**Weekend Mass Times**

Sat: 6:00 pm  
Sun: 9:00 am, 5:00 pm  
Irymple: 8:30 am  
Werrimull 11:00 am (last Sunday of each month)

**Weekday Masses**

*If there is a Funeral Mass on Wed, Thurs, the advertised Mass will be cancelled.*

Tues: 7:00 pm  
Wed: 9:10 am  
Thurs: 9:30 am  
Fri: 5:40 pm  
Sat: 9:30 am

**Weekly Prayer Opportunities**

- **Stations of the Cross:** Monday 5:00pm followed by Rosary
- **Prayer of the Church:** Tues/Wed/Thurs/Fri. 8:40 am
- **Scripture Reading:** Thurs 10:30 am - 20 Beasy Court
- **Christian Meditation:** Sat 11:30 am Parish Prayer Room
- **Charismatic Prayer Group:** Tues 7:30pm in Church
- **Devotion Prayer and Exposition:** Fri 3:00pm
- **Reconciliation:** Saturday 10:00am

**RECENT DEATH:** Iolanda Circosta

**ANNIVERSARIES:**

- **Saturday 7.30pm:** Harold Leslie Green
- **Sunday 10am:** Larry Cavallo Giuseppe Maoirana
- **Tuesday 7pm:** Stephen Zvonar
- **Thursday 9.30am:** Helen Campbell

(Only members of the deceased’s immediate family are permitted to arrange anniversary Masses.)

**PLEASE PRAY FOR THE SICK:**

If you want a sick person prayed for, ask for their permission. Please let us know when to take their name off the list.

- Lourdes Stanislaus (Fr Neville’s mother) Joan Appleby, Ron Morello, Monica Crimmins, Daniel Ralli, Dan Rodan, John Devilee, Ethan Neyland, Georgie Manning, Dorothy Norris, Eileen Flanner, Fr Denis Dennehly, Eli Madden-Andrews, Kel Townsend, Vince Alicastro, Bishop Ron Mulkearns, Betty Krake, Sid Robinson, Teresa Panuccio, Geraldine Brunner, Judy Hunt

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**Easter Sunday / Year C - 26th & 27th March 2016**

**GOSPEL REFLECTION**

It does not always pay to discount someone’s story just because it sounds a bit fantastic. In Luke’s resurrection account, that’s what the “eleven and all the rest” do with the women’s stories of a rolled-back stone, no body, and heavenly interpreters. The notion of resurrection was not in itself extraordinary in a first century Jewish context. The Pharisees believed in a general resurrection, but the idea that God would raise one person from the dead before the time of the general resurrection was quite unthinkable. From the men’s perspective, therefore, the women are talking nonsense. Peter decides to go and confirm their testimony for himself, indicating that he suspects there is some truth in what they have to say. Their account checks out and he goes away in amazement (no apology, just amazement).

This gospel and the whole Easter celebration is about “the one who lives”. Luke’s account leaves no doubt about the death of Jesus: there are witnesses, there is evidence. The same goes for the burial. Now, in the story of the empty tomb, Luke wants to assert that Jesus is alive. The women (Mary of Magdala, Joanna the wife of Chuza, Mary the mother of James and unidentified others) are confronted with the question: “Why are you seeking among the dead the one who lives?” They are then entrusted with the message of resurrection: “He is not here, but has been raised.” They are invited to remember the prophetic words of Jesus. They do indeed remember and they return to proclaim the good news. In line with countless prophetic figures before and since, their testimony is rejected, but is nonetheless effective through the telling and retelling of the story.

We take time at Easter to re-member, re-enact, and re-tell these originating stories of our tradition, to dramatise and celebrate in solemn ritual what we celebrate in lower key every Sunday of the year. In the faith inspired liturgical re-telling, all the power and grace of the life, death, and resurrection of Jesus are present to us and to our world. Resurrection faith is a commitment to life. For some, it may involve paying more serious attention to the findings of reputable climate change scientists who no doubt feel a bit like the women of the gospel when their work is discounted. For others, it may mean finding ways to redirect some of the two billion dollars that we Australians manage to spend on confectionary every year. There is no end to the challenge.

Veronica Lawson rsm
PARISH FINANCE

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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<tbody>
<tr>
<td>1st Collection (support of Priests &amp; Presbytery)</td>
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<tr>
<td>2nd Collection (includes DD, CC &amp; EFT)</td>
<td>$2756.75</td>
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<td>Loose Plate</td>
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<tr>
<td>Project Compassion</td>
<td>$983.90</td>
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Please collect your Planned Giving receipt for the last six months and a letter of thanks from Fr Michael.

Please note that the Receipting period is from 30 August 2015 to 21 February 2016, if you find any discrepancies with your Receipt please contact the Parish Office on 5021 2872.

HOLY WEEK CEREMONIES

**Holy Easter Vigil Saturday:** 26th March, 7:30pm
**Easter Sunday:** 27th March Mildura: 8am and 10am
(No 5pm Mass)

Irymple: 8.30am
Werrimull: 8.30am
Red Cliffs: 10am
Merbein: 10.30am

COMMUNITY LIFE & OUTREACH

AUSTRALIAN CATHOLICS
Copies are now available for you to take home. Great reading. Mercy in relationships—Love and Forgiveness, hand in hand. A year of Mercy in the Catholic Church.

PROJECT COMPASSION
Don’t forget to bring in your Envelopes to the Parish

MISSION BOOKLETS
Copies of “The Parish Mission” booklet, from Fr Ray Sanchez, are now available. Please collect your booklet from the Parish Office.

CATECHISM CLASSES
The Sisters of Charity—Dareton will host Catechism Classes in the Hillman Room every Saturday from 10.30am—11.30am. Scripture Classes for children aged 3-8.

SOCIAL JUSTICE

PROJECT COMPASSION

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PARISH FINANCE

Last week’s collections

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Alleluia! Christ has Risen!
Elusive Easter’s challenge to wider society
Andrew Hamilton  23 March 2016 One of the abiding human challenges is to endure with gallantry prolonged hard times. It is enshrined in Australian memories of long years of drought that drive some off the land while others stay. More jocularly, it is reflected in the mixed pity and admiration accorded supporters who never give up on their unfailingly failing football team. But the challenge is also felt in everyday, domestic experience. For year after year, for example, a man may spend his days caring for a wife with dementia long after she has ceased to recognise him.

To many the challenge to endurance comes from a public world in which small gains by humanity are overtaken by huge losses. How can we keep pressing for better times when we rejoice that the Berlin Wall has been excised, only to see it metastasise in the walls of Israel, Europe and the United States? Why bother about people who seek protection from persecution or about our natural environment when the small initiatives we take are overrun by a flood tide of brutality and cynicism? What hope of building harmony in society when the Paris bombings are followed by those of Brussels?

There are many ways of responding to this challenge. We may simply get on with things, without worrying about any larger meaning or lack of it. We may instead give up on our hopes and commitments, acknowledging that it is all too hard. We may also deny the intractability of the situation in which we find ourselves, sunnily optimistic that all will be well. Or we can live like Cassandra, daily prophesying doom from the sidelines.

Because this challenge is universal, the Christian celebration of Easter is of wider interest. At its heart it is a meditation on personal and political catastrophe that seems final and ineluctable, and on how such things are to be approached. The key to the Easter story lies in the relationship between Good Friday and Easter Sunday.

Good Friday is heavy and intimidating, full of soldiers in barracks or escorting prisoners, of high officials passing judgment, of horrid sights and sounds of a man being flogged and hammered to a cross, and of dark experiences of betrayal and abandonment. It ends in darkness come early. There is no escape from Good Friday — it is everybody’s public and personal nightmare.

Easter Sunday is as light as a feather, full of sunlight, rumours arising, angel messages, an immovable stone gently moved, a presence barely noticed, a welcome guest wafting through locked doors, a familiar figure on the beach, a movement of air that lifts despair. Easter Sunday is not for nailing down. The joy, energy and hope it brings blow where they will. Although Easter Sunday is so different from Good Friday, it does not cancel it out. The two days are wired together.

Easter Sunday does not flinch from the public brutality and corruption of Good Friday, and the ripping apart of a man’s hopes, promises, friendships and self-respect. All these things took place and are written in stone. But that is not all that is to be said. Something waits, light as air, which whips and hammers cannot smash, nor can betrayal and hatred crush. Even in the smashing and unravelling, God is present, turning chains to dust and desperation to hope. On Easter Day the darkness of Good Friday is made translucent and life-bearing. Deadly earnestness yields to laughter.

For those who believe in the Christ of the Easter story, Easter Sunday remains elusive, and happily so. They cannot prove that Christ is risen, but may smell Resurrection in the air. They may live with death, abandonment and betrayal, feeling the darkness, but trust over the horizon in a dawning they can’t see.

The challenge with which the Easter story deals faces us all, whatever we believe. We have to live through it with the resources that we have to hand. But the disposition commended in the Easter story is a blessing for anyone wanting to be constant in the face of personal loss and public regression. It consists in recognising our world for what it is, finding a hope that goes beyond the clear evidence of what seems possible, and so responding with good spirit to whatever comes.
**Our Parish Vision**

“Our Parish is a Eucharistic Community united by our faith in Jesus Christ. We work together in the power of the Holy Spirit to spread the good news of God’s Kingdom.”

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**EUCHARIST MINISTERS**

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<tr>
<th>SATURDAY</th>
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<tr>
<td>7.30PM</td>
<td>8AM</td>
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<tr>
<td>6 Ministers required</td>
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<td>Vittorio Carlucci</td>
<td>Chris Slattery</td>
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<td>Clem Carlucci</td>
<td>Mary Gobbo</td>
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<tr>
<td>Ross Tongue</td>
<td>Ellen Frauenfelder</td>
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<td>Morris Henderson</td>
<td>Bobby Castillo</td>
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<td>Mary Gobbo</td>
<td>Linda Henderson</td>
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<td>Mary Grivec</td>
<td>Irene Morello</td>
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**MUSIC**

- M Guthrie
- N Armsden
- Italian Choir
- Youth Group
- Leader
- K Mafi

**ALTER SERVERS**

- 2 Servers required
- Please volunteer

**OFFERTORY PROCESSION**

- 2 Volunteers required
- RCIA
- Baptism

**READERS**

- M Jackson
- Ross Tongue
- Bill Dolence
- Jen Ditchfield
- Bernadette Chaplin

**COUNTING TEAM**

- 2

**EUCHARIST MINISTERS**

<table>
<thead>
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<tr>
<td>6PM</td>
<td>9AM</td>
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<tr>
<td>6 Ministers required</td>
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<tr>
<td>Margaret McDonald</td>
<td>Giuseppe Scopacasa</td>
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<td>Maria Scopacasa</td>
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<tr>
<td>Andreu Grivec</td>
<td>Irene Morello</td>
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<tr>
<td>Antonio Mafi</td>
<td>Please volunteer</td>
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<tr>
<td>Holani Fatai</td>
<td>Please volunteer</td>
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**MUSIC**

- All leaders welcome
- N Armsden
- Leader
- K Mafi

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- Baptism

**READERS**

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- Ross Tongue
- Bill Dolence
- Jen Ditchfield
- Bernadette Chaplin

**COUNTING TEAM**

- 3

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**Our Parish Schools**

Sacred Heart Primary School
Principal: Des Lowry 5023 1204

St Paul’s Primary School
Principal: Vince Muscarello 5023 4567

St Joseph’s Secondary College
Principal: Marg Blythman 5018 8000