



## Parish Newsletter - April 2nd 2017

Telephone: Parish Office: 5348 2026 / Presbytery: 5348 3911

Email: [daylesford@ballarat.catholic.org.au](mailto:daylesford@ballarat.catholic.org.au)

Parish Priest – Fr Gary Jones [gary.jones@ballarat.catholic.org.au](mailto:gary.jones@ballarat.catholic.org.au)

Parish Administration: Mrs Leah Monaghan

St Michael's Parish Primary School- Principal: Mr Ethan Corfee

### St. Joseph's Church Blampied

Lay Led Assembly (2nd Sunday of the Month) 9.00am

Vigil Mass Sat 6.00pm (4th Sunday of the Month)

Diocesan Website: [www.ballarat.catholic.org.au](http://www.ballarat.catholic.org.au)

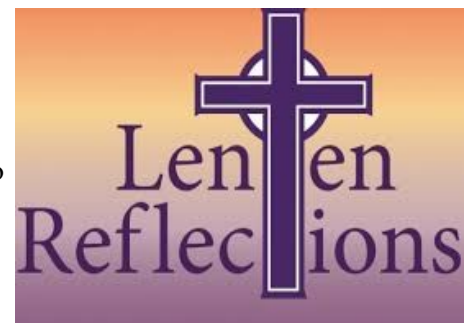
## SCRIPTURE COMMENTARY by Dianne Bergant CSS

Ezekiel uses bodily resurrection as a metaphor of the re-establishment of the nation after its exile in a foreign land. The restoration envisioned is likened to creation. In the beginning, the creature that had been formed from the dust of the ground became a living being when God breathed the breath of life into it. Here, those in the grave live again when they are raised from the dust of death and are given God's own spirit. Both original creation and this resurrection from the dead are unconditional gifts from a magnanimous God. The passage testifies to God's absolute and unconditional control over the powers of life and death, destruction and restoration.

The psalm response comes from one of the Penitential Psalms. It opens with a cry for relief, which is followed by an acknowledgment of the helplessness of sinful human beings, a confession of faith and an acknowledgment of God's covenant love. The psalmist contrasts two ways of understanding God's manner of dealing with sinners: retributive justice and compassion. Were God ever to mete out the exact punishments that human sin deserves, no one would be able to endure it. Instead, God shows mercy to sinners and grants them forgiveness. God's willingness to redeem Israel from all its sins is the basis of the psalmist's own trust in God's graciousness.

Paul contrasts two ways of living: life in the flesh and life in the spirit. When Paul refers to the flesh, he is speaking of human nature in all of its limitations which sometimes incline one away from God and the things of God. On the other hand, life in the spirit is attuned to God. Paul's denunciation of life in the flesh is unqualified. Such a life-direction cannot please God. Life in the spirit, on the other hand, is a form of union with God. He assures the Christians that they are in the spirit, if the Spirit of God dwells within them. The real point of this passage is the resurrection of those who are in union with God. The Spirit of God who raised Jesus will raise those who here and now live in the Spirit of Christ.

The death and resurrection of Lazarus proleptically point to Jesus' death and resurrection. Jesus' discussion with his disciples prepare for his instruction of Martha. She had hoped that Jesus would heal her brother. She had no idea that he would bring Lazarus back from the dead. Her response to Jesus' assurance that Lazarus will rise, shows that she shared the Pharisees' view of a general resurrection and judgment at the end of time. Jesus proclaimed that he is the resurrection and the life, and faith in him will guarantee life for others. Martha may not have known that Jesus is about to accomplish the impossible, but her faith and trust in him were secure.



*Fr Gary is heading away on holidays from today and returning to the Parish on April 7th.*

*In that time, please contact the Parish Office on 5348 2026 should you need anything. (Phone will be on divert to Leah).*



*Congratulations to  
Theo and Ursula  
Kroeger  
who are celebrating  
their  
50th Wedding  
Anniversary.*

