



## Parish Newsletter - July 16th 2017

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**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**

*No Masses at St Joseph's – at the moment*

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

### RECENT DEATHS:

**ANNIVERSARIES OF DEATH:** Val Seeley, John Hill, Carleen Thomas, Sadie Hart, Aileen Weinberg, Helen Murray, Lillian Junor, William Courtney, Rachael Coutts,

**Prayers for Sick:** Gary Eyles



### REFLECTION by Greg Sunter *Gospel Reflection*

The teaching of Jesus is grounded firmly in the Jewish world of the 1st Century. For most of his listeners, that world was an agricultural one and so the stories Jesus told were about the everyday realities of peoples' lives. He told stories about vineyards, wheat fields, building houses, planting seeds and reaping harvests. The imagery he used was drawn from the lived experience of those he taught. Jesus used a style of storytelling that was popular at the time: parable. A parable is a story with a moral or a lesson.

A parable usually involves an extended metaphor and, at its heart, is teaching the listener about how to live or how to behave. Another feature of parables is that they can be understood at different levels. At one level, there is the literal meaning of a parable – what it says is what it is about. In today's gospel, the parable of the sower can be read or heard as a literal story about sowing seed and the lesson one might take from it is to be careful where you throw the seed when sowing. At another level, parables have a metaphoric meaning. In this instance, Jesus actually explains the symbolism of the parable to his disciples. There is a further, interpretive level of a parable where a modern reader asks, 'What has that story got to say to me here and now?'

In his conversation with the disciples, Jesus makes clear that only some people are open to understanding the depth of the message contained within his parables. Some people will only ever hear the story and never hear the message. Mind you, he still has to explain the parable to the disciples! He has just chastised those who fail to understand and yet walks the disciples through the parable step by step!

The gospel of Matthew is written at a time and particular context in which the community audience were feeling the effects of having been ostracised from the Jewish community. They were confounded by the fact that other Jews could not accept the reality of the Jesus message as they had. This parable, and the accompanying conversation with the disciples in which they are blessed for their understanding, would have been a comfort for the Matthew community. Although they were frustrated, they were being told through this story that not everyone is ready to hear the message that they had heard and accepted.

The gospel of Matthew is nothing if not a well-crafted and highly structured piece of writing. Throughout the gospel there are five major 'discourses' or teachings. Chapter 13, which consists entirely of a collection of parables, is the central discourse of the five. It is the pivotal point of the entire gospel. The nature of the parables indicates that the message of Jesus has not been universally accepted and the parables present metaphors about the consequences for those who do and do not accept the message of Jesus about the reign of God.



**Last Week's Collections:** Two collections are presented after the Prayers of the Faithful. The 1<sup>st</sup> Collection is cash toward the Presbytery for the sustenance of our Priest – with a contribution of 13% to provide support for our retired priests and the Diocese. The 2<sup>nd</sup> Collection is the Planned Giving (envelopes) or cash for the administration of the Parish & general running costs:

1st Collection \$247.45      2nd Collection \$ 132.95



**Congratulations to:**

Anton Cizmadija and Rebecca Thurlow  
on the Baptism of their daughter ***Ebony Grace***.



**Celebration of Baptism:** Baptisms are celebrated during Sunday Mass– with the welcome Rite. Baptisms are celebrated on the 2nd and 4th Sundays of the month and can be booked through the Parish Office on 5348 2026 . All Baptisms are to be arranged with Fr Gary Jones - Parish Priest or Parish Office—Leah Monaghan



**NEW OFFICE hours as of this coming WEEK:** Office hours: Tuesday Creswick from 9.30am– 11.00am, Wednesday Daylesford from 9.30am until 3.00pm, Thursday 9.00am – 11.30am. **Daylesford Parish office is closed on Fridays.**



**A Generous Sower**

When we look at living beings in nature, plants and animals of all kinds, we see how much seed is generously sown. There is plenty of it, and yet few spring up and reproduce fruit. The Lord himself keeps sowing his Word among us as an invitation, a call, a challenge. But do we even let it take root? What is the crop we let it reproduce? God is generous with his Word but are we generous with our response? Let Jesus today speak his Word to us, let us welcome it with warmth, let it take root in us and grow and yield a rich and beautiful harvest. Just a little added note: Fr Gary

***Parish Centre***

After some consideration and discussion with the Pastoral Leadership and Finance Team, we have looked closely at the use that the Parish Centre gets.

The plan at this early stage is for the Parish Centre to be available for groups of our local community.



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**Sunday July 23rd**

**Reader:** M Righetti **Commentator:** I Tinetti **Offertory:** B Capes, C Collins  
**Ministers:** C Bartholomew, M Coffey, C Collins **Sacristan:** Kath

**Counters:** July 16 (Team 8) J Barker

July 23 (Team 1) L & M Righetti

**Weekday Masses:** 10am Thursday & Friday—Daylesford

**No masses at Creswick till September**