

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:

25th & 26th July 2020

1st read: 1 Kg 3: 5, 7-12

2nd read: Rom 8: 28-30

Gospel: Mt 13: 44-52



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.

16th Sunday in Ordinary Time

18th & 19th July 2020

RECENT DEATHS:

ANNIVERSARIES: Frank Giblin, Pat McLeod, Theresa Ryan,
Olive Jewell



PRAYERS FOR THE SICK: Graham Pearson

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

SUPPORTING OUR PARISHES:

Thank you for your pledge payments & your ongoing support of our Parishes. Please return relevant (any changes, new pledges & all credit card) planned giving forms by next weekend.

A copy of the Parish profit & loss (2019/2020) is on the Church notice board.

Weekday Masses Terang & Mortlake

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

Tuesday in Terang at 10.00am

Wednesday in Mortlake at 10.00am

Thursday in Terang at 10.00am *(Theresa Ryan)*

Friday ~ No Mass today

We of course need to practice social distancing, use hand sanitiser and
sign the attendance register for tracing purposes. Please contact the
Parish Office if you have any questions

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)

Plenary Council Update

Discernment Papers: The six discernment papers have been released and are
available to be read. The National Plenary Facilitation Team will soon release
resources to assist parishes and communities to explore each of the papers.

Here in the diocese, we will endeavour to look at one paper for a month.

For the month of July we will look at **HOW IS GOD CALLING US TO BE
A CHRIST-CENTRED CHURCH IN AUSTRALIA THAT IS Missionary
& Evangelising?**

Have a read of the discernment paper, think about your parish and the
diocese in general. We welcome any comments.

Please send through to jane.collins@ballarat.catholic.org.au.

Read the discernment paper

Visit the Missionary and Evangelising theme's page

<https://plenarycouncil.catholic.org.au>

St Thomas' Primary School ~ Major Fund Raising Raffle

Only 500
Tickets @

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

**Reflection on the Gospel-16th Sunday in Ordinary Time Year A
(Matthew 13:24-35)**

-Veronica Lawson RSM

Experienced gardeners or farmers or bakers might take issue with Jesus' choice of images for God's empire or kin-dom of the heavens. They may be singularly unimpressed by the methods of the farmer-gardener-God presented in today's gospel reading. An "enemy" planting weeds "all through the crop" is no surprise to readers familiar with the earlier part of this parable chapter, although the land-owner's decision to leave the weeds to endanger the wheat crop seems none too smart. Mustard, known for its propensity to grow wild and threaten the life of every other plant in the garden, makes for an equally strange kin-dom analogy. God's empire imaged as a baker woman taking yeast, a substance considered a corrupting influence in the first century Jewish world, and mixing it into twenty kilos of wheat flour, stretches the imagination in other directions.

These images cut across the readers' expectations quite dramatically. What might they be telling us about God's kin-dom of the skies? In the parables of the mustard seed and the leaven, there is a movement from small to great that communicates something about the power of God to bring abundance of life from the most inauspicious beginnings. They do not seem to fit with the parable of the wheat and the weeds until we look a little more closely. The element of danger to the life of the whole is common to all three parables. Maybe Matthew's Jesus is telling us that God is a God of risk who does not intervene but allows the weeds and endangering herbs to "infect" God's field. Harvest season will be time enough to divide the wheat from the weeds, the life-giving from the infectious. In the meantime, the good seed must take hold. The good will finally outweigh the evil. That is small comfort, of course, to those who suffer at the hands of evildoers.

In the parables of the mustard seed and the leaven, Jesus may be telling his hearers that their idea of infection or danger is different from his. At one level, he engages the more-than-human and talks about respect for the complexity of eco-systems. At another, he is talking about societal inclusion: the people that many consider unclean or sinful or demon-possessed are not to be displaced from God's field or God's table. On the contrary, they may be the very ones who season the life of the whole. Life is messy after all and God is in the mess. It is worth noting that the leaven parable offers one of the few occasions in the gospel where God is imaged as female. While we know that God is neither male nor female, most of us have been conditioned to use only male images for God. The parable of the woman kneading dough validates the potential of female experience to reflect the life and activity of God in our world.