

PARISH BULLETIN

St Macartan's Catholic Parish



4 Drake St, Mornington VIC 3931

Parish Office: 9:30am-3pm Tuesday to Friday; **Ph:** 5975 2200

Email: mornington@cam.org.au **Web:** stmacartansparish.com.au

Parish Priest: Rev. Fr Geoffrey McIlroy

Parish Secretary: Theresa Collard



MASS TIMES

Today's Mass On Line will now be found on the Parish's new YouTube page (Ctrl and enter) on this link:

<https://www.youtube.com/channel/UCW8lyzEMe20DLyOppts0Fw/videos>

Also view our Parish website:

<https://www.stmacartansparish.com.au/>

Mass Intentions: Masses were recently offered for:

- Luke Allen
- St Macartan's Prayer Groups

Upcoming Holy Days:

- Fri 19th: Most Sacred Heart of Jesus

Baptism: 1st&3rd Sunday 12pm

Max of 20 people inc Child/Children to be baptised.

Minister Unto God Prayer Group:

Tuesdays at 10am in Hall.

Mary's Immaculate heart prayers Cencle:

Tues 1.30-2.30pm in Community Centre.

Legion of Mary: Wed 10-12noon C/Centre.

Parish Child Safety Officer: Carmel McGrath 0400 076 067

Email: Mornington.childsafety@cam.org.au

St Macartan's Primary School

Ph: 5979 9200

Principal: Colleen McGreal

Deputy: Philip Hills, Kathleen Ronchi

Padua College Ph: 5976 0100

Parish Pastoral Council: Bernard Butler
0419 427 408

Finance Committee: Frank Crea
0417 104 041

AV Technical: Graeme Wilson
Email: gpw611@bigpond.com

St Mac's High Spirits - Faye Melhem

Email: stmacshighspirits@gmail.com

Parish Caretaker & Memorial Wall: John Spaziani: 0419 598 911

Music & Wedding Co-Ordinator-

Veronica Ryan 5975 6981/ 0418 358 213.

Marriage & Counselling: Charmaine Holmes:
5977 2567

Marriage Preparation: See Fr Geoff

Baptism Preparation: Kathy Raccanello

Next Baptismal Meeting - 5th August via Zoom, please contact office to book.

Pray for the sick and their Carers: Graham Oliver, Laura Castelow, Julie Nash, Margaret O'Connor, Jay Keogh, Sophie Davidsen, Cinzia Caboche, Robert Warne, Dean Pratt, Trent Wilkinson, Esma Murphy, Kate Maree Ayoub (Tunks) Frances McLean, Richard Meech, Colleen, Noah Guest, Carly Guy, , Elizabeth Brennan, Bob Barrett, Ally Roe, Colleen & Jim Husin, Maryanne Husin, Eileen Young, , Peter Hingston, Dave Mortby, Lynne Anderson, Naomi Andrews, Peter Atkinson, Kevin Paganoni, Jeannie Fox, Phyllis Molloy, Renee Barker, Courtney Stevens, Joseph Aquilina, Helen & Denis Chambers, Mark Allan, Lucas Pingiaro, Fernando Pineda, Jim Kershaw (NZ), Maureen Spargo, Tony Formosa, John Mahony, Terry Smyth, Michael Nicolaou and Torquil Hansen

Mass Intentions

First Reading Dt 8:2-3, 14-16

A reading from the Book of Deuteronomy

Moses said to the people: 'Remember how the Lord your God led you for forty years in the wilderness, to humble you, to test you and know your inmost heart – whether you would keep his commandments or not. He humbled you, he made you feel hunger, he fed you with manna which neither you nor your fathers had known, to make you understand that man does not live on bread alone but that man lives on everything that comes from the mouth of the Lord.

'Do not then forget the Lord your God who brought you out of the land of Egypt, out of the house of slavery: who guided you through this vast and dreadful wilderness, a land of fiery serpents, scorpions, thirst; who in this waterless place brought you water from the hardest rock; who in this wilderness fed you with manna that your fathers had not known.'

Responsorial Psalm

(R.) Praise the Lord Jerusalem!

O praise the Lord, Jerusalem!

Zion, praise your God!

He has strengthened the bars of your gates, he has blessed the children within you. (R.)

He has established peace on your borders, he feeds you with finest wheat.

He sends out his word to the earth and swiftly runs his command. (R)

He makes his word known to Jacob, to Israel his laws and decrees.

He has not dealt thus with other nations; he has not taught them his decrees. (R)

Second Reading 1 Cor 10:16-17

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

The blessing-cup that we bless is a communion with the blood of Christ, and the bread that we break is a communion with the body of Christ. The fact that there is only one loaf means that, though there are many of us, we form a single body because we all have a share in this one loaf.

Sequence - Lauda, Sion

Sing forth, O Zion, sweetly sing the praises of thy Shepherd-King, in hymns and canticles divine;

Dare all thou canst, thou hast no song worthy his praises to prolong, so far surpassing powers like thine.

Today no theme of common praise forms the sweet burden of thy lays –

The living, life-dispensing food – that food which at the sacred board unto the brethren twelve our Lord His parting legacy bestowed.

Then be the anthem clear and strong, thy fullest note, thy sweetest song, the very music of the breast: For now shines forth the day sublime that brings remembrance of the time when Jesus first his table blessed.

Within our new King's banquet-hall they meet to keep the festival that closed the ancient paschal rite: The old is by the new replaced; the substance hath the shadow chased; and rising day dispels the night.

Christ willed what he himself had done should be renewed while time should run, in memory of his parting hour: thus, tutored in his school divine, we consecrate the bread and wine; and lo – a Host of saving power.

This faith to Christian men is given – bread is made flesh by words from heaven: into his blood the wine is turned: what though it baffles nature's powers of sense and sight? This faith of ours proves more than nature e'er discerned.

Concealed beneath the two-fold sign, meet symbols of the gifts divine, there lie the mysteries adored: The living body is our food; our drink the ever-precious blood; in each, one undivided Lord.

Not he that eateth it divides the sacred food, which whole abides unbroken still, nor knows decay; be one, or be a thousand fed, they eat alike that living bread which, still received, ne'er wastes away.

The good, the guilty share therein, with sure increase of grace or sin the ghostly life, or ghostly death: Death to the guilty; to the good immortal life. See how one food man's joy or woe accomplisheth.

We break the Sacrament; but bold and firm thy faith shall keep its hold; deem not the whole doth more enfold than in the fractured part resides: Deem not that Christ doth broken lie; 'tis but the sign that meets the eye; the hidden deep reality in all its fullness still abides.

Behold the bread of angels, sent for pilgrims in their banishment, the bread for God's true children meant, that may not unto dogs be given: Oft in the olden types foreshadowed; in Isaac on the altar bowed, and in the ancient paschal food, and in the manna sent from heaven.

Come then, good shepherd, bread divine, still show to us thy mercy sign; oh, feed us still, still keep us thine; so may we see thy glories shine in fields of immortality; O thou, the wisest, mightiest, best, our present food, our future rest, come, make us each thy chosen guest, co-heirs of thine, and comrades blest with saints whose dwelling is with thee.

Gospel Acclamation

Alleluia, alleluia!

I am the living bread from heaven, says the Lord; whoever eats this bread will live forever. Alleluia!

Gospel Jn 6:51-58

A reading from the holy Gospel according to John

Jesus said to the crowd: 'I am the living bread which has come down from heaven. Anyone who eats this bread will live for ever; and the bread that I shall give is my flesh, for the life of the world.'

Then the Jews started arguing with one another: 'How can this man give us his flesh to eat?' they said. Jesus replied:

'I tell you most solemnly, if you do not eat the flesh of the Son of Man and drink his blood, you will not have life in you.

Anyone who does eat my flesh and drink my blood has eternal life, and I shall raise him up on the last day.

For my flesh is real food and my blood is real drink.

He who eats my flesh and drinks my blood lives in me and I live in him.

As I, who am sent by the living Father, myself draw life from the Father, so whoever eats me will draw life from me.

This is the bread come down from heaven; not like the bread our ancestors ate: they are dead, but anyone who eats this bread will live for ever.'

Communion Antiphon Jn 6:57

Whoever eats my flesh and drinks my blood remains in me and I in him, says the Lord.

DID YOU KNOW?

- Gathering together to break bread and share the cup is the most ancient practice of the church. Paul wrote a description of 'The Lord's Supper' in I Corinthians 11:23 in about the year 56.
- This feast, which used to be known as 'Corpus Christi', originated in the Middle Ages as a celebration of the real presence of Christ in the Eucharistic bread.
- In John's Gospel, the Eucharist is instituted by Christ in the sharing of the loaves and fishes, not at the Last Supper that he had with his friends on the night before he died. For John, the central act of that Last Supper was the washing of the feet of the disciples—an act of service to others.

gospel focus

Real Presence

In the gospel passage, Jesus speaks a number of times about his followers eating his flesh and drinking his blood; "For my flesh is real food and my blood is real drink." In the Eucharist, we celebrate the 'real presence' of Jesus, understanding that bread and wine is changed into the body and blood of Christ. This change does not occur in a physical, observable way. The Church teaches that the 'substance' of bread and wine (what makes them bread and wine in essence) is changed but not the physical attributes. This is known as 'transubstantiation' – change of substance.

EXPLORING THE WORD

Today's Gospel comes after Jesus has fed the multitudes with five barley loaves and two fish, but in his explanation of this sign, Jesus refers to himself as 'living bread', 'bread from heaven' that gives eternal life. The ancestors who followed Moses out of Egypt had been sent manna from heaven to nourish them in the desert, but they had still died. The food that Jesus offers - himself - will lead to eternal life! As is typical in John's Gospel, this text can be read on two levels. The words spoken by Jesus would have been shocking to those who heard them. For the Jewish people, to eat flesh and drink blood was unthinkable; it was abhorrent. Jewish dietary laws forbade the eating of flesh with its blood in it. Blood was

the symbol of the life of the creature. At the end of the flood story in Genesis, God gives to humans all the plants and animals of the earth as food for them, 'with this exception: you must not eat flesh with life, that is to say blood, in it' (Genesis 9:4). Now here is Jesus saying that his followers must eat his flesh and drink his blood in order to have life. In the continuation of this gospel passage, many turn away from Jesus at hearing him say this. Jesus then asks the disciples if they too will leave him. Peter answers on their behalf with a wonderful acclamation of faith: 'Lord, who shall we go to? You have the message of eternal life and we believe; we know that you are the Holy One of God.' The giving of Jesus' flesh and blood for the life of the world is a reference to the salvific nature of his death and the inauguration of a new covenant through his sacrifice.

- What does it mean now for us to become 'the body of Christ' in the world?

MAKING CONNECTIONS

Opportunities for discussion and personal prayer

- What significance does eating and drinking have in your life? Is it a pleasure, a chore, an addiction?
- During the recent pandemic, you might not have been able to gather with others to share food and drink. As restrictions are lifted, who are the people you most look forward to sharing a meal with? What are some of the occasions you like to celebrate in this way?
- What is it that sustains you on your journey and nourishes your search for faith?
- If you are able to gather with friends or family for a meal this week, make a special blessing of the food that you will share. Sustain and nourish others this week.

The Solemnity of the Body and Blood of Christ



Origins of the Solemnity

The Solemnity of Corpus Christi dates back to the 13th century. In Belgium, following the mystical experiences of Saint Juliana de Cornillon, a local feast dedicated to the Most Holy Eucharist was established in Liège in 1247.

Several years later, in 1263, a Bohemian priest on pilgrimage to Italy was afflicted by doubts about the Real Presence of Jesus in the Blessed Sacrament. While celebrating Mass in the town of Bolsena, he experienced a Eucharistic miracle, when a few drops of blood were shed by the broken Host after the consecration. The very next year, in 1264, Pope Urban IV extended the feast of Corpus Christi to the whole Church.

Dogma of the Church

The Solemnity of the Body and Blood of Christ – as it is now known – honours Jesus substantially present in the Blessed Sacrament. The truth of the Real Presence was confirmed in 1215 by the Fourth Lateran Council. Later, in 1551, the Council of Trent definitively re-affirmed the doctrine in a passage quoted verbatim by the *Catechism of the Catholic Church*: “Because Christ our Redeemer said that it was truly his body that he was offering under the species of bread, it has always been the conviction of the Church of God, and this holy Council now declares again, that by the consecration of the bread and wine there takes place a change of the whole substance of the bread into the substance of the body of Christ our Lord and of the whole substance of the wine into the substance of his blood. This change the holy Catholic Church has fittingly and properly called transubstantiation” (cf. CCC 1376).

COVID-19 - THINGS WE MUST GET USE TO DOING

COVID-19 will be around until there is a vaccine, so keep social distancing wherever you are and whomever you are with. Keep hand washing/sanitising and avoid touching ones face.

Remember, that if you are showing any signs or have any symptoms of a cold or flu, stay isolated and schedule a visit to your Doctor.

Also, at the entrance of the Church, Community Centre and Hall, are hand sanitisers and sign in books, which All who enter these premises must use. At the end of each activity, someone will be responsible for sanitising the contact surfaces. The Church will have only one entrance and separate exit available.

Regards - Fr Geoff

CHILD SAFETY

Dear Parishioners,

Below is an extract from our Parish Statement of Commitment to the safety of Children & all Vulnerable People. This forms part of a document that all employees and volunteers will be asked to sign. It is all part of the Archdiocese commitment to enact the 10 National Catholic Safeguarding Standards as outlined in the Royal Commission into Institutional Response to Child Sexual Abuse:

St Macartan's Parish holds the care, safety and wellbeing of children as a fundamental responsibility of the Church and each and every parishioner. This commitment is drawn from, and inherent to, the teaching and mission of Jesus Christ, with love, justice and the dignity of each human person at the heart of the Gospel. A culture of safety within the Church ensures that children can actively and fully participate in the life of the Church and realise their potential in a faith community.

This formal statement of commitment extends to clergy, employees and volunteers within the St Macartan's Parish, regardless of their role or level of responsibility to act to safeguard children and young people from child abuse.

We are committed to upholding the safety and dignity of each child and young person and ensuring that they are able to grow and develop in a caring and supportive environment in our Church. The Catholic Church has a mission-driven moral and legal responsibility to create nurturing environments where children are respected, where their voices are heard, and where they are safe and feel safe. We acknowledge that preventing child abuse requires proactive approaches across policies, procedures and practices consistent with the requirements of the Victorian Child Safe Standards.

Fr Geoff

COVID-19 restrictions - What is next for us at St Macartan's?

UPDATE FOR THE WEEK OF 14th June

NOTHING HAS CHANGED FROM LAST WEEK!!

Hello everyone,

We will be opening the Church again for Masses - Yippee!!!!!! 😊

From Tuesday the 23rd June, **ALL Masses** will be back on, as I expect 50 people will be allowed in the Church - Please, Daniel Andrews.



This week we are still only allowed 20 people in Mass - **ONLY Saturday and Wednesday Masses** are available via booking, by calling the Office. These Masses also have reconciliation available afterwards. (All other weekday Masses NOT YET! From 23rd June).

The Church is also open during the day for private prayer. But ALL MUST sign in and hand sanitize, with no more than 20 people allowed in the Church at one time. Please restrict your visit to less than 20 minutes to allow others to worship.

And you may be checked on by the Police? Remember they can issue on the spot fines of **up to \$1,652** for individuals and **up to \$9,913** for businesses.

WE STILL NEED VOLUNTEERS! (Weekends & Weekdays)

- Volunteer Mass door counters/ushers (Please contact 0419427408)
 - Volunteer Church sanitation/cleaners after Mass (Please contact 0419427408)
- If you are one of the volunteers, you will be on a roster and when rostered on, you are guaranteed of being able to attend Mass.

ALLOWED TO RESTART IMMEDIATELY:

- All prayer/worship groups. BUT currently **only 20 people**.
- Men's breakfast restarts on Saturday 20th June. **Only 20 people**.

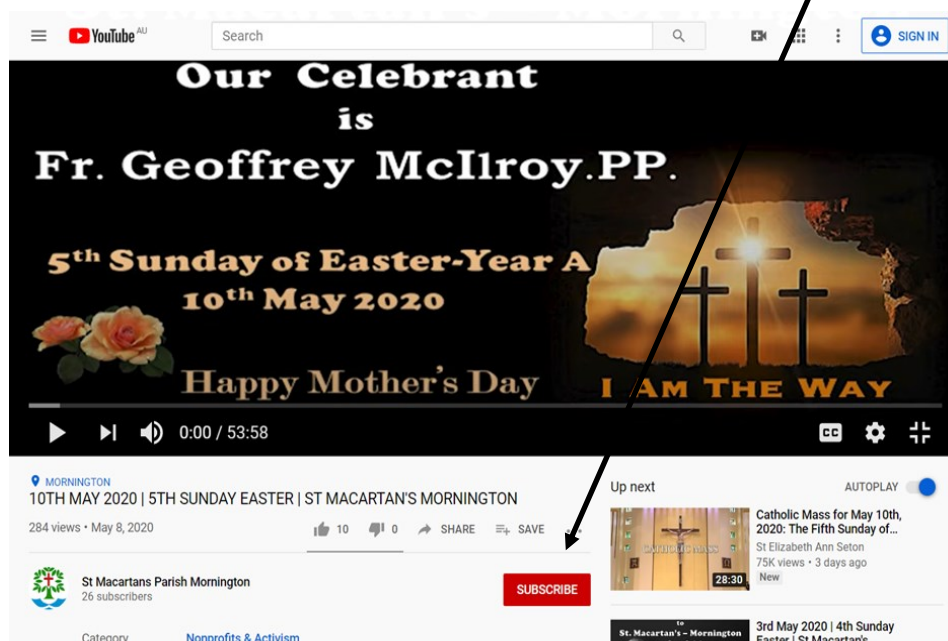
Room Size restrictions; with the 4 square metre social distancing rule:

- Community Centre (Main Room) = 13 people
- Community Centre (High Spirits area) = 4 people
- Community Centre (Marian Chapel/Room) = 4 people
- Community Centre (Gatherings Office) = 3 people
- Hall = 24-29 people, depending on set-up? BUT currently **only 20 people**.
- Counting Room = 6 people
- SVDP room = 7 people
- Church = 100 people with only 3 per pew. BUT currently **only 20 people**.

St Macartans YouTube Mass

Fr Geoff is continuing to do an amazing job bringing the Mass to our homes during this very different time.

The St Macartan's YouTube Chanel is our new way of viewing the Mass and if we can increase our subscribers this will enable us to get more benefits from YouTube. Please subscribe by selecting the red 'SUBSCRIBE' button below and then entering your e-mail address. **DO NOT PURCHASE OR PAY**



Parish Footy Tipping

The Footy Tipping has started this weekend with Round 2 commenced on Thursday night. Hope all members have restarted. It is not too late to join The cost this season is \$25 (\$20 for H and A and \$5 for Finals} We still have a Framed, Signed Richmond Premiership 2019 Jumper for sale. Ring Geoffrey on 59751707 for further information Good tipping everyone.

PROJECT COMPASSION

Due to the suspension of Masses, could we please ask you to hold onto your boxes until Masses resume.

However if you wish to donate now, you can do so by -

Credit Card—go online at “lent.caritas.org.au”

Send a Cheque to Caritas Australia GPO Box 9830 Sydney NSW 2001

Online transfer –Caritas Aus BSB:062-217 A/C No 1007 2446 REF Donor IDPC

You can find out more at <http://www.caritas.org.au/projectcompassion> or ring - **1800 024 413**