



Sacred Heart Parish Mildura

257—261 Eleventh Street Mildura

Parish Office: 5021 2872 Fax: 5023 0337

Presbytery: 5022 9959

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www.ballarat.catholic.org.au/parishes

Sacred Heart Parish | Mildura

Fr. Michael McKinnon PP

Fr Damian Styles

Parish Secretary: Carmel Russo

Office Hours: Tues—Fri 9am—4pm

**Our Lady of Lourdes
Werrimull**

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

**11th Sunday in Ordinary Time / Year C -
11th & 12th June 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:

ANNIVERSARIES:

Sunday 5pm: Jean Marie Roper

Saturday 9.30am: Maria Kondratow (ten year anniversary)

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



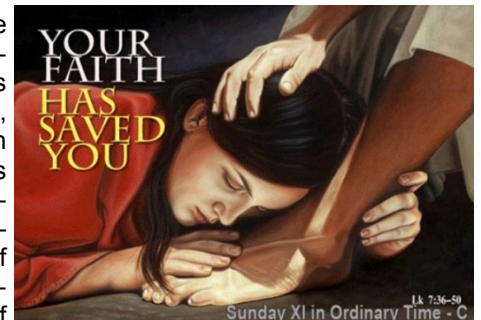
PLEASE PRAY FOR THE SICK:

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, Hailey Crossan, Siliako Lolesio

GOSPEL REFLECTION

A foot massage is a very intimate experience. It sometimes has sexual connotations, though not always. In some cultures, such as Timorese and some Middle Eastern cultures, children massage the feet of their parents and grandparents as a matter of course. It is rare, however,



in any culture at any time, for a woman to come in off the street, to weep profusely over the feet of a little known man, and to massage his feet with perfumed ointment. So what is happening in the first story in today's gospel? What does Luke want to say about Jesus, about the woman, and about Simon the Pharisee who is hosting the dinner where all of this happens? Why does Jesus accept and even affirm such activity on the part of a woman who is identified as a sinner in the city?

The story itself provides a number of clues to understanding. This unnamed woman demonstrates that an extraordinary measure of forgiveness sets one free to love in ways that might appear excessive. Unlike Simon the host, she has already recognised that Jesus is the prophet of God. Simon has little love in his heart: he has not yet experienced the need for forgiveness and fails to recognise God's prophet. Not only does Jesus accept the continuous outpouring of the woman's tears as well as the touch of her hands and her hair on his feet. He actually affirms the goodness of her actions and compares them with Simon's neglect as host. In effect, this woman becomes host to Jesus, offering him the hospitality he has been denied.

The story of the forgiven woman gives way to the story of a group of women who take to the road with Jesus and the "twelve" and contribute their resources for the sake of the mission. These courageous Galilean women have known the healing power of God. The reference to the number seven suggests that Mary of Magdala has been perfectly healed. She becomes the lead figure in this circle of prophetic women. Two other women are named. Joanna is identified as the wife of Herod's steward, Chuza. She is no stranger to business affairs. Susanna is not otherwise identified: maybe she is known to Luke's community and requires no further identification. The subsequent narrative indicates that the women remain in the company of Jesus all the way to Jerusalem, that they witness his death and burial and bring the message of the resurrection to the "apostles" who refuse to accept their word. Women continue to bring the message of the resurrection, to share their resources for the sake of the mission and to live in fidelity to the gospel. We might well ask why it is that official decision-making for the universal church remains closed to women.

Veronica Lawson rsm

SACRAMENTAL LIFE & LITURGY

BAPTISM

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We welcome into our Parish Community, Abel & Valentino Scopelliti whose Baptism occurs this weekend.

FEAST OF ST ANTHONY

The Italian Community will be celebrating their annual Feast of St Anthony Mass this Sunday 12th June at 9am. Mass will be celebrated by Fr Elio Capra. Tickets for the raffle are now available at \$2.00 each.



All are invited to stay for the procession followed by morning tea (a plate to share would be greatly appreciated), pasta and BBQ lunch. Traditional Italian fare will also be provided along with great entertainment and the drawing of the raffle. For more information or if you are able to help

on the day please contact the Parish Office 5021 2872.

ADVANCE NOTICE

NO MASS TUESDAY 21 JUNE 7PM
NO MASS WEDNESDAY 22 JUNE 9.10AM
NO MASS FRIDAY 24 JUNE 5.40PM

MASS WILL CELEBRATED ON
THURSDAY 23 JUNE 9.30AM

SACRED HEART YOUTH

Exploring Faith with Fr Damian

Will be held in the Monaghan Centre following the 5.40pm Mass on Friday. All youth most welcome.



PARISH FINANCE

Last week's collections

1st Collection (support of Priests & Presbytery)	\$1484.05
2nd Collection (includes DD, CC & EFT)	\$2521.00
Loose Plate	\$ 734.20

COMMUNITY LIFE & OUTREACH

KNIGHTS OF THE SOUTHERN CROSS

Monthly meeting will be held on Monday 13th June, 7.30pm at the KSC Clubrooms.

SACRED HEART CATHOLIC LADIES SOCIAL GROUP

Monthly meeting will be held on Tuesday 14th June, 2pm in the Monaghan Centre. All welcome.

PASSIONIST FAMILY GROUP

Will gather at the home of Lyn & Colin Welsh 16 Westside Boulevard Mildura on Sunday 26th June for Lunch.

BYO drinks, sweet to share and \$5.00 to cover meal cost. Intensions to Lyn, Colin 50231356.

COMMUNITY LIFE & OUTREACH

BUS TRIP TO WERRIMULL

Sacred Heart Parish next bus trip to Werrimull will be held on Sunday 31st July with Mass starting at 11am followed by a counter lunch at the pub. Please contact the Sacred Heart Parish Office to make a booking on 5021 2872.



SOCIAL JUSTICE

The next meeting of this group will be held on Wednesday June 15 at 7 pm in the Monaghan Centre. All welcome to explore ways of helping ourselves to live more responsibly and sustainably. Our current focus is on the devastation caused by the use of plastic bags. (Even the biodegradable ones)

The environmental impacts of plastic bag use include:

Danger to animal life, especially when they find their way into the sea.

Plastic bags are quite commonly mistaken for food by animals, especially when the bags carry food residues, are brightly coloured or are animated by the movement of water. A great variety of animals, land and especially marine, can choke to death on bags, experiencing much pain and distress. If swallowed whole, animals may not be able to digest real food and die a slow death from starvation or infection.

Litter problem

Plastic bags are a highly visible, ugly component of litter. Local and State Governments around Australia spend more than \$200 million per year picking up litter. If plastic bags continue to be used, the number of bags littering the environment will increase over time.

Loss of resources

Plastic bags are typically used for a short period of time but take hundreds of years to break down in landfill. While plastic bags can be recycled, only a tiny proportion of plastic bags are collected and reprocessed.

A lightweight plastic bags consumes about 4.5 times more energy in its manufacture than reusable 'green bags'. Check out the following web sites. <http://www.bagtheban.com/https://www.reusethisbag.com>.

JOKE

There was an atheist walking through a national park in America, enjoying the sites of creation. As he walked he realised a Bear had started to track him, he started to run but the bear got closer and closer. As the bear took him down, the Atheist called out, "O God save me!" God paused time and spoke to the atheist, "Let me get this correct, you do not believe in me, you deny me completely, now you call on me to make a miracle to save you". The atheist responded, "Yes that is against all my principles, maybe you can make the bear a believer". God agreed, time continued and the bear, got off the atheist and he thought to himself great I am saved. The bear knelt and joined its paws and began to pray, "Lord for the food I am about to receive, may I truly be thankful.



WHAT LIES BENEATH ELECTION CAMPAIGN ETHICAL SILENCES

Election times are full of sound and fury, much of it broadcast on a loop. But they are also marked by silences. Like the still water in the surf that indicates a rip, these silences indicate concealed perils in society.

In this election campaign two striking examples are the treatment of Indigenous Australians and of people who have sought protection from persecution in Australia.

Of course asylum seekers and young Indigenous people are spoken about, often noisily, by politicians, but always as the object of policy, not as people whose lives have been blighted by policy. The human beings who suffer are shrouded in silence. This silence is an ethical silence that covers people whom we want to keep out of mind.

Ethical silence allows people to be reduced to problems to which a practical solution is sought. Human beings are seen as means to be used as part of that solution.

From this perspective any conversation that focuses on human values, and so raises matters of conscience, is obstructive. It stands in the way of practical courses of action and makes more difficult their implementation. So ethical silence may be a sign of pressure to be silent, and certainly presages attempts to enforce silence.

In this election campaign the dynamic is clear in the pressure placed on candidates to conceal their ethical difficulties with Australia's treatment of asylum seekers, and in the criticism of their parties for choosing as candidates people who differ with party policy.

Such attitudes suggest that there is no room in parties for conscientious disagreement. Party representatives are to be no more than loudspeakers that amplify another's voice. Anyone who adopts well thought out ethical positions will not be welcome unless they match the party line. And free votes on conscience matters will be denied in parliament.

It is a short step from imposing silence by party discipline to impose it by legislation. So some advocates of same sex marriage seek to make anti-discrimination laws prevent groups that are in principle opposed to same sex marriage from making their case in public. The proposal to force all marriage celebrants to conduct same sex marriages if asked would have the same effect.

"Tolerating zones of ethical silence creates a culture in which other groups will be more vulnerable to exclusion and defenceless against it."

The government has gone further in imposing a canopy of silence over the treatment of people who seek protection. It prohibits under severe penalties doctors and other health professionals from bringing into the open any criminal that they see in the course of their work. Here the effect of imposed silence is not simply to override the conscience of those affected by the law, but also to make the places where they work zones of ethical silence.

The consequences for society of tolerating zones of ethical silence are diffuse but considerable. It creates a culture in which other groups will be more vulnerable to exclusion and

defenceless against it. Silence insinuates itself throughout society.

When views based on the welfare of human beings are silenced in political parties, too, the range of people welcomed there will become narrower. As divergent views are no longer heard, the party will quickly become out of touch with the larger community. It will also lose vitality, because it will deprive itself of precisely the people with the ethical passion needed to provide energy and to attract future leaders. When conversation within the party is restricted to the convinced talking to the convinced, its members will find it impossible to recognise the need for change in order to address the challenges posed by a changing society and world.

When ethical silence festers in society, people lose faith in political parties and public institutions. They recognise that these bodies do not understand their predicaments, and will not act on their behalf. People become alienated from public life, and become ready to trust people who can mimic ethical passion even when it endorses the most unethical and contradictory courses of action. Ethical silence eventually gives way to unethical cacophony.

We are fortunate in Australia that in this election we do not have to envisage such a dystopia. But if elections are times to submit the body politic to a medical checkup, it will reveal disquieting symptoms of ethical silence chosen, pressured and legislated. The evidence is there to be seen in its victims.

Andrew Hamilton is consulting editor of Eureka Street.

NEWS FROM OUR PRIMARY SCHOOL

ST PAULS PRIMARY SCHOOL

Congratulations to our Grade Two Students who performed in the Verse Speaking Competition as a part of the Mildura Eisteddfod. They WON!!!! An outstanding effort by the children and the teachers in preparing the children.

Last week I attended the AUSTRALIAN Primary Principals' Association Conference in Auckland. It was an invaluable learning experience for me as a Principal listening to international guest speakers share their insights into education. There were many themes shared throughout the conference: Excellence, Diversity, Equity, Integrity and Respect to name a few. The central theme, Knowledge in our Hands posed many questions and wonderings about how that looks in our own school communities. There were many quotes, statements made and questions asked that resonated strongly with our own school philosophy and culture.

"Inside every child is the ability to dream big and achieve more. What will you do to make sure every child achieves? This doesn't happen in isolation. It involves all of us working together to ensure that all our children achieve. On Monday and Tuesday evening our School Advisory Council gathered with our other Catholic schools and the Sunraysia Catholic Schools Partnership Council at St Joseph's College Stadium. We spent two evenings collaborating and discussing how our schools Catholic identity continues to be a focal point in today's society and how we can continue to strengthen our faith communities. I would like to thank Mr Luke Guthrie for coordinating the event and Mrs Philomena Billington who was our guest presenter for the gathering.

Well done to the Junior Unit on another successful Grandparents Day. Once again, another example of how important are the relationships we build with our parents, grandparents and extended families. It reminds me of an old African proverb, "it takes a village to raise a child". In our context it takes a community to educate a child and what better way to do it than with the people who love you! As always, Keep the Faith.

Vince Muscatello—Principal

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

11th & 12th June, 2016			18th & 19th June, 2016		
THIS WEEK’S READINGS			NEXT WEEK’S READINGS		
First Reading: 2 Sam 12:7-10, 13 Resp Psalm: Ps 31:1-2, 5, 7, 11. R. cf. v. 5 Response: Lord, forgive the wrong I have done. Second Reading: Gal 2:16, 19-21 Gospel: Lk 7:36-50			First Reading: Zech 12:10-11; 13:1 Resp Psalm: Ps 62:2-6, 8-9. R. v. 2 Response: My soul is thirsting for you, O Lord my God. Second Reading: Gal 3:26-29 Gospel: Mk 10:35-45		
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
Christine Carmichael	Gina Raiti	Josie Zema	Irene Morello	Nancy Leonardis	Christine Slattery
Margaret McDonald	Anna Vartuki	Trish Cirillo	Katy Quinlan	Elena Garreffa	Jacinta Macri
Anita Naray	Nada Zudetich	Jeena Jose	Taiana Fatai	Maryanne Modica	Petelo Mafi
Leo Kearney	Sara Visona	Joyce Ribarits	Trish McNamara	Maria Page	Paula Cox
Margaret Sheahan	Juliet Cresp	Clem Carlucci	Morris Henderson	Lyn Welsh	Jennifer Boord
Volunteer please	Robert Tindall	Vittorio Carlucci	Ellen Frauenfelder	Mary Grivec	Reni Cheriyan
	Louise Belej			Giuseppe Scopacasa	
MUSIC			MUSIC		
Filipino Group	Feast of St Anthony	M Guthrie	Youth Group	Tongan Choir	Sacred Heart Group
N Armsden	Italian Choir	All welcome	K Mafi	M Sullivan	Leader
	N Armsden				M Faingaanuku
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
	Feast of St Anthony			Jim O’Donnell	
READERS			READERS		
Jen Ditchfield	Feast of St Anthony	Bill Dolence	Gary Huxtable	Julie O’Bryan	Vince Muscatello
COUNTING TEAM 3			COUNTING TEAM 2		
PETER MCDONALD 5022 1531			KEVIN SCHULTZ 5023 8778		
IRYMPLE - SUNDAY - 8.30AM			IRYMPLE - SUNDAY - 8.30AM		
READER	EUCHARIST MINISTER		READER	EUCHARIST MINISTER	
M Hill	R Hill		D Knight	P Riordan	