



Parish Newsletter 29th JANUARY, 2017

PARISH PRIEST: Fr. Gary A. Jones

CRESWICK OFFICE Hours: *Tuesdays 10am - 11am. (*when Tuesday Mass during school term)

Ph: 5345 2160 (Leah). Email: creswick@ballarat.catholic.org.au

(Administering ST THOMAS AQUINAS' Church, Bailey Street, CLUNES)

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

DAYLESFORD OFFICE Hours: Fridays 9.30am -1.00pm. Ph: 5348 2026 (Leah)

Email: daylesford@ballarat.catholic.org.au St Peter's PRESBYTERY: 5348 3911

DIOCESE online: www.ballarat.catholic.org.au (including Creswick's PARISH NEWSLETTER)

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.

**N
E
X
T
W
E
E
K**

WEEKDAY MASSES -

St Augustine's, Creswick: 10am **TUESDAY**, Jan 31

St Peter's, Daylesford: 10am Fri, Feb 3

WEEKEND MASSES -

St Augustine's, Creswick: 8.45am Sun, Feb 5

St Peter's, Daylesford: 10.30am Sun, Feb 5

PLEASE
PRAY
FOR



Henry Ferro, Peter Egan,
Pat Scholten, Tom Koene,
Molly Fox, Gregory Mitchell
(anniversaries of death Thurs - Wed)

Mary Bell, John Ryan,
Pat Prendergast
(unwell at this time)

Nb. If you wish your name to be placed ON or taken OFF the prayer request list, get a message to Sue.

St. Joseph's Church, Blampied

Lay Led Assembly (2nd Sunday of the Month) @ 9am

Vigil Mass Saturday (4th Sunday of the Month) @ 6pm

ASH WEDNESDAY MASS

- March 1st -

10am Creswick; 12pm Daylesford

ROSTER

for NEXT Sunday, 5th FEB

CLEANER/S (THIS week, BEFORE Sun 22nd):

Csorba Family

WELCOMERS/OFFERTORY:

Brian RE & Pat McK

REMOTE: **Neil D**

COMMENTATOR: **Brian RW**

READER: **David P**

EXT. EUCHARISTIC MINISTERS:

Judy S - Roland K - Alastair H

COUNTERS: **Volunteers PLZ**

BEN LOCKYER's 90th BIRTHDAY

On Friday - Ben's actual birthday (Jan 27th) - Margie hand delivered, on the parish's behalf, a 90th birthday card to Ben (at home).

He was ever so happy that everyone thought of him!

BUT WAIT, THERE'S MORE....

Ben is unlikely to be able to attend Mass on Sundays anymore, so an opportunity to write a personal note of congratulations, along with your well wishes, is available down the back today.

A little poem has been written especially for Ben, which everyone is invited to write their own little messages around.

Ben is sure to treasure this!

He will receive this later today via Lois and Ron (his cousin)

ADVANCE NOTICE

World Day of Prayer
@

St ANDREW's UNITING
CHURCH this year

Friday, March 3

5.30 light meal

6.30 service

Angeline is kindly
representing

St Augustine's on the
committee organising this.



Faith Seeking Understanding in the Contemporary World.

Venue: Mercy Gathering Room, Gent Street, Ballarat East.

Dates: March 16; April 27; May 18; June 22; July 20. (not the same course as 2015 or 2016) (Nb. Two of St A's parishioners 'Pauline & Fred' are attending and can offer a lift)

Sr. Veronica Lawson and **Fr. Barry Ryan** invite parishioners to sign up for 5 X 2-hour sessions on the meaning of faith commitment in the contemporary world.

Simply contact Sr. Veronica by email (veronica.lawson@mercy.org.au) or ph (0408392297) before February 20. Kindly provide contact details and indicate whether you wish to enrol in the afternoon sessions (1-3pm) or the evening sessions (7-9pm).

St TA CLUNES CATCHUP

NEXT SUNDAY, Feb 5



Widow Twanky Café,
Clunes @ 10.30am

COLLECTIONS

TWO COLLECTIONS ARE TAKEN UP AFTER THE PRAYERS OF THE FAITHFUL

The 1st Collection is the Presbytery Collection – this collection is for the support of the local priest, with 13% going towards the support of the retired priests and the Bishop.
The 2nd Collection is the Planned Giving (envelopes) for the support of Parish endeavours and structures.

Collections from last week (with thanks)

1st (Priest Support) - \$271.40; 2nd (Planned Giving/Parish) - \$361.00

Scripture Commentary *Brendan Byrne SJ*



The Gospel for today (Matt 5:1-12) introduces the great Sermon (*Sermon on the Mount, 5:1-7:29*) which is the real beginning of Jesus' public ministry in the Gospel according to Matthew. As we have noted from the start, of all four evangelists, Matthew is the one most concerned to relate the Christian community to its Jewish heritage. Central to that heritage is Israel's possession of the Law or Torah of Moses. For Matthew, Jesus does not sweep away the Torah but 'brings it to fulfilment' (5:17). With an authority far in excess of that of Moses, he does this by giving it an authoritative interpretation valid for the time of the Kingdom of Heaven that he proclaims. As the Jewish community has in the Law of Moses, the Torah, that shapes its life, so the Christian community should find in the Sermon the Torah that is to shape and characterise its life.

For this reason it is important to note the context in which Jesus gives the Sermon. If we look back to the concluding verses of the previous chapter, we shall see that Jesus addresses his disciples in the presence of 'all the sick, those who were afflicted with various diseases and pains, demoniacs, epileptics and paralytics, ... great crowds from Galilee, the Decapolis, Jerusalem, Judea, and from beyond the Jordan' (4:24-25). 'Seeing the crowds' (5:1a), Jesus ascends the mountain, sits down and his disciples come to him – as to a Teacher – for instruction. He is going to tell them who they must be and how they should live, not just for themselves, but for the sake of that burdened mass of humanity that is down there on the plain waiting for his – and ultimately their – ministry

This is the essential context for the Beatitudes with which the Sermon begins (vv 2-12). The Beatitudes are not commandments bluntly instructing the disciples about how they should live. They are rather invitations to adopt certain attitudes and live out certain values in the light of a particular vision of God. Those who choose to live in this way may seem to place themselves at a disadvantage here and now in terms of values prized by the world. But, in the light of God's faithfulness, they are really placing themselves in the most advantageous and fruitful position of all. The biblical sense of 'blessed those who ...' lying behind the Beatitudes is basically that of 'Congratulations!' – the sort of thing we say to someone who has won the lottery. We are not commending them for being virtuous. We are acknowledging their good fortune and sharing their joy; we're saying, 'You're in a good place!'

Other things being equal, the attitudes and situations that Jesus here commends are not in themselves a recipe for getting on in the world. All cohere around the core idea of living in a non-competitive, non-grasping way. To be poor in spirit (as well as being actually poor); to be gentle and unselfish, rather than on the make; to be prepared to weep alongside the unfortunate rather than avoid them; to work for justice and peace; to exercise mercy and be single-minded in pursuit of the good ('pure in heart'); to be ready to endure persecution and calumny for the sake of the gospel: all these things make one vulnerable here and now, entailing much loss. But then we have to note the second clause in each beatitude, stating the reason for the 'blessedness' in each case. All those passives: 'shall be comforted', 'shall be satisfied', 'shall have mercy shown to them', and so forth, indicate, in biblical parlance, the action of God. To live in this way, according to these values, makes supreme sense if God truly is as Jesus reveals God to be. It is only in the context of faith in such a God that living according to the Beatitudes makes sense and is, in fact, the supreme wisdom. Now it may involve vulnerability and loss; in the perspective of faith and the hope for the Kingdom of Heaven that faith holds out, it is simply hard-headed common sense. That is why those who, following Jesus, adopt this way of life, as to be 'congratulated', why they are 'Blessed'.