

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:

16th & 17th May 2020

1st read: Acts 8: 5-8, 14-17

2nd read: 1 Pet 3: 15-18

Gospel: Jn 14: 15-21



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 Easter

9th & 10th May 2020

RECENT DEATHS:

ANNIVERSARIES: Marie Milroy

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 ongoing support of our Parishes.



Sunday Mass

There are opportunities to participate in Sunday Mass online through youtube and facebook eg: St Joseph's Warrnambool, along with Mass for you at home on Channel 10 ~ Sunday at 10am, and repeated on Foxtel Ch 17 AURURA through the day and week.

Happy Mother's Day

God made a wonderful Mother,
A Mother who never grows old;
He made her smile of the sunshine,
And he made her heart of pure gold;
In her eyes He placed bright shining stars,
In her cheeks, fair roses you see;
God made a wonderful Mother,
And He gave that dear Mother to me.

Pat O'Reilly

While we honour all our mothers
with words of love and praise.
While we tell about their goodness
and their kind and loving ways.
We should also think of Grandma,
she's a mother too, you see...
For she mothered my dear mother
as my mother mothers me.

Anon

Notices need to be at St. Thomas' Parish Office by 10.00 am next Friday

Reflection on the Gospel - Easter 5A (John 14:1-14)

-Veronica Lawson RSM

“Take from my heart all painful anxiety” is a gospel inspired prayer. It is the prayer of Catherine McAuley, the first Sister of Mercy. Like Jesus, Catherine knew in her being that a troubled heart is an ever present possibility. When we don't have any serious concerns in the present, we are often anxious about the future. There is a difference, of course, between having concerns and having a troubled heart. The difference lies in how we deal with the inevitable problems and challenges that come our way. If ever there was a time in most of our lives when there are real concerns and potential for troubled hearts, it is right now as we deal with the global Coronavirus pandemic and its impact on so many aspects of life.

Freedom from anxiety is the constant message of the gospels. “Do not let your hearts be troubled” is Jesus' word to his friends in John's gospel. The verb, here in passive mood (“be troubled”), is used of Jesus' spirit when he finds his friend Mary and her companions weeping over the death of Lazarus (11:33). It means literally to shake or to stir up. Jesus is really shaken by grief in that situation. As he faces his own death, he does not want his friends to be troubled of heart or spirit. He speaks here from his own experience.

Jesus shows the way to an untroubled heart: “Believe in God, believe also in me.” The faith of the disciples is to be grounded in his care for them both in the present and into the future: “I go to prepare a place for you... I will come again and will take you to myself”. In this context, Jesus makes three claims: “I am the way, and the truth, and the life.” The prologue to the gospel, which functions as an overture to the gospel, has introduced the notion of the glorified Jesus as “full of grace and *truth*” and the bringer of “grace and *truth*”(1:14, 17). He is the *life* that is the light of all (1:4), the bread of *life*, even the resurrection and the *life*. His claim to be “the *way*” was foreshadowed in the parable of the gate: “I am the gate for the sheep.”

If the disciples know Jesus, then they also know the way to God whom Jesus images in tender parental terms as “Father”. If Philip does not believe in their mutual indwelling, then maybe he can believe on account of the “works” of Jesus, works that are also the works of God. Those who believe have the power to do these and even greater works. This seems extraordinary, but is really a matter of believing with untroubled hearts that the power comes from God. Let us not underestimate the power of prayer at this time of distress. Praying for those who put their lives at risk to protect others is a powerful means of dealing with troubled hearts.