



# PARISH OF ASCOT VALE

ST MARY'S CHURCH, 123 ST LEONARDS ROAD, ASCOT VALE  
ST MARGARET'S CHURCH, BARB STREET, MARIBYRNONG

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## Mass

*Masses can be celebrated with 20 people attending, plus essential ministers.*

*You are invited to book your attendance at a Mass using the parish website.*

## Reconciliation (Confession)

*By appointment - no name required. Arrangement will be made for the confession to be anonymous, not face-to-face, with suitable distancing.*

## Baptisms at St Mary’s

*Our normally scheduled Baptisms on the 2<sup>nd</sup> and 4<sup>th</sup> Sundays of the month are still on hold. However, Baptism will be administered if there is urgent and grave need.*

*Baptism Information Sessions are also still on hold.*

*To discuss a future baptism, please ring the parish office during office hours.*

## Weddings at St Mary’s

*6 months’ notice required. For information on weddings please ring the parish office during office hours.*

## Private prayer in our churches

*Our churches are not currently open for private prayer.*

## Parish Bulletin

*The Bulletin, containing the Sunday readings for your reflection, will be uploaded to the parish website the Saturday afternoon prior.*

## 12<sup>th</sup> Sunday in Ordinary Time – 21 June 2020

*Along with the account of the Fall of Adam and Eve in the third chapter of Genesis, the passage from St Paul’s Letter to the Romans that we hear in today’s Second Reading is a principal source for the Church’s teaching on original sin. We reflect on some of the teachings of the ‘Catechism of the Catholic Church’ on this reality:*

### THE FALL

WHERE SIN ABOUNDED, GRACE ABOUNDED ALL THE MORE

### Original sin – an essential truth of the faith

**389** The doctrine of original sin is, so to speak, the “reverse side” of the Good News that Jesus is the Saviour of all men, that all need salvation and that salvation is offered to all through Christ. The Church, which has the mind of Christ, (Cf. *1 Cor* 2:16) knows very well that we cannot tamper with the revelation of original sin without undermining the mystery of Christ.

### How to read the account of the fall

**390** The account of the fall in Genesis 3 uses figurative language, but affirms a primeval event, a deed that took place at the beginning of the history of man. (Cf. Vatican II *Gaudium et spes* 13) Revelation gives us the certainty of faith that the whole of human history is marked by the original fault freely committed by our first parents. (Cf. Council of Trent: DS 1513; Pope Pius XII: DS 3897; Pope St Paul VI: AAS 58 (1966), 654))

### ORIGINAL SIN

### Freedom put to the test

**396** God created man in his image and established him in his friendship. A spiritual creature, man can live this friendship only in free submission to God. The prohibition against eating “of the tree of the knowledge of good and evil” spells this out: “for in the day that you eat of it, you shall die.” (*Gen* 2:17) The “tree of the knowledge of good and evil” symbolically evokes the insurmountable limits that man, being a creature, must freely recognise and respect with trust. Man is dependent on his Creator, and subject to the laws of creation and to the moral norms that govern the use of freedom.

### Man’s first sin

**397** Man, tempted by the devil, let his trust in his Creator die in his heart and, abusing his freedom, disobeyed God’s command. This is what man’s first sin consisted of. (Cf. *Gen* 3:1-11; *Rom* 5:19) All subsequent sin would be disobedience toward God and lack of trust in his goodness.

**398** In that sin man preferred himself to God and by that very act scorned him. He chose himself over and against God, against the requirements of his creaturely status and therefore against his own good. Constituted in a state of holiness, man was destined to be fully “divinised” by God in glory. Seduced by the devil, he wanted to “be like God”, but “without God, before God, and not in accordance with God”. (St. Maximus the Confessor; cf. *Gen* 3:5)

**399** Scripture portrays the tragic consequences of this first disobedience. Adam and Eve immediately lose the grace of original holiness. (Cf. *Rom* 3:23) They become afraid of the God of whom they have conceived a distorted image – that of a God jealous of his prerogatives. (Cf. *Gen* 3:5-10)

**400** The harmony in which they had found themselves, thanks to original justice, is now destroyed: the control of the soul's spiritual faculties over the body is shattered; the union of man and woman becomes subject to tensions, their relations henceforth marked by lust and domination. (Cf. *Gen* 3:7-16) Harmony with creation is broken: visible creation has become alien and hostile to man. (Cf. *Gen* 3:17, 19) Because of man, creation is now subject "to its bondage to decay". (*Rom* 8:21) Finally, the consequence explicitly foretold for this disobedience will come true: man will "return to the ground", (*Gen* 3:19; cf. 2:17) for out of it he was taken. Death makes its entrance into human history. (Cf. *Rom* 5:12)

**401** After that first sin, the world is virtually inundated by sin. There is Cain's murder of his brother Abel and the universal corruption which follows in the wake of sin. Likewise, sin frequently manifests itself in the history of Israel, especially as infidelity to the God of the Covenant and as transgression of the Law of Moses. and even after Christ's atonement, sin raises its head in countless ways among Christians. (Cf. *Gen* 4:3-15; 6:5, 12; *Rom* 1:18-32; *I Cor* 1-6; *Rev* 2-3) Scripture and the Church's Tradition continually recall the presence and universality of sin in man's history:

What Revelation makes known to us is confirmed by our own experience. For when man looks into his own heart he finds that he is drawn towards what is wrong and sunk in many evils which cannot come from his good creator. Often refusing to acknowledge God as his source, man has also upset the relationship which should link him to his last end, and at the same time he has broken the right order that should reign within himself as well as between himself and other men and all creatures. (Vatican II *Gaudium et spes* 13)

### **The consequences of Adam's sin for humanity**

**402** All men are implicated in Adam's sin, as St. Paul affirms: "By one man's disobedience many (that is, all men) were made sinners": "sin came into the world through one man and death through sin, and so death spread to all men because all men sinned." (*Rom* 5:12, 19) The Apostle contrasts the universality of sin and death with the universality of salvation in Christ. "Then as one man's trespass led to condemnation for all men, so one man's act of righteousness leads to acquittal and life for all men." (*Rom* 5:18)

**403** Following St. Paul, the Church has always taught that the overwhelming misery which oppresses men and their inclination towards evil and death cannot be understood apart from their connection with Adam's sin and the fact that he has transmitted to us a sin with which we are all born afflicted, a sin which is the "death of the soul". (Cf. Council of Trent: DS 1512) Because of this certainty of faith, the Church baptises for the remission of sins even tiny infants who have not committed personal sin. (Cf. Council of Trent: DS 1514)

**404** How did the sin of Adam become the sin of all his descendants? The whole human race is in Adam "as one body of one man". (St. Thomas Aquinas, *De malo* 4, 1) By this "unity of the human race" all men are implicated in Adam's sin, as all are implicated in Christ's justice.

Still, the transmission of original sin is a mystery that we cannot fully understand. But we do know by Revelation that Adam had received original holiness and justice not for himself alone, but for all human nature. By yielding to the tempter, Adam and Eve committed a personal sin, but this sin affected the human nature that they would then transmit in a fallen state. (Cf. Council of Trent: DS 1511-1512) It is a sin which will be transmitted by propagation to all mankind, that is, by the transmission of a human nature deprived of original holiness and justice. And that is why original sin is called "sin" only in an analogical sense: it is a sin "contracted" and not "committed" – a state and not an act.

**405** Although it is proper to each individual, (Cf. Council of Trent: DS 1513) original sin does not have the character of a personal fault in any of Adam's descendants. It is a deprivation of original holiness and justice, but human nature has not been totally corrupted: it is wounded in the natural powers proper to it, subject to ignorance, suffering and the dominion of death, and inclined to sin – an inclination to evil that is called concupiscence". Baptism, by imparting the life of Christ's grace, erases original sin and turns a man back towards God, but the consequences for nature, weakened and inclined to evil, persist in man and summon him to spiritual battle.

**406** The Church's teaching on the transmission of original sin was articulated more precisely in the fifth century, especially under the impulse of St. Augustine's reflections against Pelagianism, and in the sixteenth century, in opposition to the Protestant Reformation. Pelagius held that man could, by the natural power of free will and without the necessary help of God's grace, lead a morally good life; he thus reduced the influence of Adam's fault to bad example. The first Protestant reformers, on the contrary, taught that original sin has radically perverted man and destroyed his freedom; they identified the sin inherited by each man with the tendency to evil (concupiscentia), which would be insurmountable. The Church pronounced on the meaning of the data of Revelation on original sin especially at the second Council of Orange (529) (DS 371-372) and at the Council of Trent (1546). (Cf. DS 1510-1516)

### **A hard battle. . .**

**407** The doctrine of original sin, closely connected with that of redemption by Christ, provides lucid discernment of man's situation and activity in the world. By our first parents' sin, the devil has acquired a certain domination over man, even though man remains free. Original sin entails "captivity under the power of him who thenceforth had the power of death, that is, the devil". (Council of Trent (1546): DS 1511; cf. *Heb* 2:14). . .

**412** But why did God not prevent the first man from sinning? St. Leo the Great responds, "Christ's inexpressible grace gave us blessings better than those the demon's envy had taken away." (St. Leo the Great, *Sermo* 73, 4) and St. Thomas Aquinas wrote, "There is nothing to prevent human nature's being raised up to something greater, even after sin; God permits evil in order to draw forth some greater good. Thus St. Paul says, 'Where sin increased, grace abounded all the more'; and the Exsultet sings, 'O happy fault,...which gained for us so great a Redeemer!'" (St Thomas Aquinas, *STh* III, I, 3, ad3; cf. *Rom* 5:20)

***12<sup>TH</sup> SUNDAY IN ORDINARY TIME, YEAR A – ANTIPHONS & READINGS***

**ENTRANCE ANTIPHON** *(if no hymn is sung)*

The Lord is the strength of his people,  
a saving refuge for the one he has anointed.  
Save your people, Lord, and bless your heritage,  
and govern them for ever.

**FIRST READING**

*Jer 20:10-13*

*A reading from the prophet Jeremiah*

Jeremiah said:

I hear so many disparaging me,  
“‘Terror from every side!’”  
Denounce him! Let us denounce him!’  
All those who used to be my friends  
watched for my downfall,  
‘Perhaps he will be seduced into error.  
Then we will master him  
and take our revenge!’  
But the Lord is at my side, a mighty hero;  
my opponents will stumble, mastered,  
confounded by their failure;  
everlasting, unforgettable disgrace will be theirs.  
But you, Lord of Hosts, you who probe with justice,  
who scrutinise the loins and heart,  
let me see the vengeance you will take on them,  
for I have committed my cause to you.  
Sing to the Lord, praise the Lord,  
for he has delivered the soul of the needy  
from the hands of evil men.

*The word of the Lord.*

**RESPONSORIAL PSALM**

*Ps 68*

R. Lord, in your great love, answer me.

1. It is for you that I suffer taunts,  
that shame covers my face,  
that I have become a stranger to my brothers,  
an alien to my own mother's sons.  
I burn with zeal for your house  
and taunts against you fall on me. (R.)

2. This is my prayer to you,  
my prayer for your favour.  
In your great love, answer me, O God,  
with your help that never fails:  
Lord, answer, for your love is kind;  
in your compassion, turn towards me. (R.)

3. The poor when they see it will be glad  
and God-seeking hearts will revive;  
for the Lord listens to the needy  
and does not spurn his servants in their chains.  
Let the heavens and the earth give him praise,  
the sea and all its living creatures. (R.)

**SECOND READING**

*Rom 5:12-15*

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

Sin entered the world through one man, and through sin death, and thus death has spread through the whole human race because everyone has sinned. Sin existed in the world long before the Law was given. There was no law and so no one could be accused of the sin of ‘law-breaking’, yet death reigned over all from Adam to Moses, even though their sin, unlike that of Adam, was not a matter of breaking a law.

Adam prefigured the One to come, but the gift itself considerably outweighed the fall. If it is certain that through one man's fall so many died, it is even more certain that divine grace, coming through the one man, Jesus Christ, came to so many as an abundant free gift.

*The word of the Lord.*

**GOSPEL ACCLAMATION**

*Jn 15:26-27*

Alleluia, alleluia!

The Spirit of Truth will bear witness to me, says the Lord,  
and you also will be my witnesses.  
Alleluia!

**GOSPEL**

*Mt 10:26-33*

*A reading from the holy Gospel according to Matthew*

Jesus instructed the Twelve as follows: ‘Do not be afraid. For everything that is now covered will be uncovered, and everything now hidden will be made clear. What I say to you in the dark, tell in the daylight; what you hear in whispers, proclaim from the house-tops.

‘Do not be afraid of those who kill the body but cannot kill the soul; fear him rather who can destroy both body and soul in hell. Can you not buy two sparrows for a penny? And yet not one falls to the ground without your Father knowing. Why, every hair on your head has been counted. So there is no need to be afraid; you are worth more than hundreds of sparrows.

‘So if anyone declares himself for me in the presence of men, I will declare myself for him in the presence of my Father in heaven. But the one who disowns me in the presence of men, I will disown in the presence of my Father in heaven.’

*The Gospel of the Lord.*

**COMMUNION ANTIPHON** *(if no hymn is sung)*

The eyes of all look to you, Lord,  
and you give them their food in due season.

**Memorial Acclamation:** Save us, Saviour of the world, for by your Cross and Resurrection you have set us free.

### Spiritual Communion

My Jesus, I believe that you are present in the Most Holy Sacrament. I love you above all things, and I desire to receive you into my soul. Since I cannot at this moment receive you sacramentally, come at least spiritually into my heart. I embrace you as if you were already there and unite myself wholly to you. Never permit me to be separated from you. Amen.

**Hymns:** Entrance – CWB 625 This day God gives me  
Communion – CWB 585 Praise to the holiest

Offertory – CWB 454 Be still, for the presence of the Lord  
Recessional – CWB 494 Go now, you are sent forth

**Recently deceased:** Salvatore Calabro; Veronica Bautista; Noralyn Noe

**Anniversaries:** Giorgio Perre; Basilia Turla-Musni

**Feast Days:** 22 June: Sts John Fisher & Thomas More  
24 June: The Nativity of St John the Baptist

23 June: St Paulinus of Nola  
27 June: St Cyril of Alexandria

**Readings Next Week:** 13<sup>th</sup> Sunday in Ordinary Time: 2 Kg 4:8-11, 14-16; Rom 6:3-4, 8-11; Mt 10:37-42

### **COVID-19 Guidelines – Limit of 20 remains – Bookings still required for both Sundays and weekdays**

Further relaxation of regulations had been expected from this Monday, but the government, in view of the recent rise in cases, has extended until at least 12 July the limit of only 20 at services (or 50 at funerals) in addition to essential ministers. So, contrary to what was announced at weekday Masses during the week, it is still necessary to book on the parish website to be one of the 20 attending a Mass – even for weekday Masses. (Given the short notice, you can, if you wish, turn up unbooked this Monday or Tuesday; but you may miss out on a place if 20 are already there.) If you do not have internet access, a family member, friend, or fellow parishioner can book on your

behalf. Parishioners who do have internet access – please think about other parishioners you may know, whom you can help out in this regard.

#### **Saturday night / Sunday Masses:**

6:00 pm Saturday Vigil, St Mary's

8:30 am Sunday, St Margaret's

10:30 am Sunday, St Mary's (which is also livestreamed)  
(6:00 pm Spanish Mass – book on Spanish Chaplaincy website)

#### **Daily Masses (all at St Mary's):**

Monday 10:00 am Tuesday 9:00 am (Holy Hour 9:30-10:30)  
Wednesday 9:00 am & 7:00 pm Thursday 9:00 am  
Friday 9:15 am Saturday 9:30 am

### **RCIA – Sacraments of Christian Initiation**

We are now able to proceed with the Sacraments of Christian Initiation for those who have been taking part in our RCIA Program. In our parish the first of these ceremonies will be at a special Mass on the afternoon of next Sunday 28 June. Imogen, Dina and Habib will receive the Sacraments of Baptism, Confirmation and First Holy Communion; and Chris will be received into the Full Communion of the Catholic Church and will receive Confirmation and First Holy Communion with the other candidates. So at this time we pray especially for all these,

and for Tim, who is to receive Sacraments of Christian Initiation on another date.

### **St Vincent de Paul Winter Appeal**

This is the time of the St Vincent De Paul Winter Appeal. In present circumstances, the normal method of collecting donations is not possible, but the needs continue, greater than ever. So you are encouraged to donate, either by calling 13 18 12, or online at [vinnies.org.au](http://vinnies.org.au) (A button on the home page of our parish website will take you to the donation page.)

### **St John Henry Newman, writing the history of his religious opinions, speaks of the signs of original sin in the world:**

Starting then with the being of a God (which, as I have said, is as certain to me as the certainty of my own existence, though when I try to put the grounds of that certainty into logical shape I find a difficulty in doing so in mood and figure to my satisfaction), I look out of myself into the world of men, and there I see a sight which fills me with unspeakable distress. The world seems simply to give the lie to that great truth, of which my whole being is so full; and the effect upon me is, in consequence, as a matter of necessity, as confusing as if it denied that I am in existence myself. If I looked into a mirror, and did not see my face, I should have the sort of feeling which actually comes upon me, when I look into this living busy world, and see no reflexion of its Creator...

To consider the world in its length and breadth...the defeat of good, the success of evil, physical pain, mental anguish, the prevalence and intensity of sin, the pervading idolatries, the corruptions, the dreary hopeless irreligion, that condition of the whole race, so fearfully

yet exactly described in the Apostle's words, "having no hope and without God in the world," [Eph 2:12] —all this is a vision to dizzy and appal; and inflicts upon the mind the sense of a profound mystery, which is absolutely beyond human solution.

What shall be said to this heart-piercing, reason-bewildering fact? I can only answer, that either there is no Creator, or this living society of men is in a true sense discarded from His presence... And so I argue about the world;—if there be a God, since there is a God, the human race is implicated in some terrible aboriginal calamity. [Writing in the 19<sup>th</sup> century, Newman uses the term 'aboriginal' in its original meaning (unconnected with ethnicity), now largely forgotten – from the Latin, *ab origine*, i.e. 'from the beginning'.] It is out of joint with the purposes of its Creator. This is a fact, a fact as true as the fact of its existence; and thus the doctrine of what is theologically called original sin becomes to me almost as certain as that the world exists, and as the existence of God.

*Apologia Pro Vita Sua* (1864), pp. 333-35