

## 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:

13th & 14th June 2020

1st read: Deut 8: 2-3, 14-16

2nd read: 1 Cor 10: 16-17

Gospel: Jn 6: 51-58

# 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.

## The Most Holy Trinity Sunday

6th & 7th June 2020

**RECENT DEATHS:** John Glynn (Gatton QLD)

**ANNIVERSARIES:** Ned Moloney, Jan Alderson, Alice Kelly,  
Doris Sagnol, Anne Ormsby, Julie McAloon



**PRAYERS FOR THE SICK:** Marie Glennen, Leanne Batten, Graham Pearson  
(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

## Our Churches Open

With the lifting of some restrictions, St Thomas' and St Colman's Churches will be open for private prayer from 9.00am to 5pm daily. You are asked to **sign your name and phone number** on entering the Church (every time you enter) - for the purpose of contact-tracing if it becomes necessary.

Please be guided by the usual on-going hygiene requirements. Social distancing of at least 1.5 metres & hand sanitising. Sanitiser will be available with the sign in book on the table in the foyer.

## Weekday Masses Terang & Mortlake

We are allowed 20 persons to attend services. We will have two weekday Masses this week in Terang & one in Mortlake

Wednesday in Mortlake at 10.00am

Thursday in Terang at 10.00am

Friday in Terang at 10.00am (John Glynn)

**with a maximum of 20 people**

We of course need to practice social distancing and sign the attendance register for tracing purposes.

Please contact the Parish Office if you have any questions

## Prayer for our Times

Loving God, Your desire is for our wholeness and well being. We hold in tenderness and prayer the collective suffering of our world at this time.

We grieve precious lives lost and vulnerable lives threatened.

We ache for ourselves and our neighbours, standing before an uncertain future. We pray: may love, not fear, go viral.

Inspire our leaders to discern and choose wisely, aligned with the common good.

Help us to practice social distancing and reveal to us new and creative ways to come together in spirit and in solidarity.

Call us to profound trust in your faithful presence,

You, the God who does not abandon

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

Father  
Son of God  
Holy Spirit

**Reflection on the Gospel- Trinity Sunday Year A**  
**(John 3:16-18)**

-Veronica Lawson RSM

*"She has gone to God and God is very near"*. Some dear friends of mine chose these words for the cover of their mother's funeral booklet. Their choice of words demonstrates their faith in God of whom John writes in today's gospel. For them, as for us, God is not a distant God, but rather a God of communion, and a God *in* communion with the world: "God so loved the world..." John uses the term "world" here to refer to humanity in need of salvation. Jesus is the one through whom the world is saved, the one through whom God gives "eternal life" (*zoē aiōnios*), literally "life of the age". "Eternal life" or "life of the age" is not referring to ordinary life (*psychē*), but to a share in God's life that has no beginning and no end. The whole gospel was written that we "may have life (*zoē*)", the life that has no end (John 20:31).

Nothing in John's gospel should be read in isolation from the whole. Our passage forms part of Jesus' dialogue with a Pharisee called Nicodemus who recognizes that Jesus is "of God". Jesus leads Nicodemus from a basic and fairly literal understanding to new understandings about what it means to be in relationship with God. The need to be "born of the Spirit" is part of the conversation that forms the context for the three verses chosen for today's gospel. Trinitarian language pervades John's gospel and is present elsewhere in the Christian scriptures, almost certainly reflecting the incipient belief of the earliest communities that God is one, as Jewish faith asserts, and at the same time three-in-one. This belief was to develop over the subsequent centuries into the doctrine of the Trinity which is at the very heart of Christian faith.

*Perichoresis*, a Greek term suggestive of dancing or of figures interweaving, is one of the earliest images for this Trinitarian life of God. The life that is in God is three and yet one in a totally harmonious dance of equals. The wonder is that we are invited to join the dance. Trinity Sunday is the day that we set aside to celebrate who God is in Godself and who God is in relation to the whole of creation. We celebrate the nearness of the Triune God who draws us as participants into the dance of life and love. We hear later in John's gospel that the Spirit of truth guides us "into all the truth". We continue to listen to the Spirit so that we might understand more fully the "things that are to come" and the relatedness we are called to live. The dance of Trinitarian love casts out hatred and enmity and wanton destruction and calls us to live in harmony with one another and with all of God's creation. With Covid-19 affecting the entire human community, we reflect anew on what it means to "have the life of the age" and to live in loving communion with one another and with the natural world.