



PARISH OF ASCOT VALE

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

Parish Priest:	Rev Fr Justin Ford
Assistant Priest / Lithuanian Chaplain:	Rev Fr Joseph Deveikis
Presbytery / Parish Office:	123 St Leonards Rd, Ascot Vale (Postal: PO Box 468 Ascot Vale 3032)
Telephone:	9370 6688
Website:	www.stmaryschurch.org.au
Email:	ascotvale@cam.org.au
Office Hours:	Tue – Fri, 10am – 3pm. <i>Secretary:</i> Carmen D'Rosario (Wednesdays)
Principal, St Mary's School:	Mr Paul Hogan T: 9370 1194
Principal, St Margaret's School:	Mr Gavin Brennan T: 9318 1339

Mass

Public Masses are currently suspended in Melbourne, until 19 August. Livestreaming of our 10:30 Sunday Mass continues, accessible from the parish website. Priests continue to offer Masses personally for the praise and worship of God, for the needs of the faithful and the world, especially the alleviation of the current crisis.

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 remain on hold. 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.

17th Sunday in Ordinary Time – 26 July 2020

'I love your commands more than finest gold...I hate false ways' (*Responsorial Psalm*)

On 18th July was the 150th Anniversary of the promulgation of the Constitution *Pastor Aeternus* of the First Vatican Council (Vatican I) held under Pope Blessed Pius IX in 1870, which defined papal infallibility as a divinely revealed dogma of Catholic Faith.

We mustn't imagine infallibility began with Vatican I. It was already long-understood that in virtue of Christ's promises *the Church* was infallible; that doctrinal definitions of *Ecumenical Councils confirmed by the Pope* (such as Vatican I itself) were infallible. The Council was clarifying the more limited question: is it divinely revealed that also *the Pope, when declaring a definition 'ex cathedra', without an Ecumenical Council*, possessed from the beginning that infallibility that Christ willed for his Church? The answer was yes; but beyond papal infallibility, there already existed numerous infallible definitions from Ecumenical Councils – one obvious example, the Nicene Creed.

Vatican I carefully restricted the scope of papal infallibility. It is limited to doctrines of faith or morals; the Pope must manifest the intention of *defining*, that is, of giving final resolution to a question (whether or not the word 'define' is used); and he must be acting in his role of Shepherd and Teacher of all Christians, addressing himself by his supreme Apostolic authority to the universal Church concerning what must be held by all (thus not speaking merely in his capacity as a private theologian; or to only one part of the Church, such as the Diocese of Rome). Thus instances of infallible papal definitions are fairly rare. The last exercise of papal infallibility (leaving aside canonisations of saints, which are held to be infallible) is generally held to have been in 1950 – the dogmatic definition of the bodily Assumption of the Blessed Virgin Mary, declared by Pope Pius XII.

Reaffirming and building on declarations of earlier Councils, Vatican I also defined as Catholic Faith that Christ made St Peter the Prince of the Apostles and visible head of the whole Church on earth, directly and immediately giving him the primacy of jurisdiction, not merely of honour; that by Christ's institution, St Peter has perpetual successors in this primacy – the Roman Pontiffs (the Popes); and that the Roman Pontiffs have full, supreme, ordinary and immediate authority over the universal Church, each and all of its parts and members, not only in faith and morals but also in discipline and government.

The style of expression in Church documents has changed since Vatican I. The Council still uses the language of 'anathema', that may seem harsh to us, warning that those holding the attached false doctrine were cut off from the Church. However, this is how Councils had expressed themselves throughout the Church's history (and this is a standard way whereby theologians discern infallible teachings within those documents – the proposition contradictory to the anathematised proposition is infallibly defined as true). Indeed, this usage of the term comes from the New Testament, where St Paul's Greek says, 'If anyone is preaching to you a gospel contrary to that which you received, let him be *anathema*.' (*Gal 1:9*) The strength of the language is a pastoral warning and reminder by shepherds to the flock that rejecting any point of the Church's faith involves us in gravest danger to our eternal salvation.

In our own time, the Church has reaffirmed (1998) that these doctrines of papal primacy and infallibility are among those, the obstinate doubt or denial of which is the sin of heresy, incurring automatic excommunication (unless there are mitigating circumstances – such as ignorance of this penalty, or anything diminishing full responsibility). (Even so, those truly repentant can of course have excommunications lifted, through confession.)

Vatican II reaffirmed in 1964 the full teaching of *Pastor Aeternus*: ‘This Sacred Council, following closely in the footsteps of the First Vatican Council, with that Council teaches and declares that Jesus Christ, the eternal Shepherd, established His holy Church, having sent forth the apostles as He Himself had been sent by the Father; and He willed that their successors, namely the Bishops, should be shepherds in His Church even to the consummation of the world. And in order that the episcopate itself might be one and undivided, He placed Blessed Peter over the other apostles, and instituted in him a permanent and visible source and foundation of unity of faith and communion. And all this teaching about the institution, the perpetuity, the meaning and reason for the sacred primacy of the Roman Pontiff and of his infallible magisterium, this Sacred Council again proposes to be firmly believed by all the faithful.’ (*Lumen Gentium* 18)

FIRST VATICAN ECUMENICAL COUNCIL

FIRST DOGMATIC CONSTITUTION ON THE CHURCH OF CHRIST, ‘PASTOR AETERNUS’, 18TH JULY 1870 (abridged)

THE Eternal Pastor and Bishop of our souls, in order to continue for all time the life-giving work of His Redemption, determined to build up the Holy Church, wherein, as in the house of the living God, all who believe might be united in the bond of one faith and one charity. Wherefore, before He entered into His glory, He prayed unto the Father, not for the Apostles only, but for those also who through their preaching should come to believe in Him, that all might be one, even as He the Son and the Father are one. (*Jn* 17:21) As then He sent the Apostles whom He had chosen to Himself from the world, as He Himself had been sent by the Father; so He willed that there should ever be pastors and teachers in His Church to the end of the world. (*Mt* 28:20)

And in order that the Episcopate also might be one and undivided, and that by means of a closely united priesthood the multitude of the faithful might be kept secure in the oneness of faith and communion, He set Blessed Peter over the rest of the Apostles, and fixed in him the abiding principle of this twofold unity and its visible foundation, in the strength of which the everlasting temple should arise, and the Church in the firmness of that faith should lift her majestic front to heaven. (St Leo I the Great [AD 440-61]) ...

On the Institution of the Apostolic Primacy in Blessed Peter

WE therefore teach and declare that, according to the testimony of the Gospel, the primacy of jurisdiction over the universal Church of God was immediately and directly promised and given to Blessed Peter the Apostle by Christ the Lord. For it was to Simon alone, to whom He had already said: “You shall be called Cephas,” (*Jn* 1:42) that the Lord, after the confession made by him, saying, “You are the Christ, the Son of the living God,” addressed these solemn words, “Blessed are you, Simon, Bar-Jona, because flesh and blood have not revealed it to you, but My Father, who is in heaven. And I say to you that you are Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it. And I will give to you the keys of the kingdom of heaven. And whatsoever you shall bind upon earth, it shall be bound also in heaven; and whatsoever you shall loose on earth, it shall be loosed also in heaven.” (*Mt* 16:16-19) And it was upon Simon alone that Jesus after His resurrection bestowed the jurisdiction of Chief Pastor and Ruler over all His fold in the words, “Feed My lambs, feed My sheep.” (*Jn* 21:15-17) ...

Therefore, if anyone says that the blessed Apostle Peter was not constituted by Christ the Lord as the prince of all the Apostles and the visible head of the whole Church militant, or that he received directly and immediately from our Lord Jesus Christ only a primacy of honour and not a true and proper primacy of jurisdiction; let him be anathema.

On the Perpetuity of the Primacy of Blessed Peter in the Roman Pontiffs

THAT which the Prince of Shepherds and great shepherd of the sheep, Jesus Christ our Lord, established in the person of the Blessed Apostle Peter to secure the perpetual welfare and lasting good of the Church, must, by the same institution, necessarily remain unceasingly in the Church, which, being founded upon the Rock, will stand firm to the end of the world. For ‘none can doubt, and it is known to all ages, that the holy and Blessed Peter, the Prince and chief of the Apostles, the pillar of the faith and foundation of the Catholic Church, received the keys of the kingdom from our Lord Jesus Christ, the Saviour and Redeemer of the human race, and even to this time and forever he lives’ and governs ‘and exercises judgement in his successors’, the Bishops of the holy Roman See, which was founded by him and consecrated by his blood. (Discourse of the papal legate Philip at of the Ecumenical Council of Ephesus, 11 July 431)

Therefore, whoever succeeds Peter in this chair according to the institution of Christ Himself, holds Peter’s primacy over the whole Church. ‘Therefore, the dispositions made by Truth endure, and Blessed Peter, abiding in the rock’s strength which he received, has not abandoned the direction of the Church.’ (St Leo I the Great) For this reason, ‘because of her more powerful principality’, it was always ‘necessary for every Church, that is, the faithful who are everywhere, to be in agreement’ with the Roman Church; (St Irenaeus, *Against Heresies* [c. AD 180]) thus in that See, from which ‘the rights of sacred communion’ (St Ambrose [4th cent.]) are imparted to all, the members will be joined as members under one head and coalesce into one compact body.

Therefore, if anyone says that it is not according to the institution of Christ our Lord himself, that is, by divine law, that blessed Peter should have perpetual successors in the primacy over the universal Church; or that the Roman Pontiff is not the successor of Blessed Peter in the same primacy; let him be anathema.

On the Power and Nature of the Primacy of the Roman Pontiff

WHEREFORE, resting on plain testimonies of the Sacred Writings, and adhering to the plain and express decrees both of Our predecessors the Roman Pontiffs, and of the General Councils, **We renew the definition of the Ecumenical Council of Florence, by which all the faithful of Christ must believe ‘that the holy Apostolic See and the Roman Pontiff have the primacy over the whole world; and that the same Roman Pontiff is the successor of blessed Peter, the prince of the Apostles, and the true vicar of Christ, the head of the whole Church, the father and teacher of all Christians; and that to him, in Blessed Peter, was given by our Lord Jesus Christ the full power of feeding, ruling, and governing the universal Church, as is also contained in the Acts of the Ecumenical Councils and in the Sacred Canons.’**

(6 July 1439)

And so **We teach and declare** that by the appointment of our Lord the Roman Church possesses a sovereignty of ordinary power over all other Churches, and that this power of jurisdiction of the Roman Pontiff, which is truly episcopal, is immediate; to which all, of whatever rite and dignity, both pastors and faithful, both individually and collectively, are bound, by their duty of hierarchical subordination and true obedience, to submit, not only in matters which belong to faith and morals, but also in those that pertain to the discipline and government of the Church throughout the whole world; so that the Church of Christ may be one flock under one supreme shepherd, (cf. *Jn* 10:16) through the preservation of unity, both of communion and of profession of the same faith, with the Roman Pontiff. **This is the doctrine of Catholic truth, from which no one can deviate without loss of faith and of salvation...**

And since, by the divine right of apostolic primacy, one Roman Pontiff is placed over the universal Church, **We further teach and declare...**that none may reopen the judgement of the Apostolic See, than whose authority there is no greater, nor can any lawfully review its judgement. (Pope St Nicholas I, Letter to Emperor Michael, 28 September 865) Wherefore they err from the right path of truth who assert that it is lawful to appeal from the judgements of the Roman Pontiffs to an Ecumenical Council, as to an authority higher than that of the Roman Pontiff.

And so, if anyone says that the Roman Pontiff has the office merely of inspection or direction, and not full and supreme power of jurisdiction over the universal Church, not only in things which belong to faith and morals, but also in those things which relate to the discipline and government of the Church spread throughout the whole world; or assert that he possesses merely the principal part, and not all the fullness of this supreme power; or that this power which he enjoys is not ordinary and immediate, both over each and all the Churches and over each and all the pastors and the faithful; let him be anathema.

Concerning the Infallible Teaching of the Roman Pontiff

...The Fathers of the Fourth Council of Constantinople (AD 869-70), following in the footsteps of their predecessors, gave forth this solemn profession: ‘The first condition of salvation is to keep the rule of the true faith. And because the words of our Lord Jesus Christ cannot be passed by, who said, “You are Peter, and upon this rock I will build My Church,” (*Mt* 16:18) these things which have been said are proved by events, for in the Apostolic See the Catholic religion has always been preserved immaculate and sacred doctrine honoured. Therefore, wishing not to be separated in any way from this faith and doctrine, we hope to deserve to be in the one communion, which the Apostolic See proclaims and in which the entire and true solidity of the Christian religion resides.’ (Formula of Pope Hormisdas, 11 August 515)

And, with the approval of the Second Council of Lyons, (6 July 1274) the Greeks professed that: ‘the holy Roman Church enjoys supreme and full primacy and authority over the universal Catholic Church, which she truly and humbly acknowledges that she has received with fullness of power from the Lord Himself in blessed Peter, Prince and Head of the Apostles, of whom the Roman Pontiff is the successor...’

...The Holy Spirit was not promised to the successors of Peter, that they might disclose a new doctrine by his revelation, but rather that, with His assistance, they might reverently guard and faithfully explain the revelation or deposit of faith that was handed down through the Apostles. And indeed all the venerable Fathers have embraced and the holy orthodox Doctors have venerated and followed their apostolic doctrine; knowing most fully that this See of Saint Peter remains ever free from all blemish of error, according to the divine promise of our Lord and Saviour made to the prince of His disciples: “I have prayed for you that your faith may not fail; and when you have turned again, confirm your brethren.” (*Lk* 22:32) ...

Therefore, faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of Christian peoples, with the approval of the sacred Council,

We teach and define that it is a dogma divinely revealed: that the Roman Pontiff, when he speaks *ex cathedra*, that is, when acting in the office of shepherd and teacher of all Christians, he defines, by virtue of his supreme Apostolic authority, a doctrine concerning faith or morals to be held by the universal Church, possesses through the divine assistance promised to him in blessed Peter that infallibility with which the divine Redeemer willed His Church to be endowed in defining the doctrine concerning faith or morals; and that such definitions of the Roman Pontiff are therefore irreformable of themselves, not because of the consent of the Church.

But if anyone – which may God avert! – presume to contradict this Our definition, let him be anathema.

17TH SUNDAY IN ORDINARY TIME, YEAR A – READINGS

FIRST READING

1 Kg 3:5, 7-12

A reading from the first book of the Kings

The Lord appeared to Solomon in a dream and said, 'Ask what you would like me to give you.' Solomon replied, 'O Lord my God, you have made your servant king in succession to David my father. But I am a very young man, unskilled in leadership. Your servant finds himself in the midst of this people of yours that you have chosen, a people so many its number cannot be counted or reckoned. Give your servant a heart to understand how to discern between good and evil, for who could govern this people of yours that is so great?' It pleased the Lord that Solomon should have asked for this. 'Since you have asked for this' the Lord said 'and not asked for long life for yourself or riches or the lives of your enemies, but have asked for a discerning judgement for yourself, here and now I do what you ask. I give you a heart wise and shrewd as none before you has had and none will have after you.'

The word of the Lord.

RESPONSORIAL PSALM

Ps 118

R. Lord, I love your commands.

My part, I have resolved, O Lord,
is to obey your word.

The law from your mouth means more to me
than silver and gold. (R.)

Let your love be ready to console me
by your promise to your servant.
Let your love come and I shall live
for your law is my delight. (R.)

That is why I love your commands
more than finest gold.
That is why I rule my life by your precepts:
I hate false ways. (R.)

Your will is wonderful indeed;
therefore I obey it.
The unfolding of your word gives light
and teaches the simple. (R.)

SECOND READING

Rom 8:28-30

A reading from the letter of St Paul to the Romans

We know that by turning everything to their good, God co-operates with all those who love him, with all those he has called according to his purpose. They are the ones he chose specially long ago and intended to become true images of his Son, so that his Son might be the eldest of many brothers. He called those he intended for this; those he called he justified, and with those he justified he shared his glory.

The word of the Lord.

GOSPEL ACCLAMATION

Alleluia, alleluia! Blessed are you, Father,
Lord of heaven and earth; you have revealed to little
ones the mysteries of the kingdom. Alleluia!

GOSPEL

Mt 13:44-52

A reading from the holy Gospel according to Matthew

Jesus said to the crowds, 'The kingdom of heaven is like treasure hidden in a field which someone has found; he hides it again, goes off happy, sells everything he owns and buys the field.

'Again, the kingdom of heaven is like a merchant looking for fine pearls; when he finds one of great value he goes and sells everything he owns and buys it.

'Again, the kingdom of heaven is like a dragnet cast into the sea that brings in a haul of all kinds. When it is full, the fishermen haul it ashore; then, sitting down, they collect the good ones in a basket and throw away those that are no use. This is how it will be at the end of time: the angels will appear and separate the wicked from the just to throw them into the blazing furnace where there will be weeping and grinding of teeth.

'Have you understood all this?' They said, 'Yes.' And he said to them, 'Well then, every scribe who becomes a disciple of the kingdom of heaven is like a householder who brings out from his storeroom things both new and old.

The Gospel of the Lord.

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.

<u>Hymns:</u>	Entrance	CWB 528	Joyful, joyful we adore you	Offertory	CWB 594	Seek ye first
	Communion	I found the treasure		Recessional	CWB 595	Seek, O seek the Lord

Recently deceased: Dorothy Coughlan

Anniversaries: Bridget Hendry; Barbara Meerwald

Feast Days:
29 July: St Martha
31 July: St Ignatius of Loyola

30 July: St Peter Chrysologus
1 August: St Alphonsus Liguori

Readings Next Week: **18th Sunday in Ordinary Time:** Is 55:1-3; Rom 8:35, 37-39; Mt 14:13-21