



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: Cynthia Goorah

**Love The Way
Jesus Loves.**

PLEASE NOTE:

ALL MASSES CANCELLED!

LOCKDOWN CONTINUES

Until possibly 5th November?

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: Not at the moment!

Note:

**ALL NEWSLETTER SUBMISSIONS TO
BE EMAILED TO OFFICE BY 4PM
EACH WEDNESDAY!**

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:

- Mon 4th: St Francis of Assisi
- Tue 5th: St Faustina Kowalska
- Thu 7th: Our Lady of the Rosary

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



Recently deceased: Elizabeth Horvath, Ronald Allen, Patricia Oakman

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

Anniversaries: Cora Britton, Frank Mcilroy

First Reading Gen 2:18-24

A reading from the book of Genesis

They were two in one flesh.

The Lord God said, 'It is not good that the man should be alone. I will make him a help-mate.' So from the soil the Lord God fashioned all the wild beasts and all the birds of heaven. These he brought to the man to see what he would call them, each one was to bear the name the man would give it. The man gave names to all the cattle, all the birds of heaven and all the wild beasts. But no helpmate suitable for man was found for him. So the Lord God made the man fall into a deep sleep. And while he slept, he took one of his ribs and enclosed it in flesh. The Lord God built the rib he had taken from the man into a woman, and brought her to the man. The man exclaimed:

'This at last is bone from my bones,
and flesh from my flesh!
This is to be called woman,
for this was taken from man.'

This is why a man leaves his father and mother and joins himself to his wife, and they become one body.

Responsorial Psalm Ps 127. R. v.5

(R.) May the Lord bless us
all the days of our lives.

1. O blessed are those who fear the Lord
and walk in his ways!
By the labour of your hands you shall eat.
You will be happy and prosper. (R.)
2. Your wife will be like a fruitful vine
in the heart of your house;
your children like shoots of the olive,
around your table. (R.)
3. Indeed thus shall be blessed
the man who fears the Lord.
May the Lord bless you from Zion
in a happy Jerusalem
all the days of your life!
May you see your children's children.
On Israel, peace! (R.)

Second Reading [Heb 2:9-11](#)

A reading from the letter to the Hebrews

He who sanctifies, and those who are sanctified have one origin.

We see in Jesus one who was for a short while made lower than the angels and is now crowned with glory and splendour because he submitted to death; by God's grace he had to experience death for all mankind.

As it was his purpose to bring a great many of his sons into glory, it was appropriate that God, for whom everything exists and through whom everything exists, should make perfect, through suffering, the leader who would take them to their salvation. For the one who sanctifies, and the ones who are sanctified, are of the same stock; that is why he openly calls them brothers.

Gospel Acclamation [cf. 1 Jn 4:12](#)

Alleluia, alleluia!
If we love one another,
God will live in us in perfect love.
Alleluia!

Gospel [Mk 10:2-16](#)

A reading from the Gospel according to Mark

What God has joined together, no one must divide.

Some Pharisees approached Jesus and asked, 'Is it against the law for a man to divorce his wife?' They were testing him. He answered them, 'What did Moses command you?' 'Moses allowed us' they said 'to draw up a writ of dismissal and so to divorce.' Then Jesus said to them, 'It was because you were so unteachable that he wrote this commandment for you. But from the beginning of creation God made them male and female. This is why a man must leave father and mother, and the two become one body. They are no longer two, therefore, but one body. So then, what God has united, man must not divide.' Back in the house the disciples questioned him again about this, and he said to them, 'The man who divorces his wife and marries another is guilty of adultery against her. And if a woman divorces her husband and marries another she is guilty of adultery too.'

People were bringing little children to him, for him to touch them. The disciples turned them away, but when Jesus saw this he was indignant and said to them, 'Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. I tell you solemnly, anyone who does not welcome the kingdom of God like a little child will never enter it.' Then he put his arms round them, laid his hands on them and gave them his blessing.

Communion Antiphon [Lam 3:25](#)

The Lord is good to those who hope in him,
to the soul that seeks him.

Historical Context

Writ of dismissal

In Jewish tradition, a man could divorce his wife but a woman could not divorce her husband – she could only seek a court ruling to force her husband to divorce her. The grounds for divorce under biblical law were ervat devar – meaning ‘some fault or indecency’. One legal tradition held that ervat devar applied exclusively to adultery while another applied it to anything that was ‘offensive’ to the husband. To divorce his wife, a man simply had to renounce his wife and ask a court to authorise a writ, or bill, of dismissal – his wife had no chance to challenge his decision.

EXPLORING THE WORD

The major themes that have emerged from the gospel readings over the past few weeks are those of ‘being receptive’ and ‘being of service’. One crucial human situation where both of these attitudes are vital is in the marriage relationship. At the time of Jesus, divorce was allowed under the Law of Moses (the Torah) but there were divided opinions. One school of thought held that divorce was only to be sanctioned in the case of the most serious moral misdemeanours on the part of the woman. Another held that any reason was good enough for a man to send away his wife. Jesus cuts through the legal arguments and goes back to the original plan of God

as revealed at creation. One aspect of Jesus’ answer that must have been surprising to his hearers is that he treats men and women as equals. They are drawn to become one flesh, and if either breaks this bond they are equally guilty. In an important sense, Jesus’ prohibition on divorce can also be seen as a protection for women. At a time when the status of women was bestowed by their husband or their male offspring, a divorced woman was at the mercy of society. Jesus’ understanding of marriage flows not from legality or social convention but from the intrinsic nature of man and woman and their role in God’s plan.

- Look at the first reading from the Book of Genesis. Examine what this text says of the relationship between man and woman.
- Look at the second part of this gospel. What may Jesus have meant when he said ‘Anyone who does not welcome the kingdom like a little child will never enter it’?

SYMBOLS AND IMAGES

The love and fidelity of a bride and groom or husband and wife are often used in Scripture to illustrate the love and fidelity of God for his people. In the same way, the Church is often spoken of as the bride of Christ. Husbands love your wives as Christ loved the Church (Ephesians 5:25). The image evokes all the passion, patience, forgiveness and love of a married relationship.

DID YOU KNOW?

- In this text, Jesus is quoting from the Book of Genesis (Genesis 2:24), citing the second and earliest of the creation stories contained in the first two chapters of that book.
- Orthodox Jews believe that Moses was the author of the first five books of the Old Testament, known as the Pentateuch or the Torah, which means Law. Thus the designation of ‘the Law of Moses’.
- In the New Testament world, both a husband and a wife could initiate divorce, but only for the gravest of reasons. This differs from the biblical Israelites, who had no law that allowed a woman to initiate divorce.
- This is one of the few gospel texts in which Jesus offers a direct teaching in opposition to that of Judaism at his time.

SHARING THE TRADITION

Marriage is both a social institution and a sacrament—an action through which God’s love is made manifest. In this way, the love of a husband and wife is a sign of the love of God for all his people. Through the love between husbands and wives, they draw closer to each other and to God.

- Examine the Church’s understanding of Christian marriage (see CCC, §§1601ff). You could invite a married couple to share their understandings. You could explore some Catholic groups that exist to promote marriage and the family.
- Under certain circumstances, the Church allows for the annulment of marriages. You could examine ‘free consent’ (CCC, §§1625–9) and explore the process of the Tribunal of the Catholic Church.
- There may be some difficulty or confusion among catechumens in relation to the Church’s teaching about civil divorce and remarriage. Deal with this sensitively (see CCC, §§1650–1).
- What may be some of the pastoral implications of the Church’s view of this issue?

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



Aid to the
Church in Need

ACN AUSTRALIA

A message from *Aid to the Church in Need Australia*:

One Million Children Praying the Rosary: ACN invites you to join the prayer campaign 'One Million Children

Praying the Rosary' for unity and peace in the world on the 18th of October. Be part of this prayer campaign and join many others! Register and learn more at www.aidtochurch.org/one-million-children

Teresa Hodal

Communications Coordinator

5:00pm Sunday night's on Zoom!

YOUTH GROUP

Games, socials, laughs and Fuel for the week!



zoom



5:00pm each Sunday night

Email morningtonparish.youth@cam.org.au for the zoom link

All youth are welcome!

Come along to compete for a home delivered pizza!

THE WAY OF THE GOSPEL

Re-Imagining our Local Church as Mission Communities

What is 'Take the Way of the Gospel' inviting us to?

We are being called — laypeople and clergy together — to a renewed sense of our missionary purpose. Exploring and dreaming a missionary way forward lies at the heart of our baptismal call to live out the Gospel. It is something that Pope Francis talks about in his Apostolic Letter, *Evangelii Gaudium* (2013): 'I dream of a "missionary option", that is, a missionary impulse capable of transforming everything, so that the Church's customs, ways of doing things, times and schedules, language and structures can be suitably channelled for the evangelization of today's world rather than for her self-preservation. The renewal of structures demanded by pastoral conversion can only be understood in this light: as part of an effort to make them more mission-oriented, to make ordinary pastoral activity on every level more inclusive and open.'

But why now?

Over many years, our lay people and clergy have identified the need to find new and fresh ways to proclaim the Gospel into our local communities. One aspect of this re-awakening is to attend to the manner in which these local communities of grace — be they parishes, language communities or movements of our Archdiocese — are arranged and function so that they bring renewed and ongoing life for God's people. In the context of our current COVID reality a sense of urgency to this re-imagining has also grown. As Archbishop Peter A Comensoli has reflected, 'The Way of the Gospel — the path of missionary discipleship — has always been adapted by every generation to fit the local circumstances. How this is arranged has varied according to time and place. Now is our time; here is our place ... Our parishes will remain at the heart of the gathering of God's people locally, but we need to adapt the way we resource our local communities, including the placement of clergy, catechists and other lay leaders, to form Missions that comprise a family of faith communities.'

So what does being more 'mission-oriented' look like?

Pope Francis offers some guiding principles in *Evangelii Gaudium* (§28) for how a parish might become more missionary. They are worth reflecting on in the context of our own parishes here in Melbourne:

- Is our parish "in contact with the homes and lives of its people?"
- Is our parish "an environment for hearing God's word, for growth in the Christian life, for dialogue, proclamation, charitable outreach, worship and celebration?"
- Does our parish "encourage and train its members to be evangelisers?"
- Is our parish "a sanctuary where the thirsty come to drink in the midst of their journey, and a centre of constant missionary outreach?"

'In our day Jesus' command to "go and make disciples" echoes in the changing scenarios and ever new challenges to the Church's mission of evangelization, and all of us are called to take part in this new missionary "going forth". Each Christian and every community must discern the path that the Lord points out ... to go forth from our own comfort zone in order to reach all the "peripheries" in need of the light of the Gospel.'

POPE FRANCIS, *EVANGELII GAUDIUM* §20

DAY LIGHT SAVINGS



3 Oct

Forward 1 hour

3 Oct 2021 - Daylight Saving Time Starts

When local standard time is about to reach

Sunday, 3 October 2021, **2:00:00 am** clocks are turned **forward** 1 hour to Sunday, 3 October 2021, **3:00:00 am** local daylight time instead.

Sunrise and sunset will be about 1 hour later on 3 Oct 2021 than the day before. There will be [more light in the evening](#).

Also called [Spring Forward](#), [Summer Time](#), and [Daylight Savings Time](#).



Parish Footy Tipping Grand Final



The Grand Final St. Macartan's Footy Tipping Season, Two Melbourne teams played in Perth .

GRAND FINAL 2021: The season of Footy Tipping ended last Weekend in Perth. Two Melbourne teams each won a half but Melbourne won their half by more and so are Premiers for 2021. This leaves St. Kilda as the team with the biggest drought in Premierships. Clubs with a lady President have won four of the last six premierships. The winner of our knock-out Finals Competition was Spencer Meier, who chose Melbourne to win by 71 points. He was only three points from the correct margin of 74. Well done Spencer! He may have received advice from "Mollie". He was thirty points clear of the next Melbourne supporter. No more AFL until next year so all teams are now equal. There is a Rugby League Grand Final this weekend but no Melbourne team. There are two NSW teams with the game played in Queensland. I suppose we can watch cricket or there is always gardening! Many thanks to Father Geoff for his support!! It is much appreciated!! On a sad note, we say farewell to another of our tippers Ron Allen, a great Richmond supporter and condolences to Billy.

HISTORY: The KUKA Debut. In 1967 the Fitzroy Lions were highly impressed with a 16 year old Morwell player named Andrew Kuka . In order to tie him to the Lions coach Graham Donaldson named him on the bench against Essendon without the lad playing U19's or Reserves. He was on the bench till a minute to go in a game well lost by the hapless Lions. The 192cm lad naturally never got a kick and never played league football again, preferring to stay in Morwell.



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:

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

I CANNOT CONTROL

(So, I can LET GO of these things.)

IF OTHERS
FOLLOW THE
RULES OF SOCIAL
DISTANCING

THE AMOUNT
OF TOILET
PAPER AT THE
STORE

I CAN CONTROL

(So, I will focus on these things.)

THE
ACTIONS
OF
OTHERS

MY POSITIVE
ATTITUDE

TURNING
OFF THE
NEWS

FINDING FUN
THINGS TO DO
AT HOME

HOW
LONG
THIS
WILL
LAST

HOW I FOLLOW CDC
RECOMMENDATIONS

MY OWN SOCIAL
DISTANCING

LIMITING MY
SOCIAL MEDIA

PREDICTING
WHAT WILL
HAPPEN

MY KINDNESS &
GRACE

HOW
OTHERS
REACT

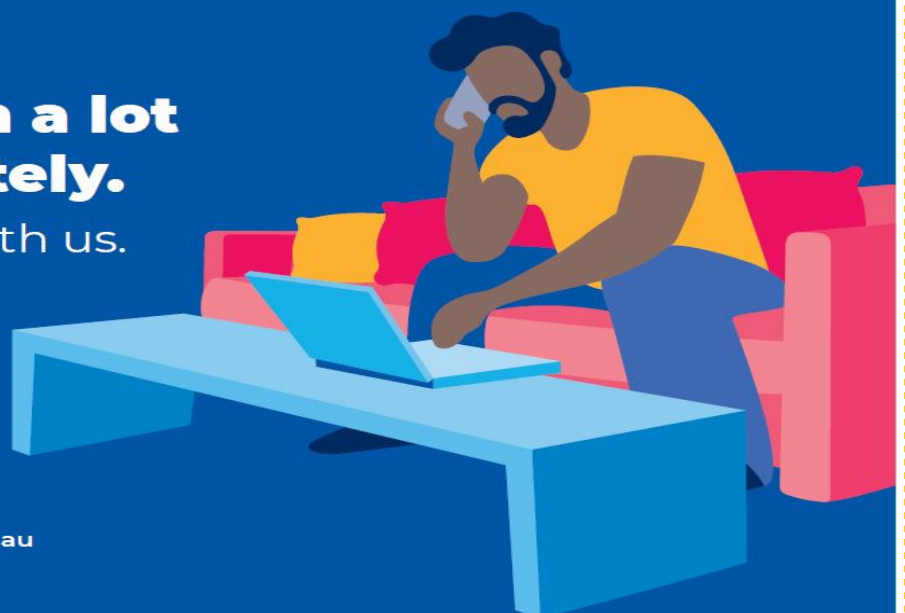
OTHER
PEOPLE'S
MOTIVES

Clipart: Carrie Stephens Art
TheCounselingTeacher.com




**There's been a lot
to take in lately.**

Share the load with us.



 coronavirus.beyondblue.org.au

 1800 512 348



VATICAN NEWS

Pope at Audience: Power of grace must lead to works of mercy

At the Wednesday General Audience, Pope Francis tackles the question of justification as he resumes his catechesis on St Paul's Letter to the Galatians.

By Christopher Wells

Taking up the "difficult but important topic" of justification in his catechesis at the weekly General Audience, Pope Francis said that St Paul "insists on the fact that justification comes through faith in Christ." The Holy Father acknowledged that it is "not easy to arrive at an exhaustive definition" of justification. However, with the help of the catechism, we can say that "justification is the consequence of 'God's merciful initiative of offering forgiveness.'"

Reconciliation with God

Sinners, he explained, are granted pardon by God through the death of Jesus, and are welcomed by God and reconciled with Him. This freely given justification restores the relationship between the Creator and His creature, which had been damaged by sin and disobedience: "The justification wrought by God, therefore, allows us to recuperate the innocence lost through sin."



plained, are and salvation the death of Jesus, "welcomed by God and reconciled with Him." This freely given justification restores the relationship between the Creator and His creature, which had been damaged by sin and disobedience: "The justification wrought by God, therefore, allows us to recuperate the innocence lost through sin."

Pope Francis said that the question of how we are justified can be answered only by "discovering another novelty in Saint Paul's teaching: that justification comes through grace." St Paul, always aware of his own sinfulness and his conversion on the road to Damascus, had himself discovered "that only God's grace had saved him."

Saved by grace

This involves faith in Christ, which for St Paul, "has an all-encompassing value" that affects every aspect of the life of the Christian. "Justification through faith," said Pope Francis, "underlines the priority" of God's grace. However, although we are saved by grace, we are still obliged to observe the commandments; "but even here, we cannot count on our own efforts," the Pope said.

Collaborating with works of mercy

He noted that St Paul's teaching is complemented by the teaching of St James, who wrote that "faith without works is dead." For both Apostles, "the response of faith demands that we be active in our love of God and in our love of neighbour."

Pope Francis said, "the light of faith allows us to recognise how infinite God's mercy is," but at the same time, "makes us see the responsibility that has been entrusted to us to collaborate with God in His works of mercy."

And so, the Pope said, "the power of grace needs to be coupled with our works of mercy which we are called to live to bear witness to how tremendous is God's love."

Pope's October prayer intention: 'May all Christians be missionary disciples'

Pope Francis releases his prayer intention for the month of October, calling on everyone to pray that all Christians might be missionary disciples and open to the demands of the Church's evangelizing mission.

By Devin Watkins

"Jesus asks us all, and you as well, to be missionary disciples. Are you ready?"

Pope Francis opened The Pope Video—containing his prayer intention for the month of October—with that invitation to all Christians.

The Pope said we are all invited to be open to Jesus' call and to live united to Him in the mundane events of our daily lives.

"Work, meeting other people, our daily duties, and the chance events of each day": These are the opportunities we have to allow ourselves to be "guided by the Holy Spirit," said the Pope.

He said other people easily take notice when our every action is motivated by Christ.

"And your testimony of life will inspire admiration, and admiration inspires others to ask themselves, 'How is it possible for this person to be this way?' 'What is the source of the love with which this person treats everyone—the kindness and good humour?'"

Availability for the mission

Pope Francis also recalled that the mission is evangelization and not proselytism.

"The mission is based on an encounter between people, on the testimony of men and women who say, 'I know Jesus, and I'd like you to know Him too'," he said.

The Pope then urged all baptized Christians to be open to the demands of the Gospel.

"Let us pray that every baptized person may be engaged in evangelization, available to the mission, by being witnesses of a life that has the flavour of the Gospel," he said.

Synodal and missionary Church

A press release accompanying The Pope Video, which is prepared by the Pope's Worldwide Prayer Network, noted that the October intention comes during the same month in which the synodal process begins and World Mission Day is celebrated.

The Synod process kicks off on 10 October, and will launch a call for all Catholics to walk together as the "pilgrim and missionary people of God."

According to the Secretary General of the Synod of Bishops, Cardinal Mario Grech, a "synodal Church cannot be other than a missionary Church, because the mission necessarily starts with the dynamism of mutual listening."

Discernment of the Spirit

Another aspect of Pope Francis' prayer intention for October is the invitation to "discern and recognize how the Spirit of the Lord is calling us to face the challenges facing humanity and the mission of the Church."

Fr. Frederic Fornos, SJ, International Director of the Pope's Worldwide Prayer Network, said the Pope is inviting all Christians to participate in that discernment process by rooting our actions in prayer.

PLENARY COUNCIL - A REMINDER!

What is a "Plenary Council" and why are we having it?

A Plenary Council is the highest form of gathering a local Church can have. It has governing and legislative authority, so whatever resolutions are passed at the end of this Plenary (which won't be until after the second Assembly in 2022) will be binding for the Catholic Church in Australia. This is what makes it different from a Synod. Nonetheless, what has taken place up to this point has been an exercise in deep listening and prayer, or what Pope Francis has called a move to a more synodal church 'which listens' and which realises 'that listening is more than simply hearing'. (Evangelii Gaudium, §171) It should be noted that a Plenary Council has no power to change or pronounce doctrine. It is, we might say, a more practically-minded Council, looking at how the Church can be more effective in Australia today. This is Australia's fifth Plenary Council, the last one having happened in 1937 (and prior to that in 1885, 1895 and 1905).

The Council's significance

We shouldn't underestimate the importance of this Council for the life of the Church in Australia. It is an opportunity for the Church in Australia to discern together how we might respond to any number of complex crises facing us and then actively develop resolutions that work towards implementing those responses. It's been more than 80 years since the last Plenary Council was held and much has changed since then. The circumstances of the Church in Australia in our time, including the patterns of change that are evident within the community of the Church, the issues confronting the Church in modern multicultural and secular Australia, the increase in entrusting responsibility for and leadership of the Church's mission to laity, and even the changing face of the Episcopate, prompt the Church to review, analyse, and discern the signs of the times, to listen anew to the Spirit, and to chart its course into the future. At the heart of the Council, however, lies the question of how to create a more missionary, Christ-centred Church in Australia.

What is the theme of the Plenary Council?

The theme and purpose of this Council is to "Listen to what the Spirit is saying" (Rev 2:7). The Council is a large-scale act of communal discernment, whereby the Members (both clergy and laity) come together in order to discuss and pray about a number of complex problems that face the Church in Australia today.

What is the agenda for the fifth Plenary Council?

There are six key areas of focus on the Agenda, each with accompanying questions for reflection that the Members will discuss during the Plenary Council. These six key areas were distilled from the National Themes for Discernment, which was drawn from the initial Listening and Dialogue phase of the Plenary, and prepared by Discernment and Writing Groups. Arguably, the two biggest challenges being responded to are these: the failures of the Church as highlighted by the Royal Commission into Institutional Responses to Child Sexual Abuse; and the Church's ability to form missionary disciples for the effective proclamation of the Gospel. Helping survivors of sexual abuse, and working to evangelise more effectively in a society that is very different from 20 or 30 years ago, are two of the topics that will be of primary importance.

What has taken place to get us to this point of the First Assembly?

We began with the Preparatory Stage.

1. It began with the Listening and Dialogue Phase. This took place over the course of about ten months (across 2018 and 2019), and sessions were held in parishes across Australia. These sessions were an opportunity to talk with each other about the issues facing the Church today and how the Holy Spirit might be guiding us to respond to them. Written responses were then submitted to be reviewed in the second phase of the process. Over 222,000 people participated in those sessions and there were over 17,500 written submissions accounted for. Of these submissions, 2,440 responses were submitted from Melbourne with more than 1,500 respondents saying they participated in a Listening and Dialogue session. Of those submissions, 791 were from groups and 1,649 were from individuals.
2. The second phase of the Plenary process was a period of Listening and Discernment. During this phase, Discernment and Writing Groups were formed in order to review the submissions and develop the National Themes for Discernment mentioned above. From these themes, an Agenda was developed with 16 questions that will be discussed at the First Assembly.
3. Members (or delegates) were commissioned from dioceses around Australia. There are 278 members participating in the Plenary Council, plus a number of advisers and committees. These members are drawn from dioceses, eparchies, ordinariates, personal prelature, leaders of religious congregations and representatives of church ministries.
4. An Instrumentum Laboris ("working document") was published in 2020. This document sets the tone and purpose for the event as well as summarises the responses given through the First Phase, interpreting them in the light of Scripture, Tradition and the Magisterial Teaching of the Church.

Here's what is going to happen now the Preparatory Stage is over:

1. There will be two major assemblies held. This is the real guts of the Council. The First Assembly is being held from 3-10 October 2021. The plan was to have all members gather in Adelaide, but this is no longer possible with the COVID situation as it is. It will now be held both online and in-person.
2. For six of the eight days that constitute the First Assembly, the attending Members will be breaking into small groups twice a day in order to discuss the questions on the Agenda. There will be opening Masses and a closing Daily Examen in order to frame each day, keeping them prayerful and discerning. There are not only Members involved; there are also 20 theological experts (periti) who will be called upon as advisors – these include some well-known names in Australia: Dr Tracey Rowland, Dr Paul Morrissey of Campion College, Rev Prof Frank Brennan SJ, Dr Sandie Cornish, Rev Prof Francis Moloney SDB and Rev Brendan Byrne SJ.
3. At the end of the First Assembly, there should be a sense of where the Council is heading in terms of its leading ideas and proposals. Between November 2021 and June 2022, there will be continual discernment and a preparation of proposals for the Second Assembly's discussion.
4. From 4-9 July 2022, the Second Assembly will be held in Sydney. Decisions will be voted on that will be binding for the Church in Australia. However, before these decisions can be enacted, they must be sent to Rome to be reviewed and approved by Pope Francis.

What's the schedule of the First Assembly of the Plenary Council and how do we take part?

Here are some highlights from the upcoming livestreaming schedule you might want to look out for:

3 October: Opening Mass of the Fifth Plenary Council of Australia, 2pm AEDT from St Mary's Cathedral in Perth.

4-9 October: Daily Mass broadcast at 9.30am AEDT and on demand afterwards.

4-6 October and 8-9 October: Plenary session livestream starts at 11am AEDT and runs until approximately 12.15pm AEDT.

7 October: Plenary session livestream starts at 12 noon AEDT and runs until approximately 12.45pm AEDT.

10 October: Closing Mass of the First General Assembly, 11am AEDT from St Stephen's Cathedral, Brisbane.



Dear Parishioners, while lockdown has interrupted the Child Safety Committee to meet face-to-face, we have continued to communicate via zoom as well as attend Webinars & On-Line Child Safety Modules that cover topics such as Child abuse, Responding and Reporting Child abuse and Child-Safety related misconduct, Child safety Legislation in Victoria and Safeguarding requirements within CAM parishes.

The Pastoral Parish Council have also been involved in Child Safety training and continue to have Child Safety as a permanent item on their meeting agenda.

Carmel McGrath

St Macartan's Child Safety Officer

Jokes of the Week

Marriage markers: I never married because there was no need. I have 3 pets at home which answer the same purpose as a husband: I have a dog that growls every morning, a parrot which swears all afternoon and a cat that comes home late at night.

A couple was being interviewed on their Golden Wedding Anniversary. "In all that time — did you ever consider divorce?" they were asked. "Oh, no, not divorce," the wife said. "Murder sometimes, but never divorce."

"The secret of my success in my married life and in my business is the same", said, Henry Ford on the 50th anniversary of his wedding, "I don't change models every now and then; instead I stick on to one and try to improve it."

Right and wrong: A Sunday school teacher was trying to demonstrate the difference between 'right' and 'wrong'. "All right children, let's take an example," she said. "If I were to go into a man's pocket and take his wallet with all his money, what would I be?" A child in the back answered, "You'd be his wife."

12 Rules for a happy marriage

Recently I came across the following 12 rules for a happy marriage. These twelve rules are actually Biblical; I have included Scripture references for each rule:

1. Never both be angry at once (Proverbs 19:11)
2. Never yell at each other unless the house is on fire (Proverbs 21:23)
3. Yield to the wishes of the other as an exercise in self-discipline, if you can't think of a better reason (Col. 3:18-19; Ephesians 5:21)
4. If you have a choice between making yourself or your spouse look good—choose your spouse (Philippians 2:3-4; Matthew 19:19)
5. If you feel you must criticize, do so lovingly (Ephesians 4:15)
6. Never bring up a mistake of the past (Philippians 3:13-14)
7. Neglect the whole world rather than each other (Ephesians 5:25-31)
8. Never let the day end without saying at least one complimentary thing to your life partner (Proverbs 31:26)
9. Never meet without an affectionate greeting (Proverbs 5:18-19)
10. When you make a mistake, talk it out and ask for forgiveness (James 5:16)
11. Remember, it takes two to make an argument. The one who is wrong is the one who will be doing most of the talking (James 3:5-8)
12. Never go to bed mad (Ecclesiastes 7:9; Colossians 3:8).

Parish Office Hours:

Tuesday to Friday 9am - 4pm
Office CLOSED Weekends & Mondays
Email: mornington@cam.org.au
Phone: 59752200

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 (PPC): Jody Kerrins (Chairperson)

Email: jody54@westnet.com.au

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Email: kerrymcinerney111@gmail.com 59762155

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

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

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Pastoral Youth Minister: Joe Melham, Email: 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, Email: charhomes@aapt.net.au

Marriage Prep: See Fr Geoff

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

Baptism Preparation: Kathy Raccanello

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

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