anyone food who refuses to work. You know how you are supposed to imitate us: now we were not idle when we were with you, nor did we ever have our meals at anyone's table without paying for them; no, we worked night and day, slaving and strain- ing, so as not to be a burden on any of you. This was not because we had no right to be, but in order to make ourselves an example for you to follow. We gave you a rule when we were with you: not to let anyone have any food if he refused to do any work.	of our journey through the gospel of Luke. Next week's reading of the crucifixion concludes the Year of Luke. It is in this context that we need to read today's gospel passage. Jesus and his disciples are gathered around the Temple in Jerusalem in the final days before he is to be put to death. The end is imminent and Jesus takes the opportunity to re- assure the disciples that, although they are about to expe- rience a period of distress, betrayal and persecution that will stretch well into the future, ultimately, God's love and mercy will triumph – not only in their own lives but also in
A reading from the second letter of St Paul to the Thes- salonians Do not give anyone food who refuses to work. You know how you are supposed to imitate us: now we were not idle when we were with you, nor did we ever have our meals at anyone's table without paying for them; no, we worked night and day, slaving and strain- ing, so as not to be a burden on any of you. This was not because we had no right to be, but in order to make ourselves an example for you to follow. We gave you a rule when we were with you: not to let anyone have any food if he refused to do any work. Now we hear that there are some of you who are living	of our journey through the gospel of Luke. Next week's reading of the crucifixion concludes the Year of Luke. It is in this context that we need to read today's gospel passage. Jesus and his disciples are gathered around the Temple in Jerusalem in the final days before he is to be put to death. The end is imminent and Jesus takes the opportunity to re- assure the disciples that, although they are about to expe- rience a period of distress, betrayal and persecution that will stretch well into the future, ultimately, God's love and mercy will triumph – not only in their own lives but also in the world.
A reading from the second letter of St Paul to the Thes- salonians Do not give anyone food who refuses to work. You know how you are supposed to imitate us: now we were not idle when we were with you, nor did we ever have our meals at anyone's table without paying for them; no, we worked night and day, slaving and strain- ing, so as not to be a burden on any of you. This was not because we had no right to be, but in order to make ourselves an example for you to follow. We gave you a rule when we were with you: not to let anyone have any food if he refused to do any work. Now we hear that there are some of you who are living in idleness, doing no work themselves but interfering with	of our journey through the gospel of Luke. Next week's reading of the crucifixion concludes the Year of Luke. It is in this context that we need to read today's gospel passage. Jesus and his disciples are gathered around the Temple in Jerusalem in the final days before he is to be put to death. The end is imminent and Jesus takes the opportunity to re- assure the disciples that, although they are about to expe- rience a period of distress, betrayal and persecution that will stretch well into the future, ultimately, God's love and mercy will triumph – not only in their own lives but also in the world. The language of passages like today's gospel can be off-
A reading from the second letter of St Paul to the Thes- salonians Do not give anyone food who refuses to work. You know how you are supposed to imitate us: now we were not idle when we were with you, nor did we ever have our meals at anyone's table without paying for them; no, we worked night and day, slaving and strain- ing, so as not to be a burden on any of you. This was not because we had no right to be, but in order to make ourselves an example for you to follow. We gave you a rule when we were with you: not to let anyone have any food if he refused to do any work. Now we hear that there are some of you who are living in idleness, doing no work themselves but interfering with everyone else's. In the Lord Jesus Christ, we order and	of our journey through the gospel of Luke. Next week's reading of the crucifixion concludes the Year of Luke. It is in this context that we need to read today's gospel passage. Jesus and his disciples are gathered around the Temple in Jerusalem in the final days before he is to be put to death. The end is imminent and Jesus takes the opportunity to re- assure the disciples that, although they are about to expe- rience a period of distress, betrayal and persecution that will stretch well into the future, ultimately, God's love and mercy will triumph – not only in their own lives but also in the world. The language of passages like today's gospel can be off- putting at times and can also be seized upon by those who
A reading from the second letter of St Paul to the Thes- salonians Do not give anyone food who refuses to work. You know how you are supposed to imitate us: now we were not idle when we were with you, nor did we ever have our meals at anyone's table without paying for them; no, we worked night and day, slaving and strain- ing, so as not to be a burden on any of you. This was not because we had no right to be, but in order to make ourselves an example for you to follow. We gave you a rule when we were with you: not to let anyone have any food if he refused to do any work. Now we hear that there are some of you who are living in idleness, doing no work themselves but interfering with everyone else's. In the Lord Jesus Christ, we order and call on people of this kind to go on quietly working and	of our journey through the gospel of Luke. Next week's reading of the crucifixion concludes the Year of Luke. It is in this context that we need to read today's gospel passage. Jesus and his disciples are gathered around the Temple in Jerusalem in the final days before he is to be put to death. The end is imminent and Jesus takes the opportunity to re- assure the disciples that, although they are about to expe- rience a period of distress, betrayal and persecution that will stretch well into the future, ultimately, God's love and mercy will triumph – not only in their own lives but also in the world. The language of passages like today's gospel can be off- putting at times and can also be seized upon by those who would interpret scripture literally. The graphic descriptions
A reading from the second letter of St Paul to the Thes- salonians Do not give anyone food who refuses to work. You know how you are supposed to imitate us: now we were not idle when we were with you, nor did we ever have our meals at anyone's table without paying for them; no, we worked night and day, slaving and strain- ing, so as not to be a burden on any of you. This was not because we had no right to be, but in order to make ourselves an example for you to follow. We gave you a rule when we were with you: not to let anyone have any food if he refused to do any work. Now we hear that there are some of you who are living in idleness, doing no work themselves but interfering with everyone else's. In the Lord Jesus Christ, we order and call on people of this kind to go on quietly working and earning the food that they eat.	of our journey through the gospel of Luke. Next week's reading of the crucifixion concludes the Year of Luke. It is in this context that we need to read today's gospel passage. Jesus and his disciples are gathered around the Temple in Jerusalem in the final days before he is to be put to death. The end is imminent and Jesus takes the opportunity to re- assure the disciples that, although they are about to expe- rience a period of distress, betrayal and persecution that will stretch well into the future, ultimately, God's love and mercy will triumph – not only in their own lives but also in the world. The language of passages like today's gospel can be off- putting at times and can also be seized upon by those who would interpret scripture literally. The graphic descriptions certainly lend themselves to predictions of gloom and doom. However, we must also remember that the gospel was written some 50 or more years after the death of Je-
A reading from the second letter of St Paul to the Thes- salonians Do not give anyone food who refuses to work. You know how you are supposed to imitate us: now we were not idle when we were with you, nor did we ever have our meals at anyone's table without paying for them; no, we worked night and day, slaving and strain- ing, so as not to be a burden on any of you. This was not because we had no right to be, but in order to make ourselves an example for you to follow. We gave you a rule when we were with you: not to let anyone have any food if he refused to do any work. Now we hear that there are some of you who are living in idleness, doing no work themselves but interfering with everyone else's. In the Lord Jesus Christ, we order and call on people of this kind to go on quietly working and	of our journey through the gospel of Luke. Next week's reading of the crucifixion concludes the Year of Luke. It is in this context that we need to read today's gospel passage. Jesus and his disciples are gathered around the Temple in Jerusalem in the final days before he is to be put to death. The end is imminent and Jesus takes the opportunity to re- assure the disciples that, although they are about to expe- rience a period of distress, betrayal and persecution that will stretch well into the future, ultimately, God's love and mercy will triumph – not only in their own lives but also in the world. The language of passages like today's gospel can be off- putting at times and can also be seized upon by those who would interpret scripture literally. The graphic descriptions certainly lend themselves to predictions of gloom and doom. However, we must also remember that the gospel
A reading from the second letter of St Paul to the Thes- salonians Do not give anyone food who refuses to work. You know how you are supposed to imitate us: now we were not idle when we were with you, nor did we ever have our meals at anyone's table without paying for them; no, we worked night and day, slaving and strain- ing, so as not to be a burden on any of you. This was not because we had no right to be, but in order to make ourselves an example for you to follow. We gave you a rule when we were with you: not to let anyone have any food if he refused to do any work. Now we hear that there are some of you who are living in idleness, doing no work themselves but interfering with everyone else's. In the Lord Jesus Christ, we order and call on people of this kind to go on quietly working and earning the food that they eat. The Word of the Lord.	of our journey through the gospel of Luke. Next week's reading of the crucifixion concludes the Year of Luke. It is in this context that we need to read today's gospel passage. Jesus and his disciples are gathered around the Temple in Jerusalem in the final days before he is to be put to death. The end is imminent and Jesus takes the opportunity to re- assure the disciples that, although they are about to expe- rience a period of distress, betrayal and persecution that will stretch well into the future, ultimately, God's love and mercy will triumph – not only in their own lives but also in the world. The language of passages like today's gospel can be off- putting at times and can also be seized upon by those who would interpret scripture literally. The graphic descriptions certainly lend themselves to predictions of gloom and doom. However, we must also remember that the gospel was written some 50 or more years after the death of Je-
A reading from the second letter of St Paul to the Thes- salonians Do not give anyone food who refuses to work. You know how you are supposed to imitate us: now we were not idle when we were with you, nor did we ever have our meals at anyone's table without paying for them; no, we worked night and day, slaving and strain- ing, so as not to be a burden on any of you. This was not because we had no right to be, but in order to make ourselves an example for you to follow. We gave you a rule when we were with you: not to let anyone have any food if he refused to do any work. Now we hear that there are some of you who are living in idleness, doing no work themselves but interfering with everyone else's. In the Lord Jesus Christ, we order and call on people of this kind to go on quietly working and earning the food that they eat. The Word of the Lord. Gospel Acclamation Lk 21:28	of our journey through the gospel of Luke. Next week's reading of the crucifixion concludes the Year of Luke. It is in this context that we need to read today's gospel passage. Jesus and his disciples are gathered around the Temple in Jerusalem in the final days before he is to be put to death. The end is imminent and Jesus takes the opportunity to re- assure the disciples that, although they are about to expe- rience a period of distress, betrayal and persecution that will stretch well into the future, ultimately, God's love and mercy will triumph – not only in their own lives but also in the world. The language of passages like today's gospel can be off- putting at times and can also be seized upon by those who would interpret scripture literally. The graphic descriptions certainly lend themselves to predictions of gloom and doom. However, we must also remember that the gospel was written some 50 or more years after the death of Je- sus. At the time of writing, many of these things had al-
A reading from the second letter of St Paul to the Thes- salonians Do not give anyone food who refuses to work. You know how you are supposed to imitate us: now we were not idle when we were with you, nor did we ever have our meals at anyone's table without paying for them; no, we worked night and day, slaving and strain- ing, so as not to be a burden on any of you. This was not because we had no right to be, but in order to make ourselves an example for you to follow. We gave you a rule when we were with you: not to let anyone have any food if he refused to do any work. Now we hear that there are some of you who are living in idleness, doing no work themselves but interfering with everyone else's. In the Lord Jesus Christ, we order and call on people of this kind to go on quietly working and earning the food that they eat. The Word of the Lord. Gospel Acclamation Lk 21:28 Alleluia, alleluia!	of our journey through the gospel of Luke. Next week's reading of the crucifixion concludes the Year of Luke. It is in this context that we need to read today's gospel passage. Jesus and his disciples are gathered around the Temple in Jerusalem in the final days before he is to be put to death. The end is imminent and Jesus takes the opportunity to re- assure the disciples that, although they are about to expe- rience a period of distress, betrayal and persecution that will stretch well into the future, ultimately, God's love and mercy will triumph – not only in their own lives but also in the world. The language of passages like today's gospel can be off- putting at times and can also be seized upon by those who would interpret scripture literally. The graphic descriptions certainly lend themselves to predictions of gloom and doom. However, we must also remember that the gospel was written some 50 or more years after the death of Je- sus. At the time of writing, many of these things had al- ready come to pass. The message for the community who
A reading from the second letter of St Paul to the Thes- salonians Do not give anyone food who refuses to work. You know how you are supposed to imitate us: now we were not idle when we were with you, nor did we ever have our meals at anyone's table without paying for them; no, we worked night and day, slaving and strain- ing, so as not to be a burden on any of you. This was not because we had no right to be, but in order to make ourselves an example for you to follow. We gave you a rule when we were with you: not to let anyone have any food if he refused to do any work. Now we hear that there are some of you who are living in idleness, doing no work themselves but interfering with everyone else's. In the Lord Jesus Christ, we order and call on people of this kind to go on quietly working and earning the food that they eat. The Word of the Lord. Gospel Acclamation Lk 21:28 Alleluia, alleluia! Lift up your heads and see;	of our journey through the gospel of Luke. Next week's reading of the crucifixion concludes the Year of Luke. It is in this context that we need to read today's gospel passage. Jesus and his disciples are gathered around the Temple in Jerusalem in the final days before he is to be put to death. The end is imminent and Jesus takes the opportunity to re- assure the disciples that, although they are about to expe- rience a period of distress, betrayal and persecution that will stretch well into the future, ultimately, God's love and mercy will triumph – not only in their own lives but also in the world. The language of passages like today's gospel can be off- putting at times and can also be seized upon by those who would interpret scripture literally. The graphic descriptions certainly lend themselves to predictions of gloom and doom. However, we must also remember that the gospel was written some 50 or more years after the death of Je- sus. At the time of writing, many of these things had al- ready come to pass. The message for the community who were suffering through these very experiences is that they
A reading from the second letter of St Paul to the Thes- salonians Do not give anyone food who refuses to work. You know how you are supposed to imitate us: now we were not idle when we were with you, nor did we ever have our meals at anyone's table without paying for them; no, we worked night and day, slaving and strain- ing, so as not to be a burden on any of you. This was not because we had no right to be, but in order to make ourselves an example for you to follow. We gave you a rule when we were with you: not to let anyone have any food if he refused to do any work. Now we hear that there are some of you who are living in idleness, doing no work themselves but interfering with everyone else's. In the Lord Jesus Christ, we order and call on people of this kind to go on quietly working and earning the food that they eat. The Word of the Lord. Gospel Acclamation Lk 21:28 Alleluia, alleluia!	of our journey through the gospel of Luke. Next week's reading of the crucifixion concludes the Year of Luke. It is in this context that we need to read today's gospel passage. Jesus and his disciples are gathered around the Temple in Jerusalem in the final days before he is to be put to death. The end is imminent and Jesus takes the opportunity to re- assure the disciples that, although they are about to expe- rience a period of distress, betrayal and persecution that will stretch well into the future, ultimately, God's love and mercy will triumph – not only in their own lives but also in the world. The language of passages like today's gospel can be off- putting at times and can also be seized upon by those who would interpret scripture literally. The graphic descriptions certainly lend themselves to predictions of gloom and doom. However, we must also remember that the gospel was written some 50 or more years after the death of Je- sus. At the time of writing, many of these things had al- ready come to pass. The message for the community who were suffering through these very experiences is that they should not despair because all of this was anticipated by

 $\ensuremath{\mathbb{C}}$ Greg Sunter in LiturgyHelp

Lk 21:5-19

Gospel

ROSTERS: LANDSBOROUGH (8.30AM):

This Week (November 10) Readers: K Vance/C Browne Procession of Gifts: K & L Vance Ext Minister: K Vance

<u>Next Week</u> (November 17) Readers: M Browne/C Browne Processions of Gifts: M Traynor/E Amarant Ext. Minister: M Traynor

Church Care: October 27 M Browne Church Grounds— November - Volunteer

STAWELL:

This Week (November 9) 6.00PM Welcomer: N Rathgeber Readers: N Rathgeber/A Ellis Ext. Ministers: A De Leon/J Raeburn Procession of Gifts: B Walsh

(November 10) 10.30AM Welcomer: R Farrell Readers: J Van Diesen/K Dallinger Ext. Ministers: F Harney/I Sturt/K Dalton Procession of Gifts: P Gooden

Next Week November 16) 6.00PM Welcomer: M Cray Readers: L Morgan/T Brady Ext. Ministers: A Obiano/L McIntyre Procession of Gifts: M Smith

(November 17) 10.30AM Welcomer: S Enriquez Readers: I Sturt/K Dallinger Ext. Ministers: V Enriquez/G Little/G Comitti Procession of Gifts: Cain/Rutter Family

Counters: Today: T & A Ellis Next Week: J Raeburn

ALTAR SOCIETY : Next week: Margaret & Di

MARY'S STATUE:

November 10-16 M Rowe; 17-23 D O'Donnell; 24-30 K & P Fenwick

ANY PERSON/FAMILY WISHING TO HAVE MARY'S STATUE IN THE HOME FOR A WEEK CONTACT MARGARET ROWE OR FR ERIC.

NOTES FOR MINISTERS AT MASS:

Extraordinary Ministers, part of your duty is to clean the Sacred Vessels in the sacristy after Mass and prepare them for the next Mass—fill wine and water cruets, etc. Sacred Vessels are to be left prepared on the bench after Saturday Evening Mass, ready for the Sunday morning Mass. Put filled cruets in the fridge.

Scripture Reader and Extraordinary Ministers are meant to process with the priest at the start and end of Mass. Reader carries the Lectionary to the Sanctuary at the start of Mass, but does not carry it out at the end.

ALL MINISTERS SHOULD TRY TO BE AT THE CHURCH AT LEAST TEN MINUTES BEFORE MASS AND ADVISE THE PRIEST THAT YOU ARE THERE. THIS GIVES HIM TIME TO ARRANGE A SUBSTITUTE IF THAT HAS NOT ALREADY BEEN DONE. ALL MINISTERS ARE TO PROCESS IN AND OUT WITH THE PRIEST AND SERVERS.



WEEKEND MASSES YEAR C

Stawell: Saturday 6.00pm Sunday at 10.30am. Landsborough: Sunday Mass at 8.30am.

WEEKDAY MASSES (YEAR 1):

Tues; Wed; Thurs; Fri 10.00am. 2nd & 4th Wednesday of Month-Eventide-10.30am. (Check front of Bulletin for any changes to this routine. Funeral Masses take the place of weekday Mass)

RECONCILIATION:

Stawell: Saturday 10.00 am, before or after each weekday Mass (by request) or by appointment at any time. At Landsborough: Before 8.20 am Sundays

MEETINGS & GATHERINGS:

Prayer Group: Every Monday, 1.30pm. Cuppa tea Stawell—2nd Sunday after Mass; Landsborough—3rd Sunday after Mass.

St Vincent de Paul: 3rd Monday 2.00pm in Parish Hall.

CWL: 3rd Wednesday commencing with10.00am Mass.

The English translation of the Psalm Responses, the Alleluia and Gospel Verses, and the Lenten Gospel Acclamations from the Lectionary for Mass © 1997, 1981, 1968, International Committee on English in the Liturgy, Inc. All rights reserved.

Our diocesan website:

www.ballarat.catholic.org.au

Our parish website can be accessed through the diocesan site.

Graphics in this bulletin taken from copyright free sites with proper disclaimers, or from pages subscribed to.

Any queries relating to rosters and volunteers please contact June Raeburn on 53583506.

ST PATRICK'S PARISH, STAWELL Parish Priest: Fr. Eric Bryant.

Address: 27 Patrick St., PO Box 87, Stawell, 3380. Phone: 03 5358 1119 / MOB 0419 597 063 Fax 03 5358 3000 E-mail: stawell@ballarat.catholic.org.au eric.bryant@ballarat.catholic.org.au Finance Manager: Gloria Pickering (Thursdays



He

Welfare /General Safety Officer; and Child Safety Officer : Helen Potter

ST PATRICK'S SCHOOL Principal: Mrs. Elizabeth (Liz) McIntyre PO Box 856 Stawell. 3380.

Phone 03 5358 2493 Email: principal@spstawell.catholic.edu.au>



 The Principal claims
this is not a
good likeness.
Keep trying till I find a decent one.

