

PARISH PRIEST

Fr. Gerard Prunty

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. Ben van de Camp
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:

22nd & 23rd August 2020

1st read: Is 22: 19-23

2nd read: Rom 11: 33-36

Gospel: Mt 16: 13-20



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.

20th Sunday in Ordinary Time

15th & 16th August 2020

RECENT DEATHS:

ANNIVERSARIES: Lily Hester, Dawn Glennen, Cath Crawley,
Bernie Crawley



PRAYERS FOR THE SICK:

(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.

Sunday Mass

**Unfortunately we are unable to have any weekend or
weekday masses at this time.**

There are opportunities to participate in Sunday Mass online through youtube and facebook eg: St Joseph's Warrnambool, along with Mass for you at home on Channel 10 ~ Sunday at 10am, and repeated on Foxtel Ch 17 AURURA through the day and week.

FEAST OF THE ASSUMPTION OF THE BLESSED VIRGIN MARY ~ Saturday 15th August

Where is heaven? Perhaps we might think about it not so much as a place but rather as a state of being: it means being in the direct presence of God.

Whenever we recite the Apostles' Creed together, we say that we believe in the "communion of saints". By this, we declare that we are, in some way, united with all those disciples of Jesus Christ before us, down through the ages.

First among those disciples is Mary, not because she was the physical mother of Jesus, rather, **she was attentive to the word of God and put it into practice.**

So if we want an ideal follower to imitate then Mary is our example: and in her assumption we see the future glory, God has in store for those who try their best to live by the teachings of Jesus.

St Thomas' Primary School ~ Major Fund Raising Raffle

Only 500
Tickets @
\$50 each

1st Prize: \$5,000 Voucher
(for goods/services of your choice)

Drawn on Friday 28th August at St Thomas' School

Please contact Anna Kenna on 0408 518 632 or the School
5592 1925 or the Parish Office 5592 1195

Notices need to be at St. Thomas' Parish Office by 10.00 am next Friday

**Reflection on the Gospel-20th Sunday in Ordinary Time Year A
(Matthew 15:21-28)**

-Veronica Lawson RSM

The gospels are written in Greek and much of the language of the gospels has to be understood against a Greek philosophical background. Today's gospel story culminates in the healing of a "daughter" who may be a little girl or even a young woman. Her mother, the main character in the story, is known to Matthew's community simply as a Canaanite woman, or in other words an indigenous woman. To some early Christian communities, she is Justa, so we might reasonably call her daughter Justina.

Justa comes to Jesus as he moves from Jewish territory into or close to non-Jewish territory. In the language of liturgy, she laments loudly and persistently for her daughter, for Justina is "severely tormented by a demon". For the ancient Greeks, the antithesis of demonic possession or torment is human flourishing or well-being (*eudaimonia*). *Eudaimonia* means having a good guardian spirit as opposed to a malevolent spirit that impairs a person's well-being and sense of self. Justina's well-being is in jeopardy. Her distraught mother is an outsider to the "house of Israel" who is nonetheless familiar with Israel's prayer of lament. She is a woman alone in public space, risking ridicule and rejection to find healing for her daughter.

The immediate response to her plea is silence: Jesus "does not answer her a word". Is he ignoring her cry for help? Is he simply stunned, taken aback at the vehemence of her request? Is he rendered speechless by the simple fact that she would cross the boundaries of gender and ethnicity in this way? Is he in awe at her courage and faith from the outset? All we know is that he says nothing and that the disciples tell him to send her away. He responds by defining the limits of his mission rather narrowly: he was sent only to the lost sheep of the house of Israel. Justa is not deterred from her mission. She begs Jesus to help her and receives an explicit refusal in a confronting image that names his people as "the children" and hers as "the dogs". She accepts his statement as a challenge and bests him in the exchange: "even the dogs eat the crumbs...."

Jesus' horizons are expanded by the persistence and insight of this woman. Justa's great faith is affirmed and her daughter is healed. Justa is vindicated and Justina restored to a state of well-being or *eudaimonia*. Justina has her counterparts across the globe, especially in these troubled times of pandemic. The challenge for us is to be Justa in our times for the sake of all in the Earth community, human and other-than-human, whose well-being or *eudaimonia* is impaired by illness or fear or lack of access to the means to flourish.