

## 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 Wuorong 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:

11th & 12th April 2020

**1st read:** Acts 10: 34, 37-43

**2nd read:** Col 3: 1-4

**Gospel:** Jn 20: 1-9



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

To access this bulletin online go to [www.ballarat.catholic.org.au](http://www.ballarat.catholic.org.au)  
and select either Terang or Mortlake Parish.

**Palm Sunday**

**4th & 5th April 2020**

### RECENT DEATHS:

ANNIVERSARIES: Betty Walsh, Nora Heffernan, Patrick Harney,  
Laurie Kenna, Anne Woolley, Debbie Murphy, Michael Finn, Desmond Finn

PRAYERS FOR THE SICK: Chris Delaney, Patricia Moloney, Jim Ryan  
(Names placed on the sick list will remain for 3 weeks unless otherwise notified)

### SUPPORTING OUR PARISHES:

A letter has been sent out: regarding: Our Planned Giving Program

## Easter

**Unfortunately we will not be able to celebrate our Masses during Easter this year. We have posted out a copy of some prayers/liturgy, so that you can celebrate Good Friday & Easter at home. If you didn't receive the prayers & would like a copy, please contact the Parish Office or email us & we will send you a copy.**

**Palm Sunday**

**Matthew 26: 14 - 27:66**

Lord, you set your face towards Jerusalem, walking alongside those who suffer.  
Be our vision that we too may walk in the way of the cross and extend a hand to those we meet.

You healed the sick, cured the lame, and gave sight to the blind.

Be our vision that we too may give time to others and respond to their needs.

Lord, you said, "The first shall be last and the last first."

Be our vision that we too may work towards your kingdom when the exalted will be brought low and the lowly exalted.

Lord, you ate with tax collectors and sinners and heard their stories.

Be our vision that we too may listen to the despised and rejected and value their lives.

Lord, you took time to pray and time to be silent.

Be our vision that through our prayers, fasting and almsgiving we too may draw closer to you and find your way.

Lord, you entered Jerusalem with peace in your heart.

Enter this broken place and be our vision that we too may desire peace where others desire war and may work for justice where injustice reigns.

*Amen*

**Sixth Sunday of Lent** 5<sup>th</sup> April 2020

Dominic, 47, is a father of six from Papua New Guinea. In 2016, he became involved with Caritas Australia's partner, Centre of Hope who runs a safe house and family anonymous programs and turned a difficult life and an unhappy relationship around. **Please donate to Project Compassion 2020 to help support the Safe House project and help bring greater harmony to families in Papua New Guinea. Let's Go Further, Together.** You can donate through Parish boxes and envelopes, by visiting [www.caritas.org.au/projectcompassion](http://www.caritas.org.au/projectcompassion) or phoning 1800 024 413.

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

## **Reflection on the Gospel-Passion Sunday Year A**

(Matthew 26:14-27:66)

-Veronica Lawson RSM

This year, we are invited to hear Matthew's passion narrative through the lens of a global community threatened by a virus. The prospect of untimely death for many is an ever present reality. Even more abhorrent to most of us is the ongoing practice of capital punishment, particularly when a just person is put to death for specious reasons or to political ends. That's what confronts us in today's gospel, although the gospel writers pay little attention to the details of the suffering and death of Jesus: they are more interested in the meaning of these events.

The Romans execute Jesus outside Jerusalem when the city is filled with Jewish pilgrims, there for the Passover festival. For Jesus' friends and followers, every subsequent Passover is celebrated in the light of his death by crucifixion. They share their memories and reflect on the meaning of his death in the light of their sacred traditions. Every element of the Passover story, the ancient story of God's deliverance of their ancestors, resonates with echoes of the experience of Jesus who is now present to them in a new way. Little wonder, then, that the final events of Jesus' life were probably the first part of his story to be committed to writing.

Though Matthew draws much of his material from Mark, he fashions the tradition into a new narrative and adds several distinctive features. "To fulfil all righteousness" is Jesus' stated mission (3:15). He has declared "blessed" those who suffer for the sake of righteousness (justice or right relationship)" (5:10). He now embodies his own teaching as the just or righteous one, the one in right relationship with God. The prayer on his lips as he faces death (Psalm 22) is that of the suffering just Israelite who is utterly faithful to his mission and whose trust in God never fails.

There are hints that Jesus' death is not the end, but is rather the inauguration of the new age of God's empire, a compassionate alternative to the brutality of Rome. In response to the high priest Caiaphas, Jesus points beyond death to his resurrected life "at the right hand of power...."

Extraordinary signs follow his death: the tearing of the temple curtain; the trembling of the earth; the recognition by the Roman centurion and his companions that this man is of God; and finally, the opening of the graves and appearance of the dead in anticipation of the final resurrection. These signs offer the hope of reversal to all who have witnessed the events surrounding Jesus' death. They offer hope to the women who have followed him all the way from Galilee and "ministered to him". They offer hope to the male disciples who have deserted or denied him, to faithful disciples like Joseph of Arimathea, and even to his Roman executioners. They have the potential to bring hope to us all at this time, especially to those who are putting their lives on the line for others.