

## **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:**

19th & 20th September 2020

**1st read:** Is 55: 6-9

**2nd read:** Phil 1: 20-24, 27

**Gospel:** Mt 20: 1-16



## **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.

**24th Sunday in Ordinary Time**

**12th & 13th September 2020**

**RECENT DEATHS:** Merle Richardson

**ANNIVERSARIES:** Lindsay Moloney, Symone Moloney,  
Michael Scanlon, Nell McKinnon, Keith Jubb, Leo Delaney



**PRAYERS FOR THE SICK:** Marie Glennen

*(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.**

## **Child Protection Sunday**

This weekend, the Catholic Church in Australia marks Child Protection Sunday, on which we pray for those who have been abused, their families and supporters. We recognise and apologise for the harm done by priests, religious and lay people in Church settings. The Church takes a zero-tolerance approach to child abuse.

We recommit to practices that support survivors and make the Catholic Church and its ministries the safest possible place for children and people at risk

**For children** in our parishes: that we may all work collaboratively to ensure the happiness and confidence of every child, and foster an environment of safety and protection where children flourish.

**For our community** as it seeks to follow the example of Christ and the teachings of his Church: that we will work to ensure that policies and procedures are implemented to protect children, young people and the vulnerable in our society.

## **St Thomas' School**

Our School Principal Ben van de Camp will take up a new role as Principal of St John's Dennington at the beginning of 2021. We wish Ben all the best in his new role and at the same time we are saddened by Ben leaving our Community, as he has contributed so much to us. The process has began to appoint a new principal for our school.

## **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 St. Thomas' Parish Office by 10.00 am next Friday*

## **Reflection on the Gospel–24<sup>th</sup> Sunday in Ordinary Time Year A (Matthew 18:21-35)**

-Veronica Lawson RSM

The opening verses of this Sunday's gospel reading have Jesus advocating limitless forgiveness (not seven but seventy-seven times). The parable that follows is anything but consistent, however, with this teaching and with the teaching of Jesus in the gospel as a whole. We are all familiar with the beatitude, "Blessed are the merciful for they shall be mercied" (5:7) and with the prayer that Jesus taught his disciples, "Forgive us our debts, as we also have forgiven our debtors" (6:12). How then do we read today's story of a king who is prepared to forgive the debt that his slave has incurred, only to resort to torture when that slave fails to forgive his fellow slave? This story raises endless issues: the unquestioning acceptance of slavery and the plight of slaves; the absolute power of the king over his subjects; the institution of debt slavery; the treatment of women and children; the collection of crippling taxes to finance the power of the king; an unjust and cruel ruler as an image of the God of Israel; imaging God as a loving father who nonetheless acts in tyrannical ways. In other words, the parable encodes institutions and practices of the time that Jesus and the Matthean community seem to accept without question.

Does the parable come from the lips of Jesus or from the Matthean community? It would be anachronistic to expect a critique of slavery since the institution of slavery was simply taken for granted in the Graeco-Roman world. It persisted without critique for some 1800 years. It has now taken a new and sinister turn with the widespread practice of sexual and labour slavery of the vulnerable, exacerbated by the experience of pandemic. It is totally out of character, however, for Jesus to image his "heavenly Father" as a merciless torturer. It may be that Jesus did in fact tell such a story in another context and that the Matthean author has rather arbitrarily linked the sayings on forgiveness (forgiving 77 times and forgiving from one's heart) with this story. It is conceivable that Jesus insisted on the consequences of refusing to forgive. While God is merciful and forgiving, disciples must not exploit God's capacity to forgive. Bad behaviour is not to be tolerated. It has its consequences and those who continually exploit others or fail to forgive can expect to suffer the consequences of their actions. Whatever we make of the story of the merciless king and the unforgiving slave, we might take on board Jesus' response to Peter. We might also note the reminder that true forgiveness is "from the heart". In the biblical world, the heart was the core of the person's being, the seat of cognition as well as of emotion. To forgive from the heart is to forgive with the whole of one's being. We are all in need to God's forgiveness if we are to find the freedom to address "from the heart" the plight of the planet.