



What's What

A weekly communication that provides an opportunity for our faith community to grow together in faith.

Parables

What is a "Parable"?

Definition: "At its simplest a parable is a metaphor or simile drawn from nature or common life, arresting the hearer by its vividness or strangeness, and leaving the mind in sufficient doubt about its precise application to tease it into active thought." (C. H. Dodd, *The Parables of the Kingdom*, New York: Charles Scribner's Sons, 1961, p. 5)

Implications of this definition:

The meaning of most par-

ables is not so obvious, or at least it shouldn't be. If we assume we know what Jesus is talking about, we are probably missing the main point; if we are too familiar with the story (having heard it so often before), we might not think carefully enough about its real meaning.

Most parables contain some element that is strange or unusual. They should cause you to say, "Wait a minute! That's not how farmers do their work! That's not what kings usually do! That's not

what normally happens in nature!" And this strange element should cause you to think!

Parables do not define things precisely, but rather use comparisons to describe some aspect of how God acts or interacts with human beings. Yet to say "A is like B" does not mean that "A is identical to B in all respects"; so one should be careful not to misinterpret or misapply the parables.

www.catholic-resources.org/Bible/Parables.htm

Issue 34 — Parables

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Things to talk about:

- Which of Jesus' parables do you like the best? Why?
- Which of the parables is the most confusing to you? Why?
- Can you come up with a modern-day parable?

The Parables of Jesus

The Sower Matthew 18:21-35

Matthew 13:1-9;
Mark 4:3-20;
Luke 8:4-15

The Lamp The Unjust Judge

Mark 4:21-25
Luke 8:16-18

The Mustard Seed and Yeast

Matthew 13:31-33
Mark 4:30-32
Luke 13:18-21

The Hidden Treasure The Unmerciful Servant

Matthew 13:44
Matthew 18:23-35

The Pearl The Good Samaritan

Matthew 13:45-46
Luke 10:25-37

The Weeds The Lost Sheep

Matthew 13:24-30
Matthew 18:12-14

The Net Luke 15:3-7

Matthew 13:47-50

The Two Debtors The Lost Coin

Luke 15:8-10

The Prodigal Son

Luke 15:11-32

The Last Place

Luke 14:7-11

The Unjust Steward

Luke 16:1-13

The Rich Fool

Luke 12:16-21

The Rich Man and Lazarus

Luke 16:19-31

The Builder of the Tower and the Ruler Going to Battle

Luke 14:28-36

The Wayward Children

Matthew 11:16-19;

Luke 7:31-35

The Workers in the Vineyard

Matthew 20:1-16

The Two Sons

Matthew 21:28-32

The Tenants

Matthew 21:33-46

Mark 12:1-12

Luke 20:9-19

The Great Supper

Matthew 22:1-14

Luke 14:15-24

The Narrow Gate

Luke 13:23-30

The Watchful Servants

Mark 13:33-37

Luke 12:35-38

The Thief in the Night

Matthew 24:42-44

The Ten Virgins

Matthew 25:1-13

The Talents

Matthew 25:14-30

Luke 19:11-27

The Kingdom Is Like...

In trying to get people to understand something as mystifying and overwhelming as the kingdom of heaven, Jesus used ordinary objects like seeds and light, salt and yeast. He chose everyday actions like farming, fishing, and baking. And in doing so, he helped the people of his time understand the new life that comes with the kingdom of heaven.

What is the kingdom like to you? Take a walk outside or look around the room you are in right now. Pick any object that catches your attention. Try to imagine how Jesus, the master teacher, would use that object to describe the kingdom of heaven. For example, he might say: "The kingdom of heaven is like this telephone. It connects you to everyone else in the world no matter who or where they are."

End your meditation with a prayer that your life will be a living sign to help others understand what the kingdom of heaven is all about.

From "The Catholic Youth Bible", SMP pg 1219



Saint of the Day: Saints Joachim and Ann

July 26 is the feast of Saints Joachim and Ann.

In the Scriptures, Matthew and Luke furnish a legal family history of Jesus, tracing ancestry to show that Jesus is the culmination of great promises. Not only is his mother’s family neglected, we also know nothing factual about them except that they existed. Even the names *Joachim* and *Ann* come from a legendary source written more than a century after Jesus died.

The heroism and holiness of these people, however, is inferred from the whole family atmosphere around Mary in the Scriptures. Whether we rely on the legends about Mary’s childhood or make guesses from the information in the Bible, we see in her a fulfillment of many generations of prayerful persons, herself steeped in the religious traditions of her

people.

The strong character of Mary in making decisions, her continuous practice of prayer, her devotion to the laws of her faith, her steadiness at moments of crisis, and her devotion to her relatives—all indicate a close-knit, loving family that looked forward to the next generation even while retaining the best of the past.

Joachim and Ann—whether these are their real names or not—represent that entire quiet series of generations who faithfully perform their duties, practice their faith and establish an atmosphere for the coming of the Messiah, but remain obscure.

Comment:

This is the “feast of grandparents.” It reminds grandparents of their respon-

sibility to establish a tone for generations to come: They must make the traditions live and offer them as a promise to little children. But the feast has a message for the younger generation as well. It reminds the young that older people’s greater perspective, depth of experience and appreciation of life’s profound rhythms are all part of a wisdom not to be taken lightly or ignored.

Quote:

“...[T]he family is the foundation of society. In it the various generations come together and help one another to grow wise and to harmonize personal rights with the other requirements of social life” (*Pastoral Constitution on the Church in the Modern World*, 52).

From www.americancatholic.org/saintoftheday.html



Connections to Doctrine & Tradition

- The Church’s proclamation of the Gospel is patient and progressive (NDC 28).
- The Church’s mission is to bring salvation to all, in part by announcing the Good News in the most fruitful way (NDC 28).
- Christ is the Word. Scripture is part of God’s word (DV 11, 21, 24; CCC102-104, 134-135).
- It is the task of all creation to adore God, and it is our specific task to lead and make possible universal adoration (CCC 347).

CCC: *Catechism of the Catholic Church*; NDC: *National Directory of Catechesis*; DV: *Dei Verbum*. These documents can be found online at www.vatican.va or at www.usccb.org.

Want to know more?

Would you like to know more the parables? Check out the following book and website for more information:

- <http://www.silk.net/RelEd/parables.htm>
- <http://www.trinity.wa.edu.au/plduffyrc/subjects/re/bible/parable.htm>
- <http://www.newadvent.org/cathen/11460a.htm>
- “Parables of the Kingdom: Jesus and the Use of Parables in the Synoptic Tradition” by Mary Ann Getty-Sullivan, Liturgical Press, 2007
- http://ia311528.us.archive.org/1/items/YourSundayReader/YSR_20080720.mp3

These are just suggestions. In providing these we assume no responsibility for, nor do we necessarily endorse these books or websites, their content, or their sponsoring organizations.

“What’s What” is a publication of the Youth Ministry Department of St Mary, Canandaigua, and St Bridget, Bloomfield.

Our Youth Ministry Mission Statement:

Building on the mission of our parishes to follow the way of Christ in our thoughts, words, and deeds, and to make Christ more fully present in all who live within our community, the Youth Ministry mission is to empower young people to live as disciples of Jesus Christ in the world today; to affirm the gifts of our youth and provide opportunities for young people to share their gifts with the larger community; and to meet the religious, spiritual and social needs of all youth with the committed leadership, guidance and support of our parish family, providing an opportunity for our entire faith community to grow together in Christian faith.