



Sacred Heart Parish Mildura

257—261 Eleventh Street Mildura

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Presbytery: 5022 9959

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Sacred Heart Parish | Mildura

Fr. Michael McKinnon PP

Fr Damian Styles

Parish Secretary: Carmel Russo

**Our Lady of Lourdes
Werrimull**

**St. Francis Xavier
Elms Street, Irymple**

3rd Sunday of Easter / Year C - 9th & 10th April 2016

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: Tues 7:30pm in Church

Devotion Prayer and Exposition: Fri 3:00pm

Reconciliation: Saturday 10:00am

RECENT DEATH: Bishop Ron Mulkearns,

ANNIVERSARIES:

Saturday 6pm: Joseph & Catherine Schembri,

Sunday 5pm: Francesca Pelle

(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. Names will be included for the duration of one month after which family or friends can request more time.

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 Dennehy, Eli Madden-Andrews, Kel Townsend, Vince Alicastro, Sid Robinson, Judy Hunt, Teresa Panuccio, Geraldine Brunner,

GOSPEL REFLECTION

Simon Peter has a higher profile in this final chapter of John's gospel than in the first twenty chapters. It is as though the author responsible for the final edition of John's gospel wants to bring Peter to prominence in line with the traditions found in the other



gospels. In the previous chapter, it is not at all clear that Peter has come to resurrection faith, while there is no such doubt about the faith of Mary of Magdala. It is she who receives the first resurrection appearance in this gospel. She is also commissioned to proclaim the news of the resurrection to the other disciples. In John 21, Mary Magdalene and the women disciples who have featured so significantly in other parts of John are curiously absent from the closing scenes of the gospel. The focus is clearly on Peter, his role as leader, and his relationship with Jesus.

Peter announces that he intends to go fishing and several of the other disciples join him. They catch nothing. At dawn, they see the figure of Jesus on the shore. As in some of the other resurrection stories, his disciples, with the exception of the "beloved disciple", do not recognise him immediately. They follow his instructions and find themselves overwhelmed with their catch. At the invitation of Jesus, they breakfast on bread and fish. This provides the setting for the rehabilitation of Peter and for his three-fold profession of love of Jesus in the wake of his three-fold denial.

While this passage is filled with symbolism, we might pause to appreciate the materiality underlying the symbols. There are eucharistic overtones in the bread and fish, and in Jesus' action of taking the bread and giving it to the disciples. Sheep and shepherding are key symbols in John where Jesus identifies himself as the "good shepherd". Fishing is an important gospel metaphor for ministry. The number of fish (153) probably denotes the totality or universality of the mission. The untorn net is a symbol of unity, like the seamless garment in the passion narrative. The verb "to draw" has several layers of meaning in this fishing context: the disciples were not able "to draw in the net....so Simon Peter went aboard and drew the net ashore". These statements evoke earlier sayings of Jesus, particularly his words on the cross, "And I if I am lifted up from the earth will draw all to myself" (12:32). The "all" allows for the whole Earth community, and not only the human community, to be drawn to the crucified and resurrected One.

As we reflect on this gospel reading, we might simply listen, as flawed individuals and as church, to Jesus' question: "Do you love me?" Peter's example reminds us that a wholehearted response is possible despite the failures of the past.

Veronica Lawson rsm

SACRAMENTAL LIFE & LITURGY



RCIA

Social Justice—Sr Rosemary

to be held Thursday 14th April, 7pm in the Hillman Room..

FIRST EUCHARIST 2016

Parents of children in Grade Four and above who would like their children to receive First Eucharist in 2016 need to attend two Parent Formation Evenings.



The First Evening will be held on Wednesday 27th April 7pm at the Sacred Heart Church and will be presented by Fr Elio Capra.

The Second Evening will be held on Wednesday 4th May 7pm at the Sacred Heart Church and will be presented by Rose Marie Prosser.

Children do not attend these evenings. Parents must attend both session, at the end of which their children will be enrolled in the First Eucharist Program.



EUCHARISTIC MINISTERS

New Rosters commencing 30th April/1st May are now available. Please collect your copy from the table at the back of the Church.

PARISH FINANCE

Last week's collections

1st Collection (support of Priests & Presbytery)	\$1356.85
2nd Collection (includes DD, CC & EFT)	\$1641.50
Loose Plate	\$ 510.70
Project Compassion	\$ 53.70

STEWARDSHIP PROGRAM

(Planned Giving)

We are drawing close to the midway mark of our current Stewardship Program, and as my letter accompanying the receipts recently made available to those who are participating stated, we are inviting people to recommit for the duration of the Program. I am extremely grateful to all those who continue to generously support the ongoing life and development of our Parish, and invite newcomers to consider committing themselves as well.

This Sunday at each of the Masses there will be a short presentation regarding our current situation, as well as an indication of our plans over the next couple of years. Next Sunday, everyone will be invited to fill out their pledge card once again as we recommit to the next 18 months of giving. Once again, I thank you all.

Fr. Michael

COMMUNITY LIFE & OUTREACH

WALNUT AVE BCC

Next BCC meeting to be held on Sunday April 10th has been postponed until further notice.

KNIGHTS OF THE SOUTHERN CROSS

KSC Monthly meeting will be held on Monday 11th April 7.30pm at the Clubrooms.

SACRED HEART CATHOLIC LADIES SOCIAL GROUP

Next monthly meeting will be held on Tuesday 12th April at 2pm in the Monaghan Centre. All welcome.

LITURGY MEETING

Next meeting will be held on Thursday 14th at 4pm at the Parish Office meeting room. All welcome.

PASSIONIST FAMILY GROUP

Will breakfast at the Mildura Working Man's Club Sunday April 24th after the 9.00 am Mass. Please let Lyn and Clive your intentions for booking purposes on 50211422. All welcome.

ST ANTHONY COMMITTEE MEETING

Will be held at the Parish Office meeting room on Thursday 14th April at 7pm. All welcome.

PROJECT COMPASSION

Don't forget to bring in your Envelopes to the Parish Office .

MISSION BOOKLETS

If you ordered a copy of "The Parish Mission" booklet, from Fr Ray Sanchez, please collect your booklet from the Parish Office.



FEAST OF PETER CHANEL

The Tongan community will be celebrating the Feast of St Peter Chanel on Sunday 1st May at 9am. All are invited to stay on for food, drinks etc from the Monaghan Centre.

SOCIAL JUSTICE

In this Jubilee Year of Mercy you are INVITED to join the Social Justice Group to discuss, discern and act on *the urgent cry of the earth and the cry of the poor*. Four Group Meetings will be held between April and November. Join our next meeting to be held in the Monaghan Centre Wednesday 13 April 7:00pm.

The Reflection Process is supported and led by the Mercy International Association, through the network of Sisters of Mercy and those associated with them in Australia and Papua New Guinea and across the world.



LIBERATION THEOLOGY IN MODERN AUSTRALIA

Andrew Hamilton 24 February 2016



Liberation theology was once caricatured as Marxism with a Christian tinge, or the Bible plus Kalashnikov. In fact, thinkers identified with the movement were involved in a serious theological exploration.

They wanted to think coherently about Christian faith from the perspective of those mainly rural poor who were oppressed in Latin American nations, and how Christians should respond to their plight. The theological responses to their enterprise is relevant to the public conversation in Australia.

Some theologians questioned the narrow focus on the grounds that the Christian message is preached to all people and supposes a universal truth. Would not a partial or partisan perspective inevitably lead to a stunted theology and a distortion of Christian faith?

This question about universality was raised in practical terms by other Christian marginalised groups. If there was to be a liberation theology based in the lives of the Latin American poor, should there not also be a feminist theology that came out of the lives of marginalised women, a black theology that began with racial discrimination against Black Americans oppression, and so on? The variety of theologies then invited reflection on how they could speak to one another and whether one theology had precedence over others.

In public conversation in Australia these theological questions are of marginal significance. But secular variants abound in which society is analysed in terms of the discrimination suffered by various minority groups at the hands of the majority or of those with power.

We need think only of the analysis of the treatment of women at the hands of men, of Indigenous Australians at the hands of non-Indigenous, of gay at the hands of straight Australians, of asylum seekers and recent immigrant groups at the hands of earlier arrivals, of tax payers at the hands of tax avoiders, of shooters and bare-headed cyclists at the hands of the prissy, of Catholics at the hands of secularists, of young and elderly Australians at the hands of those with political power, and so on.

In each case the story of the minority group is told as one of oppression and denial of rights by the majority or the powerful. Advocates point out the injustice, and demand society change its attitudes and redress discrimination through education, legislation and financial commitments to enable change.

In almost every case, the stories told about the suffering caused to individuals are moving, and the arguments made for changes in

legislation and community attitudes are plausible.

But the challenges that their advocates face are formidable: they compete with one another for attention in public conversation, and the connection between their different causes is not clear. As a result the public is likely to be briefly moved, but then move on to another complaint.

What is lacking is a shared overarching view of human flourishing in which individual rights can be set alongside one another and their connections explored. Without this larger view, rights will inevitably be seen as competitive and apparent clashes between them will be resolved by the exercise of naked political power and not of ethical and political wisdom.

The proper starting point for reflection is to focus on the stories of people who claim to be discriminated against, and to be imaginatively present to them as persons without judging them. To see unemployed people as persons and not stereotypically as layabouts, for example, and similarly to see women, prisoners, religious people, LGBT people and Indigenous Australians as persons. They deserve respect for their claims because they are people not because they are members of a group.

Their claims, however, need also to be set within reflection on the common good of society. The common good supposes that the ordering of society must look to the good of each person in society through securing the good of all, especially the most disadvantaged. People are seen not simply as individuals or representatives of groups, but as mutually dependent, so that they must be seen in the context of their relationships to others.

From this perspective, some rights claimed by individuals will be overridden by care for society. The right to shoot wildlife for sport and to ride bicycles without helmets may be examples. But in such cases the priority given to the good of society must be supported by compelling evidence.

The connection between claims of discrimination must also be considered. They will often lie in structural injustice in the ordering of society. The privilege of amassing and keeping disproportionate wealth by the very few, for example, may be protected at the expense of vulnerable people in many social groups.

Within groups claiming discrimination, too, some claims may have priority over others. The claims of migrant women to a decent wage, for example, may take precedence over the rights of others to equal board representation.

Finally, claims can come into conflict, as for example the claims to non-discrimination and to religious freedom. Generally claims in conflict must be vindicated, but in a way that is mutually limiting. This requires that the resolution be resolved in conversation about the common good, and not simply by the exercise of power. That was a lesson learned in the debates about liberation theology.

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: *Marg Blythman* 5018 8000

9th & 10th April, 2016			16th & 17th April, 2016		
THIS WEEK’S READINGS			NEXT WEEK’S READINGS		
First Reading: Acts 5:27-32, 40-41 Resp Psalm: Ps 29:2, 4-6, 11-13. R. v. 2 Response: I will praise you, Lord, for you have rescued me. Second Reading: Apoc 5:11-14 Gospel: Jn 21:1-19			First Reading: Acts 13:14, 43-52 Resp Psalm: Ps 99:1-3.5 Response: We are his people, the sheep of his flock. Second Reading: Apoc 7:9, 14-17 Gospel: Jn 10:27-30		
EUCHARIST MINISTERS			EUCHARIST MINISTERS		
SATURDAY	SUNDAY		SATURDAY	SUNDAY	
6PM	9AM	5PM	6PM	9AM	5PM
6 Ministers required	7 Ministers required	6 Ministers required	6 Ministers required	7 Ministers required	6 Ministers required
Katy Quinlan	Cora Howell	Trish Cirillo	Maria Cirillo	Jill Joslyn	Jacinta Macri
Taiana Fatai	Narie Lewis	Jeena Jose	Anne-Maree Greville	Lisa Cirillo	Petelo Mafi
Trish McNamara	Renata Byra	Joyce Ribarits	Anthony Henderson	Katalina Mafi	Paula Cox
Morris Henderson	Sonia Opie	Clem Carlucci	Christine Carmichael	Aloisia Mafi	Jennifer Boord
Ellen Frauenfelder	Philip Opie	Vittorio Carlucci	Margaret McDonald	Jean Rocca	Reni Cheriyan
Volunteer please	Catherine McErvale	Christine Slattery	Anita Naray	Bobby Castillo	Volunteer please
	Elvira Mazza			Ross Tongue	
MUSIC			MUSIC		
Filipino Group	Sacred Heart Group	M Hammond	Singing Group	Tongan Choir	Youth Group
N Armsden	Leader	J Ljubic	M Sullivan	M Guthrie	K Mafi
	M Faingaanuku	J Macri			
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
	Joy Morvell			Jim O’Donnell	
READERS			READERS		
Gary Huxtable	Narie Lewis	Sue Hermans	Mary Jackson	Kevin Schultz	Barb Kelly
COUNTING TEAM 4			COUNTING TEAM 5		
KEVIN SCHULTZ 5023 8778			JIM FARRELLY 5021 5646		
IRYMPLE - SUNDAY - 8.30AM			IRYMPLE - SUNDAY - 8.30AM		
READER	EUCHARIST MINISTER		READER	EUCHARIST MINISTER	
Margaret Hill	Ken Knight		Pat Riordan	Denise Knight	