



# Sacred Heart Parish Mildura

257—261 Eleventh Street Mildura

Parish Office: 5021 2872 Fax: 5023 0337

Presbytery: 5022 9959

P.O. Box 10037 Mildura, Vic 3502

parish@sacredheartmildura.org.au

www.ballarat.catholic.org.au/parishes

Sacred Heart Parish | Mildura

Fr. Michael McKinnon PP

Fr Peter Jose CMI

Parish Secretary: Carmel Russo

Our Lady of Lourdes  
Werrimull

St. Francis Xavier  
Elms Street, Irymple

## 14th Sunday in Ordinary Time Year B - 4th & 5th July, 2015

### 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

**Rosary:** Monday 5:00pm

**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 :** meet Tues 7:30pm in Church

**Devotion Prayer and Exposition:** Fri 12noon

**Reconciliation:** Saturday 10.00am

**RECENT DEATHS:** Anne Stanovsek,

**ANNIVERSARIES:** Evelyn May Smith

**Friday 5.40pm:** Giovanna Capogreco (30 day remembrance)

*(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.*

Ron Morello, Monica Crimmins, Daniel Ralli, Sophie Sitters, Stephen Sherman (Fr Peter Sherman's brother), John Devilee, Ethan Neyland, Mathew Spain, Georgie Manning, Dorothy Norris, Dan Roden, Fr Justin Woodford, Fr Denis Dennehy, Eileen Flanner, Vince Manno, Eli Madden-Andrews, Mary Baldock, Kel Townsend, Vince Alicastro,

## GOSPEL REFLECTION

Most of us have known the experience of feeling powerless in the face of rejection, especially when it is rejection from those who are closest to us, from those who might normally be expected to understand and affirm us. That seems to have been the experience of the Markan Jesus. Earlier in the gospel (3:20-21) Jesus is misunderstood by his family who, along with the Jerusalem leaders, think he is out of his mind. His family tries to control him, to take hold of him and save him from himself, as well as from what they perceive to be his crazy lifestyle. When they come to take him away, he leaves them outside and continues to teach about a new sort of kinship.



In today's gospel reading (6:1-6), the neighbours and friends of Jesus' family have trouble coping with him. They admit that his teaching demonstrates considerable wisdom. They also acknowledge his extraordinary power as a healer. From their perspective, however, something doesn't add up. After all, he is basically just one of them, "the craftsman".

Jesus' hometown people don't simply puzzle over his extraordinary powers. They are actually "scandalised" by him. He experiences their response as rejection and tells them how he feels. In so doing, he identifies himself with the rejected prophets of old. The townspeople's lack of faith renders the prophet Jesus powerless: he is simply unable to perform any mighty deeds among them. There is a hint in the text, however, that some few do have faith: "he cured a few sick people." He cures these people "by laying his hands on them". We have seen, with the request of the leper (1:41) and the action of the crowds (3:10,) the people's well-founded faith in the healing power of touch, of bodily encounter.

At times, we may be like Jesus, bringing the wisdom and power of God to our families or local communities, only to meet with rejection. Sometimes, we may be like the few who come in faith and experience a healing touch. At other times, we may replicate the behaviour of the opponents of Jesus and discount the achievements of those who excel or whose message challenges us or our lifestyle. To refuse to listen to a prophetic message because the messenger fails to meet our preconceived ideas about prophets may have something to do with a lack of faith. It may actually stymie the power of God. Finally, the emphasis on healing in this reading invites us to pause and consider the intrinsic value of all, human and other-than-human, so often denigrated and devalued by dualistic attitudes that dichotomise the material and the spiritual with dire consequences for the Earth community.

- Veronica Lawson rsm

**PLEASE NOTE: PARISH OFFICE HOURS FOR THIS TUESDAY ONLY— 9AM—12NOON.**

## SACRAMENTAL LIFE & LITURGY

**Interested in learning more about the Catholic faith?** If people know of anybody who has expressed interest in becoming Catholic, you can direct them to the Parish Office.



We currently have about 5 people who have expressed interest. Evenings will begin after August 2015.

## PARISH FINANCE

Last week's collections

<b>1<sup>st</sup> Collection</b> (support of Priests & Presbytery)	<b>\$1156.60</b>
<b>2nd Collection</b> (includes DD, CC & EFT)	<b>\$3423.75</b>
<b>Loose Plate</b>	<b>\$ 388.10</b>



**REGIONAL  
GATHERING  
July 18th  
MERCY STADIUM  
MILDURA**

The Gathering fast approaching, please complete the Registration Form and return to the Parish Office along with payment asap.

## JOKE

A lawyer and a senior citizen are sitting next to each other on a long flight.

The lawyer is thinking that seniors are so dumb that he could put one over on them easily.

So, the lawyer asks if the senior would like to play a fun game.

The senior is tired and just wants to take a nap, so he politely declines and tries to catch a few winks.

The lawyer persists, saying that the game is a lot of fun... "I ask you a question, and if you don't know the answer, you pay me only \$5.00. Then you ask me one, and if I don't know the answer, I will pay you \$500.00," he says.

This catches the senior's attention and, to keep the lawyer quiet, he agrees to play the game.

The lawyer asks the first question. "What's the distance from the Earth to the Moon?"

The senior doesn't say a word, but reaches into his pocket, pulls out a five-dollar bill, and hands it to the lawyer.

Now, it's the senior's turn. He asks the lawyer, "What goes up a hill with three legs, and come down with four?"

The lawyer uses his laptop to search all references he could find on the Net.

He sends E-mails to all the smart friends he knows; all to no avail. After an hour of searching, he finally gives up.

He wakes the senior and hands him \$500.00. The senior pockets the \$500.00 and goes back to sleep.

The lawyer is now going nuts not knowing the answer. He wakes the senior up and asks, "Well, so what goes up a hill with three legs and comes down with four?"

The senior reaches into his pocket, hands the lawyer \$5.00, and goes back to sleep.

## COMMUNITY LIFE & OUTREACH

### BEREAVEMENT TEAM MEETING

Next meeting will be held on Tuesday 7th July at 9am in the Parish Office Meeting Room

### SOCIAL JUSTICE GROUP

Next meeting will be held on Tuesday 7th July 4.30pm in the Hillman Room. All welcome.

### LITURGY MEETING

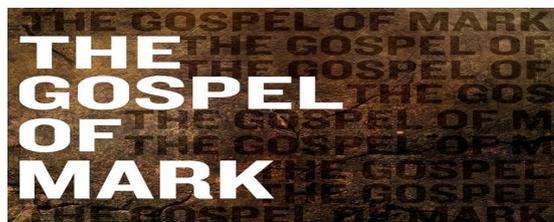
Next meeting will be held on Wednesday 8th July 5.15 pm in the Parish Office Meeting Room. All welcome.

### PASSIONIST FAMILY GROUP

Will meet for lunch at the Gateway Tavern, Sunday 19th July at 12noon. All welcome. Please contact Helen and Gary 5023 5035 if able to attend.

### COMMITTEE OF ST ANTHONY

Would like to thank all those involved with the preparation and organising of the Feast of St Anthony. The committee would also like to thank all who participated and gathered at the Sacred Heart Hall on the day. The Parish gratefully acknowledges their donation of \$2000.00 to the Monaghan Centre.

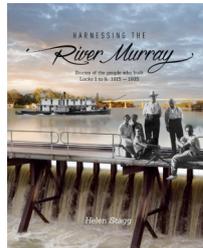


**MONAGHAN CENTRE  
RECEIPTS ARE AVAILABLE AT THE  
PARISH OFFICE FOR COLLECTION.**

### Harnessing the River Murray: Stories of the people who built Locks 1 to 9, 1915 – 1935 by Helen Stagg

Helen is the grand-daughter of one of the hundreds of men who worked on the mammoth engineering scheme to control the waters of the Murray River with a series of locks and weirs.

Her Mildura Book Launch will be at Mildura and District Genealogical Society Rooms, 74 Deakin Avenue Mildura on Monday July 6 at 2 pm. All are welcome.



Helen is also guest the same evening at 8 pm immediately after the Mildura Genealogy July meeting to speak about the Mildura families in her book. Books for sale at each event or directly from Helen.

### CASSEROLE DAY

The Sacred Heart Ladies Social Group will hold their annual Casserole and Crazy Whist Day on Monday 10th August at 12noon at The Vines Community Centre, San Mateo Ave. Cost \$20/head.



This is our only fundraiser for the year to raise money for sleeping bags for St Vincent Paul and give \$1000 to local charities.

To make a booking or for further information please contact 5023 0522 or 5021 5939. All welcome.

## The pace of Muslim integration into Australian society

Andrew Hamilton 01 July 2015

In the past months the concern of the Muslim communities in Australia over the effect on them of legislation directed against terrorism has grown. So has anxiety among many other Australians about the evidence of increasing violence and discrimination against Muslims.

Some well-intentioned Australians have proposed steps that Muslim communities themselves might take to placate the fears held by many Australians that Muslim places of worship breed radicalisation.

These steps focus on leadership and religious teaching in Mosques. It is suggested, for example, that local Imams, not those from overseas, should be appointed to Mosques and that the services might be conducted in English. It is argued that this may diminish the segregation of Muslims into national groups, and also allay the fears of non-Muslims about what is done in the mosques.

Muslims, of course, will make their own judgments about such suggestions. They are unlikely to be favourable. And from long experience of chaplaincy to a small Catholic immigrant community, I would also counsel against them. They run counter to all that we have seen and learned of the faith of migrant groups in Australia and their relationship to the wider Catholic Church.

When Australia sought migrants after the second world war, Catholic Bishops sought chaplains for the different national and linguistic groups from the sending nations. These were cheerfully provided and were received as a gift. Generally the immigrant groups were encouraged to accept the hospitality of local congregations for their services. Only a few groups built churches of their own.

The special services led to grumblings among some priests and parishioners that the immigrant Catholics did not contribute to the life of the local parishes. Nor did they conform to the Australian sense of what being Catholic meant. It would be better if they simply integrated into the Australian congregations with their expectations and practices.

But these populist attitudes never became prevalent. Particularly after the liturgy was celebrated in vernacular languages instead of English, it was recognised that for migrants to live their faith in a new country was not simply a matter of leaving one culture and joining another. It was more like grafting a branch from one tree on to another. The life of the branch had to be nurtured until the graft took, when it would be part of the new tree but bear flowers from the old tree from which it was taken.

In churches people needed to pray and converse about

faith in their own language and culture. They needed to have this opportunity offered them as long as they retained a sense of transition. This process could take some generations, but would be marked by continuous change.

In my experience the language and customs of the community at prayer gradually become an amalgam of the immigrant and the host nation as children become more proficient in English than their ancestral language, and are influenced by the practices of the local schools and parishes. But people who were elderly when they came and have never come to think in English continue to pray in their old language and ways.

This process is consistent with an understanding that identity is not something solid that we are given or choose, but that it is given by nodes of interacting relationships. It is layered in the sense that some of these relationships are more important than others. We become who we are by developing connections with others through education, nationality, faith, work, sporting and other groups. The stronger these layers of identity and the more they overlap, the stronger and more secure our identity is.

The process of becoming Australian is marked by such formal points as the right to vote and the choice to take out citizenship. But the deeper aspects of the process involve strengthening the relationships that shape our identity and building connections with the host society through these relationships. For migrants, making connections will depend largely on how welcoming and accepting of difference are the people and groups we encounter in the host community.

In the case of Catholic migrant communities the welcome extended by local congregations and the encouragement they receive to worship in their own language enables them themselves to feel part of the Australian church. That is the sap of grafting.

Against that background we can see the importance of Muslim groups maintaining their own praying community and culture including, centrally, the use of their native language of worship. In coming generations we might expect that the place of Imams and the pattern of worship will be influenced by the developing culture of the community and the relationships that it builds.

But the pace of this process will be a matter for the communities themselves. The most harmful thing that native born Australians could do to the grafting of Muslim communities on to Australian roots would be to pressure them to abandon their cultural roots in order to fit our expectations and to placate our fears. That would stunt the development of an Australian identity. For it would stifle the trust needed to build the variety and depth of interconnection that shape identity.

**Andrew Hamilton is consulting editor of Eureka Street.**

*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."*



### Our Parish Schools

Sacred Heart Primary School  
 Principal: *Des Lowry* 5023 1204

St Paul's Primary School  
 Principal: *Vince Muscatello* 5023 4567

St Joseph's Secondary College  
 Principal: *Anthony Banks* 5018 8000

4th & 5th July, 2015			11th & 12th July, 2015		
THIS WEEK'S READINGS			NEXT WEEK'S READINGS		
<b>First Reading: Ezek 2:2-5</b> <b>Resp Psalm: Ps 122. R. v. 2</b> <b>Response: Our eyes are fixed on the Lord, pleading for his mercy.</b> <b>Second Reading: 2 Cor 12:7-10</b> <b>Gospel: Mk 6:1-6</b>			<b>First Reading: Am 7:12-15</b> <b>Resp Psalm: Ps 84:9-14. R. v. 8</b> <b>Response: Lord, show us your mercy and love, and grant us your salvation.</b> <b>Second Reading: Eph 1:3-14</b> <b>Gospel: Mk 6:7-13</b>		
EUCHARIST MINISTERS			EUCHARIST MINISTERS		
SATURDAY	SUNDAY		SATURDAY	SUNDAY	
6PM	9AM	5PM	6PM	9AM	5PM
7 Ministers required	7 Ministers required	5 Ministers required	7 Ministers required	7 Ministers required	5 Ministers required
Jen Ditchfield	Ross Tongue	Jacqui Willis	Anne-Maree Greville	Filomena Carbone	Sandra Walker
Trish McNamara	Talia Faingaanuku	Sue Hermans	Margaret Sheahan	Gina Raiti	Mario Zema
Morris Henderson	Michael Faingaanuku	Danielle Mazzini	Christine Carmichael	Anna Vartuli	Josie Zema
Leo Kearney	Maureen Speed	Greg Johnston	Judy Hall	Nada Zudetich	Joyce Ribarits
Ellen Frauenfelder	Alicia Tindall	Volunteer Please	Margaret McDonald	Sara Visona	Clem Carluci
Maria Cirillo	Lily Tindall		Volunteer Please	Barbara Bunting	
Volunteer Please	Peter O'Donnell		Volunteer Please	Robert Tindall	
MUSIC			MUSIC		
M Guthrie	Italian Choir	Sacred Heart Group	Filipino Group	Youth Group	Indian Community
All welcome	N Armsden	Leader	N Armsden	Leader	
		M Faingaanuku		K Mafi	
ALTAR SERVERS			ALTAR SERVERS		
2 Servers required	2 Servers required	2 Servers required	2 Servers required	2 Servers required	2 Servers required
Please volunteer	Please volunteer	Please volunteer	Please volunteer	Please volunteer	Please volunteer
OFFERTORY PROCESSION			OFFERTORY PROCESSION		
2 Volunteers required	2 Volunteers required	2 Volunteers required	2 Volunteers required	2 Volunteers required	2 Volunteers required
	Colin Welsh	Laura Fisher	Baptism Family	Baptism Family	
	Lyn Welsh	Joy Morvell			
READERS			READERS		
Gary Huxtable	Nancy Fatai	Bill Dolence	Mary Jackson	Sonia Opie	Vince Muscatello
COUNTING TEAM 4			COUNTING TEAM 5		
KEVIN SCHULTZ 5023 8778			JIM FARRELLY 5021 5646		
IRYMPLE - SUNDAY			IRYMPLE - SUNDAY		
READER	EUCHARIST MINISTER		READER	EUCHARIST MINISTER	
Di John	Marita Jensen		Pat Riordan	Denise Knight	