

## 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:

10th & 11th October 2020

1st read: Is 25: 6 - 10

2nd read: Phil 4: 12-14, 19-20

Gospel: Mt 22: 1-14

### Mercy Regional College

Annual Car Raffle

~ Tickets only \$10

Due to COVID-19, there will be no paper tickets available this year. All tickets are to be purchased online.

If you would like a ticket & do not have access to the internet, please contact Clare or Fr Gerry or phone the Parish Office on 5592 1195 & we will happily purchase your ticket/s for you.

Drawn on 30th November

# 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.

27th Sunday in Ordinary Time

3rd & 4th October 2020

### RECENT DEATHS:

**ANNIVERSARIES:** Jack Howard, Enid O'Connor, Andrew Riordon, Shane Riordon

**PRAYERS FOR THE SICK:** Marie Glennen

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



### AN OPEN LETTER TO THE PREMIER FROM THE CATHOLIC BISHOPS OF VICTORIA ~ The letter in part says:

If people of faith can gather in a restaurant or bar catering for a particular number of patrons (and remove their face covering), they ought to be able to put on their mask, cross the road and worship in their faith community with the same numbers, provided equivalent COVID-safe practices are in place. We ask that this disparity be rectified urgently and that the principle of fairness be applied for each subsequent step on the roadmap to reopening. Catholic communities have shown their commitment to acting responsibly and cooperatively throughout the pandemic, and they will be greatly encouraged in this if they can see that people of faith are being given the same consideration as other sectors of the community. You remain in our prayers and we look forward to finding a constructive solution to this issue, which is causing unnecessary pain and distress for people of faith across Victoria.

A full copy of the letter is available in Churches and on the Diocesan website



### Catholic Mission Appeal

**The joy of the Lord is our Strength! Nehemiah 8:10**

On 18 October we will celebrate World Mission Sunday - a special day, called by Pope Francis, when we are called to pray and offer material support to the work of mission around the world. This year we are invited to partner with the Church in Cambodia, which is reaching out to those who have been affected by disability and giving them hope through the Gospel of Jesus Christ, and practical support to live a fulfilling life.

*Chen was just 16 years old when he lost both his legs in a landmine accident. Knowing that his life would never be the same, he felt hopeless, until he and his family were approached by the Arrupe Centre. Led by Bishop Enrique Figaredo Alvargonzalez, the Arrupe Centre provides children like Chen with support and opportunities they may not access otherwise. You are warmly invited to partner with the Church in Cambodia through this year's Church Appeal.*

**WAYS TO GIVE:** Due to COVID restrictions here are some ways to support the Appeal - 1. Envelope 2. visit Website - give online at [www/catholicmission.org.au/Cambodia](http://www.catholicmission.org.au/Cambodia); 3. Text GIVE to 0488 854 436 and then follow instructions. Thank you for your prayerful support and generosity.

### Churches Open for Prayer

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.

**Unfortunately we are unable to have weekend/weekday masses** 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.

## **Reflection on the Gospel- 27th Sunday in Ordinary Time Year A (Matthew 21:33-43)**

-Veronica Lawson RSM

Today is a triple celebration. It is the 27<sup>th</sup> Sunday in Ordinary Time, the Feast of St Francis of Assisi and the closing Sunday in the Season of Creation. At the invitation of Pope Francis, we have focused for five weeks on the call to integral ecology, on hearing and responding to the cry of the Earth and the cry of the poor. Among the most abandoned of Earth's "poor" are those who are still enslaved. While the international community has long since outlawed slavery, we have become increasingly aware of the persistence of a lucrative global industry structured around the sexual and labour enslavement of vulnerable people and exacerbated by the experience of pandemic. Today's gospel features a parable about an absentee landowner with slaves to do his bidding. Commentators focus on almost every aspect of this parable, particularly the judgement on the religious authorities who have rejected God's messengers. Few consider the fate of the slaves *as slaves* in the parable. Our contemporary sensibilities in relation to slavery invite a new reading of such texts, a reading that critiques the power that some in the Earth community exercise over other humans and over the natural world that has for so long been treated as the property of humans to manipulate at will.

The frequent translation of the Greek *doulos* (m.) and *doulē* (f.) as "servant" rather than as "slave" masks the underlying reality that some members of the community, even within the circle of believers gathered at the Eucharistic table, were actually the property of others in the community. The fact is that nobody in the ancient world, not even Jesus of Nazareth, questioned this situation. It is not surprising, therefore, that the slaves in today's parable are considered by the "tenants" to be dispensable. Their role is to collect the fruit from the harvest on behalf of the absentee landowner.

The "tenants" clearly have no intention of parting with any portion of the produce, presumably the tax imposed on them as a condition of their tenancy. They react violently when confronted by the three slaves who are the landowner's emissaries. They beat one slave, kill another and stone yet another. The slaves represent the landowner whose demands they refuse to meet. The landowner risks the lives of other slaves by sending yet another and bigger delegation. This second group of emissaries meets the same fate as their predecessors. Finally, the landowner sends his own son in the expectation that the tenants will show him the respect they have denied the slaves, his property. In fact, the son receives the same treatment as the slaves. He too is dispensable from the perspective of those wanting to seize "the inheritance", those wishing to take control of the vineyard for their own purposes. As we reflect on gospel stories that take slavery for granted, we might commit ourselves to eliminating all exercise of power over others or over any "vineyard" entrusted to our care.