

**ST MARY'S PARISH SWAN HILL
BULLETIN**

Priest: Fr. Marcello Colasante PP
Parish Secretary: Glenda Klabbers
Presbytery: Nola O'Bree
Parish Council Chair: Michelle Haeusler
St Mary's School Principal: Greg Lane
St Mary MacKillop Principal: Michelle Haeusler
Parish Office: Tuesday 10.00 am — 2.00 pm
Friday 10.00 am — 2.00 pm



12th Sunday in Ordinary time

Year C

19th June 2016

Presbytery: 62 Splatt Street Swan Hill 3585
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The Parish of Swan Hill comprises the faith Communities of: St Marys Swan Hill, St Joseph's Nyah West, St Joseph's Lake Boga

Mass Next Weekend:

Vigil: **6.30 pm** Swan Hill Sunday: **10.30 am** Swan Hill

Mass this Week:

Tuesday: 12.40 pm
Wednesday 10.00 am
Thursday 10.00 am
Friday 12.00 Noon
11.00 am Exposition of the Blessed Sacrament

Mass Intentions:

Tues: St Mary MacKillop College Hearts and Hands Face of Compassion

Anniversaries: We remember Des O'Sullivan, Anne Walsh, Robert Day, Barry Jennings, Alice Kelly, Emelai & Antonio Rullo, Mary & Peter Conheady. Esther Moyle

Prayers for the Sick: Donna Murchie Monica Nolen, Erin Coburn, Jude Lewis, Brian Mulcahy, Brooke Kennedy, Ronald Duryea, Jarrod Crimmins.

If you would like a sick person prayed for, please ask for their permission. After one month names will be deleted from the list unless otherwise advised.

FIRST READING from the prophet Zechariah

It is the Lord who speaks: 'Over the House of David and the citizens of Jerusalem I will pour out a spirit of kindness and prayer. They will look on the one whom they have pierced; they will mourn for him as for an only son, and weep for him as people weep for a first-born child. When that day comes, there will be great mourning in Judah, like the mourning of Hadad-rimmon in the plain of Megiddo. When that day comes, a fountain will be opened for the House of David and the citizens of Jerusalem, for sin and impurity.'

The Word of the Lord

RESPONSORIAL PSALM Ps 62:2-6, 8-9. R. v.2

My soul is thirsting for you, O Lord my God.
O God, you are my God, for you I long; for you my soul is thirsting. My body pines for you like a dry, weary land without water.
So I gaze on you in the sanctuary to see your strength and your glory. For your love is better than life, my lips will speak your praise.
So I will bless you all my life, in your name I will lift up my hands. My soul shall be filled as with a banquet, my mouth shall praise you with joy.
For you have been my help; in the shadow of your wings I rejoice. My soul clings to you; your right hand holds me fast.
My soul is thirsting for you, O Lord my God.

SECOND READING from St Paul to the Galatians

You are, all of you, sons of God through faith in Christ Jesus. All baptised in Christ, you have all clothed yourselves in Christ, and there are no more distinctions between Jew and Greek, slave and free, male and female, but all of you are one in Christ Jesus. Merely by belonging to Christ you are the posterity of Abraham, the heirs he was promised. *The Word of the Lord*

GOSPEL ACCLAMATION Jn 10:27

Alleluia, alleluia! My sheep listen to my voice, says the Lord; I know them, and they follow me. Alleluia!

GOSPEL reading from the holy Gospel according to Luke

One day when Jesus was praying alone in the presence of his disciples he put this question to them, 'Who do the crowds say I am?' And they answered, 'John the Baptist; others Elijah; and others say one of the ancient prophets come back to life.' 'But you,' he said, 'who do you say I am?' It was Peter who spoke up. 'The Christ of God' he said. But he gave them strict orders not to tell anyone anything about this.

'The Son of Man' he said, 'is destined to suffer grievously, to be rejected by the elders and chief priests and scribes and to be put to death, and to be raised up on the third day.'

Then to all he said, 'If anyone wants to be a follower of mine, let him renounce himself and take up his cross every day and follow me. For anyone who wants to save his life will lose it; but anyone who loses his life for my sake, that man will save it.'

The Gospel of the Lord.

YEAR OF MERCY PRAYER

Lord Jesus Christ, You have taught us to be merciful like the heavenly Father, and have told us that whoever sees you sees Him. Show us your face and we will be saved. Send your spirit and consecrate every one of us with its anointing, so that the Jubilee of Mercy may be a year of grace from the Lord, and your Church, with renewed enthusiasm, may bring good news to the poor, proclaim liberty to the captives and the oppressed, and re-store sight to the blind. We ask this through the Intercession of Mary, Mother of Mercy, you who live and reign with the Father and the Holy Spirit forever and ever

READINGS NEXT WEEK 26th June 2016

1 Kgs 19:16. 19-21; Gal 5:1. 13-18; Lk 9:51-62

STATE OF THE NATION

Presbytery Account: (1st Basket) <i>(Support of Priests & Bishop)</i>	\$ 792.10
Parish Account: (2nd Basket) <i>(Support of the Parish)</i>	
Envelopes	\$ 766.00
Credit Card	\$ 545.00
Direct Debit	\$ 451.00
Loose Plate	\$ 97.10
	\$ 1,949.10

Thank-You!

MINISTRIES for Next Weekend 26th June 2016

Ministers of the Word:

Vigil: Jo & Jaidyn Taverna

10.30am. Doreen Greenham & Bernice Murray

Ministers of Communion:

Vigil: Margaret Derham, Teresa McRae, Dick & Rene Devereux

10.30am. Dorothy Bishop, Raelene O'Halloran, Damien Kelly, Brenda Ford, Graeme Learmonth, Jim Meehan.

Music: Vigil: Joe Taverna

10.30am Brian Wood.

Presentation of Gifts:

Vigil: Kerry Hoare & Family

10.30am Peter Robertson Family

Counters Ralph Hoare, Felicity Power

The Diocesan Liturgical Commission will be presenting Liturgy Formation sessions in the diocese in 2016 on Funeral Ministry, Formation for Lectors and the launch of the sacramental program, "Let the Children Come" - July 24 at Birchip Parish, August 7 at Ararat Parish and August 21 at Hamilton Parish. As this day includes the launch of "Let the Children Come", all involved in the Parish Sacramental Programs are encouraged to attend. More information is available from the diocesan website www.ballarat.catholic.org.au < <http://www.ballarat.catholic.org.au> >.

YEAR OF MERCY FROM POPE FRANCIS Mercy is not opposed to justice but rather expresses God's way of reaching out to the sinner, offering him a new chance to look at himself, convert, and believe. The experience of the prophet Hosea can help us see the way in which surpasses justice. The era in which the prophet lived was one of the most dramatic in the history of the Jewish people. The kingdom was tottering on the edge of destruction; the people had not remained faithful to the covenant; they had wandered from God and lost the faith of their forefathers. According to human logic, it seems reasonable for God to think of rejecting an unfaithful people; they had not observed their pact with God and therefore deserved just punishment: in other words, exile. The prophet's words attest to this: "They shall not return to the land of Egypt, and Assyria shall be their king, because they have refused to return to me" (Hos 11:5). And yet, after this invocation of justice, the prophet radically changes his speech and reveals the true face of God: "How can I give you up, O Ephraim! How can I treat you like Zebouim! My heart recoils within me, my compassion grows warm and tender. I will not execute my fierce anger, I will not again destroy Ephraim; for I am God and not man, the Holy One in your midst, and I will not come to destroy" (11: 8-9). Saint

Augustine, almost as if he were commenting on these words of the prophet, says" "It is easier for God to hold back anger than mercy." And so it is. God's anger lasts but a moment, his mercy forever.

[*Misericordiae Vultus, No.21*]

GOSPEL REFLECTION The mention of prayer in Luke is always a signal that something momentous is about to happen. Today's gospel opens with the puzzling assertion that Jesus is praying "alone" although his disciples are with him. It is as if his conversation with them is part of Jesus' solitary prayer. This gives us an insight into the prayer of Jesus: his prayer and his life mission are intimately connected. It is important for him and for his mission that his disciples come to recognise who he is. He puts two questions to them, "Who do the crowds say that I am?" and "Who do you say that I am?" The crowds see him as John the Baptist or Elijah or one of the prophets "arisen". We can hear the disciples all joining in this part of the conversation, sharing what they have heard. Their answers echo an earlier passage in this same chapter of Luke where Herod Antipas is said to be puzzled by such descriptions of Jesus and asks "Who is this about whom I hear such things?" (Luke 9:7-9).

Since Herod put this question, Jesus has pursued his ministry of teaching and healing and responding to the hunger of the crowds. Jesus himself now raises the question of his identity. We can sense the silence of the disciples when they are faced with the second question, "Who do you say that I am?" It is Peter alone who answers this time. For him and for the other disciples, Jesus is the Christ, the Messiah, the anointed of God. Jesus instructs them to keep this to themselves. The disciples have much to learn before they can truly understand what they profess.

Within first-century Judaism, many expected a royal militaristic figure who would drive out the occupiers and restore Israel's status as an independent nation. Even as Peter identifies Jesus as the "Messiah of God", it is unlikely that his notion of messiah or Christ leaves room for a suffering Messiah. Has Jesus in his prayer been pondering the way of suffering he is to endure if his work as the Messiah of God is to be completed? He is to undergo "great suffering", he will be rejected by the religious authorities, he will be put to death and God will raise him up. This description meets none of the popular expectations of God's Messiah.

In case the disciples miss the implications of this, Jesus makes it clear that suffering is also the lot of those who want to "follow" him. Discipleship, now as then, has nothing to do with protecting one's own interests, with "saving one's life". It has everything to do with hearing and responding to the distress of the human poor and the distress of the earth itself. *Sr Veronica Lawson*

Annual Collection for the Holy Father is to be taken up throughout the world on the weekend of **July 2/3** Through this collection we have the opportunity of supporting the Pope's pastoral care for people around the world.

'If God can work through me, he can work through anyone.' *St Francis of Assisi.*