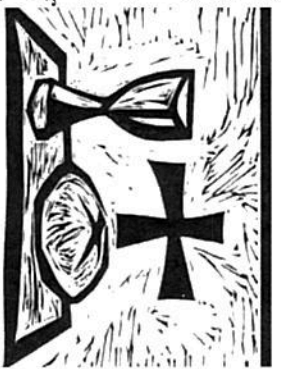


## SACRAMENTAL LIFE & LITURGY

### FIRST EUCHARIST 2016

Parents of children in Government Schools who want their children to receive First Eucharist during this coming year need to register at the Parish Office by the Wednesday 3<sup>rd</sup> of February. A meeting for parents will take place on Monday 8<sup>th</sup> of February to discuss the celebration of the *Sacrament of Reconciliation* for these same children on *Friday 4<sup>th</sup> of March*.



### THE SEASON OF LENT 2016

#### LENTEN GROUPS

If anyone who is willing to lead a Reflection Group during Lent please contact the Parish Office on 5021 2872 before 22nd January so that books can be ordered.



#### PARISH MISSION 2016

I extend an invitation to all Parishioners to participate in our forthcoming Parish Mission. Please try to keep the following dates free. You may not be able to attend all of the days or evenings, but *I would highly recommend that you try to participate in some of the sessions as a means of some personal renewal during the Season of Lent*. All sessions will take place in the Church. Morning Sessions will be 10:00am – 12:00pm. Evening Sessions will be 7:30pm – 9:30pm.

- Session 1 Sunday 28<sup>th</sup> February  
*Jesus – who is he really?*
- Session 2 Monday 29<sup>th</sup> February  
*Jesus, Law and Conscience*
- Session 3 Tuesday 1<sup>st</sup> March  
*Human Growth & Faith Growth*
- Session 4 Thursday 3<sup>rd</sup> March  
*Jesus, Church & Community*
- Session 5 Friday 4<sup>th</sup> March  
*Jesus, Forgiveness & Reconciliation*

The final session will include a *Celebration of the Sacrament of Reconciliation*. Visiting priests will be available.  
*Fr. Michael*

## COMMUNITY LIFE & OUTREACH

### FAREWELL FR. PETER

On behalf of the whole Parish I extend a sincere word of thanks to Fr. Peter Jose for the 18 months he has spent amongst us. I thank Peter for his gentle pastoral approach, and his willingness to do all that was asked of him. For his commitment especially to the elderly, the sick, and to St. Paul's Primary School, I am particularly grateful, as well as his support of the Indian Community here in Mildura.

We wish Fr. Peter all the very best in his new appointment to the Parishes of Quambatook, Wycheproof, Sea Lake and Ouyen, and trust that he has a good CD player in his car as he will be needing it!  
*Fr. Michael*

**There will be a Syro Malabar (Indian Rite) Mass this Sunday 17th January at 7pm. All welcome.**

### MISERICORDIAE VULTUS – THE FACE OF MERCY

In 2016, we will share extracts from the document *Misericordiae Vultus* ("The Face of Mercy").

"We need constantly to contemplate the mystery of mercy. It is a well-spring of joy, serenity and peace. Our salvation depends on it..."  
(par 2, MV)



### YOUTH

**YOUTH GATHERING**  
Halls Gap, April 4th – 7th, 2016



For young people aged 16 and over.  
More information to Follow.

### PARISH FINANCE

Last week's collections	
1 <sup>st</sup> Collection (support of Priests & Presbytery)	\$1264.30
2 <sup>nd</sup> Collection (includes DD, CC & EFT)	\$2514.60
Loose Plate	\$ 474.15

## ABORIGINAL AUSTRALIANS' YEAR OF ACTION

### Celeste Liddle

At the end of 2014, the scene for Indigenous politics in 2015 was truly set: it was going to be a year of increased fight and protest for Indigenous rights.

While it is rare to see a year where Aboriginal and Torres Strait Islander people don't take to the streets to challenge government policies, Western Australian Premier Colin Barnett's announcement in November 2014 of the proposed closure of remote communities led to a large scale movement. If the idea of forcing Aboriginal people off their traditional lands was not enough to cause anger in the Aboriginal population, the comments made by the then Prime Minister and Minister for Indigenous Affairs sealed the deal. Tony Abbott's suggestion that remaining connected with family and community on lands with which you have an intense religious connection going back several millennia was a mere lifestyle choice, which the Australian taxpayer was not obligated to supplement, revealed that despite his stated interest in Indigenous affairs, he had a lot to learn.

### 'Selfish rabble'

SOS Blak Australia — a vast network of Indigenous activists started by Sam Cook — sprang into action. November 2014 marked the beginning of an ongoing grassroots campaign of protest to stop the forced closure of Aboriginal communities. Throughout 2015, protests in Australia and across the world shut down major cities in order to highlight the right for Aboriginal people to retain their communities. In April this year, the crowds in Melbourne, bolstered by solidarity campaigns from unions, political and community groups, swelled to over 4000 people. This CBD shutdown was so successful that it caused a traffic gridlock for several hours and led to Melbourne's *Herald Sun* labelling the protesters a 'selfish rabble' — a term which was then humorously embraced by the movement.

While Barnett seemed to backpedal slightly on his proposal in May, both his words and Abbott's served as a reminder that as Aboriginal people, rights to our lands and culture are precarious, and continuously under threat by governments. The fight must continue. It is certain that 2016 will see more sovereignty actions by Indigenous communities and their supporters.

Speaking of sovereignty actions, after 15 months occupying The Block, the Redfern Aboriginal Tent Embassy had a win in August. The Tent Embassy had sprung up in protest to a development proposal greenlighted by the Aboriginal Housing Corporation which did not include affordable housing for Aboriginal people. This led to eviction notices (which were defied) and court action against the Embassy.

The spokesman for Indigenous Affairs Nigel Scullion announced the development of 62 affordable dwellings for Aboriginal people and congratulated the Tent Embassy for its action and vigilance over such a prolonged period. It is pleasing that this key urban Indigenous community will thrive and continue its fight well into the future.

### Adam Goodes, boos bad

This year also saw Adam Goodes hang up his football boots after an incredibly successful playing career which was, unfortunately, tainted by a series of racist actions against him during his final months.

Goodes, who holds the distinction of captaining the Sydney Swans from 2009–2012, winning the Brownlow Medal

twice and being named Australian of the Year in 2014, attracted the ire of racist Australians when he dared to cause a young opposition fan to be ejected from the crowd after she yelled a racial slur at him in 2013.

This, coupled with the Australian of the Year announcement and his growing prominence in the Recognise campaign, led to Goodes being the target of racist actions by crowds, who continually booed him every time he took to the field.

Various non-Indigenous football figures and media commentators swore this targeting was not racism but rather just a normal part of football banter. However, when Goodes' post-football career as an ambassador for retailer David Jones was announced, the store's page was also flooded with racist slurs and calls to boycott, proving the slurs did not just exist within the confines of a game.

Throughout all this, Goodes continually showed class and stuck to his guns on issues of racism and is to be commended.

### Roadblocks to constitutional recognition

2015 saw the idea of constitutional recognition for Aboriginal and Torres Strait Islander peoples make very little ground at all. Partly, this has been because though the government continues to fund the Recognise campaign in order to grow public support for a referendum, fundamental details such as the referendum questions and the form that this recognition will take are yet to be decided upon.

But it is also partly due to the growing awareness of Indigenous opposition to constitutional recognition for a range of reasons, including the ongoing push for a treaty.

Most recently, a Referendum Council was announced to oversee community consultations as the referendum details are finalised. While many Aboriginal people welcome a broader consultation on this topic, it is clear that consensus within the community is far from being reached.

A hope in 2016 is therefore that Indigenous voices and our debates on constitutional recognition will become front and centre in the discussion so that when Australia finally goes to the polls, they are making an informed decision based on the rights of Indigenous people. Certainly, they should not be making their decisions based upon the continued profiling of conservative non-Indigenous voices.

### Watch this space

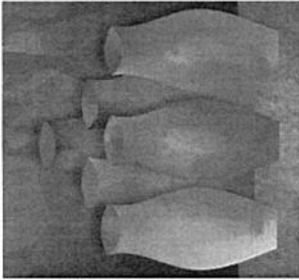
2016 promises to be a year of continued action and protest in Indigenous politics, building upon the many actions this year. As was showed by the 2015 Closing the Gap Report, the disparities remain. While Indigenous people continue to be the victims of government paternalism, to be incarcerated at exorbitant rates, and to have to fight for the right to culture, land and community, they will continue to rally on the streets.

Here's hoping that 2016 sees a commitment to change and collaboration from mainstream Australia in order to start a journey forward together.

*Celeste Liddle is an Arrente woman living in Melbourne, the National Indigenous Organiser of the NTEU, and a freelance opinion writer and social commentator. She blogs at Rantings of an Aboriginal Feminist*



*"Our Parish Vision  
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

16th & 17th January, 2016	23rd & 24th January, 2016
THIS WEEK'S READINGS	NEXT WEEK'S READINGS
<b>First Reading: Isa 62:1-5</b> <b>Resp Psalm: Ps 95:1-3, 7-10. R. v. 3</b> <b>Response: Proclaim his marvelous deeds to all the nations.</b> <b>Second Reading: 1 Cor 12:4-11</b> <b>Gospel: Jn 2:1-11</b>	<b>First Reading: Neh 8:2-6, 8-10</b> <b>Resp Psalm: Ps 118:1-2, 15. R. Jn 6:63</b> <b>Response: Your words, Lord, are spirit and life.</b> <b>Second Reading: 1 Cor 12:12-14, 27</b> <b>Gospel: Lk 1:1-4; 4:14-21</b>

EUCCHARIST MINISTERS		EUCCHARIST MINISTERS	
SATURDAY	SUNDAY	SATURDAY	SUNDAY
6 Ministers required	9AM 7 Ministers required	6PM 6 Ministers required	9AM 7 Ministers required
Linda Henderson	Catherine McErvale	Ellen Frauenfelder	Bobby Castillo
Irene Morello	Elvira Mazza	Maria Cirillo	Ross Tongue
Katy Quinlan	Jill Joslyn	Anne-Maree Greville	Talia Faingaanuku
Taiana Fatai	Lisa Cirillo	Anthony Henderson	Michael Faingaanuku
Trish McNamara	Katalina Mafi	Christine Carmichael	Maureen Speed
Morris Henderson	Aloisia Mafi	Volunteer Please	Alicia Tindall
	Jean Rocca		Lily Tindall

MUSIC		MUSIC	
M Hammond	Tongan Community	N Armsden	Sacred Heart Group
B Lewis	M Guthrie	J O'Bryan	Leader
B Prescott		B Lewis	M Faingaanuku

ALTAR SERVERS		ALTAR SERVERS	
2 Servers required	2 Servers required	2 Servers required	2 Servers required
Please volunteer	Please volunteer	Please volunteer	Please volunteer

OFFERTORY PROCESSION		OFFERTORY PROCESSION	
2 Volunteers required	2 Volunteers required	2 Volunteers required	2 Volunteers required
	Catherine & Laura Fisher	Baptism	Baptism
	Paul McErvale		

READERS		READERS	
Jen Ditchfield	Julie O'Bryan	Trish Swincer	Maria Page
	Chris Slattery		Barb Bunting

COUNTING TEAM 2		COUNTING TEAM 3	
JOE DEJONG 5023 7802		PETER McDONALD 5022 1531	
IRYMPLE - SUNDAY - 8.30AM		IRYMPLE - SUNDAY - 8.30AM	
READER	EUCCHARIST MINISTER	READER	EUCCHARIST MINISTER
Denise Knight	Pat Riordan	Wilma Schmidt	George Schmidt

# 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

Our Lady of Lourdes St. Francis Xavier  
 Werrimull Elms Street, Irymple

Sacred Heart Parish | Mildura

Fr. Michael McKinnon PP

Fr Peter Jose CMI

Parish Secretary: Carmel Russo

2nd Sunday Ordinary Time/ Year C -  
 16th & 17th January 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

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  
 Reconciliation: Saturday 10:00am

RECENT DEATH: Basil McKay (father of Fr Jim)  
 ANNIVERSARIES:  
 Saturday 6pm: Mary & Andrew Matulin, Charlie Pongraz, Sarah Leonardis (20th anniversary),  
 Sunday 5pm: Vincenzo Pollifrone  
 (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.  
 Joan Appleby, Ron Morello, Monica Crimmins, Daniel Ralli,  
 Dan Rodan, John Devilee, Ethan Neyland, Georgie Manning,  
 Dorothy Norris, Eileen Flanner, Fr Denis Dennechy, Eli Mad-  
 den-Andrews, Kel Townsend, Vince Alicastro, Bishop Ron  
 Mulkeams, Betty Krake, Sid Robinson, Teresa Panuccio

## GOSPEL REFLECTION



Today's liturgy invites us to take a detour into the Fourth Gospel and into a marriage scene that the evangelist John places at the beginning of Jesus' Galilean ministry. Marriage imagery appears from time to time in Israel's prophetic tradition, sometimes in quite confronting ways, especially in Hosea where God is imaged as husband and Israel as God's faithless wife. In the first reading from the post-exilic prophecy of Third Isaiah, Jerusalem is the bride, once alienated from God and then fully reconciled with and embraced by God, its "builder". The link between the Isaiah passage and the marriage at Cana is fairly tenuous, although the juxtaposition of the two readings in the context of today's liturgy invites us to consider the intimate relationship that our Earth and its inhabitants enjoy with God, its "builder" or creator. God's delight is in Earth and in the Earth community, not simply in one city and one people of the Earth.

The focus in the gospel story is less on the marriage, however, than on the symbolism of the abundance of wine at the marriage feast. The 8th century BCE prophet Amos had looked to a future time when the mountains would drip sweet wine, and the hills flow with it, a time when God would restore the fortunes of God's people. An abundance of good food and the best of wines is the image of future salvation deployed by another 8th century prophet, Isaiah (Isaiah 25). Today's gospel suggests that these prophetic dreams come to fulfillment in Jesus of Nazareth. Those who listen to his word and follow his instructions become agents of an extraordinary transformation.

The mother of Jesus features significantly in the Cana story. She is attentive to the integrity of the feast and informs her son when the wine gives out. This provides the opportunity for Jesus to speak of his "hour": it has not yet come. Jesus addresses his mother as "Woman". He will address her in precisely the same way when the "hour" of his death and handing over of the Spirit finally comes. This "woman" believes in him and invites the servants at the marriage feast to obey his word. While Jesus performs this first "sign" that leads his disciples to faith, the role played by this faith-filled woman casts her in the role of "witness to the light" and proclaimer of the Word.

- Veronica Lawson rsm