



Parish Newsletter March 27, 2016

CRESWICK OFFICE Hours: **Wednesday 10am - 11am. (**If Wednesday Mass) Ph: 5345 2160 (Leah) Email: creswick@ballarat.catholic.org.au DAYLESFORD OFFICE Hours: Friday 9.30am -1.00pm. Ph: 5348 2026 (Leah) Email: daylesford@ballarat.catholic.org.au D'FORD PRESBYTERY Ph: 5348 3911 PARISH PRIEST: Fr. Gary A Jones

ST THOMAS AQUINAS', Bailey Street, CLUNES

MASS: Saturday 6.30pm (on the eve of each 2nd & 4th Sunday in the month) LAY LED ASSEMBLY: Sunday 10.30am (1st Sunday ONLY in the month) Nb. <u>NO</u> service on weekends when a 3rd Sunday or when a 5th Sunday in the month

ST. AUGUSTINE'S PARISH PRIMARY SCHOOL: Mr. Terry Brennan, Principal. SCHOOL OFFICE Ph: 5345 2106 (Mandy) Website: www.sacreswick.catholic.edu.au DIOCESAN Website: www.ballarat.catholic.org.au (inc ONLINE PARISH BULLETIN)

PARISH VISION **STATEMENT:**

Our Parish is a welcoming and inclusive community, based on the Christian ethic where our lives are enhanced by worship that enriches, leadership that is shared and service that cares.

WEEKDAY MASSES:

St Augustine's, Creswick: NO Weds MASS, March 30 St Peter's, Daylesford: 10am Thurs, Mar 31 (NO FRI MASS)

WEEKEND SERVICES:

MASSES:

St Augustine's. Creswick: 8.45am Sunday. April 3 St Peter's, Daylesford: 10.30am Sunday, April 3

LAY LED ASSEMBLY:

St Thomas Aguinas', Clunes: 10.30am Sunday, April 3

(CORRECTION: No Lay Led Service May 1)



April 3 (First Sunday in the Month) **NOTE: LAST BULLETIN WAS INCORRECT** (BOOKTOWN FESTIVAL is actually on APRIL 30/May 1 - so no Lay Led on THAT weekend!)

PLEASE NOTE:

There will be NO Weekday Mass @ Creswick Wednesday, March 30 (nor Daylesford on Friday, April 1)



Shannon McKnight (1990)
(recent death)
Mgr James McInerney,
Margaret Kierce, John Hynes,
Cory Mookhoek
(anniversaries of death)
Mary Campbell, Sandra Kenyon (unwell at this time)



<u>Principal's</u> Dylan Achterbosch

Kindness Elana Steer & Riley Mahar



A PRAYER FOR THE JUBILEE YEAR OF MERCY

Lord Jesus Christ,

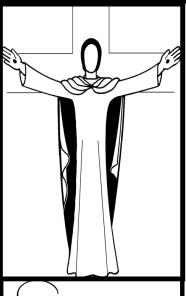
you have taught us to be merciful like the heavenly Father, and have told us that whoever sees you sees Him. Show us your face and we will be saved.

You are the visible face of the invisible Father, of the God who manifests his power above all by forgiveness and mercy: let the Church be your visible face in the world.

Send your Spirit and consecrate every one of us with its anointing, so that the Jubilee of Mercy may be a year of grace from the Lord, and your Church, with renewed enthusiasm, may bring good news to the poor.

We ask this of you, Lord Jesus, through the intercession of Mary, Mother of Mercy; you who live and reign with the Father and the Holy Spirit for ever and ever.

Amen.



APRIL 3:- CLUNES CRESWICK

Reader: Culvenor Ace Leaders: Lenaghan-Dooley n/a Comm'tor: n/a Loret

Comm'tor: n/a Loretta
Sp Minister/s: Higgins Barb-Margie-Judy
Welc'/Offer'y: n/a Josie & Brian

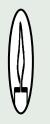
Remote: n/a Lois
Counters: n/a Pat & Bernie

Cleaning: DURING THIS COMING WEEK - before NEXT Sunday

Dooley McMahons

Collections: Both weekly collections occur after the General Intercessions. Last week: 1st (Priest Support) - \$269.20 2nd (PG/Parish) - \$228.00 Project Compassion - 80.00





GOSPEL REFLECTION - by Greg Sunter

On this, the most important celebration in the Christian calendar, it is a shame that the reading chosen for the Lectionary is something of a let down. Certainly, within the gospel reading we have the discovery of the empty tomb by Mary of Magdala; the disbelieving disciples running to find things exactly as Mary had described; and the dawning realisation of what Jesus had meant when he so frequently spoke about rising from the dead. However, if the editors of the Lectionary had chosen to also include the next nine verses of the gospel we would have also heard the magnificent encounter between Mary and the risen Lord, confirming that it was a woman, Mary Magdala, who was the first witness to Christ's resurrection. As it is, we never hear this account as part of the cycle of Sunday readings.

The discovery of the empty tomb – although so simply told – is an astounding event that completes the Paschal Mystery: the passion, death AND resurrection of Jesus. Whilst Christ's willingness to go to his death on the cross was an extraordinary statement of God's love for humankind, it is his rising again from death that offers all Christian people hope. It is the second disciple – the one whom Jesus loved – who is the first to grasp the meaning of what has happened inside the tomb. The gospel tells us that upon entering the tomb and seeing Jesus' burial cloths lying there, 'he saw and he believed'. Unlike the later encounters with the risen Lord, this disciple recognised the truth and significance of what he saw in the empty tomb. He didn't need to see the risen Lord to believe. Perhaps it is he that we today can best identify with. Not in a position to physically encounter the risen Christ, we are capable of seeing the signs of his resurrection and continuing presence in the world and choose to believe.

<u>Historical Context - Mary Magdalene</u>

Mary Magdalene, or Mary of Magdala, plays an important role in the gospel accounts of the resurrection. She was obviously a significant follower of Jesus, being named as a witness to the crucifixion, discovering the empty tomb and the first to encounter the risen Christ. One would think that she would hold a prestigious place in the Church, but for many years she was confused with another character identified in the gospels and was portrayed as a prostitute and sinner. Mary is named in each of the four gospels and not once is it indicated that she was a sinner or prostitute.

Gospel Focus - The disciple Jesus loved

She has been a victim of mistaken identity for 2000 years.

In this week's gospel we see reference to a disciple as 'the one Jesus loved'. It is generally agreed that this disciple is John. There is some suggestion that the disciple, John, is in fact the John ascribed as the author of this gospel. If this is so, to describe himself as the disciple Jesus loved is merely a means of avoiding using a personal pronoun – I or me. Just as Jesus described himself as 'the Son of God' or 'the Son of Man' rather than say 'I', John uses the same convention to avoid naming himself.

It is not to suggest that Jesus didn't love his other disciples.