

## 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 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:

4th & 5th September 2021

1st read: Is 35: 4-7

2nd read: James 2: 1-5

Gospel: Mk 7: 31-37

## St Vincent de Paul

Terang Mortlake St  
Vincent de Paul  
Conference.

All enquiries for  
assistance are treated  
in strict confidence.

Ph: 0459 047 620.



# 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.

22nd Sunday in Ordinary Time

28th & 29th August 2021

**RECENT DEATHS:** Shirley Noonan

**ANNIVERSARIES:** Doreen Avery

**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 ongoing  
support of our Parishes.



## NO MASSES THIS WEEKEND DUE TO COVID LOCKDOWN

<u>Weekend 21st/22nd August 2021</u>	<u>TERANG</u>	<u>MORTLAKE</u>
<b>1st Collection</b>	\$ 0.00	\$ 0.00
<b>Planned Giving Program Week 56</b>		
<b>2nd Collection</b>	\$ 0.00	\$ 0.00
<b>Average given</b>	\$ 1,767.81	\$ 280.91
<b>Amount promised per week</b>	\$ 1,687.42	\$ 300.81

### TERANG & MORTLAKE ROSTERS:

**LINEN:** September Terang: Denise Bond  
Mortlake: Anne Blacker

**FLOWERS:** 4th/5th & 11th/12th September

Terang: Maureen Kenna & Aileen O'Connor  
Mortlake: Fay Murray

**Mortlake Set Up: September - Gertie MacDonald**

**Liturgy Rosters: Weekend ~ 4th & 5th Sept 2021**

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

**Terang Saturday 6.00 pm:** Allison Lourey

**Sunday 10.30 am:** Tony Meade

**Mortlake Sunday 9.00 am:** Mona Timms

**Offertory: Terang Sat 6.00 pm:** Mick & Trish Lee

**Sun 10.30 am:** Gavan & Liz Moloney

**Mortlake Sunday 9.00 am:** Volunteer

**Eucharistic Minister: Terang Sat 6.00 pm:** Maureen Kenna

**Sun 10.30 am:** Therese Moloney

**Music Mortlake Sun 9.00 am:** Pam & Noel

**Lap Top Terang: Sat 6.00 pm:** Jenni Lenehan

**Sun 10.30 am:** Julie Duhnoven

## Weekday Masses

**There will be no  
weekday Masses  
due to lockdown**

## Mercy Regional College ~ *Alumni Night* All-Year Reunion

**Saturday 9th October 2021 @ 6.30pm  
@ Noorat Recreational Reserve**

All past students of CRC and MRC and their partners are welcome to attend  
Update your contact details on our website to receive updates about this event

### **Gospel    *Mark 7:1-8,14-15,21-23*    Background on the Gospel Reading**

#### **Jesus teaches that it is that which comes from our hearts that defiles us.**

This Sunday, our lectionary returns to Mark's Gospel after a number of Sundays in which we heard the Bread of Life discourse from the Gospel of John. Recall that we focus on the Gospel of Mark in Lectionary Cycle B, but substitute John's report of the multiplication of the loaves and fishes for Mark's report of this event. In today's Gospel, Mark provides a significant amount of information about the Jewish observance of ritual-purity laws. Most scholars believe that Mark includes this information because his audience includes Gentile Christians who have no knowledge or experience of these laws. We can infer, therefore, that many in Mark's community were not Jewish Christians.

In this Gospel, Mark addresses the question of which Jewish practices would also be observed in the newly emerging Christian community. This was a significant question for the early Christian Church, especially in communities that included both Jewish and Gentile converts to Christianity. We also hear this question addressed in the letters of Paul with regard to table fellowship. In Gospel passages such as the one today, we see the Gospel evangelists finding justification for a Christian practice distinct from Judaism in the remembrances of Jesus' teaching and the practice of his first disciples.

Jesus first criticizes the Pharisees for putting human tradition above God's Law. Here, Jesus is referring to the tradition of the elders, the teachings of the Pharisees, which extended the ritual-purity laws of Temple worship to everyday Jewish life. Jesus criticizes the Pharisees for making this tradition equal to and as binding as the Law of Moses. Next, Jesus comments on the meaning behind the Pharisees' language of holiness—clean and unclean. Jesus teaches that a person is not defiled by the food that enters his or her body, but rather by sin that emerges from his or her words and actions. In this teaching, Jesus unmasks a deeper question behind the one posed to him by the Pharisees. The real issue is holiness, which is not found in external acts alone. Holiness comes from within and is evidenced in the actions and attitudes that emerge from a person's life.

If we read today's Gospel carefully, we will see a pattern in Jesus' teaching method that will be repeated in the weeks ahead. Jesus' first teaching is directed to the Pharisees who questioned him. Jesus' words are then directed to the crowd, teaching that a person is defiled by his or her words and actions, not by the food that he or she eats. In verses omitted in today's reading, we learn that Jesus returned home with his disciples, who in turn questioned him about what he had taught. The words we read at the conclusion of today's Gospel are addressed to Jesus' disciples. Mark's narrative shows several audiences for Jesus' teaching: his antagonists, the crowds, and Jesus' disciples. As we see in this reading, the words to the Pharisees are often words of challenge. The teaching to the crowds is often a general, sometimes cryptic, message. With the disciples, who often misunderstand Jesus' words, further explanation is offered about his message and its meaning. Jesus' words challenge us as well. In our desire to show that we are holy, we might also give too much credence to externals, following rules without thinking about the intention behind them. Jesus reminds us that we do not make ourselves holy by our actions. Rather, we become holy when we allow God's Spirit to transform us. Our actions should be an expression of the conversion of our heart to God and to God's ways