

# Sunraysia Catholic Communities

Parish Office: 5021 2872 Fax: 5023 0337  
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 23

Fr. Matthew Thomas PP

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—Peter Issanchon, Merbein—Kevin Aston, Red Cliffs—Bernadette Gardner*

## MILDURA

Recent Death: Vincenzo Cirillo, Maria Blagus

Anniversaries:

## RED CLIFFS

Recent Death:

Anniversaries:

## MERBEIN

Recent Death:

Anniversaries: June 7<sup>th</sup> Carmela Musico; 10<sup>th</sup> Robert Blyth, Richard Murphy Snr.; 11<sup>th</sup> Gordan Hann; 13<sup>th</sup> Teresa Sabo, Gena Mathews, Rosa Panaia

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

## The Most Holy Trinity/ Year A 7th June 2020

### LITURGY OF THE WORD

**First Reading** - Ex 34:4-6. 8-9

A reading from the book of Exodus

With the two tablets of stone in his hands, Moses went up the mountain of Sinai in the early morning as the Lord had commanded him. And the Lord descended in the form of a cloud, and Moses stood with him there.

He called on the name of the Lord. The Lord passed before him and proclaimed, 'Lord, Lord, a God of tenderness and compassion, slow to anger, rich in kindness and faithfulness.' And Moses bowed down to the ground at once and worshipped. 'If I have indeed won your favour, Lord,' he said, 'let my Lord come with us, I beg. True, they are a headstrong people, but forgive us our faults and our sins, and adopt us as your heritage.'

**Responsorial Psalm— 3:52-56. R. v.52**

**(R.) Glory and praise for ever!**

- |  |  |
|--|--|
| 1. You are blest, Lord God of our fathers.<br>Blest your glorious holy name. (R.)                  | 3. You are blest who gaze into the depths.<br>You are blest in the firmament of heaven. (R.) |
| 2. You are blest in the temple of your glory.<br>You are blest on the throne of your kingdom. (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:** Fr Paul Jackson SJ (India), Janelle Carney, Bill Antonie, 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:** 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 all  
main Church doors.**

### Our Parish Schools

Sacred Heart Mildura Principal: Des Lowry 5023 1204

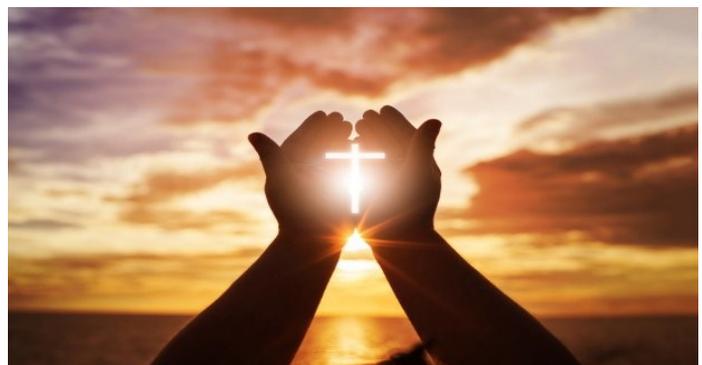
St Paul's Mildura Principal: Vince Muscatello 5023 4567

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



# Sacred Heart Mildura

## ACCESS TO THE CHURCH FOR PERSONAL PRAYER

Sacred Heart Church will normally be open each day for personal prayer.  
Please use the hand sanitizer provided upon entering.  
These are directives we are compelled to follow if we open the Church to the public.

## FINANCIAL MATTERS

A huge thank you to those able to continue contributing - to our 1st & 2nd Collection for Mildura, Merbein & Red Cliffs churches, your support is greatly appreciated.

*Thank you!*

A huge thank you to Aileen Curran and her wonderful band of helpers who organised a working bee at St Francis Xavier Church, Irymple.

## BAPTISM

We welcome into our faith community **Noah Stephens** whose Baptism occurs this weekend.



## MEETINGS

**Sacred Heart Finance meeting**—Tuesday 9th June 7.30am—Sacred Heart Parish Office.

**Sacred Heart Parish Council**—Tuesday 9th June 6.30pm -Monaghan Centre

**Red Cliffs -Finance & Pastoral Council** – Wednesday 10th June 7pm—School Hall.

**(Please adhere to the Social Distancing Rules and the use of hand sanitiser before and after the meeting.)**

## MESSAGE FROM FR MATTHEW

I would just like to extend my sincere thanks and gratitude to all those who have welcomed me so far back in to the Parish and as you can imagine I am still settling in. After 11 years, it is nice to see some familiar faces.

Please be patient with me as I try to remember all your names.

Looking forward to meeting parishioners once restrictions ease and things go back to a certain kind of normal.

**STREAMING** from 5:30pm Saturdays continues [https://www.youtube.com/channel/UCpujOBwu7YYU-LzjhmqE\\_VQ](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

*"She has gone to God and God is very near".*

Some dear friends of mine chose these words for the cover of their mother's funeral booklet. Their choice of words demonstrates their faith in God of whom John writes in today's gospel. For them, as for us, God is not a distant God, but rather a God of communion, and a God in communion with the world: "God so loved the world..." John uses the term "world" here to refer to humanity in need of salvation. Jesus is the one through whom the world is saved, the one through whom God gives "eternal life" (zoē aiōnios), literally "life of the age". "Eternal life" or "life of the age" is not referring to ordinary life (psychē), but to a share in God's life that has no beginning and no end. The whole gospel was written that we "may have life (zoē)", the life that has no end (John 20:31).

Nothing in John's gospel should be read in isolation from the whole. Our passage forms part of Jesus' dialogue with a Pharisee called Nicodemus who recognizes that Jesus is "of God". Jesus leads Nicodemus from a basic and fairly literal understanding to new understandings about what it means to be in relationship with God. The need to be "born of the Spirit" is part of the conversation that forms the context for the three verses chosen for today's gospel. Trinitarian language pervades John's gospel and is present elsewhere in the Christian scriptures, almost certainly reflecting the incipient belief of the earliest communities that God is one, as Jewish faith asserts, and at the same time three-in-one. This belief was to develop over the subsequent centuries into the doctrine of the Trinity which is at the very heart of Christian faith.

*Perichoresis*, a Greek term suggestive of dancing or of figures interweaving, is one of the earliest images for this Trinitarian life of God. The life that is in God is three and yet one in a totally harmonious dance of equals. The wonder is that we are invited to join the dance. Trinity Sunday is the day that we set aside to celebrate who God is in Godself and who God is in relation to the whole of creation. We celebrate the nearness of the Triune God who draws us as participants into the dance of life and love. We hear later in John's gospel that the Spirit of truth guides us "into all the truth". We continue to listen to the Spirit so that we might understand more fully the "things that are to come" and the relatedness we are called to live. The dance of Trinitarian love casts out hatred and enmity and wanton destruction and calls us to live in harmony with one another and with all of God's creation. With Covid-19 affecting the entire human community, we reflect anew on what it means to "have the life of the age" and to live in loving communion with one another and with the natural world.



## ECUMENICAL HISTORY OFFERS LESSONS

With churches closed throughout much of the world, many events and dedicated weeks have passed us by. One of those weeks was the Week of Prayer for Christian Unity. Catholics who paid attention to Pope Francis' engagements may have noticed it through his references to the 25<sup>th</sup> anniversary of Pope John Paul's Encyclical on Christian Unity, *Ut Unum Sint*.



Like Sherlock Holmes' dog that famously did not bark, the Week for Christian Unity may be significant for both churches and our wider society precisely because it passed so little noticed. At one level that is a measure of its success. It began at a time of vigorous missionary activity by European and American churches with a long history of mutual antipathy. Those involved had begun to realise how far their rivalry and exclusive claims for their own church weakened their individual efforts. The non-Christians among whom they worked were also deterred by the inconsistency of people in conflict preaching a Gospel of peace and unity.

The Week for Christian Unity was one of many initiatives aimed at healing the divisions of the past, restoring unity among Christians, and praying and cooperating with one another. Together, they became known as the ecumenical movement. Attitudes towards the movement among church leaders and members were ambivalent. Most were in favour of the unity of Christians as a distant goal. But for many the issues that had initially led to their division were still alive. Christian unity had to be based on unity of belief, whether this concerned, for example, the presence of Christ in the Eucharist or salvation by faith alone. They were also divided about whether unity would mean joining one church as it was already constituted or shaping a new and diverse community.

In the Catholic Church the initial attitude to the ecumenical movement was generally suspicious. It was seen to downplay the significance of unity of belief and to see all churches as equally valid, so failing to recognise that the true Church already existed in the Catholic Church. By Vatican Council II, however, the disunity among Christians was seen as a scandal, the many elements shared with other churches recognised, and the urgency of church unity stressed.

Catholic leaders and theologians joined their fellows in other churches to seek common ground on disputed points of doctrine. Local congregations of different churches prayed together and sought to cooperate on common projects. Roman statements, however, mixed encouragement with fear that differences would be neglected and that many Catholics would believe and act as if all churches

were the same. This alternation between brake and accelerator is also evident in *Ut Unum Sint*.

More recently, though, the passion for Christian unity has waned as church congregations have declined, the place of churches in society has diminished, and churches have become more preoccupied with their own identity and questions of governance. The Catholic Church has become focused on the reality and response to clerical sexual abuse of children.

For an increasing number of Christians church allegiance is seen as part of personal history rather than as a commitment to an authoritative tradition. As all churches cope with more limited resources, too, there is less energy or enthusiasm for deepening relationships with other churches.

**'The first temptation is to focus on returning to a previous order and set of relationships within society or church. To do this is an illusion because the crisis has already changed society and church.'**

At a time when Australia addresses economic hardship and contraction on top of the grief and isolation caused by the coronavirus, the history of the week for Christian Unity is pertinent both to church and state. For both, uncertainty and insecurity offer temptations.

The first temptation is to focus on returning to a previous order and set of relationships within society or church. To do this is an illusion because the crisis has already changed society and church. Because the proposed return to normal is unreal, to pursue it will inevitably lead to division and disaffection. A better approach is to ask what kind of society and church we are called to build and what patterns of relationship are entailed in the building.

The second temptation is to focus narrowly on oneself, one's own group and one's own society. The focus in churches on denominational identity to the neglect of Christian identity yields to that temptation. So would also the placing of party political interests, and the interests of powerful groups in society before the common good in the response to the rebuilding of Australian society. A better approach is to keep before our eyes all the relationships to others, to other groups, to other nations and to the environment of which we are part and on whose health we depend.

The third temptation is consequent on the second. It is to divide our world into friends and enemies and make a gulf between them. Doing this allows us to obscure the flaws of ourselves and of our own groups by exaggerating those of the groups we demonise. It also allows us to represent our own interests as the national interest. In Australian public life the creation of enemies has been an art form — we need to think only of the abuse and discrimination against refugees, Indigenous Australians, Muslims and people who are unemployed. It is a work that can be seen in progress as China is made into the paragon of viciousness in contrast to our shining virtue, and Chinese Australians are made the targets of discrimination.

The better approach is to build conversation with those with whom we disagree and whose actions we disapprove, and to allow the attractiveness of what we hold as true and good to be manifest. The goal of the ecumenical movement was to turn people perceived as enemies into friends, and friends into fellow labourers for in the vineyard. That should be also the spirit of national rebuilding.

*Andrew Hamilton*

## Second Reading—2 Cor 13:11-13

A reading from the second letter of St Paul to the Corinthians

Brothers, we wish you happiness; try to grow perfect; help one another. Be united; live in peace, and the God of love and peace will be with you.

Greet one another with the holy kiss. All the saints send you greetings.

The grace of the Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit be with you all.



## Gospel Acclamation

Alleluia, alleluia!

Glory to the Father, the Son, and the Holy Spirit:  
to God who is, who was, and who is to come.  
Alleluia!

## Gospel Jn 3:16-18

A reading from the holy Gospel according to John

Jesus said to Nicodemus,

'God loved the world so much  
that he gave his only Son,  
so that everyone who believes in him may not be  
lost  
but may have eternal life.  
For God sent his Son into the world  
not to condemn the world,  
but so that through him the world might be saved.  
No one who believes in him will be condemned;  
but whoever refuses to believe is condemned al-  
ready,  
because he has refused to believe  
in the name of God's only Son.'

## A Prayer For Uncertain Times

God of infinite mercy, hear our prayer!

In this time of bewilderment and fear, we ask you to give us the courage to take care of one another as Jesus did. For those who are ill, especially those who are frightened and alone, for those who cannot access healthcare, for those who are homeless and lost, hear our prayer!

In the midst of our sadness and grief, we ask you to give us words to comfort one another. For those who are dying, and for those who have already died from this virus, for those who tend them and for those with no one to tend them, hear our prayer!

In the midst of our own anxiety we ask you to give us the courage to support one another as you would. For those who are unexpectedly unemployed, for employers who share what they can, for our government and financial institutions and those who lead them, hear our prayer!

In the midst of our struggle to ensure a healthy future for all who live on this planet, we ask you to give us the hope that surpasses our current understanding. For healthcare workers, spiritual leaders and our faith communities, for artists and poets, for prophets and teachers, hear our prayer!

In the midst of our growing awareness that all life on Earth is connected, we ask for the heart to respect and cherish all life. That all peoples recognize that we are all your children, hear our prayer!

We trust in you and your power working in us.  
Please hear and answer our prayers.

Amen!

Amen!

<https://www.sistersofmercy.org/about-us/news-and-events/a-prayer-for-uncertain-times/>

