

## NEWSLETTIER

## **REFLECTION** by Greg Sunter

By the time the gospel accounts came to be written, it was more than 35 years after the death of Jesus. The Gospel of Mark is now very widely held to have been the first of the four gospels, written in about the year 70 CE. One of the reasons for the writing of the gospels was the fact that those who had walked and talked with Jesus were becoming old and dying. There was a sense of capturing the story before the last eye witnesses were gone. This is very evident in the Passion narrative from the gospel of Mark. One can almost hear an elderly voice dictating the events: 'then this happened ...; then he said ...; then we all thought ...' Like so much of this particular gospel, there is very little embellishment. It's like an old time detective show, 'Just give us the facts!' The gospel of Mark presents the story of the Passion as a sequence of events with little commentary or theological reflection. (That is partly why it lends itself so well to being read by several voices.)

One of the best examples that the gospel is a straightforward recollection of events is the inclusion of the scene in Gethsemane when the young man ran away naked. No storyteller would create such a bizarre, unexplained event. There is no explanation of who the young man is, why he was wearing only a loincloth, nor why the armed men tried to seize hold of him. It is reported in exactly the same style as the rest of the story – very matter-of-fact. The presence of the young man – both in Gethsemane and in the gospel – has puzzled

scholars for many years, yet if nothing else, it provides evidence of the way in which this Passion narrative was transmitted from lived experience, to memory, to oral account, to written gospel.

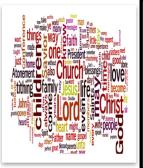




Parents, Friends and Parishioners are invited to be part of our Interactive Stations of the Cross Liturgy on Holy Thursday at **St Michael's** commencing at 1.15pm.

**Stations of the Cross @ Clunes** Friday March 30th from 10am at the end of the Main Street across the Creek

There are no Weekday Masses during Holy Week.



**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  $2^{nd}$  Collection is the Planned Giving (envelopes) or cash for the administration of the Parish & general running costs

Creswick Parish Collections: 1st Collection \$217.00 2nd Collection \$465.00 Daylesford Parish Collections:1st Collection \$235.70 2nd Collection \$234.00



## Recent Death:

**Anniversaries:** Daylesford: George Ring, Kathleen Parsons, Carla Gilligan, Alan Cusack, Karen Gilligan, Nita Edwards, Maurice Rixon, Harold Tognazzini, Mollie Dixon

Anniversaries: Creswick: Msng James McInerney, Margaret Kierce,

## **Good Friday Collection**

The Annual Collection for the Holy Land promotes the missionary work of the Church and takes place on Good Friday. Last year Australians donated \$1.35million.

Easter Mass Times 2018

Monday March 26th-Mass of Holy Oils, Ballarat Cathedral 6.30pm. Thursday March 29th Holy Thursday, St Peter's 6.30pm.

Friday March 30th Good Friday. St Augustine's Creswick - Stations of the Cross 11am

St Peter's Daylesford - The Passion of Our Lord Jesus Christ 3pm

Saturday March 31st Easter Vigil St Peter's Daylesford 7.00pm

Sunday April 1st Easter Sunday -St Augustine's Creswick 8.45am St Peter's Daylesford 10.30am



Come Worship With Us





Sunday April 1st @ St Augustine's Creswick:

Welcomers/Offertory: Remote: Commentator: Reader:

**Eucharistic Ministers:** 

Weekday Mass: No Weekday Masses

