

PARISH PRIEST

Fr. Michael McKinnon

PARISH OFFICES

St. Thomas' Terang

P.O. Box 25 Terang. 3264
Ph: 5592 1195 Fax: 5592 2308
terang@ballarat.catholic.org.au

Parish Safeguarding Officer

Clare Neal

"We are a Child Safe Parish"

St. Colman's Mortlake

St Joseph's Caramut

P.O. Box 25 Terang 3264
Ph: 5592 1195
terang@ballarat.catholic.org.au

SCHOOL PRINCIPALS

St. Thomas' Terang

Mr. Matthew Uzkuraitis
Ph 5592 1925

St. Colman's Mortlake

Mr. Tim Bourke
Ph 5599 2285

Mercy Regional College

Ms Sharon Gillett
Ph 5593 2011

St. Thomas the Apostle
and St. Colman's Parishes
acknowledge and respect the
traditional custodians of this
land the Kirrae Wuurong people.

WEEKEND MASS TIMES

ST THOMAS' TERANG

Saturday 6.00 pm
Sunday 10.30 am

ST COLMAN'S MORTLAKE

Sunday 9.00 am

Next Weeks Readings:

31st Jul & 1st Aug 2021

1st read: Ex 16: 2-4, 12-15

2nd read: Eph 4: 17, 20-24

Gospel: Jn 6: 24-35

**I alone cannot
change the
world, but I can
cast a stone
across the
waters to create
many ripples**

Mother Theresa

ST. THOMAS THE APOSTLE TERANG and ST. COLMAN'S MORTLAKE PARISH BULLETIN

To access this bulletin online go to www.ballarat.catholic.org.au
and select either Terang or Mortlake Parish.

17th Sunday in Ordinary Time

24th & 25th July 2021

RECENT DEATHS:

ANNIVERSARIES: Jim McAloon



PRAYERS FOR THE SICK: Bridgie Conheady

(Names placed on the sick list will remain for 3 weeks unless otherwise notified)

SUPPORTING OUR PARISHES: Thank you for your ongoing support of our Parishes.

Weekend 17th/18th July 2021

TERANG

MORTLAKE

1st Collection

0.00

\$ 0.00

Planned Giving Program Week 51

2nd Collection Credit Card/Direct Debit \$ 3,850.00 \$ 255.00

Average given \$ 1,701.08 \$ 286.78

Amount promised per week \$ 1,687.42 \$ 300.81

DUE TO COVID LOCKDOWN

THERE WILL BE NO MASSES THIS WEEKEND

TERANG & MORTLAKE ROSTERS:

LINEN: August

Terang: Margaret Irving

Mortlake: Carmel Orford

FLOWERS: 31st July/1st August

Terang: Mardie O'Sullivan & Jane Heffernan

Mortlake: Mona Timms

Mortlake Set Up: August - Claire Adams

Liturgy Rosters: Weekend ~ 31st July & 1st Aug 2021

READERS: 1st & 2nd reading & Prayers of the Faithful

Terang Saturday 6.00 pm: Allison Lourey

Sunday 10.30 am: Bernadette Wurlod

Mortlake Sunday 9.00 am: Jacinta Wareham

Offertory: Terang Sat 6.00 pm: Allison & Shane Lourey

Sun 10.30 am: Kevin & Therese Moloney

Mortlake Sunday 9.00 am: Patsy & Rita

Eucharistic Minister: Terang Sat 6.00 pm: Carmel Moloney

Sun 10.30 am: Justin Staunton

Music Mortlake Sun 9.00 am: Pam & Noel

Lap Top Terang: Sat 6.00 pm: Lenny & Bella Scanlon

Sun 10.30 am: Max & Greta Neal

Weekday Masses

Wed 28th July: 10.00am Mortlake

Thurs 29th July: 9.30am Terang

Fri 30th July: 10.00am Terang



Plenary Council Prayer Campaign

Fan the Flame: Towards Plenary Assembly One October 2021. *'Then Jesus took the loaves, gave thanks, and gave them out to all who were sitting ready' John 6:1-15*
Grace moves God's people to ask questions grounded in the call we received at Baptism: How do we better nourish, accompany, give witness, support, invite, welcome, engage and be present to others, such that we all grow in holiness? (Prayerful and Eucharistic – Discernment Paper p. 6)
www.plenarycouncil.catholic.org.au/fantheblade/

St Vincent de Paul

The Terang Mortlake Conference of St Vincent de Paul would like to thank all parishioners from St Thomas' and St Colman's for their contribution to our recent Winter Appeal.

Funds raised to date total = \$1,679.15

We would also like to take this opportunity to remind parishioners that if you or people you know require assistance from St Vincent de Paul, we can be contacted on 0459 047 620. All enquires for assistance are treated with strict confidentiality.

Reflection on the Gospel-17th Sunday in Ordinary Time Year B (John 6:1-15)

-Veronica M. Lawson RSM

The gospel readings for the next two weeks are taken from John 6, a section of the gospel that focuses on food and related themes: on hungry people; on the need for food/bread; on food/bread as metaphors for life. Bread has been the staple food for millennia in bible lands. To be without bread is to lack the very basics of existence, and that is how it is for so many in our world. Even the impoverished in the so-called "first world" know what it is like to be without the means of subsistence in a world of plenty. The present cycle of readings confronts us with questions about our own lifestyle, our exploitation of earth's precious resources, and our capacity to make a positive change in the lives of those whose access to the fruits of our earth is much more limited than ours. In John's account of the feeding of the 5000, the crowds keep following Jesus because they see the "signs" he works among the sick. The Johannine Jesus consistently tries to lead the people beyond a form of discipleship that is simply based on seeing the signs that he works. The inadequacy of the crowd's response on this occasion becomes clear towards the end of the reading.

Both place and time function powerfully in the story. The "mountain" place evokes the giving of the Law to Moses on Mt Sinai. For the crowds, Jesus is the prophet like Moses who points to a way of satisfying hunger in the wilderness of life. The time is Passover, drawing into the narrative the passing over of the Israelites from slavery in Egypt to the freedom of the desert and ultimately of the land where they could worship their God. This story is about the liberation that God brings through the agency of Jesus.

Jesus demonstrates that the answer to the suffering of the people, their liberation, is to be found in their care for each other. If they simply take the time to sit down together, discover the riches in their midst, give thanks, and distribute what they have, they may find they have more than they need. They must gather up the fragments, the "more-than-enough", so that nothing will be lost and others might benefit from their sharing. Again, we are reminded of those in our world who have access to health care and vaccines and those who do not, of those who have financial support at this time and those who do not.

Although the people partially understand Jesus' identity and teaching, their ultimate response is misdirected, even violent: they want to take him by force and make him king. He leaves them and returns to the mountain alone. We so often seek spectacular solutions to our problems. It may be that we too need to sit down together, on the grass or wherever, and discover the wealth we have at our disposal to satisfy the hunger in our world. That is what it means to be a Eucharistic people.