

PARISH BULLETIN

St Macartan's Catholic Parish



4 Drake St, Mornington VIC 3931

Parish Office: Tuesday and Friday 9am to 4pm; Ph: 5975 2200
Email: mornington@cam.org.au Web: stmacartansparish.com.au

Parish Priest: Rev. Fr Geoffrey McIlroy

Parish Secretary: Theresa Collard



MASS TIMES

Sunday's Mass and weekday Masses

On Line found on Parish's YouTube page:
(Ctrl and enter) on this link:

<https://www.youtube.com/channel/UCW8lyzEMe20DLyOpptsOFw/videos>

Also view our Parish website:

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

**Due to COVID-19 restrictions
ALL MASSES ARE ONLINE**

NO MASS - TUESDAY THIS WEEK

Fr Geoff on Zoom conference

Upcoming Holy Days:

- Mon 14th: The Exaltation of the Holy Cross
- Tue 15th: Our Lady of Sorrows
- Wed 16th: Sts Cornelius, pope, martyr, and Cyprian, bishop, martyr.

Office: CLOSED UNTIL FURTHER NOTICE

If you leave an audible voice telephone message. Fr Geoff will return your call.

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 Prep:** See Fr

Anniversary: Colin Cattermole

Mass Intentions

Pray for the sick and their Carers: Janet Smyth, Tony Ryan, Graham Oliver, Laura Castelow, Julie Nash, Margaret O'Connor, Jay Keogh, Sophie Davidson, 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, Torquil Hansen **And especially for Ruben Pateman.**

First Reading Sir 27:33-28:9

A reading from the book of Ecclesiasticus

Resentment and anger, these are foul things, and both are found with the sinner. He who exacts vengeance will experience the vengeance of the Lord, who keeps strict account of sin. Forgive your neighbour the hurt he does you, and when you pray, your sins will be forgiven. If a man nurses anger against another, can he then demand compassion from the Lord? Showing no pity for a man like himself, can he then plead for his own sins? Mere creature of flesh, he cherishes resentment; who will forgive him his sins? Remember the last things, and stop hating, remember dissolution and death, and live by the commandments. Remember the commandments, and do not bear your neighbour ill-will; remember the covenant of the Most High, and overlook the offence.

Responsorial Psalm

(R.) .) The Lord is kind and merciful; slow to anger and rich in compassion.

My soul, give thanks to the Lord, all my being, bless his holy name.
My soul, give thanks to the Lord and never forget all his blessings. (R.)

It is he who forgives all your guilt, who heals every one of your ills, who redeems your life from the grave, who crowns you with love and compassion. (R.)

His wrath will come to an end; he will not be angry for ever.
He does not treat us according to our sins nor repay us according to our faults (R.)

For as the heavens are high above the earth so strong is his love for those who fear him.
As far as the east is from the west so far does he remove our sins. (R.)

Second Reading Rom 14:7-9

A reading from the letter of St Paul to the Romans.

The life and death of each of us has its influence on others; if we live, we live for the Lord; and if we die, we die for the Lord, so that alive or dead we belong to the Lord. This explains why Christ both died and came to life, it was so that he might be Lord both of the dead and of the living.

Gospel Acclamation Jn 13:34

Alleluia, alleluia!

I give you a new commandment: love one another as I have loved you.
Alleluia!

Gospel Mt 18:21-35

A reading from the holy Gospel according to Matthew

Peter went up to Jesus and said, 'Lord, how often must I forgive my brother if he wrongs me? As often as seven times?' Jesus answered, 'Not seven, I tell you, but seventy-seven times.'

'And so the kingdom of heaven may be compared to a king who decided to settle his accounts with his servants. When the reckoning began, they brought him a man who owed ten thousand talents; but he had no means of paying, so his master gave orders that he should be sold, together with his wife and children and all his possessions, to meet the debt. At this, the servant threw himself down at his master's feet. "Give me time," he said "and I will pay the whole sum." And the servant's master felt so sorry for him that he let him go and cancelled the debt. Now as this servant went out, he happened to meet a fellow servant who owed him one hundred denarii; and he seized him by the throat and began to throttle him. "Pay what you owe me", he said. His fellow servant fell at his feet and implored him, saying, "Give me time and I will pay you." But the other would not agree; on the contrary, he had him thrown into prison till he should pay the debt. His fellow servants were deeply distressed when they saw what had happened, and they went to their master and reported the whole affair to him. Then the master sent for him. "You wicked servant," he said. "I cancelled all that debt of yours when you appealed to me. Were you not bound, then, to have pity on your fellow servant just as I had pity on you?" And in his anger the master handed him over to the torturers till he should pay all his debt. And that is how my heavenly Father will deal with you unless you each forgive your brother from your heart.'

Communion Antiphon Cf. Ps 35:8

How precious is your mercy, O God!
The children of men seek shelter in the shadow of your wings.

HIGH SPIRITS

(Catechism for State School children)

We have begun 1st Reconciliation classes:

They are via Zoom

NEXT will be 1st Eucharist

To enroll your child or to get more details please email Faye at:
stmacshighspirits@gmail.com



Have you thought?

The parable sees the unforgiving servant putting his fellow servant in prison 'until he paid back the debt'. This is almost exclusively what prisons were used for until only a few hundred years ago. When a person could not repay a debt, they were held in prison until the debt was paid. Of course, being in prison, they had little opportunity to repay the debt themselves and relied on friends and relatives to repay the debt on their behalf. To pay someone's debt was to 'redeem' them. The earliest ideas of Christ as a 'Redeemer' were based on the idea of Christ paying a debt on behalf of humankind.

EXPLORING THE WORD

Jesus' teaching about the need to settle conflict, the basis of last week's gospel, was a surprising summons for Christians to fly in the face of accepted standards of judgement and condemnation. Here the teaching becomes even more outrageous! There is no end to the forgiveness offered. For the average person, represented by Peter, forgiving another person seven times would show a very substantial commitment to mercy. Seven is used in the Bible to signify perfection, so Peter is not being mean in his suggestion. This is a very reasonable degree of tolerance. Yet Jesus, in his parable of the servant who is forgiven a debt equivalent to millions but cannot forgive his fellow a lesser sum, turns our human understanding of what constitutes a fair thing on its head. God's forgiveness is prodigious, but it is dependent on our willingness to forgive each other in the same way.

The inability or unwillingness of the servant to match the master's forgiveness provides a powerful contrast. The master forgives in compassion, but the servant resorts to violence. If one has truly experienced the loving forgiveness of God, it must be shared with others.

- Look together at the penitential rite of the Mass. Explain its significance and place in the liturgy.

MAKING CONNECTIONS

Opportunities for discussion and personal prayer

- To whom are you indebted? Can you acknowledge what you owe to these people?
- Reflect on a time when you felt wronged. What happened? What were your feelings? How did you react to the perpetrator? What was the outcome? Were you able to forgive the action and move on? How do you experience God's forgiveness? .
- What needs healing and reconciliation in your life? Work on that this week.
- In the Lord's Prayer, we ask forgiveness from God and pledge to forgive those who wrong us. Pray it often this week.

DID YOU KNOW?

- The sum of ten thousand talents would have been an impossibly huge debt. A Jewish talent was made of silver, weighing 43 620 grams! Today it would be worth approx. \$4.5billion and taken someone in Jesus' time, 164,000 years to earn.
- A debt of one hundred denarii, worth today approx.\$5,800 or 100 days wage, was still a hefty sum. The denarius was a commonly used Roman coin made of silver, weighing 3.64 grams. One denarius was the wage paid for one day's casual labour.
- The use of the word 'torturers' in this text is problematic. The Greek term is linked to the notion of 'tormentors'. It may be that the debtor's friends and relations would more vigorously try to raise the necessary funds if the culprit is undergoing torment but it may also be an eschatological reference given what follows in the next verse.

SHARING THE TRADITION

In the life of the Church, the sacrament that celebrates forgiveness is the sacrament of reconciliation or penance. Baptism into the community of Christ includes an element of forgiveness of sin, but what happens when one of the faithful sins again after baptism?

In the early church, they grappled with the problem of people who denounced their faith in the face of persecution or committed a grave offence like murder or adultery. How often were they to be forgiven and reinstated to the community? In those early centuries, forgiveness required a public confession and public penance, like the wearing of sack cloth and ashes.

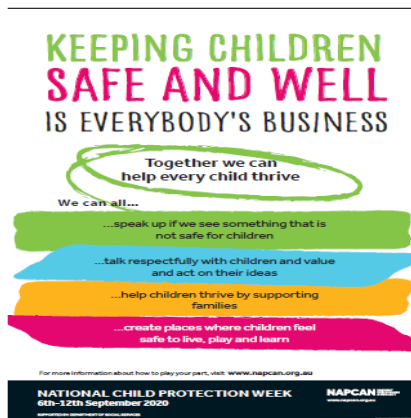
Gradually the Celtic monastic practice of having a spiritual guide became more popular. This was a person with whom one had regular contact and with whom one shared failings and concerns. From this practice, the sacrament of confession and administration of forgiveness and penance became more private and auricular (heard). This is now the norm of the Church, except in exceptional circumstances.

- Explain the reforms to the sacrament of penance instituted by Vatican II.
- Explain the difference between the three rites of reconciliation and the reasons for the Church's preference for the first rite.
- Explore the different emphases implied by the various names of this sacrament: penance, confession, reconciliation. Which is most meaningful today?

From St Macartan's Parish Primary School



CHILD SAFETY NEWS



Child Protection Week

We continually protect our children from harm, it comes naturally and no matter the age of our child we continue to protect. The type of harm changes due to the circumstances we live in. Our children at the moment are spending an inordinate amount of time on-line. They need to be protected. Here are some simple steps to help when using the internet:

- Permission from parents
- Parents nearby
- Not in "private" rooms e.g. bedroom
- Dressed appropriately
- Explain the rules for the "adults"
- Ask parents before downloading
- Keep personal information private e.g. phone number, passwords
- What to do if you are being bullied
- What to do if you see/experience something inappropriate
- Tell parents if you are sent a "private" or "secret" message

Excellent resource for esafety!!

<https://www.esafety.gov.au/kids>

Carmel McGrath St Macartans Parish Safety Officer



Protecting God's Children A Resource for Parents

As children's first and most enduring educators, parents are best placed to begin conversations with their children in an age and developmentally appropriate way. Protecting God's Children Parent Resource: A Catholic Parent's Guide to Keeping Their Kids Safe is a protective behaviours resource aimed at supporting Catholic parents of children aged 5-12 years old. The resource helps parents teach children a range of important personal safety skills, supports the development of emotional intelligence skills and promotes a child's understanding of the right to feel safe through engaging activities and storybooks. Using the concept of "basket fillers", the resource begins by exploring the theme, "God gave all children the right to feel safe at all times" and sequentially builds on:

- children's understanding of safety
- awareness of their feelings and early warning signs
- body awareness
- helping seeking strategies
- empowering children to say no in unsafe situations
- reinforcing the concept of personal space, and
- importantly the theme of "Nothing is so awful that we can't talk with someone about it".

Whilst we maintain that adults are ultimately responsible for maintaining safe environments for children, it is just as important to empower children to recognise when they are feeling unsafe and to tell a trusted adult (or adults) so that action is taken to help them be safe and feel safe.

Developed by Andrea Musulin (Director of Safeguarding, Catholic Archdiocese of Perth), this resource has been adapted by our Professional Standards Unit (PSU) for use by families within the Melbourne Archdiocese. We also thank Archbishop Timothy Costelloe SDB (Archbishop of Perth) for making the resource available to us.

https://mcusercontent.com/fc5e55007fcc48e18a62679a5/files/5c02595a-e2a3-4190-aeaa-248b19241cb4/Protecting_Gods_Children_Parent_Resource_Melbourne.pdf

The hand examen: a prayer for all

One of the many blessings of being Catholic is the rich tradition we inherit. There are no shortages of saints, spiritualities, prayers, rituals or advice for any contemporary Catholic. As a Priest, I find great comfort in knowing we have our saints always ready to offer spiritual wisdom and encouragement. One of these Saints I often refer to for spiritual guidance is St Ignatius of Loyola, born in the late fifteenth century. He has some wonderful spiritual writings, such as his rules for discernment and his examen. Ignatius instructed his Jesuits that if all else should fall from their prayer routine, the examen should remain, so highly did he regard its importance for relationship with God and personal growth in holiness. If it's that important to Ignatius, then we would do well to make it that important to us.

The examen has been formulated in many ways over the years, always offered as a prayer of reflection to help us notice where God is speaking to us in our lives. In fact, if a young person comes to me asking for advice around discernment, the daily examen is the first thing I offer to them - if we learn to hear God's voice in the small, ordinary, everyday things, we will be so much more attuned to his voice when we seek it in the larger decisions of life. I believe the examen isn't just a prayer for every day, but a prayer for everybody. I recently came across this version of the examen from the Missionaries of God's Love sisters. Who were teaching some Primary school children but I think it relevant to any age.

They told the children that their hands go with them wherever they are, and they can always turn to their hands when they want to have a way to talk to God. The 'hand examen' is what they taught which I offer now also to you, with each finger representing a movement of the examen.



Thumb: breathe

The thumb, our opposable digit, reminds us of what is fundamental. Before all else, prayer is a soaking in the love of God. Spend some time noticing your breathing, with each breath a sign of your dependence on and relationship with God. Allow yourself to be present to God, and to yourself. Open up your heart to God's love, and let it seep into the very depths of you.

Con't >>>>>>>>

>>>>>> con't

Index: point out

Our index finger is what we use to point things out to people. Spend some time reflecting on your day, and point out everything that you're grateful for. A delicious meal? Point it out. Good conversation? Point it out? Wonderous nature? Point it out. As you notice each element of your day and your life that you're grateful for, allow that gratitude to be directed towards God. Gratitude expands our heart to receive gifts lovingly, and makes us receptive to all the ways God wants to pour out his love into our lives.

Middle: highlight

Our middle finger is generally the longest, the one that stands out. Review your day, almost as a movie, with the Holy Spirit as your companion. Notice what happens in your heart as you review the moments of your day, and where an emotional response seems to stand out. A jolt of anger you're ashamed of? An unexpected peace following a conversation? At the end of the review, ask the Holy Spirit to highlight one of these instances, the one he wants to have a conversation with you about.

Ring: heart-to-heart

The ring finger is the one where lovers place their rings of commitment. This finger is an invitation to have a heart-to-heart conversation with the God who loves us. Take the moment highlighted by the Holy Spirit into a conversation with God. Spend some time talking to God about what was happening, what you noticed, what you were feeling. Then spend some time listening to God, and asking him what he wants to show you about that situation.



Pinky: resolution

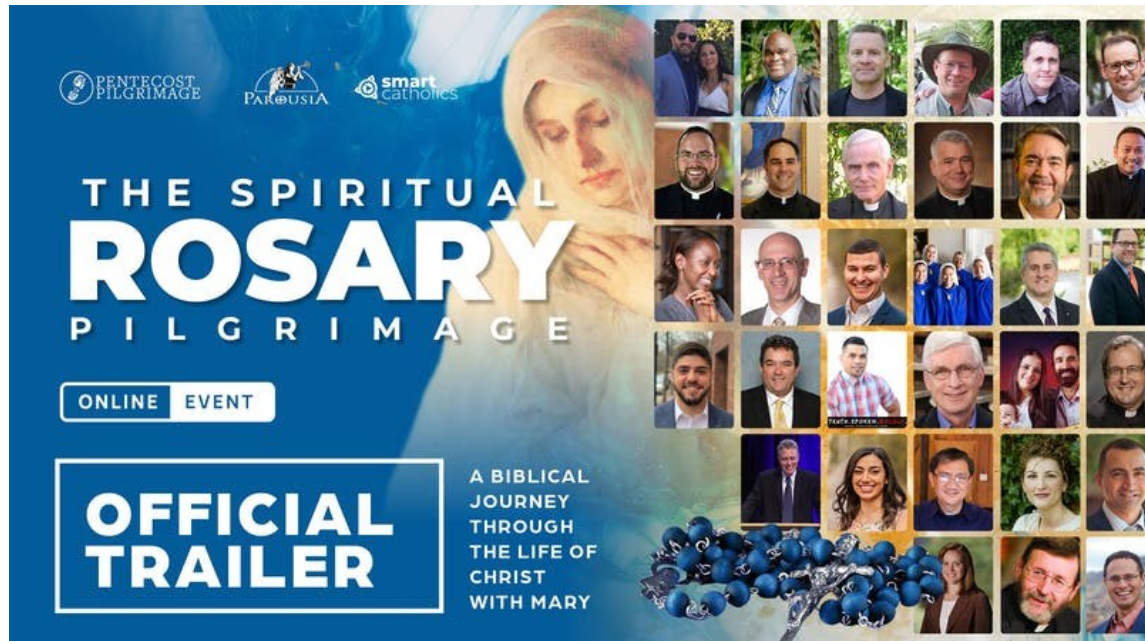
Our pinky finger is the one we learn to make promises with. Remember when we were children: 'The Pinky Promise?' There's something beautifully childlike about commitment. Even at a young age, we know the power of making a resolution; somehow by saying it, it makes it a little bit more true. What is the loving resolution you want to make to God moving into tomorrow? What do you want the fruit of your conversation with God to be? A simple resolution every day shapes a lifetime of daily walking in holiness.

The Spiritual Rosary Pilgrimage.

Your reflection for 'The First Joyful Mystery: The Annunciation',
by Deacon Harold Burke-Sivers, is now available.

Click the link to watch this reflection.

<https://parousiaondemand.com/programs/deacon-harold-annunciation-v2mov-9f62e7>



We are so excited that are sharing the power of the Rosary with us.

Parish Footy Tipping Rounds 15 and 16

Hardly a day goes by and there is not a football game. Free to air viewers miss out a number of the games. In Round 15 there were only 6 games and no one was able to choose the 6 winners though there were a number of 5's. In Round 16 there were 8 games. No one scored the 8 mainly due to the surprise victory of Adelaide Crows who had only their second win for the season so far. The top ten tippers with only two rounds to be played are Borgie, (99) Barry Murphy (98), Paul Stinnear, Maree O'Halloran, Hafey's Hacks, Granny Finn, (all 95), John Frank (94), Lizzie, Tessa Houlihan both 92, Carolyn Meier and Mollie both 91 These scores with one game to be played in r16. There are 18 rounds and each team plays each other once which is a fairer system than normal.

HISTORY As it appears likely Brisbane Lions may play in the grand final so we will look at the 1944 Grand Final played at St.Kilda Cricket Ground due to the war. Fitzroy Lions played Richmond in the grand final. The other teams in the four were Essendon and Footscray. The easing of war restrictions allowed Geelong to re=enter the competition. If memory serves me right there was a tram strike and one had to walk to the ground from Flinders Street station. Fitzoy, in front of 43,000.. on a very hot day, 9-12-66 defeated Richmond 7-9-51 F.Hughson was coach of Fitzroy and Jack Dyer coach of Richmond



Are you thinking of becoming a Catholic?

R.C.I.A.

RCIA – Rite of Christian Initiation of Adults

Is a guided faith journey towards becoming a Catholic

WHO IS RCIA FOR?

Adults who are not baptised.

Adults who are already baptised in another Christian Church.

Non-practising Catholics who wish to renew their faith.

Where do you begin?

New sessions begin with an information night TBA.

There is no obligation – Call and find out more:

Classes will most likely be Wednesday nights

7:00pm-8pm via Zoom under restrictions

or in the presbytery (restriction free).

The RCIA process is a period of reflection, prayer, instruction, discernment and formation.

Those who join the process are encouraged to go at their own pace but on average the journey takes several months of weekly or fortnightly sessions leading to, if the candidate wishes, reception of the Sacraments of Baptism, Confirmation and Eucharist at Easter, with an on-going attendance at Sunday Mass and observance of Catholic teachings and practices.

Like to find out more?

Ring the Parish office at

5975 2200

Or email

mornington@cam.org.au

COVID-19: REOPENING ROADMAP FOR MELBOURNE

WHAT DOES IT MEAN FOR US AT ST MACARRTAN'S?

Well, nothing changes for us as parishioners wanting to attend Mass in the Church. In other words, I am still only allowed to do broadcast Mass with 5 people in Total! This will be the "norm" for quite a while - maybe even until the end of November?

But keep an eye on these dates, as these signal new steps and are based on active numbers of Covid-19 cases and community transmissions, so things may begin opening up gradually:

- ⇒ FIRST STEP - 13th Sep to 28th September
- ⇒ SECOND STEP - 28th Sep to 26th October
- ⇒ THIRD STEP - 26th Oct to 23rd November
- ⇒ COVID NORMAL - Subject to public health advice, when there are no new cases for 28 days and no active cases (state-wide) and no outbreaks of concern in other States and Territories

At the moment it is far too early to even predict when we will be allowed to have any public gatherings INSIDE but before then, we will be more likely to be allowed opportunities to gather OUTSIDE - with numbers starting from 5 people.

I ask you all to share with me a Hope, a Wish or maybe a Fanciful plan for Christmas, with most likely, a plan to have outdoor Masses. I suspect at best, we may be allowed small numbers inside - if any at all? So it is more probable we would be allowed outside gatherings of maybe 100? or more? Obeying all social distancing rules and wearing facemasks.

Note: This is ONLY My idea/plan for the time being. I have had no official notification but I want to start planning for something!

So, if we plan to have Christmas Masses outside - How do we do it?

I was thinking it would be in the areas behind the Church. The carpark area, (all cars would have to find another carpark), where seats could be spaced 1.5m apart or families or couples with blankets can sit on the grass?

I would possibly set-up a temporary altar
on the steps leading up from the carpark?

Maybe someone with a Donkey, would want to start a "live" Nativity scene?

What about wet weather you may ask?
So what I say - there are things called umbrellas!

Anyway start thinking about how we can POSSIBLY come together at Christmas

Send in your ideas to: mornington@cam.org.au
Blessings - Fr Geoff