



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 2nd Sept.

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 Saturdays 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:

- Tue 24th: St Bartholomew, Apostle
- Fri 27th: St Monica
- Sat 28th: St Augustine, Bishop, Doctor

Youth Mass -

2nd and 4th Sundays at 5pm
And Holy Hour also on the 2nd and 4th Sundays 3:30-4:30pm

Baptism Meetings:

1st Wednesday of each Month (except school holidays) - at 8pm via Zoom.

WE HOLD IN OUR PRAYERS



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

Anniversary's this week: Eileen Kerrins

First Reading [Dt 4:1-2. 6-8](#) A reading from the book of Deuteronomy

You may add nothing to the word which I speak to you – keep the commands of the Lord.

Moses said to the people: 'Now, Israel, take notice of the laws and customs that I teach you today, and observe them, that you may have life and may enter and take possession of the land that the Lord the God of your fathers is giving you. You must add nothing to what I command you, and take nothing from it, but keep the commandments of the Lord your God just as I lay them down for you. Keep them, observe them, and they will demonstrate to the peoples your wisdom and understanding. When they come to know of all these laws they will exclaim, "No other people is as wise and prudent as this great nation." And indeed, what great nation is there that has its gods so near as the Lord our God is to us whenever we call to him? And what great nation is there that has laws and customs to match this whole Law that I put before you today?'

Responsorial Psalm [Ps 14:2-5. R. v.1](#)

(R.) The just will live in the presence of the Lord.

1. Lord, who shall dwell on your holy mountain?
He who walks without fault;
he who acts with justice
and speaks the truth from his heart. (R.)
2. He who does no wrong to his brother,
who casts no slur on his neighbour,
who holds the godless in disdain,
but honours those who fear the Lord. (R.)
3. He who keeps his pledge, come what may;
who takes no interest on a loan
and accepts no bribes against the innocent.
Such a man will stand firm for ever. (R.)

Second Reading [Jas 1:17-18, 21-22, 27](#) A reading from the letter of St James

Be doers of the word.

It is all that is good, everything that is perfect, which is given us from above; it comes down from the Father of all light; with him there is no such thing as alteration, no shadow of a change. By his own choice he made us his children by the message of the truth so that we should be a sort of first-fruits of all that he had created.

Accept and submit to the word which has been planted in you and can save your souls. But you must do what the word tells you, and not just listen to it and deceive yourselves.

Pure, unspoilt religion, in the eyes of God our Father is this: coming to the help of orphans and widows when they need it, and keeping oneself uncontaminated by the world.

Gospel Acclamation [Jas 1:18](#)

Alleluia, alleluia!

The Father gave us birth by his message of truth,
that we might be as the first fruits of his creation.

Alleluia!

Gospel [Mk 7:1-8. 14-15. 21-23](#) A reading from the holy Gospel according to Mark
You forget the commandments of God and hold on to human tradition.

The Pharisees and some of the scribes who had come from Jerusalem gathered round Jesus, and they noticed that some of his disciples were eating with unclean hands, that is, without washing them. For the Pharisees, and the Jews in general, follow the tradition of the elders and never eat without washing their arms as far as the elbow; and on returning from the market place they never eat without first sprinkling themselves. There are also many other observances which have been handed down to them concerning the washing of cups and pots and bronze dishes. So these Pharisees and scribes asked him, 'Why do your disciples not respect the tradition of the elders but eat their food with unclean hands?' He answered, 'It was of you hypocrites that Isaiah so rightly prophesied in this passage of scripture:

This people honours me only with lip-service,
while their hearts are far from me.
The worship they offer me is worthless,
the doctrines they teach are only human regulations.

You put aside the commandment of God to cling to human traditions.'

He called the people to him again and said, 'Listen to me, all of you, and understand. Nothing that goes into a man from outside can make him unclean; it is the things that come out of a man that make him unclean. For it is from within, from men's hearts, that evil intentions emerge: fornication, theft, murder, adultery, avarice, malice, deceit, indecency, envy, slander, pride, folly. All these evil things come from within and make a man unclean.'



Communion Antiphon Mt 5:9-10

Blessed are the peacemakers,
for they shall be called children of God.
Blessed are they who are persecuted for the sake of righteousness,
for theirs is the Kingdom of Heaven.

GOSPEL FOCUS

The things within

We live in a culture that is very quick to lay blame on external factors; some people are very reluctant to accept responsibility for their own actions and look for opportunities to distance themselves from feelings of guilt or even regret. Jesus makes it very clear that evil intentions – the things that make a person ‘unclean’ – actually come from within. He presents a confronting list of the things that come from within and we may be able to add others relevant to our own time. In our culture of no personal responsibility, Jesus challenges us to rethink just where the buck does stop.

EXPLORING THE WORD

This is one of those wonderful examples in Mark’s Gospel where he gives an explanation for an audience who may be unfamiliar with the practices of Judaism. (It is widely held that the Gospel of Mark was written in Rome.) He explains the idea of ritual cleanliness as practised by Jews. The Pharisees were a group of especially observant Jews. They took ritual observance very seriously and criticise Jesus’ disciples for their lack of observance. In this gospel text, Jesus makes two very important points. First, he observes that the Pharisees are presenting human observances as God’s law, binding them to external practices. In doing this they are missing the point of what God truly wants from

his people. Becoming obsessed with external practices and rituals is not what God asks of us. The prophet Micah famously put it this way: *This is what Yahweh asks of you: only this, to act justly, to love tenderly and to walk humbly with your God.* (Micah 6:8)

- Look at today’s second reading from the Letter of James. What does that say true religion is really about? The second point that Jesus makes is that it is not what goes into people from the outside that makes them unclean but what is harboured in their hearts and minds. It is the thoughts, words and actions that come from within that truly show what a person is like. Mark is no doubt addressing these comments to his own community, where there may have been a similar tendency to concentrate on the externals of religious practice rather than on what God really asks of his people.
- What might Jesus affirm in your own heart and how might he challenge you to grow further?

DID YOU KNOW?

Ritual purity had immense importance for the Jewish people. The laws governing washing probably originated in practices to ensure health and hygiene, but physical signs of impurity came to be seen as symbolic of a moral or spiritual imperfection.

- Judaism at the time of Jesus was made up of a number of different groups of adherents like Sadducees, Pharisees and Essenes. in Jerusalem. Their unity was a stronger force than their diversity.
- The washing of the hands by the priest at Mass is symbolic of the desire for a pure heart.

SHARING THE TRADITION

The Tradition (with a capital T) of the Church is the entirety of the interpretation and experience of the Church over the last two thousand years. It springs from the apostles and is passed on and stated anew to succeeding generations. 'The apostles entrusted the "Sacred deposit" of the faith contained in Sacred Scripture and Tradition to the whole Church' (CCC §84).

- You could use the Catechism of the Catholic Church (§§80–95) to explore the relationship between Scripture, Tradition and the teaching authority of the Church. There may be confusion among catechumens about the particular rituals and practices of Catholicism. Spend some time today differentiating between those traditions that are core to the belief of the Church and those that may have developed over time or are located in particular cultures or eras. Tradition is to be distinguished from the various theological ... or devotional traditions born in local churches over time ... In the light of Tradition, these traditions can be retained, modified or even abandoned under the guidance of the Church's Magisterium (CCC §83).
- Discuss some localised devotional 'traditions' that catechumens may be aware of or introduce them to others. (Make clear the difference between Tradition and traditions!)
- Many such traditions are based in a particular culture. Explore the cultural background of catechumens and identify any traditions that are practised.
- You could use this occasion to speak of some common gestures—for example, genuflection, using holy water or making the sign of the cross.

MAKING CONNECTIONS

- What 'human regulations' in today's world do you find difficult to conform to? Why?
- What rituals and traditions have been handed down in your family? In our Church?
- Can you think of occasions in our society when the 'letter of the law' may be different from the 'spirit of the law'? What do those terms mean? Have you ever acted in the spirit rather than the letter of the law? Why? Share your reflections together.
- What assists you to become more 'pure of heart' and to strengthen your commitment to Christ? For some it may be daily prayer, reciting the rosary, daily Scripture reading, meditation, volunteering at a community-service program, attending Mass or a visit to the church. Think about what helps you grow in faith and commitment, and keeps you focused on following Jesus. Practise this daily this week.

Humility, kindness lead to strength

Barry Gittins 17 August 2021

In his 83 years, social psychologist, researcher and author Hugh Mackay has seen the sun rise and set on regimes, ideologies, cults, fads, movements and manias. He has also seen language used to clarify and build common ground, or to confuse and demoralise. One constant throughout these years has been his fascination with how human beings treat each other and their planet, and why.



When Eureka Street called scants weeks ago, Hugh was back in his Canberra home after observing a 14-day isolation following a Sydney trip. Lockdowns can be and often are destabilising experiences, but Mackay said he's found that they can also be a time of de-stressing; a time for creativity and thought. His latest book, *The Kindness Revolution*, attests to that.

'Loneliness is an extreme outcome of lockdowns and a grave problem,' Mackay notes, 'but some people have also spoken of the benefits of forced relaxation and re-acquiring concerns for others. It is a silver lining of lockdowns.'

As to his theme of kindness, I ask, what is its opposite? Active malice?

'I don't think it is active malice; that is an extreme opposite of kindness,' he responds thoughtfully. 'It is indifference, yes; indifference to our common humanity. But perhaps the real opposite of kindness is self-absorption. If we lose sight of other people's needs and allow ourselves to be totally absorbed by our own concerns and ambitions, then we have lost our way to kindness.'

Is selflessness, then, in short supply in Canberra?

'Kindness is not part of the ethos of our federal government, or the *modus operandi* of our prime minister. Our national parliament is based on winners and losers. Kindness is also a problem for many people in institutional religions, which get caught up in dogma, doctrine and creeds.

'We can disagree with each other, but we can do it kindly, not as an ego contest. Compassionate engagement with other people's views is quite consistent with robust differences of opinion.'

'In the case of Christian denominations,' he adds, 'they can easily lose sight of the essential teachings of Jesus, of kindness and compassion for others, as spelled out in the Beatitudes and the Sermon on the Mount. The good life is not just about which dogmatic boxes to tick — it is about inclusion and empathy and kindness, not who's in and who's out.'

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To that end, Mackay contends, we can 'have a contest of ideas and policies without becoming gladiators. We can disagree with each other, but we can do it kindly, not as an ego contest. Compassionate engagement with other people's views is quite consistent with robust differences of opinion.'

Pandemic responses from state governments have seen homeless people placed into safe emergency accommodation in hotel rooms, and government kitchen staff have cooked millions of meals for impoverished people and those made newly redundant by COVID-19; these kinds of acts can either be seen as acts of kindness or rational, sensible acts taken to prevent higher infection rates, and civil unrest. How does kindness translate into or contribute to self-interest?

'While the motive is probably mixed,' Mackay concedes, 'it is wonderful that homeless people were and are being housed, so that they can address the problems that led them to be in that situation. So even though the motivations may have been to address and limit infection rates, or avoid civic disturbances, or lower the crime rate, the effect is still good. If the motive were pure that would be a bonus. But good work is still good work...

'As with so many things in a pandemic — this may be naïve of me — I truly hope we learn from this.'

Mackay believes Australians are seeing a re-birth of community, something that 'usually happens in crises, such as wars, natural disasters and economic depressions'. However, Mackay doubts if 'the disruptive impact has been great enough to be a circuit breaker — that may sound strange to some of you in Melbourne' after innumerable months spent in lockdown.

'Humility is the handmaiden to kindness. We practise both humility and kindness by responding to the needs we see around us, and valuing the dignity of those around us — especially of those who are in pain.'

'In our streets, in our communities, we know we need to exercise compassion and to care for each other. No-one is going to get out of this by themselves. We have been tested, we have had a taste of social isolation and, as a result, perhaps we have rediscovered the power of community.'

One of the book's delights is Mackay's stressing of the importance of humility; an old-fashioned and rarely sighted virtue these days. He sees it as the key to greatness, and a force that can drive out the arrogance that can lead to poor policy and the perpetuating of bigotry and harm; but does he see it demonstrated in any of our leaders in Australia, or any world leaders?

'Humility is in pretty short supply,' he says with masterful understatement. 'Perhaps we glimpse it in New Zealand in Jacinda Ardern, who does demonstrate humility and kindness. We see flashes of it nationally and internationally when a leader apologises or shows remorse for some error of judgement or other misbehaviour.'

'But so many leaders are driven by ego and ruthless ambition; they are reluctant to acknowledge their frailty and our shared frailty,' he adds. 'Some people who have climbed the greasy pole have been driven by a desire to compensate for their personal failings or deficits — it's like a denial of their inner frailty.'

'We have had infrequent individuals such as Nelson Mandela, or Jimmy Carter, who have demonstrated great humility and self-knowledge. Yet, in too many cases, leadership is assumed to be about power rather than service, and power is antithetical to humility.'

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'Kindness is the purest form of love because it has nothing to do with our emotions or affections. It's not transactional, either.'

Mackay writes about selective perception. That the 'more comfortable I feel with what I know and believe, the more likely it is that I will see or hear what I'm hoping or expecting to see or hear'... how, I ask, can we find common ground and practise kindness in the face of our preconceptions and prejudices?

'Kindness is, once again, the key,' Mackay says. 'To be brave enough, selfless enough, to connect and engage and respond with other people, we need to be prepared to see the world as they see it; to entertain their ideas. After all, we're not qualified to disagree with someone until we're sure we know what their position is.'

'That's why it takes courage to listen: attentive and empathic listening means we are running the risk of being changed by what we hear. Most of us don't want to go through the pain of having to change our mind. But let's remember our folklore has always taught us that we grow through pain, through dealing with challenges, disappointments, loss and hardship.'

Noting that 'no one chooses to be in pain and discomfort', Mackay asserts that 'we learn nothing about ourselves through comfort and self-indulgence. Adversity is where we grow.'

Cometh the adversity, cometh faith to foster mental and spiritual health. Mackay writes eloquently of 'faith in something greater than ourselves; hope for a better future; kindness towards others'. Mid-pandemic, he believes we are embracing these qualities.

'The signs of growth are in plain view. Faith in the future, faith in each other, that's where we find hope. You might not think so when you watch the news on TV, or pay too much attention to social media. Aberrations and acts of bad behaviour and insensitivity are always making the news, because they are newsworthy. But kindness? That's just humans being true to their nature, so that's not "news". 'As a crisis usually does, the pandemic has brought out the best in most of us. if we're prepared to learn the lessons it has taught us, that would be a cause for great optimism.'

'Kindness is the purest form of love because it has nothing to do with our emotions or affections. It's not transactional, either. When people reach out to care for those at risk of loneliness and social isolation, that is an act of kindness that has nothing whatever to do with self-interest, and it also has nothing to do with whether we like, or approve of, or agree with the political, religious or other beliefs of the person in need.'

'Since the pandemic arrived here in 2020, there have been thousands of stories of neighbours connecting and supporting each other; of people being ready with offers of assistance for friends and strangers alike; of people being prepared to make sacrifices for the common good. As a crisis usually does, the pandemic has brought out the best in most of us. if we're prepared to learn the lessons it has taught us, that would be a cause for great optimism. 'In fact, believe we can allow ourselves a brief moment of pride about the way we've responded to the demands of the pandemic on our way of life — especially in our local neighbourhoods and communities. We have not handled the vaccine rollout well at all, and quarantine has had its failures, but we can do this: we can reach out and help each other; we can acknowledge our interdependence; we can recognise that our common humanity is far more significant than our personal obsessions with identity and difference.'

As to whether the crisis can be transformed into a kindness revolution, Mackay puts that back in our court. 'It's up to us as individuals — household by household, street by street, community by community.'

'After all, revolutions never start at the top: this one will start with quiet moments of grace.'

Church joins call for Australian support for Afghans



Taliban fighters stand outside the Interior Ministry in Kabul (Photo: CNS-Reuters)

Catholic and other faith-based groups are joining with refugee advocates in calling on the Australian Government to respond humanely to the crisis unfolding in Afghanistan as the Taliban seizes power.

Several Catholic organisations have signed a Refugee Council of Australia petition that calls for the Australian Government to take seven steps to support people in Afghanistan and Afghan nationals currently in Australia.

The steps include providing additional resettlement places for Afghan refugees, increasing aid to the region and evacuating people who are at grave risk, including those who supported the Australian Government and Defence Force.

The Catholic Alliance for People Seeking Asylum (CAPSA) has written to Government ministers, calling for swift and compassionate action for Afghans.

The letter welcomes decisions that would see no Afghan visa holder be asked to return to Afghanistan while the security situation remains dire and ensure Afghan citizens in Australia on temporary visas are supported by the Australian Government – two of the Refugee Council of Australia's proposals.

Echoing the words of Pope Francis, CAPSA co-chairs Julie Edwards and Tamara Domicelj wrote that the Alliance's members "hope and pray for peace, security and mutual respect", which could see people return to their homes.

"Until then we must do all that we can to protect the lives of our sisters and brothers from Afghanistan," the letter said.

Bishop Vincent Long OFM Conv, chair of the Bishops Commission for Social Justice, Mission and Service, said Australia has a long history of supporting people looking to escape dire situations.

"In recent years, that has included people from the Middle East, but before that south-east Asia – including my homeland of Vietnam – and Europe before that," he said.

"While the Government has a critical role to play in supporting Afghans in Australia and in their homeland, including through policy settings, faith-based and community groups declaring they are ready to help people relocating to Australia is a big piece of this puzzle."

Bishop Long said Catholic parishes, social services agencies and advocacy groups have a history of supporting new arrivals in Australia. He expected they would rise to the occasion again.

"Catholic ministries are established to help people who are in need, regardless of their background," he said.

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](#).



Humanitarian crises unfolding in Afghanistan and Lebanon

As the situations in **Afghanistan** and **Lebanon** deteriorate, you can help to support families caught up in the crises.

In **Afghanistan**, people have been forced from their homes, with half of the population in urgent need of food, water, shelter and protection.

In **Lebanon**, the country is running out of power, water, fuel, medicine and food. Even hospitals are facing massive fuel shortages and will soon have to turn off the lights.

Please donate to Caritas Australia so that we are able to respond to crises like these and others across the world.

Visit caritas.org.au/lebanon or www.caritas.org.au/afghanistan or call 1800 024 413 toll free to provide much needed support.

PPC - Needs you!

This Parish Pastoral Council (PPC), is your voice. A voice of parishioners; created to assist and support the Parish Priest in steering the Parish into the future.

Its role includes; meeting regularly to discuss:- growth, improvements, and the ever-changing needs of the Parish community. This committee is formed by volunteers and those invited to attend.

We need at least two new members to join our team.
If you could help in this way - Please contact me at the Office.

Fr Geoff



Next Youth Masses this month

TBA (when COVID restrictions allow)

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:

MARRIAGE ENCOUNTER WEEKEND

An opportunity to spend a weekend improving your communication.

This experience gives you the tools to keep your passion alive in a gentle, nurturing environment, away from pressures and distractions of daily living.

The weekend we offer is based around Catholic values but couples of all faiths are welcome.

Please check our website for more details.

We have two options: An on-line/virtual weekend: **10 -12 September 2021** or
a non –residential weekend: **16 - 17 October 2021** in west Gippsland.

(Book early to avoid disappointment)

Information/Bookings: Phone **Mercy & James 0409 183 676** or

Email: vicbookings@wwme.org.au Website: wwme.org.au



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 23



ROUND 23 What a finish to the Home and away season. Three games were decided in the last 45 seconds of the game. Interesting that if a ball is kicked out of bounds a free kick is awarded but if you punch it out of bounds a 50 metre penalty is awarded. Our top tipper in the Home and away season after 23 rounds is Jack Jansson 137 or 70% correct. Jack led the last few rounds. In equal second position were Irene Hackett, Michael Barden and Adam Lane, In 5th place was Mollie, a member of the Meier clan! A list of all the prize winners will be given after the Grand Final. The FINALS Knockout Competition starts this weekend Tippers need to choose the 4 winners to continue into Week 2. If no-one gets 4 correct everyone continues.

HISTORY. In 1964 Melbourne finished Minor Premiers. Their premiership win was certainly attended by a great deal of luck. The lead up to the finals was a similar story to this year. In the second last game Melbourne had to win to stay in the four. In the last moments a miraculous goal by captain Hassa Mann gave Melbourne a ten goals to nine win against Neil Crom, that win and Footscray 's win over Hawthorn in the last gave Melbourne top spot. The other three teams in the final four were Collingwood, Essendon and Geelong. In the Grand Final Melbourne played Collingwood At the 23 minute mark Dixon (Melb) drove the ball forward . When the ball came off the hands of the pack Neil Crompton (back pocket player,Melb) who had followed his opponent down the ground picked up the ball and kicked a goal to put Melbourne in front and the Premiership was theirs by 4 points

Pope at Audience:

Hypocrisy jeopardises the unity of the Church

At the General Audience on Wednesday, Pope Francis warns about a type of “formalism” which can lead to hypocrisy, and in turn threatens the unity of the Church.

By Christopher Wells

Pope Francis continued his commentary on St Paul’s Letter to the Galatians at Wednesday’s General Audience, highlighting the dangers of a purely formal adherence to the Law. The Holy Father began his reflection with a consideration of an episode recounted by St Paul, where the Apostle reproached St Peter for his hypocritical behaviour.

Unjust division

St Peter himself had shown that Gentile Christians were not bound to observe every aspect of the Jewish Law when he ate with Gentiles, contrary to the prescriptions of the Law.

Later, however, he re-them, for fear of being Jewish Christians who necessary to obey all of the Mosaic code. St was a serious fault be-hypocrisy was causing in the early Christian



refused to eat with criticised by those believed it was still of the prescriptions Paul saw that this cause St Peter’s an “unjust division” community.

Fear of the truth

Hypocrisy, the Pope said, “can be called the fear of the truth,” a feeling that “it is better to pretend than to be yourself” that can “suffocate the courage to openly say what is true” in every circumstance.

He warned that hypocrisy flourishes “in an environment where interpersonal relations are lived under the banner of formalism.”

The Bible, however, shows us examples of holy men and women who refuse to pretend. Pope Francis pointed to Eleazar who, during the time of the Maccabees, refused to pretend to eat meat sacrificed to idols, even at the cost of his life.

In the New Testament, the Pope noted, Jesus often condemned hypocrites who appeared righteous on the outside, but inwardly were filled with vice.

Let your 'yes' mean yes

Hypocrites, said Pope Francis, “are people who pretend, flatter, and deceive because they live with a mask over their faces and do not have the courage to face the truth.”

He warned, “They are not capable of truly loving.” And he noted that, although we see hypocrisy in the workplace, in politics, and elsewhere, “hypocrisy in the Church is particularly detestable.” He recalled the words of the Lord, who said, “Let what you say be simply ‘Yes’ or ‘No’; anything more than this comes from evil.”

Pope Francis said that to act otherwise “means jeopardizing the unity of the Church, that unity for which the Lord Himself prayed.”

Pope Francis urges people to get vaccinated against Covid-19

Pope Francis launches a powerful appeal for people to get vaccinated with approved Covid-19 vaccines, calling it *“an act of love.”*

By Devin Watkins



The Pope has joined his voice to those of Bishops across North and South America to urge people to get jabbed against Covid-19. In a video message produced in conjunction with the Ad Council, Pope Francis praised the work of researchers and scientists in producing safe and effective Covid-19 vaccines.

“Thanks to God’s grace and to the work of many, we now have vaccines to protect us from Covid-19,” he said in the video released on Wednesday. He added that vaccines “bring hope to end the pandemic, but only if they are available to all and if we collaborate with one another.”

Vaccination is an act of love

Pope Francis went on to say that getting a Covid jab that is *“authorized by the respective authorities”* is an *“act of love.”*

Helping other do the same, he said, is also an act of love. *“Love for oneself, love for our families and friends, and love for all peoples. Love is also social and political.”*

The Pope noted that social and political love is built up through *“small, individual gestures capable of transforming and improving societies.”*

“Getting vaccinated is a simple yet profound way to care for one another, especially the most vulnerable,” he said.

Pope Francis then prayed to God that *“each one of us can make his or her own small gesture of love.”*

“No matter how small, love is always grand,” he said. *“Small gestures for a better future.”*

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