

Sunraysia Catholic Communities

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257 Eleventh Street Mildura
P.O. Box 10037 Mildura, Vic 3502
Presbytery Mildura: 5022 9959
Presbytery Red Cliffs: 5024 1966
Parish House Merbein: 5025 2716
parish@sacredheartmildura.org.au
www.ballarat.catholic.org.au/parishes

Newsheet: Week 17



Fr. Michael McKinnon PP Fr. James Kerr Fr. Pat Flanagan

Parish Secretary: Carmel Russo

Office Hours: Tues - Fri 9:00am—4:00pm

Sacred Heart
Mildura

Our Lady of Lourdes
Werrimull

St. Francis Xavier
Irymple

St. Joseph's
Red Cliffs

Our Lady of the Sacred Heart
Merbein

*The Sunraysia Catholic Communities are committed to ensure the safety of all children and vulnerable people in our care.
Child Safety Officers:- Mildura—Christine Slattery, Merbein—Kevin Aston, Red Cliffs—Bernadette Gardner*

MILDURA

Recent Deaths: Elaine Hogan, Pelenatita Nali Fatai (Tonga),
Jakobi Wilson

Anniversaries: Joe Vallelonga (one month anniversary), Michele
Callipari, Clint Branch, Angelo Virgona, Vincenza Palamara (15
year anniversary)

RED CLIFFS

Anniversaries: Ron Flanagan, Joe & Domenico Mammone

MERBEIN

Anniversaries: April 28th Teresa Dichiera

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

3rd Sunday of Easter / Year A 25th & 26th April 2020

LITURGY OF THE WORD

First Reading from the Acts of the Apostles 2:14, 22-33

On the day of Pentecost Peter stood up with the Eleven and addressed the crowd in a loud voice: 'Men of Israel, listen to what I am going to say: Jesus the Nazarene was a man commended to you by God by the miracles and portents and signs that God worked through him when he was among you, as you all know. This man, who was put into your power by the deliberate intention and foreknowledge of God, you took and had crucified by men outside the Law. You killed him, but God raised him to life, freeing him from the pangs of Hades; for it was impossible for him to be held in its power since, as David says of him:

I saw the Lord before me always, for with him at my right hand nothing can shake me. So my heart was glad and my tongue cried out with joy: my body, too, will rest in the hope that you will not abandon my soul to Hades or allow your holy one to experience corruption. You have made known the way of life to me, you will fill me with gladness through your presence.

'Brothers, no one can deny that the patriarch David himself is dead and buried: his tomb is still with us. But since he was a prophet, and knew that God had sworn him an oath to make one of his descendants succeed him on the throne, what he foresaw and spoke about was the resurrection of the Christ: he is the one who was not abandoned to Hades, and whose body did not experience corruption. God raised this man Jesus to life, and all of us are witness to that. Now raised to the heights by God's right hand, he has received from the Father the Holy Spirit, who was promised, and what you see and hear is the outpouring of the Spirit.'

Responsorial Psalm

(R.) Lord, you will show us the path of life.

1. Preserve me, God, I take refuge in you. I say to the Lord: 'You are my God. O Lord, it is you who are my portion and cup; it is you yourself who are my prize.' (R)
2. I will bless the Lord who gives me counsel, who even at night directs my heart. I keep the Lord ever in my sight: since he is at my right hand, I shall stand firm. (R)
3. And so my heart rejoices, my soul is glad; even my body shall rest in safety. For you will not leave my soul among the dead, nor let your beloved know decay. (R)
4. You will show me the path of life, and the fullness of joy in your presence, at your right hand happiness for ever. (R)

PLEASE PRAY FOR THE SICK

If you want a sick person prayed for, ask their permission. Names will be included for the duration of one month after which family or friends can request more time.

Mildura: Janelle Carney, Bill Antonie, Vincenzo Pileggi, Fr Denis Dennehy, Vince Alicastro, Teresita Eliquen-Dy (Manila), Melita Suppa, Celia-Dy Dela Tena, Perla Tuionisio, Lily Chung, Lorna Kearney, Sandra McCarthy, Brian Ramsey, Hailey Crossan, Geraldine Brunner, Albis Dy

Merbein: Frank Chandler, Mary Avery, John Dorman

Red Cliffs: Bill Antonie, Martin Cameron, Maureen Lee, Edna Chua, Lily Flanagan, Barry Crosbie, Brendan Bell, Caterina Brizzi, Marie Adams, Reynaldo Chan, Albis Dy, Roman & Joe Dy, Robert & Elizabeth Young, Maurice O'Connor

**Bulletins are available outside
Churches.**

Our Parish Schools

Sacred Heart Mildura Principal: Des Lowry 5023 1204

St Paul's Mildura Principal: Vince Muscatello 5023 4567

OLSH Merbein Principal: Narelle Gallagher 5025 2258

St. Joseph's Red Cliffs Principal: Mark Gibson 5024 1654

St. Joseph's Secondary College Mildura

Principal: Marg Blythman 5018 8000

PARISH SOUP KITCHEN

The Soup Kitchen is not operating during this present crisis. However if people are aware of families who are genuinely struggling to provide meals for their children, they can be directed to the Presbytery between 11:00am to 12:00pm Friday to Sunday.

**PROJECT
COMPASSION**
GO FURTHER TOGETHER

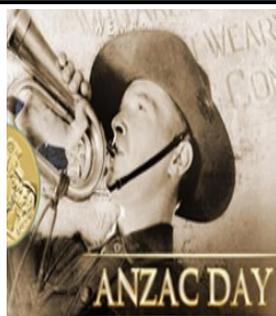
REMINDER

 **Caritas**
AUSTRALIA

If you still have your Project Compassion box or set of envelopes at home, please bring them to the Sacred Heart Parish Office or phone 5021 2872.



*"They shall not grow old, as we that are left grow old,
Age shall not weary them nor the years condemn,
At the going down of the sun and in the morning,
We shall remember them"*



FINANCIAL MATTERS

The Parish Secretary is available each Tuesday to Friday morning to accept financial contributions towards the running of the Parish for those not contributing via direct debit.

Second Collection (Planned Giving)

A huge thankyou to those able to continue contributing - your support is greatly appreciated.

First Collection

This collection, which goes toward parish house expenses and the priest stipend, relies solely on the generosity of those who gather to celebrate at weekend masses. With no public masses being celebrated around the Diocese, this source of income has diminished significantly. That having been stated, Fr Mick and Fr James wish to assure you that they are not starving to death, and that they are extremely grateful to Parishioners for their continued support and kindness.

STREAMING from 5:30pm

Saturdays continues

https://www.youtube.com/channel/UCpujOBwu7YYU-LzjhmqE_VQ

Or go to the Parish Website:
Sacred Heart Parish Mildura
Please pass on this

information to family and friends.



We continue to make available via streaming our Masses to those who are able access them via internet. We are very grateful to Rob Klarich for this initiative. **For those without internet or Foxtel, there is a Mass telecast each Sunday morning on channel 10 at 6:00am**, although it is not necessarily the Mass of the particular Sunday that its telecast.

GOSPEL REFLECTION—Sr. Veronica Lawson rsm

Extraordinary things can happen if we open ourselves to the presence of a stranger on life's journey. That seems to be a key element in today's gospel passage from the well-known and well-loved Emmaus story. Imagine two dejected disciples (Cleopas and possibly his wife) on Easter Day, on the road back from Jerusalem to their home in Emmaus, a few kilometres away. On their journey, they encounter Jesus who has been raised. At first, they fail to recognise him. Their sadness at his violent death has blinded them to the significance of the women's account of the empty tomb. It has blinded them to what is happening before their very eyes.

Jesus engages them in conversation and holds up a metaphorical mirror to their experience of loss and grief. Their hearts "burn" within them as he reveals to them the meaning of his death and resurrection in the light of their sacred scriptures. Yet still they fail to recognise the one whom they have described as "a prophet mighty in deed and word." They invite him to share a meal with them and their eyes are opened: they recognise him in the blessing and breaking of the bread they share with him. He disappears from their midst. They cannot contain the joy they have experienced in realising that Jesus is alive and once more present to them, though in a new and transforming way.

Cleopas and partner go straight back to Jerusalem to share this good news with the other disciples. Now all the assembled disciples experience powerfully the presence of the risen Jesus in their midst. They too pass over the women's story. It is the appearance to Peter of the resurrected Jesus that is the ground of their new faith. As the story continues beyond today's reading, we learn that the male disciples will also share a meal with him and he will open their minds to understand the scriptures. Everything will fall into place. The fear that has paralysed them will fall away. They will not only understand Jesus' death and resurrection in the light of the scriptures. They will be "clothed with power from on high" to exercise their role as witnesses to this great mystery.

Extraordinary things can happen to those hospitable enough to "break bread" with "strangers" in whom they do not immediately recognise God's presence. If we open our hearts to those who have sought a welcome on our shores and are now awaiting permanency, we might come to participate more deeply in the joy of the resurrection. Opening our hearts is always a possibility while opening our homes is not in these days of restricted physical contact. My experience at this time is of reverse ministry: a young refugee couple is presently doing my essential shopping and leaving it on the front doorstep. Though

"strangers" in our land, they are demonstrating what it means to be "of God".



A MODEST AND MUTED ANZAC DAY

This year the celebration of Anzac Day will be muted. No marches, no large reunions, few speeches at war memorials. The soldiers and others who lost their lives in war will be remembered, however, as they should be. Indeed, the celebration will perhaps speak more eloquently because of its simplicity.



In recent years the rhetoric surrounding Anzac Day has become overblown. The day has been depicted as a symbol of Australian power and military prowess, and so of the distinctive qualities of Australian citizens. It has invested contemporary Australians and their leaders with unearned qualities built on make-believe.

The construction of Anzac Day as a celebration of an imagined heroic Australian identity obscures the death and loss both of soldiers and of their relatives and friends, the cost to families and to Australian society of their loss, and the responsibility of their descendants to turn from war.

This year the backdrop against which Anzac Day will be seen will not show idealised figures in warlike poses or sportsmen looking mean, but people who have lost life and livings, first to bushfires and now to the coronavirus.

In just a few months we have seen the reality of bushfire with its devastation of forests and impoverishment of local people in the areas that it touched. We have seen the ash and smelled the smoke that drove away the comfortable illusion that climate change was unreal, and if real, that it was harmless.

And we have seen the cost that fire and sickness have brought to many individuals and the strain they have placed on communities. We have seen our leaders aimless in the face of fire and, like the rest of us, struggling to comprehend the COVID-19 pandemic, and the vulnerability of an economy built on debt. We have also seen them at their best as they jettisoned their fixed ideas to respond in order to address the threat to the community posed by the virus.

'As we hold together Anzac Day and the trials of this year, too, we remember and are grateful for the humble and self-sacrificing lives hidden like pearls in the darkness of each event.'

Above all we have seen the courage and generosity of many Australians, their willingness to sacrifice their own freedom of movement and financial security for the good of the community. These are not narrowly national qualities. They reflect the best of our shared humanity.

When seen against the events of the year, Anzac Day will be a calling to mind of things past, things present and things future. We remember and stay with the pain, loss and grief of those who died in war and those who returned from it wounded in body and spirit. We remember, too, the courage and generosity with which so many supported one another. We remember the pain of those who grieved their deaths and whose lives were changed forever by their wounding.

This year, too, the isolation and anxiety which many share as we celebrate Anzac Day will echo some aspects of the experience of soldiers in war. This will be a time to remember and stay with the pain, loss and grief of those who have died through bushfire and virus, and the loss of those whose lives have been devastated by them. As we hold together Anzac Day and the trials of this year, too, we remember and are grateful for the humble and self-sacrificing lives hidden like pearls in the darkness of each event. It is a day, perhaps, to hold in special honour the unprotected nurses, doctors and stretcher bearers who have risked their lives in the face of bullets and viruses.

This year the celebration of Anzac Day will necessarily be modest in its exclusion of marches and gatherings. It should also be modest in its rhetoric, forsaking any glorification of the day that would make the acts of generosity and bravery displayed in battle typical of the nation today or of its leaders. It should allow us to grieve the lives lost and forever shadowed in war and give thanks for the more domestic virtues displayed in the aftermath of war and the flu that followed it.

The celebration of Anzac Day also looks to the future. If we grieve loss and give thanks for self-sacrifice on Anzac Day, we should also commit ourselves to a future in which we turn from wars, share burdens, give priority to the most disadvantaged, and shape a more just society.

Andrew Hamilton is consulting editor of Eureka Street.

JOINING THE MASS FROM HOME

We've been really pleased with how well parishioners have responded to our streaming of the Mass. Here are some helpful tips from the Philippines about how we might maximise our participation from home.

1. Prepare yourselves well for the Mass. Do not watch it with a cup of coffee in hand.
2. Before the Mass, read the scripture readings to prepare yourselves better to hear them once they are proclaimed.
3. Have a moment to think of what to thank the Lord for and what to offer him during the Mass.
4. Remember that you are praying with many fellow Catholics not only in your parish but all over the world..
5. It would be good if the whole family are together.
6. Do not just watch the Mass, join in it with your prayers, responses and singing.

At the time of communion, say a spiritual communion. Here is a spiritual communion suggested by Pope Francis: "My Jesus, I believe that You are present in the Most Holy Sacrament of the altar. I love You above all things, and I desire to receive You into my soul. Since I cannot at this moment receive You sacramentally, come at least spiritually into my heart ... I embrace You as if You were already there and unite myself wholly to You. Never permit me to be separated from You."

A reading from the first letter of St Peter 1:17-21

If you are acknowledging as your Father one who has no favourites and judges everyone according to what he has done, you must be scrupulously careful as long as you are living away from your home. Remember, the ransom that was paid to free you from the useless way of life your ancestors handed down was not paid in anything corruptible, neither in silver nor gold, but in the precious blood of a lamb without spot or stain, namely Christ; who, though known since before the world was made, has been revealed only in our time, the end of the ages, for your sake. Through him you now have faith in God, who raised him from the dead and gave him glory for that very reason – so that you would have faith and hope in God.
The Word of the Lord. Thanks be to God.

Gospel Acclamation

Alleluia, Alleluia.

Lord Jesus, make your word plain to us: make our hearts burn with love when you speak.

Alleluia!

Gospel

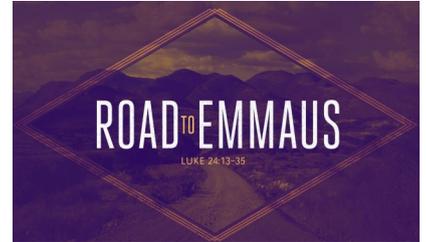
A reading from the holy Gospel according to Luke 24:13-35

Two of the disciples of Jesus were on their way to a village called Emmaus, seven miles from Jerusalem, and they were talking together about all that had happened. Now as they talked this over, Jesus himself came up and walked by their side; but something prevented them from recognising him. He said to them, 'What matters are you discussing as you walk along?' They stopped short, their faces downcast. Then one of them, called Cleopas, answered him, 'You must be the only person staying in Jerusalem who does not know the things that have been happening there these last few days.' 'What things?' he asked. 'All about Jesus of Nazareth' they answered 'who proved he was a great prophet by the things he said and did in the sight of God and of the whole people; and how our chief priests and our leaders handed him over to be sentenced to death, and had him crucified. Our own hope had been that he would be the one to set Israel free. And this is not all: two whole days have gone by since it all happened; and some women from our group have astounded us: they went to the tomb in the early morning, and when they did not find the body, they came back to tell us they had seen a vision of angels who declared he was alive. Some of our friends went to the tomb and found everything exactly as the women had reported, but of him they saw nothing.' Then he said to them, 'You foolish men! So slow to believe the full message of the prophets! Was it not ordained that the Christ should suffer and so enter into his glory?' Then, starting with Moses and going through all the prophets, he explained to them the passages throughout the scriptures that were about himself.

When they drew near to the village to which they were going, he made as if to go on; but they pressed him to stay with them. 'It is nearly evening' they said 'and the day is almost over.' So he went in to stay with them. Now while he was with them at table, he took the bread

and said the blessing; then he broke it and handed it to them. And their eyes were opened and they recognised him; but he had vanished from their sight. Then they said to each other, 'Did not our hearts burn within us as he talked to us on the road and explained the scriptures to us?'

They set out that instant and returned to Jerusalem. There they found the Eleven assembled together with their companions, who said to them, 'Yes, it is true. The Lord has risen and has appeared to Simon.' Then they told their story of what had happened on the road and how they had recognised him at the breaking of bread.



The Beautiful Hands of a Priest

We need them in life's early morning,
We need them again at its close;
We feel their warm clasp of true friendship,
We seek it while tasting life's woes.
When we come to this world we are sinful,
The greatest as well as the least.
And the hands that make us pure as angels
Are the beautiful hands of a Priest.
At the altar each day we behold them,
And the hands of a king on his throne
Are not equal to them in their greatness
Their dignity stands alone.
For there in the stillness of morning
Ere the sun has emerged from the east,
There God rests between the pure fingers
Of the beautiful hands of a Priest.
When we are tempted and wander
To pathways of shame and sin
'Tis the hand of a Priest that absolve us.
Not once but again and again.
And when we are taking life's partner
Other hands may prepare us a feast
But the hands that will bless and unite us,
Are the beautiful hands of a Priest.
God bless them and keep them all holy,
For the Host which their fingers caress,
What can a poor sinner do better
Than to ask Him who chose them to bless
When the death dews on our lids are falling,
May our courage and strength be increased
By seeing raised o'er us in blessing
The beautiful hands of a Priest.

Author unknown

HAPPY 21ST BIRTHDAY
HOLANI FATAI

