



Bulletin Board

PLEASE KEEP THESE PEOPLE IN YOUR PRAYERS

Sick: Sue Semler, Brianna Chudlee, Peter Weatherstone, John Slagter

October anniversaries: Jim Airton, Francis E Bannan, Vic Banner, Clorice Bates, Toni Berden, Leon Bourke, Imogen Brinkley, Harold Burgess, Donald Chalmers, Tim Clark, Evelyn Drane, Roy Gatton, John and Dien Hendrix, Carmel Higgins, Agnes Hughes, Margaret Hughes, Peggy Imboden, Andrew Kelly, Thomas Lydon, John McDonald, Colleen Moore, Roger Pahl, Teresa Paniza, Sam Perkins, Roy Rayson, Helen Redden, Patricia Ross, Harold Semler, Marie Slagter, Pat Smith, Graham Turner, Gwen 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

	Comm	Reader	Cleaning
05/11	L Grant	W Bennett	C Berden
12/11	M Glynn	M Slagter	C Berden
19/11	S Semler	P Bennett	C Berden
26/11	L Grant	P Clark	A Bevan

PRIEST ROSTER

(Often this roster changes if something unforeseen crops up)

05/11 Fr Anthoni Adimai

PARISH CENSUS

There are still some Parish Census forms to be returned. If you have not received the Census form, please collect one from the back of the Church. When completed, place it in the envelope and put it in the box provided.

Cathy Howson

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:
BSB 085 005
A/c No 585353994
Reference: K Island or 765
2nd Collection:
BSB 085 005
A/c No 918111484
Reference: Your name

BOOK OF REMEMBRANCE

The month of November is the time when we pray for the dead. Names of deceased people to be prayed for during November, can be entered in the Book of Remembrance. These people will be remembered especially during our Parish Masses during November.

"THE SOUTHERN CROSS"

The November edition of "The Southern Cross" will be available at Mass centres on the weekend. This issue includes coverage of the Synod in Rome, the conflict in the Holy Land and the launch of the document "Drawn into the Joy of the Gospel".

The December edition of "The Southern Cross" will once again be inserted into "The Advertiser", as well as being available for free in parishes.

THE MONASTERY MEMORIAL GARDEN

The Memorial Garden that sits adjacent to St Paul of the Cross Church is a tranquil final resting place for loved ones' ashes to be interred. The garden has recently undergone some landscaping and we encourage the public to come and have a look at the new upgrade. Head to <https://themonastery.net.au/memorial-garden/> for more information or contact 8338 8700 for all enquiries.

MEMORIAL MASS FOR DECEASED BISHOPS, CLERGY & RELIGIOUS

Wednesday November 15 at 5.45pm in St Francis Xavier's Cathedral

All are welcome to attend a Mass in honour of all deceased Bishops, Clergy and Religious in our Archdiocese. For more information contact Archdiocesan Events on 8210 8220 or via email events@adelaide.catholic.org.au.

GOD'S RISK...OUR FREEDOM

Why doesn't God make things easier?

Perhaps the most vexing faith question of all time is the problem of God's silence and his seeming indifference: Why does God allow evil? Why do bad things happen to good people? If there is an all-powerful and all-loving God, how do you explain that millions of innocent people suffer and die in all sorts of horrible situations.

Where is God in all of this?

Why is God (seemingly) hidden? If God is so massively real, why do so many people not recognize, acknowledge, or care about his existence? Why do believers have to live, almost always it seems, on the edges of doubt? Why doesn't God make his (her) existence clear, a fact beyond doubt? Why doesn't God silence his critics?

Classical Christian theology taught that evil exists because God respects freedom, both in nature and in human beings. When we are confronted with the problem of evil in the world, the conclusion we might draw is not that God doesn't exist or doesn't care, but rather that God respects and values freedom in a way that we don't. What does this mean?

God doesn't make things easier because God can't make things easier, at least not without making us and the world into something far less than we are. When God made us, we were given as much freedom, creativity, and spunk as was possible. God didn't play it safe but gave us as much godliness as he could without making us into gods ourselves. Simply put, in making us, God went so far as to give us a freedom that even God won't tamper with.

God is perceived as silent because he allows human freedom and ingenuity to be precisely what they are meant to be, non-coerced, even by God.

Things could only be simpler if God had made us Swiss clocks – wonderfully tuned to pre-set rhythms, with no mess, no sin, no evil, and the beauty of perfect crystal. But then there wouldn't be any love, freedom, creativity, or meaning. No. God built us on a razor's edge, so full of godly fire that we are capable of both martyrdom and murder.

Ronald Rolheiser





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 POWER OF WORDS

Words give us meaning. We can't make or remake reality, but the words we choose to name our reality can lift us out of the humdrum of everyday experience.

Unfortunately, today many of the words we need to give us proper meaning no longer have much power to do that. We're like D. H. Lawrence's Lady Chatterley. Of her world, Lawrence writes: "All the great words were cancelled for her generation. Love, joy, happiness, home, mother, father, husband, all these great dynamic words were half dead now." That's true too for us. More and more, the words we need to give us meaning are anemic so that deep things aren't deep anymore. Why?

The meaning we give to things depends upon the words with which we surround them. For example, suppose you suffer from chronic backache. Your doctor can tell you that you have arthritis, a biological way of explaining your pain, and you feel better because a symptom suffers less when it knows where it belongs. However, you can see a psychologist about the same symptom and she can tell you that your pain is more than a medical condition: "You're in mid-life crisis," she says. And it's consoling to know that you suffer from more than the simple creaking of age. But this can go deeper. Talking to a spiritual director, you are told that this pain is your cross to carry, your Gethsemane, your dark night of the soul, your exile to Babylon, your desert experience. Ordinary pain now becomes something with a religious meaning and significance. What something means depends upon the words we use to describe it.

The same holds true for love. What does it mean to "fall in love"? That you have "great chemistry" with someone? That you have found a "soulmate"? That last interpretation doesn't exclude "great chemistry", but it adds the rich dimension of soul. A deeper set of words frames your

experience against a much wider horizon and that is the secret to deeper meaning.

In his book, *The Closing of the American Mind*, Allan Bloom gives us this example. An admirer of Plato, Bloom shares how Plato tells of his students sitting around and sharing about the meaning of their "immortal longings". Bloom shares how his own students are prone to sit around and share about "being horny". Such is the difference in meaning! Plato's words for desire are half-dead now in our culture and the words we use to replace them often lack depth.

When we surround our everyday experiences with deeper words, these experiences – love, joy, sex, pain, happiness, marriage, being a father, being a mother, being a husband, being a wife, making coffee, drinking it, doing our ordinary chores – will contain something of the timeless, the eternal. Meaning and happiness are less about where we are living and what we are doing than about how we view and name where we are living and what we are doing. An experience is only sublime when it's given its proper name.

There's a famous story of a journalist interviewing two workers at a construction site where a new church was being built. She asked the first: "What do you do for a living?" His reply: "I'm a bricklayer" She asked his co-worker: "What do you do for a living?" He replied: "I'm building a cathedral!" Perspective changes everything, and it comes from how we understand and name what we're experiencing.

Canadian poet, J.S. Porter, once wrote: "When you take away the sky, the earth wilts!" He's right. When we don't surround our ordinary activities with the proper words and symbols we soon lose all enchantment and our experiences become precisely half-dead. We need a wide vision, high symbols, and the right words to turn our ordinary, seemingly mundane, lives into the stuff of poetry and romance.

Rainer Maria Rilke once received a

letter from a young man who complained that it was difficult for him to become a poet because he lived in a small town where life was too domestic, too parochial, and too small-time to provide inspiration for poetry. Rilke's answer was something to this effect: If your daily life seems poor to you, then tell yourself that you are not poet enough to call forth its riches, because there are no places or lives on earth that are not rich. Every life is potentially the stuff of poetry, of romance, of the sublime.

What's the secret to calling forth those riches?

G. K. Chesterton, I believe, had it right when he said that *we need to learn to look at things familiar until they look unfamiliar again*. We have an unhealthy itch for salvation through novelty alone, when in fact the words we need to lift us to the heights of poetry and the sublime are often found in the ancient wells of faith, on old parchments of scripture, and in over-familiar hymns and confessions we call the creeds.

When our words are half-dead, we may need to relearn some older languages.

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



COMPLIANCE WITH COVID-19 REGULATIONS

(Current from 02/11/23)



- If you have tested positive for COVID-19 please stay home and do not attend church services until you have fully recovered.
- Sick and high risk/vulnerable people are requested to stay home.
- Hand sanitiser is available at Church entrances.
- Communion is given only in hands.

EXPLORING THE WORD

At first reading we may be shocked by Jesus' attack on the Pharisees. Over the last few weeks we have read of several encounters where they try to entrap Jesus so perhaps this attack is warranted. What we need to remember, however, is that Matthew is primarily writing for his own, predominantly Jewish, community. There must have been some members who had come to faith in Jesus from positions of prestige and authority in the Synagogue. Jesus is making it clear that within the Christian community, leadership must be different. There is to be no exulting of self, no leadership of dominance or misuse of power. The old structure of Masters, Lords or Rabbis no longer holds. There is but one Master in heaven and one teacher, Jesus Christ. Real leadership within the community must be a leadership of service.

DID YOU KNOW?

Phylacteries and tasseled garments are part of the traditional garb worn by Jewish men at prayer. A phylactery is a small leather box with long black straps. It contains texts from the Scriptures including the great Jewish acclamation of faith, the Shema. Two are worn at prayer; one on the forehead and one on the upper left arm, signifying acceptance of God's law and its dominance of one's body and mind.



In November we pray for all who have died.

May they rest in peace.

(Continued from page 1)

obsequiously in the market squares and having people call them Rabbi.

'You, however, must not allow yourselves to be called Rabbi, since you have only one master, and you are all brothers. You must call no one on earth your father, since you have only one Father, and he is in heaven. Nor must you allow yourselves to be called teachers, for you have only one Teacher, the Christ. The greatest among you must be your servant. Anyone who exalts himself will be humbled, and anyone who humbles himself will be exalted.'

KNOWING WHO'S BOSS

(Matthew 23: 1 - 12)

Rabbi, father, master. In the time of Jesus, there were terms of respect reserved for people in authority. Jesus was a controversial figure precisely because of his power to command. He seemed to have a natural authority expressed in his words and extraordinary works, whereas the leaders with lofty titles often failed to demonstrate any real signs of leadership. We can safely say this is a modern problem as well. The titles and trappings of leadership do not necessarily identify people with the ability to lead. Someone may be a president, prime minister, priest, or professor, but authority has to be earned personally and not simply academically or electorally.

We have to be careful in deciding whom to follow and how to lead. We choose the leaders, thinkers, and do-ers who will serve as our moral guides. Some we will outgrow, and some will continue to inform our consciences. In turn, we have authority over others around us – the young, the voiceless – and we have to use our power for their benefit. The way to make both choices well is to reflect on how Jesus is our ultimate master and teacher. Jesus is anointed with God's authority. All legitimate leadership imitates his example. What kind of authority does Jesus wield in your life?

YOUR HUMBLE SERVANT

Jesus said, "Do you want to stand out? Then step down. Be a servant. If you puff yourself up, you'll get the wind knocked out of you. But if you're content to simply be yourself, your life

will count for plenty".

Politicians, civil servants, and business and religious leaders get themselves into trouble when they hold themselves above accepted and expected moral and ethical standards. Not a day goes by where we don't read in the newspaper or hear on the nightly news the sorry story of someone abusing their authority or taking unfair advantage of their position. A politician accepts a free trip here, a financial officer fudges with a few numbers there, a clergy member closes his or her eyes to the serious problems of others in ministry.

Let's face it, people in power protect their own mainly for self-preservation. If one bad apple gets exposed, they fear the worst – that the whole bunch gets thrown out. So they cover-up, distract, and evade. Little by little their attention gets so focused on keeping up appearances, that they have no time for real leadership.

These leaders will, of course, deny that they've been remiss in their duties. They'll count off their achievements and good works until we're persuaded that there really is no need to worry about their frequent moral lapses.

Jesus sees things much differently. Though perfection is not required from those in power, humility is. Humbled servants are who Jesus calls to leadership. Anyone else less is not worthy of the public trust.

GPBS eNews

THIS WEEK'S READINGS

(6 - 12 December)

- **Monday, 6:** Weekday, Ordinary Time 31 (Rom 11:29-36; Lk 14:12-14)
- **Tuesday, 7:** Weekday, Ordinary Time 31 (Rom 12:5-16; Lk 14:25-33)
- **Wednesday, 8:** Weekday, Ordinary Time 31 (Rom 13:8-10; Lk 14:25-33)
- **Thursday, 9:** The Dedication of the Lateran Basilica (Ezek 47:1-2, 8-9, 12; Jn 2:13-22)
- **Friday, 10:** St Leo the Great (Rom 15:14-21; Lk 16:1-8)
- **Saturday, 11:** St Martin of Tours (Rom 16:3-9, 16, 22-27; Lk 16:9-15)
- **Sunday 5:** 32nd Sunday, Ordinary Time (Wis 6:12-16; 1 Thess 4:13-18; Mt 25:1-13)

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