

PARISH PRIEST

Fr. Michael McKinnon

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. Matthew Uzkuraitis
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 Wuorong 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:

27th & 28th March 2021

1st read: Is 50: 4-7

2nd read: Phil 2: 6-11

Gospel: Mk 14: 1 - 15: 47



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.

5th Sunday of Lent

20th & 21st March 2021

RECENT DEATHS: Kevin Bradshaw

ANNIVERSARIES: Paul Fleming, Don O'Keeffe,
Penelope O'Brien, Patrick McKinnon, Tony Fitzgerald,
Mary Fitzgerald, Mary Fitzgerald, Will Kenna, Lil Kenna,
Laurie Kenna, Stephen Coolahan



PRAYERS FOR THE SICK: Br Frank O'Shea

(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.

<u>Weekend 13th/14th Mar 2021</u>	<u>TERANG</u>	<u>MORTLAKE</u>
1st Collection	\$ 500.05	\$ 139.15
Project Compassion	\$ 280.00	\$ 200.00
Planned Giving Program Week 32		
2nd Collection	\$ 678.00	\$ 495.00
Average given	\$ 1,869.15	\$ 325.15
Amount promised per week	\$ 1,696.46	\$ 300.81

TERANG & MORTLAKE ROSTERS:

LINEN: March

Terang: Betty Lee

Mortlake: Anne Blacker

FLOWERS: 17th February - 28th March ~ Lent

No flowers or cleaning required

Mortlake Set Up: March - Dulcie Jervies

Liturgy Rosters: Weekend ~ 27th & 28th March 2021

READERS: 1st & 2nd reading & Prayers of the Faithful

Terang Saturday 6.00 pm: Cate Watt

Sunday 10.30 am: Christina Lee

Mortlake Sunday 9.00 am: Claire Adams

Offertory: Terang Sat 6.00 pm: David & Helen Lourey

Sun 10.30 am: Clare Neal & Family

Mortlake Sun 9.00 am: Don Murray

Eucharistic Minister: Terang Sat 6.00 pm: Clare Banks

Sun 10.30 am: Therese Moloney

Music Mortlake Sun 9.00 am: Donna Baxter

Lap Top Terang: Sat 6.00 pm: Khloe Meade

Sun 10.30 am: Des & Bernadette McKinnon

Weekday Masses

Wed 24th March: 9.30am Terang

Wed 24th March: 7.30pm Terang
(Reconciliation Service)

Thurs 25th March: 9.30am Terang

Fri 26th March: 6.00pm Caramut



Fifth Sunday of Lent 21st March



Halima is raising two children in a Bangladeshi refugee camp while caring for her mother, who has a disability. A Caritas Australia-supported program helped her with a shelter, cooking equipment and hygiene training. Halima now earns a small income as a trainer, helping to maintain the health and cleanliness of her community.

Please donate to Project Compassion 2021 to so this transformational program can continue to empower vulnerable women, men and children, and strengthen the communities around them.

You can donate through Parish boxes/envelopes, by visiting www.caritas.org.au/projectcompassion or ph: 1800 024 413.

Way of the Cross

Good Friday

Starting at the Uniting
Church at 10.30am
and finishing
at St Thomas'
Church



All welcome
to attend

Easter Ceremonies 2021

Reconciliation Service: Wed 24th March 7.30pm

Anointing Mass Terang: Tuesday 30th March 1.30pm

Holy Thursday 1st April: Terang 6.00pm

Good Friday 2nd April: Mortlake 1.00pm
Terang 3.00pm

Easter 3rd & 4th April: Terang Saturday Vigil **7.00pm**
Mortlake Sunday 9.00am
Terang Sunday 10.30am



Reflection on the Gospel-5th Sunday of Lent Year B(John 12:20-33) -Veronica Lawson RSM

Today's gospel tells us that among those who go up to Jerusalem to worship at the feast of Passover are some "Greeks". The reference is probably to a group known in the early church as "God-fearers", although that designation is found only in Luke's second volume, the Acts of the Apostles. These people were, in relation to Judaism, a bit like RCIA candidates in the Catholic tradition. They were certainly interested in Judaism and, because of their active interest in the Jewish faith, were possibly better informed about many of the Jewish traditions than those who had been members of the Jewish community all their lives. God-fearers seem to have been among the first Gentiles to join the early Christian Jewish movement, i.e. the Jews who accepted Jesus as Messiah.

For Jesus, the arrival of these God-fearing Greeks signals his "hour". Earlier in John's gospel, Jesus has insisted that his "hour" had not yet come. Now that his message receives global acknowledgement, or in the words of the Pharisees, now that "the world has gone after him", he can announce that the hour of his glorification has come. Characteristically, Jesus uses a potent agricultural image to capture the transformative nature of his imminent death: like the grain of wheat, he must go into the earth and die in order to bear fruit. The same is true for his followers: to be concerned only with self-preservation is to "lose" one's life; to give one's life is to "keep it for eternal life".

Although the language is more explicit in John, the grain of wheat image echoes some aspects of the first reading from the prophet Jeremiah (31:31-34). Jeremiah presents the God of Israel as One who forgives and who is even prepared to forget the sins of the past. The people will be God's garden: the seed planted within them is God's Law. They will be God's own billboard: the law of forgiveness and mercy will be written in their hearts. John uses the "eternal life" metaphor in much the same way as the other gospel writers use the "reign of God" or "kingdom" image. To keep one's life for "eternal life" has to do with living God's transformative vision for creation in the present so that it might one day be fully realised.

In John's gospel, Jesus' death is also his being lifted up in glory. The moment of his death becomes the moment of drawing "all" to himself. The "all" includes all people, but is not restricted to the human community. It also allows for an ecological interpretation: in his death and exaltation, Jesus gathers the whole Earth community into the mystery of God's redemptive and transforming love.