

## 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:

29th & 30th August 2020

1st read: Jer 0: 7-9

2nd read: Rom 12: 1-2

Gospel: Mt 16: 21-27

### St Thomas' Primary School Major Fund Raising Raffle

**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 Parish Office 5592 1195

**500 tickets @ \$50**

## 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.

21st Sunday in Ordinary Time

22nd & 23rd August 2020

### RECENT DEATHS:

**ANNIVERSARIES:** Sue O'Sullivan, Bridgie Nolan, Greg O'Sullivan,  
Carmen Cassar, Dorothy Mahony, Patrick Finn, Jim Corbett



### 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 pledge payments & your ongoing support  
of our Parishes. We will have an updated report next week

Gracious God,

We give thanks anew for your providence and presence.

We prayerfully seek your grace, amidst COVID-19 here and  
overseas.

We pray for those in need of healing.

We pray for your peace with those who are anxious or grieving.

We pray you will continue to strengthen and sustain all those  
who are serving in response.

We pray for your Holy Spirit's discernment amidst the many  
choices and decisions facing our national community and medical  
leaders.

We pray we each might see quickly what more we can do to help  
those who are vulnerable.

This prayer for our nation in the family of nations, with all that is  
on our hearts, we gather now and pray through Jesus Christ our  
Lord. Amen

### Social Justice Statement 2020-2021

The COVID-19 pandemic is affecting the mental health of many members of  
our parishes, schools and communities. Understanding mental health will help  
us to be aware of those who need our support. In the Social Justice Statement  
2020-2021, *To Live Life to the Full: Mental health in Australia today*, the  
Bishops invite us all to reject stigmatisation, to work for the transformation of  
social determinants of mental ill-health, and to call for policies and service  
provision that meet the needs of the poorest and most marginalised members of  
our community. More information is available from the diocesan website  
[www.ballarat.catholic.org.au](http://www.ballarat.catholic.org.au) or [http://bit.ly/SocialJustice\\_2020](http://bit.ly/SocialJustice_2020)

### 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 [www.tiny.cc/joe3280](http://www.tiny.cc/joe3280) and facebook eg: St Joseph's  
Warrnambool, along with Mass for you at home on Channel 10 ~  
Sunday at 6am, and repeated on Foxtel Ch 17 AURURA through the  
day and week.

Notices need to be at Parish Office by 10am **next THURSDAY**

**Reflection on the Gospel-21<sup>st</sup> Sunday in Ordinary Time Year A  
(Matthew 16:13-19)**

-Veronica Lawson RSM

“Be yourself. Everybody else is taken”, sings Melinda Schneider. The lyrics of this song, composed for Melinda’s dying father, affirm some fairly obvious truths. Even though we know that “everybody else is taken”, most of us spend energy trying to measure up to other peoples’ expectations and fail to be truly ourselves. In our self-absorption, we can also misread others and fail to know them as they are. Being accepted as we are is among the most precious of gifts. Jesus knew this. He was utterly true to himself and he allowed others time to discover for themselves his real identity and the nature of his mission. If the mission was to succeed, then his followers needed to look beyond their preconceptions about him and accept him as God’s anointed one, as the revelation of the living God.

Jesus’ true identity is a key issue for Matthew’s community as it is for us. From the outset, he is presented as the anointed one of God, the Messiah or Christ. Before his birth, the reader knows him as “Emmanuel”, God with us. What the narrator asserts at the outset, certain characters in the story come to understand. Jesus’ fearless teaching and his healing ministry bring the crowd to recognise him as a prophet in the tradition of Elijah or Jeremiah or John the Baptist, and as the incarnate Wisdom of God. The power of God at work in Peter leads him to a deeper understanding of Jesus’ identity. Peter has faltered in the past and will falter again, even to the point of denying any knowledge of or association with Jesus. He finally arrives at deep insight, however, and proclaims his faith in Jesus as both Christ or Messiah and son of the living God. Insight is a gift, and God can work wherever there is openness and goodwill. Peter has both in abundance. He is declared “blessed” on account of this gift of insight, and entrusted with the “keys” of God’s empire.

The specific power of binding and loosing that is given to Peter is subsequently given to the community of disciples (18:18) where the saying is framed on the one hand by instructions about dealing with transgressors and on the other by the assertion that where two or three are gathered in the name of Jesus, he is there in their midst. “Binding and loosing” belongs to all who gather in the name of Jesus whom Matthew presents as God-with-us, as prophet and Wisdom, as the Christ and as the revelation of the living God. The exercise of the power “to bind and to loose” demands the same wisdom and insight as does the capacity to recognise and affirm the true identity of Jesus. Gathering in the name of Jesus is a challenge right now as we face the restrictions required to deal with pandemic. We pray for the wisdom to find new ways of being church and of truly dealing with transgression.