



4 Drake St, Mornington VIC 3931

Parish Office: Tuesday to Friday 9am to 4pm; Ph: 5975 2200

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

Parish Priest: Rev. Fr Geoffrey McIlroy

Parish Secretary: Position currently vacant



PLEASE NOTE:

ALL MASSES CANCELLED!

LOCKDOWN CONTINUES

Until Thursday 19th.

Mass Times:

Weekdays: Tuesday to Saturday 9:15am

Saturday: Vigil 6pm.

Sunday: 9am, 11am

**SUNDAY 5pm (NOT weekly) - ONLY
2nd & 4th Sunday each Month**

Holy Hour / Adoration

Every Friday after 9:15 Mass & 1st Saturday each month after 9:15am Mass

RECONCILIATION: After the Wed and Sat 9:15am Masses or by appointment.

Note:

Office currently has restricted operation.

Video Sunday Mass

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

<https://www.youtube.com/channel/UCW8lyzEMe20DLyOpptks0Fw/videos>

Also view our Parish website:

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

Upcoming Holy Days:

- Fri 20th: St Bernard, Abbot, Doctor

Youth Mass -

2nd and 4th Sundays at 5pm

And Holy Hour also on the 2nd and 4th Sundays 3:30-4:30pm

**Next Baptismal Meeting - Wednesday
5 May at 8pm via Zoom.**

NOW WE ARE IN - Lockdown 6.0

#42 UPDATE: GENERAL LITURGICAL GUIDELINES COVID-19

Implications for the Catholic Archdiocese of Melbourne

Information Updated: 5 August 2021, 5.00pm - STILL APPLIES

As of 8.00pm, Thursday 5 August 2021, the following 'snap lockdown' measures will be applied across Victoria, and will extend for seven days or until otherwise notified.

- **Face masks must be worn inside and outdoors:** everywhere except your own home.
- **There will be 5 Reasons to leave home:** - shopping for necessary goods and services (one person per household, once per day, a support person can accompany if required; within 5km); - caregiving or compassionate reasons; - authorised work or permitted education, or work interstate (if you can work from home, you must work from home); - exercise (up to two hours, with one other person or members of your household; within 5km); - receive a vaccination.
- **Private and public gatherings will not be permitted:** Single person bubbles will be allowed.
- **PRAYER and RELIGIOUS CEREMONIES:** No in-person gatherings permitted. Livestreaming and Broadcast is permitted with a total of 5 people present including technicians.
- **FUNERALS: (indoor and outdoor):** Permitted with no more than 10 people (and those necessary to conduct the funeral). Children under 12 months old are not counted towards this cap.
- **WEDDINGS: (indoor and outdoor):** Not permitted unless end of life or for deportation reasons. Involves only 5 persons (including the two persons being married, celebrant, two witnesses).
- **AGED CARE:** No visitors are permitted into aged care or other residential facility settings, except for end-of-life reasons.
- **HOSPITALS:** No visitors are permitted into health care settings, except for end-of-life reasons, as a support partner for birth, or a parent to accompany a child.

WE HOLD IN OUR PRAYERS



Pray for the sick and their Carers: Dean Pratt, Tony Formosa, Torquil Hansen, Betty Corke, Wright, Joan Snow, Wilma McCoy, Kevin Paganoni and Maria-Louisa Di Rosato.

First Reading [Rv 11:19; 12:1-6, 10](#) A reading from the book of the Apocalypse

I saw a woman clothed with the sun and with the moon at her feet.

The sanctuary of God in heaven opened, and the ark of the covenant could be seen inside it. Now a great sign appeared in heaven: a woman, adorned with the sun, standing on the moon, and with the twelve stars on her head for a crown. She was pregnant, and in labour, crying aloud in the pangs of childbirth. Then a second sign appeared in the sky, a huge red dragon which had seven heads and ten horns, and each of the seven heads crowned with a coronet. Its tail dragged a third of the stars from the sky and dropped them to the earth, and the dragon stopped in front of the woman as she was having the child, so that he could eat it as soon as it was born from its mother. The woman brought a male child into the world, the son who was to rule all the nations with an iron sceptre, and the child was taken straight up to God and to his throne, while the woman escaped into the desert, where God had made a place of safety ready. Then I heard a voice shout from heaven, 'Victory and power and empire for ever have been won by our God, and all authority for his Christ.'

Responsorial Psalm [Ps 44:10-12. 16. R. v.10](#)

(R.) The queen stands at your right hand, arrayed in gold.

1. The daughters of kings are among your loved ones.
On your right stands the queen in gold of Ophir.
Listen, O daughter, give ear to my words:
forget your own people and your father's house. (R.)
2. So will the king desire your beauty:
He is your lord, pay homage to him.
They are escorted amid gladness and joy;
they pass within the palace of the king. (R.)

Second Reading [1 Cor 15:20-26](#) A reading from the first letter of St Paul to the Corinthians

As members of Christ all people will be raised, Christ first, and after him all who belong to him.

Christ has been raised from the dead, the first-fruits of all who have fallen asleep. Death came through one man and in the same way the resurrection of the dead has come through one man. Just as all men die in Adam, so all men will be brought to life in Christ; but all of them in their proper order; Christ as the first-fruits and then, after the coming of Christ, those who belong to him. After that will come the end, when he hands over the kingdom to God the Father, having done away with every sovereignty, authority and power. For he must be king until he has put all his enemies under his feet and the last of the enemies to be destroyed is death, for everything is to be put under his feet.

Gospel Acclamation

Alleluia, alleluia!
Mary is taken up to heaven,
and the angels of God shout for joy.
Alleluia!

Gospel [Lk 1:39-56](#)

A reading from the holy Gospel according to Luke

The Almighty has done great things for me; he has lifted up the lowly.

Mary set out and went as quickly as she could to a town in the hill country of Judah. She went into Zechariah's house and greeted Elizabeth. Now as soon as Elizabeth heard Mary's greeting, the child leapt in her womb and Elizabeth was filled with the Holy Spirit. She gave a loud cry and said, 'Of all women you are the most blessed, and blessed is the fruit of your womb. Why should I be honoured with a visit from the mother of my Lord? For the moment your greeting reached my ears, the child in my womb leapt for joy. Yes, blessed is she who believed that the promise made her by the Lord would be fulfilled.'

And Mary said:

'My soul proclaims the greatness of the Lord
and my spirit exults in God my saviour;
because he has looked upon his lowly handmaid.
Yes, from this day forward all generations will call me blessed,
for the Almighty has done great things for me.
Holy is his name,
and his mercy reaches from age to age for those who fear him.
He has shown the power of his arm,
he has routed the proud of heart.
He has pulled down princes from their thrones and exalted the lowly.
The hungry he has filled with good things, the rich sent empty away.
He has come to the help of Israel his servant, mindful of his mercy
– according to the promise he made to our ancestors –
of his mercy to Abraham and to his descendants for ever.'

Mary stayed with Elizabeth about three months and then went back home.

Communion Antiphon Lk 1:48-49

All generations will call me blessed,
for he who is mighty has done great things for me.

Historical Context

Feast of the Assumption

Since the 5th Century there has been an active tradition and belief around the assumption of Mary. The tradition states that Mary was physically 'taken up' into heaven at the end of her life. It is believed that her soul and her body remained united. This ancient belief was defined as an infallible teaching of the Church by Pope Pius XII in 1950. It is one of only two infallible statements that have been defined as such and both related to the Blessed Virgin Mary. The feast is celebrated on August 15 and is a Holy Day of Obligation.

EXPLORING THE WORD

God has already been active in the lives of the two women who meet in today's gospel. Both have conceived a child who is destined to play an important role in God's plan for the salvation of the world. But Elizabeth intuitively recognises the greater role that Mary plays and affirms her blessedness. The magnificent prayer of Mary, known as the Magnificat, points away from herself, towards God, for whom all things are possible. It is God who is responsible for the honour bestowed on this 'lowly handmaid'. Her blessedness is a proclamation of God's greatness, and for generations God has been active in the history of his people, raising up the lowly and feeding the hungry. The

surprising reversal of the expected order is part of the mystery of God's action. In this young virgin, mother of God, the mystery of God is to become human. The blessedness of Mary rests in her unswerving faith and positive response to God's plans for her.

- What role do you think you play in God's plan for the world?
- How do you see God as active in the world today? How can you cooperate with God's activity?
- How far is God's activity in and for the world still a mystery for you? Is your journey through the catechumenate helping you make more sense of that mystery?

DID YOU KNOW?

The journey that Mary undertook would have been arduous and dangerous, travelling from Nazareth in Galilee in the north to the hills of Judea in the south. The route taken was a popular one for pilgrims travelling to the temple in Jerusalem. A young woman travelling alone would have found suitable company to assist in the journey.

- Elizabeth, a kinswoman of Mary according to Luke, had conceived a child in her old age by the grace of God. Read Luke 1:5–24; 57–80 for the full story.
- The song of praise from Mary in this scene is known as the Magnificat.
- Tradition has it that Mary lived her later years in the city of Ephesus in modern Turkey, and it was here that she died and was assumed into heaven.

SHARING THE TRADITION

The feast of the Assumption is one of the holy days of obligation and is always celebrated on 15 August. It is coincidental that it falls on a Sunday this year. The assumption of Mary into heaven, body and soul, was declared a dogma of the faith by Pope Pius XII in 1950, but the belief in this action of God has a much longer history in the Church, dating back to at least around ad 500. From earliest times, Mary has had a singularly important role in the Church as the Mother of God and mother of all the Church. The way the Church has expressed its reverence of Mary has changed over time, and many pious practices have developed that give due honour to Mary. You may need to discuss this further and listen to any difficulties catechumens may have with this doctrine of the faith.

- You could talk about how the Church has developed its Marian theology and how we express this today.
- You could introduce some of the Marian devotions, such as the rosary.
- You could look at some of the titles given to Mary in the past, and at the way the Church discussed her role in *Lumen Gentium* (chapter 8) at the Second Vatican Council.
- You could discuss the ways in which Mary is presented as a model of faith and discipleship in the gospel texts in which she appears.

MAKING CONNECTIONS

- What is your answer to God's invitation at this point in time?
- In what ways do you consider yourself blessed in your journey? What mighty things has God done for you?
- What are some of the promises that have been made to you in your life? How have these been kept or broken? How good are you at keeping the promises you make? Share your reflections.
- This week, reflect on the great things that God has done for you. Imitate this action of God by doing 'great things' for others.
- Memorise and pray the 'Hail Mary' often this week:

Hail Mary, full of grace, the Lord is with you. Blessed are you among women, And blessed is the fruit of your womb, Jesus. Holy Mary, Mother of God, Pray for us sinners now and at the hour of our death. Amen.

Social Justice Sunday resources (29 August)

'The signs of the times are clear—we know that we human beings need a change of heart, mind, and behaviour. Pope Francis continues to call us to an ecological conversion and an economic conversion, and we want to respond.' (Social Justice Statement 2021–2022)

'Cry of the Earth, Cry of the Poor', the Social Justice Statement of the Australian Catholic Bishops, has just been released in the lead-up to Social Justice Sunday on 29 August. The statement provides theological foundations to ground and inspire efforts to care for creation while responding to the needs of the disadvantaged and excluded. Actions that parishes can take to mark Social Justice Sunday and begin the journey to respond to the 'cry of the earth' and the 'cry of the poor' include:

- reading and studying the statement, available in [PDF](#) or [audio format](#)
- watching the [video introduction](#) to the statement by the Bishops of Australia
- using the [prayer cards](#) and making them available in the parish
- using the [liturgy and homily notes](#) on Social Justice Sunday
- taking up the [suggestions for local action](#) (For assistance in listening to our First Peoples, you may like to contact [Sherry Balcombe](#), Aboriginal Catholic Ministry Victoria.)
- making use of the [promotional material](#).

POSITION VACANT - INTERVIEWS TO BEGIN SOON!!!

The St Macartan's Parish Secretary job has become vacant.

There is an opportunity for an experienced Parish Secretary to undertake office administrative functions at St Macartan's Parish in a part time role reporting to the Parish Priest.

The successful applicant must be well motivated to work for the Church and ideally possess a strong commitment to its practices and values. He/she must be able to recognise and respect the pastoral aspect of the Parish and an understanding of liturgy/sacraments would be highly advantageous. This permanent part-time position is based at the Parish Office in Morningson. The role is 26 hours per week (**negotiable**), Tue-Fri. Terms and conditions are governed by the Archdiocese of Melbourne.

<https://melbournecatholic.org/job-vacancies>

Those wishing to apply are to send their resumes to:

recruitment@cam.org.au

Hearing from young Catholics in our parishes

We are currently looking at how we can continue to accompany young people in their journey of faith. As part of this work, we'd love to hear the discipleship experiences of young Catholics in Melbourne—how they have been accompanied in their encounter with Christ. To assist us to hear from a diverse group of young people, we invite you to share this short survey with youth and young adults in your parish (15–35 years). The survey will be used to help inform our planning as we seek to ensure youth and young adults are accompanied in their journey with the Lord over the years ahead. The survey can be found [here](#).



Next Youth Masses this month

22nd August

Social hang outs and pizza after mass, concluding at 7:00pm.
Look forward to seeing you all there!

Like our instagram to have an update on all our events:
<<https://www.instagram.com/morningtonparish.youth/>>

The Parish of St Macartan's is looking for you to assist with the music and/or singing for Sunday YOUTH Mass 5pm.

If interested, please contact the Pastoral Youth Minister: Joe Melham:

Australia Prays: A national day of prayer

On Sunday 22 August, Catholic parishes are invited to unite in prayer with Christians all across Australia to pray for our local, national and global communities experiencing great need and distress caused by COVID-19.

As well as the opportunities for parishes to take part in prayer, there will also be an online gathering with prayer and reflection offered at various times throughout the day.

Find out more [here](#).

St Macartan's Gift Shop Opening Hours



CURRENTLY CLOSED DUE TO COVID LOCKDOWN

Saturday 5.30pm – 6.00pm

Sunday 8.30am – 9.00am and 10.00am – 11.00am

Tuesday 8.30am – 9.15am and 9.45am – 10.15am

Saturday 9.00am – 10.00am

**If you should require something urgently,
please contact Trish on 0425 749 379.**



Parish Footy Tipping Round 21



Round 21. This round was full of surprises. Geelong and Western Bulldogs proved an old rule. "It is not how many scoring shots you have, but how accurate you are!" Both teams had surprise defeats as was judged by the fact they were the favourites with the tip-pers. Barry Murphy was our top tipper along with Lachlan the Star, They both tipped 6 winners.. With only two rounds to be completed it is a close contest for our tippers for the top ten places, Our leader has 123 points. It is also a close contest for the Kevin O'Brien Medal for being able to pick the most losers. Once the Home and Away season finishes we then have finals. We have a separate competition for the Finals. It costs only \$5 to join. Why not enter.? Show your skill!

HISTORY. Fifty years ago an ex Parade College student made history. In 1970 Pater McKenna made history while playing for Collingwood by kicking 100 goals... In his career at the Magpies he scored 399 goals from 78 games.. We do not see many doing the same recently. Peter joined Gordon Coventry and Ron Todd in doing so. It was in a game against Carlton He started at Collingwood in 1965-66.

Peter started secondary school at Parade Prep. College (Flowerdale) at Alphington . The students at the senior College in Victoria Parade referred to Flowerdale as Pansy Ville.! While at Alphington Pater played on the back line!---good preparation!!

Pope at Audience:

Mosaic Law fulfilled in radical newness of Christ

Pope Francis continues his catechesis on the Letter to the Galatians at the Wednesday General Audience, saying St. Paul urges Christians to look beyond the Mosaic Law to its fulfillment in Christ.

By Devin Watkins

“Why the law?” Pope Francis chose to focus his catechesis at the weekly General Audience on that question from St. Paul’s Letter to the Galatians (3:19.21-22).

The Pope said the aim of his reflections would be to “recognize the newness of the Christian life enlivened by the Holy Spirit.”

Writing to the Galatians, St. Paul was seeking to refute his detractors’ argument that Gentile (non-Jewish) Christians had to follow all the precepts of the Mosaic Law, something the Apostles had already decided against at the “first council” of Jerusalem (Acts 15:28-29).



God’s Covenant and Law

Pope Francis explained that the Mosaic Law was related to the Covenant that God had established with His People. Contained in the Torah—the first five books of the Old Testament—the Law was the means by which the Jewish people maintained their bond with God and respected the Covenant. “Several times, especially in the prophetic books,” said the Pope, “it is noted that not observing the precepts of the Law constituted a real betrayal of the Covenant, provoking God’s wrath as a consequence.”

This close connection meant the Covenant and the Law were often understood as two inseparable realities.

Covenant based on faith in the promise

However, St. Paul consistently argued that this was not the case for the disciples of Christ.

“The Apostle explains to the Galatians that, in reality, the Covenant and the Law are not linked indissolubly,” said Pope Francis.

He based his argument on the fact that God’s Covenant with Abraham came “430 years before” God gave the Law to Moses.

St. Paul noted that the Covenant is grounded “on faith in the fulfillment of the promise.”

Pope at Audience:CONT

Law fulfilled in Christ

Pope Francis said St. Paul was not opposed to the Mosaic Law, often defending its divine origin and “well-defined role in the history of salvation” in several of his letters.

“The Law, however, does not give life. It does not offer the fulfillment of the promise because it is not capable of being able to fulfill it,” he said. “Those who seek life need to look to the promise and to its fulfillment in Christ.”

Radical newness of Christian life

In conclusion, the Pope urged those present at the General Audience to welcome the “radical newness of the Christian life.”

“All those who have faith in Jesus Christ are called to live in the Holy Spirit,” he said, “who liberates from the Law and, at the same time, brings it to fulfillment according to the commandment of love.”

Pope Francis added that the commandments and the Law direct us toward Christ.

“May the Lord help us journey along the path of the commandments, while looking to the love of Christ and knowing that the encounter with Jesus is more important than all the commandments.”



Stay masked & Stay Covid safe!

Even the Holy Father does



In a just world humanitarian would be another name for being human.

Fr Andrew Hamilton SJ 6 August 2021

World Humanitarian Day (19 August)

invites us to move beyond our own interests to look at the lives, the plight and the needs of our fellow human beings.

It also calls to mind the great number of people whose unnoticed generosity makes the world a more hospitable place for others. In particular it celebrates the gift of people who dedicate their whole lives to offer friendship, justice, food and healing to those forced to live on the edge of survival. These generous people nurse during epidemics, put their lives at risk in war zones, keep open house for people shut out by discrimination, bring food to the hungry, defend the unpopular in court, and keep pressing for change to unjust laws.

To be called a humanitarian commonly implies that you are a special person. It should not do so.

In a just world humanitarian would be just another name for being human. In that world every human being would be seen to have a unique value, commanding respect from all other human beings. Bare humanity, regardless of skin colour, wealth, nation of birth, religion, political ideas and moral character would make the life and dignity of each human being of equal value and worth defending.

In this humanitarian view of the world to care for others is a natural and necessary thing to do because we share a common humanity. We rely on others to be born, to learn to speak and write, for education, for transport, for the existence of computers and our access to them, for companionship, for care of our health, for the safety of our streets and homes, and for what wealth we have. We are not self-made people. So as we receive from strangers, so it is natural that we give to strangers.

Our common humanity means that if we are to flourish we must stand with one another and care for one another. We are our sisters' keepers and strangers' keepers. Attached to our lives, our work and our wealth there is a social bond. Our growth and flourishing are linked to the lives and flourishing of other people.

In the Christian story this truth is encapsulated in the story of the Good Samaritan who recognised his own life to be bound to the life of the man lying mugged by the side of the road. Difference of religion, place of birth and social status did not matter when set along the claims of a stranger's humanity. For Christians that story has extra depth and pathos because Jesus himself was the ideal good Samaritan who accepted death for us. We are part of Christ's body, and so doubly committed to one another and to do as Jesus did.

In any world, however, many people give time and money, risk their lives and offer their skills to accompany people who are in need. They are the people whom we honour especially on World Humanitarian Day. At this time we think of the health workers and others who cared for people during the coronavirus epidemic, many of whom caught and died from the disease. We think also of the people who volunteer to bring food to people who are hungry, visit the ill, take time to chat with people sleeping on the streets, and help the world to be a more humane place.

We remember these people on World Humanitarian Day and express our gratitude to them.



The gift of change, and what our human brains do with it

Bernard Marusic

Heraclitus famously said that ‘change is the only constant.’ This might be true, but it doesn’t mean we are always going to like it. We all experience the tension between the human need for security and

the human desire for growth. For people of faith, of course, real growth is growth in holiness, but given our human need for security, our preferred pathways to holiness tend to be those that are as predictable and as incremental as possible. When confronted with change, the normal human response is to want to predict or control as much of it as we can. Take, for example, a simple party invitation. When we first receive an invitation, our minds will immediately throw up all sorts of questions: Who else will be there? What should I wear? What is the start time and when will I need to leave home? When will it end? What type of food will be served? Will I get stuck talking to the host’s irritating cousin? Will the party even happen, or will we be thrown into another lockdown? Our minds quickly move into hypothesis mode, predicting likely outcomes. This ingrained and efficient self-defence mechanism has always existed in humans—and recently, in Victoria, we have had plenty of opportunity to use it. The human brain makes up to 35,000 conscious decisions per day. According to some researchers, 225 of these relate to food alone—probably even more in my case. Naturally some of these decisions are more complex than others, but what is common to each of them is the unconscious work of the amygdala, which conducts a ‘threat/reward’ appraisal every time we make a decision. The overarching goal of the brain is to minimise danger and maximise reward, so it assesses each external stimulus and tags it as either a ‘threat’ or ‘reward’. This then sets in motion a series of neurological events that lead to an ‘approach/avoid’ response. This response allows humans to preserve life by quickly and easily remembering the threats in their environment. The brain is remarkably efficient at tagging stimuli—the whole process takes place within a fifth of a second—but it is less sophisticated in assessing the level of threat. It’s easy to see how these processes might help us when we encounter a poisonous snake on a bush track or see clouds of smoke pouring from the window of our neighbour’s house. But social neuroscience reveals that similar brain circuitry is used when we interact with our social world. Thus, a social stimulus that is not necessarily life-threatening—going on a first date, say, or struggling to remember the name of an acquaintance—can trigger the same neurological and physiological response as a life-threatening event.

Continued 2/3

So how does this help us to think about change? Well, any 'change' we encounter triggers the 'approach avoid' process. More often than not, the change is tagged as a threat, since the brain has to generate new neural pathways when it is faced with something new, and this produces an associated feeling of discomfort. This involuntary response leads to corresponding voluntary, conscious decisions and behaviours—the product of our free will. When we take the time to think about change rationally (thereby engaging our frontal cortex, where our logical thought and voluntary decision-making occurs), we can choose to focus on the risks and potential negative outcomes associated with the change or instead we can focus on the benefits it might bring. We are living through times of great change, not only in our world, but also in the Church and in our own Archdiocese. Some of these changes are exciting, presenting us, for instance, with new opportunities to live out our baptismal call to mission. But because of the way our brains are wired, even good changes can sometimes feel like a threat, triggering fear and concern. This is a normal human response. As people of faith, however, we have access to God's grace, and his gift of free will enables us to negotiate some of the potential pitfalls of our human neurobiology. So next time you are confronted by change, you might want to keep these tips in mind:

1. **Monitor your reaction to the change event.** Don't be surprised or self-critical if your initial reaction is one of fear. For all the reasons explained above, this is a natural response.
- 2.. **Slow it down.** Recognising that your brain (specifically the amygdala) is likely to tag the change as 'threat', allow time for your prefrontal cortex to make sense of the change via its rational faculties. Give your frontal lobe a chance to do its job before making any binding decisions or engaging in any potentially damaging behaviour.
3. **Reflect.** Recall times when you've encountered change and conquered fear, and the tactics you were able to draw upon. These events may have been challenging and painful, but they were also opportunities to grow in wisdom and virtue.



4. **Recognise.** Even more significantly, these recollections are an opportunity to recognise the Lord's presence in those difficult change events. Remind yourself of the faithfulness of a God who never abandons us and only gives us the crosses that we can carry—a God who only allows things that are for our ultimate good.
5. **Reframe.** Build on point 4 by reframing the current change event in terms of what the Lord is asking of you. God wants to be close to us, so trusting in this truth, ask yourself: What does God want to refine? Which sharp edge does he wish to sand down and soften? Does he wish to reveal his glory, his presence, his love for me in a different way during this change? In this vein, we can come to see change as an act of God's mercy—an event that better prepares us to partake in the eternal banquet.
6. **Turn to prayer.** Change and the fear it stimulates can create in us a new dependency on God and a refreshed urgency in our dialogue with the Lord. If nothing else, the change will bring us closer to God, if we allow it to.
7. **Rely on others.** This is not a time to go solo! Embrace your vulnerability and share it with someone you can trust. From this you will gain support, reassurance and perspective.

By following these tips and developing healthy ways to deal with the inevitability of change in our own lives, we are better equipped to evaluate and monitor our responses and behaviour. We are then in a stronger position to move our focus outwards and serve others as we are called to. We are also able to lead others through new challenges and times of change/.





In this challenging time

Lord Jesus Christ, our true physician and healer, be merciful to us and bring us your aid in these troubled times. Heal all our sickness and every affliction of your people. Drive out our infirmities of soul and body; free us from all disease and especially from this pestilence. We place in your gentle Heart the elderly, the frail, people with disability, children, young people and families, our indigenous peoples, those who are poor, lonely and isolated. As you walk with us, free them from fear, and give them patience and hope together with our loving care. In your mercy deal also with the causes of our pitiful condition, that in curing our lack of faith and spiritual weakness, you may also remedy our bodily ills. We place our trust in you, the risen Lord, who lives and reigns for ever and ever. Amen.

For those who care for the sick

Father of mercies, we thank you for all who care for the sick.
When they diagnose, give them patience.
When they protect the vulnerable, give them your protection.
When they work to heal, give them strength.
When they comfort, give them consolation.
When they are tired, give them rest.
When they are discouraged, bring them your hope.
May we welcome and respect them
as we support one another in this time of trial.



For those seeking a cure for the virus

Come, Holy Spirit, enlighten the
minds of women and men of medical
science who are working to find a



solution to this viral infection.

Guide their research and help them discover
what you provide in creation, sure ways
of control, protection, inoculation
and healing. Strengthen them in their
tiring work and enrich in them the
virtue of hope.

Amen.

For those who govern and represent us

Eternal Wisdom, guide our leaders
called to serve us in our Nation.
May they respond to the challenges of this
affliction with prudence and sound
judgement. With foresight, may their
planning alleviate the economic
burdens, compensate for losses, protect
employment and ensure ample food for
the poor and isolated.



Amen

For humility

Merciful Lord, we stand before you in our human weakness.
We confess that we have been caught up in the pride and presumption that
drives our worldly society.

Free us from the arrogance that afflicts our age, for
now we stand confounded by conditions beyond our control or understanding.

Give us humble and honest hearts to discern the greater mystery of your
providence in creation.

May we accept your justice and trust your redeeming mercy.

Amen

When you cannot come to Mass

Take the missal or weekly bulletin and read the Scriptures provided in the Liturgy of the Word for the day. Reflect silently on the readings.

You may also choose to offer intercession in the Prayer of the Faithful. Read the Rite of Communion and then use this prayer or some other appropriate words to welcome Jesus Christ spiritually.

**AN ACT OF
SPIRITUAL COMMUNION**

At this time, we cannot receive you Lord Jesus sacramentally in the Eucharist. Help us to welcome you spiritually as we wait for the day when your saving Sacrifice will be offered and the divine Banquet will be spread in our churches once more.

You are the Lamb of God who take away the sins of the world. Blessed are those who are called to the supper of the Lamb.

Lord, I am not worthy that you should enter under my roof. But only say the word and my soul shall be healed. My Jesus, come to me. I long for you; let me always be at one with you.

St Alphonsus Ligouri

Come, Lord Jesus! Welcome, Eucharistic Lord.

Welcome my Saviour and my God.

Lord I believe. Lord, I welcome, Lord I receive. My Lord!

I thank you for the grace I receive in these moments.

Silent prayer of gratitude.

Dear Parishioners,

I keep you all in my daily prayers.

Keep strong, keep the faith and keep praying.

Blessings to you all

Fr Geoff

CHILD SAFETY: Explanation of our code of conduct



In this Church we have a special set of rules which we call a 'Code of Conduct'.

These rules are for all the people who work or help out at Church, these include the priest, the children's liturgy leaders, those involved with the altar server program as well as many others.

We have made these rules to make sure everybody in the Church is safe, especially children and young people.

Things that adults are not allowed to do:

- No one is allowed to hurt you:
 - Physically - hitting, punching or hurting any part of your body
 - Emotionally - being rude to you, scaring you, yelling at you, swearing at you, saying nasty things to you or trying to embarrass you in front of others
 - Sexually - talk to you in a way that makes you feel uncomfortable or unsafe, touching your private parts, asking you to touch their private parts or showing you pictures of private parts. Private parts are the parts of the body that are covered by your bathers.
- Treat you as their favourite person and give you gifts because you are their favourite
- Force you to do something that you do not want to or break the rules.
- Ask you to keep secrets

- Treat you differently because of what makes you special. This includes your gender, culture, sexuality or disability
- Be alone with you
- Meet you privately without your parent's permission
- Connect with you on your phone or on the internet privately
- Take a video or photos of you unless your parents have said this is ok

Things that adults can do:

- Look after you, help you feel welcome and keep you safe
- Speak to you in a kind and respectful way
- Include you and ask your opinion when making decisions that affect you
- Listen to your concerns and respond in a way that supports you and keeps you safe
- If they find out some information that means that you or someone else is unsafe, an adult must tell someone - this might include the Police

Following these rules helps us to keep you safe. If you feel like an adult in the Church has broken these rules we want to know. You could tell a trusted adult like your parent, other family member, a teacher or someone in the Church.

Parish Office Hours: If unattended, please call 59752200

Tuesday to Thursday 9am - 4pm

Friday 9am - 3.30pm

Office CLOSED Weekends & Mondays

Email: mornington@cam.org.au

Schools

St Macartan's Primary School

Ph: 59799200

Principal: Colleen McGreal

Deputies: Philip Hills & Kathleen Ronchi

Padua College Ph: 5976 0100

Parish Contact Details

Parish Pastoral Council: Contact Office

Finance Committee: Frank Crea: 0417 104 041

Child Safety Officer: Carmel McGrath: 0400 076 067

Email: Mornington. ChildSafety@cam.org.au

Volunteer Application Support Officer: Tim Lambourne :

timlambourne@yahoo.com.au

St Macartan's Social Justice Awareness Group: Contact Kerry McInerney

kerrymcinerney111@gmail.com 59762155

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

St Mac's High Spirits - Faye Melhem Email: fayesayah@hotmail.com

Parish Caretaker: John Spaziani: 0419 598 911

Pastoral Youth Minister: Joe Melham: Morningtonparish.youth@cam.org.au

Music & Wedding Co-Ordinator-Veronica Ryan 0418 358 213. Email

veronicaryan2250@outlook.com

St Macartans Gift Shop: Trish Thomas 0425 749 379

Marriage & Counselling: Charmaine Holmes 5977 2665 charhomes@aapt.net.au

Marriage Prep: See Fr Geoff

Baptisms: 2nd & 4th Sundays after 11 am Mass Contact Office 5975 2200

Baptism Preparation: Kathy Raccanello

Memorial Wall: Contact Parish Office **ONLY on Fridays. 5975 2200**

Catholic Mission Parish Ambassador: Jody Kerrins jody54@westnet.com.au