



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
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Office Hours: [suspended during lockdown]	Tue – Fri, 10am – 3pm. Secretary: Carmen D’Rosario
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Mass

We are now permitted to celebrate daily Mass outdoors, with a congregation of five. This will be in the courtyard of St Mary’s; scheduling will depend on weather forecasts. You can book to attend this on the parish website. Live streaming of our 10:30 Sunday Mass will continue, also accessible on the 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 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.

28th Sunday in Ordinary Time – 11 October 2020

ENCYCLICAL LETTER

FRATELLI TUTTI

OF THE HOLY FATHER, FRANCIS ON FRATERNITY AND SOCIAL FRIENDSHIP

Last Sunday 4 October, Feast of St Francis of Assisi, Pope Francis promulgated his third Encyclical Letter, *Fratelli Tutti*, ‘All Brothers’. Church documents are always named from their opening words, and as with Pope Francis’ second encyclical, *Laudato Si’*, this is a quote from St Francis of Assisi (1181/82-1226) and is therefore in Italian rather than Latin. It comes from a collection of St Francis’ admonitions in which he is addressing his confreres in religious life – the friars of his order, and maybe indirectly the sisters of the ‘second order’ (Poor Clares) that he founded with St Clare. The Holy Father, inspired by St Francis, takes up the Saint’s words to his religious brethren (cf. *Mt* 23:8) and applies their spirit to our relationship with all human beings, male or female. *Fratelli Tutti* is in the tradition of ‘social encyclicals’ by which, since Pope Leo XIII’s *Rerum Novarum* in 1891, popes have developed Catholic social doctrine. In these weeks we will look at some key quotes.

“*FRATELLI TUTTI*”. With these words, Saint Francis of Assisi addressed his brothers and sisters and proposed to them a way of life marked by the flavour of the Gospel...

‘This saint of fraternal love, simplicity and joy, who inspired me to write the Encyclical *Laudato Si’*, prompts me once more to devote this new Encyclical to fraternity and social friendship. Francis felt himself a brother to the sun, the sea and the wind, yet he knew that he was even closer to those of his own flesh. Wherever he went, he sowed seeds of peace and walked alongside the poor, the abandoned, the infirm and the outcast, the least of his brothers and sisters.

‘There is an episode in the life of Saint Francis that shows his openness of heart, which knew no bounds and transcended differences of origin, nationality, colour or religion. It was his visit to Sultan Malik-el-Kamil, in Egypt... That journey, undertaken at the time of the Crusades, further demonstrated the breadth and grandeur of his love, which sought to embrace everyone. Francis’ fidelity to his Lord was commensurate with his love for his brothers and sisters. Unconcerned for the hardships and dangers involved, Francis went to meet the Sultan with the same attitude that he instilled in his disciples: if they found themselves “among the Saracens and other nonbelievers”, without renouncing their own identity they were not to “engage in arguments or disputes, but to be subject to every human creature for God’s sake”. In the context of the times, this was an extraordinary recommendation. We are impressed that some eight hundred years ago Saint Francis urged that all forms of hostility or conflict be avoided and that a humble and fraternal “subjection” be shown to those who did not share his faith...

‘He understood that “God is love and those who abide in love abide in God” (*1 Jn* 4:16) ... In the world of that time, bristling with watchtowers and defensive walls, cities were a theatre of brutal wars between powerful families, even as poverty was spreading through the countryside. Yet there Francis was able to welcome true peace into his heart and free himself of the desire to wield power over others. He became one of the poor and sought to live in harmony with all. Francis has inspired these pages.’

[FT 1-4]

Life, Marriage & Family Sunday

CONGREGATION FOR THE DOCTRINE OF THE FAITH

Letter *Samaritanus Bonus* ‘The Good Samaritan’

on the care of persons in the critical and terminal phases of life

We continue to look at the Holy See’s new Letter ‘Samaritanus Bonus’, issued by the Congregation for the Doctrine of the Faith – on euthanasia, assisted suicide, and related end-of-life issues. It reaffirms existing teachings, but goes into more detail on specific practical questions – for example in situations where euthanasia or assisted suicide have been legalised, as in Victoria. Medical professionals are recommended to read the full text, available online. Last week we looked at the reaffirmation of the condemnation of euthanasia and assisted suicide as gravely and intrinsically evil; the evil nature of cooperation in these actions, for example by lawmakers or medical professionals; the legitimacy of forgoing aggressive or disproportionate treatments – as long as death is merely foreseen and accepted, never directly intended (whether by action or omission), and as long as normal care (such as hydration and nutrition) is maintained. Today we look at more detailed questions of hydration and nutrition; palliative care; and the use of painkillers foreseen to shorten life (which is not permissible if the hastening of death is not merely foreseen but directly intended). In the coming weeks we will look at the application of the principles to children before and after birth; the so-called ‘vegetative state’; duties of conscientious objection and refusal to collaborate; and guidance for priests on giving or refusing sacraments to those who have intended euthanasia for themselves.

Basic Care: the requirement of nutrition and hydration

‘A fundamental and inescapable principle of the assistance of the critically or terminally ill person is the *continuity of care* for the essential physiological functions. In particular, required basic care for each person includes the administration of the nourishment and fluids needed to maintain bodily homeostasis, insofar as and until this demonstrably attains the purpose of providing hydration and nutrition for the patient.’

‘When the provision of nutrition and hydration no longer benefits the patient, because the patient’s organism either cannot absorb them or cannot metabolise them, their administration should be suspended. In this way, one does not unlawfully hasten death through the deprivation of the hydration and nutrition vital for bodily function, but nonetheless respects the natural course of the critical or terminal illness. The withdrawal of this sustenance is an unjust action that can cause great suffering to the one who has to endure it. Nutrition and hydration do not constitute medical therapy in a proper sense, which is intended to counteract the pathology that afflicts the patient. They are instead forms of obligatory care of the patient, representing both a primary clinical and an unavoidable human response to the sick person. Obligatory nutrition and hydration can at times be administered artificially, provided that it does not cause harm or intolerable suffering to the patient.’

Palliative care

‘As demonstrated by vast clinical experience, palliative medicine constitutes a precious and crucial instrument in the care of patients during the most painful, agonising, chronic and terminal stages of illness. *Palliative care* is an authentic expression of the human and Christian activity of providing care, the tangible symbol of the

compassionate “remaining” at the side of the suffering person. Its goal is to alleviate suffering in the final stages of illness and at the same time to ensure the patient appropriate human accompaniment improving quality of life and overall well-being as much as possible and in a dignified manner. Experience teaches us that the employment of palliative care reduces considerably the number of persons who request euthanasia.’

‘...palliative interventions to reduce the suffering of gravely or terminally ill patients in these regulatory contexts can involve the administration of medications that intend to hasten death, as well as the suspension or interruption of hydration and nutrition even when death is not imminent. In fact, such practices are equivalent to a *direct action or omission to bring about death and are therefore unlawful*.’

Analgesic therapy and loss of consciousness

‘To mitigate a patient’s pain, analgesic therapy employs pharmaceutical drugs that can induce loss of consciousness (sedation)...The use of analgesics is, therefore, part of the care of the patient, but any administration that directly and intentionally causes death is a euthanistic practice and is unacceptable. (Cf. Francis, *Address*, 15 November 2014) The sedation must exclude, as its direct purpose, the intention to kill, even though it may accelerate the inevitable onset of death. (Cf. Pius XII, *Allocution* 24 February 1957; 9 September 1958; *Catechism of the Catholic Church*, 2279; John Paul II, *Evangelium vitae*, 65)’...

The Sovereign Pontiff Francis, on 25 June 2020, approved the present Letter, and ordered its publication.

Rome, from the Offices of the Congregation for the Doctrine of the Faith, 14 July 2020

Outdoor Masses now permitted with congregation of five – book from the parish website

This will take place on a daily basis in the courtyard at St Mary’s, in the verandah area of the Presbytery.

If you know parishioners without internet access, you may wish to make a booking on their behalf.

OCTOBER – MONTH OF THE MOST HOLY ROSARY

By tradition, the Rosary comes from St Dominic (1170-1221), who is said to have received it from Our Lady herself in the year 1214. Church historians debate this, since we don't have contemporary documentation of it, and aspects of the devotion can be found before Dominic's time. While of course the 'Our Father' goes back to Our Lord (*Mt* 6:9-13), and the words of the first part of the 'Hail Mary' to the words of the Angel Gabriel and of Elizabeth to Mary (*Lk* 1:28; 1:42), we can see other elements (such as using beads to count prayers) developing from the early Middle Ages. Possibly, led by Our Lady, St Dominic adapted and brought together various pre-existing elements, and used them successfully in his efforts against the Albigensian heresy. Certainly, his Dominican Order would become the great promoters of the Rosary.

The second half of the Hail Mary, from 'Holy Mary, Mother of God...', came in from about 1500, and in 1569 Pope St Pius V, a Dominican, gave the Church the current standard form of the Rosary, that has gone unchanged to the present day (with the exception of Pope St John Paul II, in 2002, adding the Luminous Mysteries to the Joyful, Sorrowful and Glorious Mysteries). The standardisation by St Pius V was shortly before the time when, at his exhortation, Catholics were using the Rosary to plead for protection from the threat of the Ottoman Turks, then at the height of their power. This led to the great naval victory of the Christian forces at the Battle of Lepanto off the coast of Greece on 7th October 1571. In thanksgiving, Pius V established the annual feast of Our Lady of Victory – changed in 1573 to the Feast of the Holy Rosary by his successor Gregory XIII. This is still continued today in the 7th October memorial of Our Lady of the Rosary.

The great proponent of devotion to Mary, St Louis-Marie de Montfort (1673-1716), popularised adding the 'Glory be' at the end of each decade; and the prayer, 'O my Jesus' – the 'Fatima Prayer' – was given by Our Lady herself to the children of Fatima on 13th July 1917, requesting it for after each decade. She repeatedly told the children, 'Pray the Rosary every day'.

Many popes over the centuries have commended the Rosary in some way, but we see that most especially with Pope Leo XIII (1878-1903), who can be called the 'Pope of the Rosary'. In the first of his eleven 'Rosary Encyclicals', Leo in 1883 established October as the 'month of the Rosary' – based on the feast of the Rosary falling in that month, which was itself based on the date of the Battle of Lepanto. And at Fatima, Our Lady's first appearance was in May (the Marian month), but her final monthly appearance (when she identified herself as 'the Lady of the Rosary' and when the visions were verified by the Miracle of the Sun) was in October – affirming and harmonising with the custom established by Leo XIII.

THE POPES SPEAK ON THE ROSARY

*'The Immaculate Virgin...has a favour and power with her Son
greater than any human or angelic creature has ever obtained, or ever can gain.'* (Leo XIII)

*'Every grace granted to man has three degrees in order; for by God it is communicated to Christ,
from Christ it passes to the Virgin, and from the Virgin it descends to us...
The power thus put into her hands is all but unlimited.'* (Leo XIII, quoting St Bernardine)

*'There are, of course, more ways than one to win her protection by prayer, but as for Us,
We think that the best and most effective way to her favour lies in the Rosary.'* (Leo XIII)

'This form of prayer was most powerful and particularly efficacious for attaining eternal life.' (Leo XIII)

*'There have been many persons occupied in most weighty functions or absorbed in laborious cares
who have never omitted for a single day this pious practice.'* (Leo XIII)

*'We exhort them, citing Our own example, not to let even one day pass without saying the Rosary,
no matter how burdened they may be with many cares and labours.'* (Pius XI)

*'The recitation of the Rosary calls for a quiet rhythm and a lingering pace,
helping the individual to meditate on the mysteries of the Lord's life
as seen through the eyes of her who was closest to the Lord.'* (St Paul VI)

*'The Rosary, though clearly Marian in character, is at heart a Christocentric prayer...
The Christian people sits at the school of Mary and is led to contemplate the beauty on the face of Christ.'*
(St John Paul II, Apostolic Letter 'Rosarium Virginis Mariae', in which he proclaimed the Year of the Rosary, 2002-03)

*'The centre of gravity in the Hail Mary, the hinge as it were which joins its two parts,
is the name of Jesus. Sometimes, in hurried recitation, this centre of gravity can be overlooked...
Yet it is precisely the emphasis given to the name of Jesus and to his mystery
that is the sign of a meaningful and fruitful recitation of the Rosary.'* (St John Paul II)

*'As a true apostle of the Rosary, Blessed Bartolo Longo had a special charism. His path to holiness rested on
an inspiration heard in the depths of his heart: "Whoever spreads the Rosary is saved!"'* (St John Paul II)

***Remember to pray a decade of the Rosary every day for the parishioners of
St Patrick's, Bega, who are especially praying for our parish at this time of lockdown***

28TH SUNDAY IN ORDINARY TIME, YEAR A – READINGS

FIRST READING

Is 25:6-10

A reading from the prophet Isaiah

On this mountain, the Lord of hosts will prepare for all peoples a banquet of rich food, a banquet of fine wines, of food rich and juicy, of fine strained wines. On this mountain he will remove the mourning veil covering all peoples, and the shroud enwrapping all nations, he will destroy Death for ever. The Lord will wipe away the tears from every cheek; he will take away his people's shame everywhere on earth, for the Lord has said so. That day, it will be said: See, this is our God in whom we hoped for salvation; the Lord is the one in whom we hoped. We exult and we rejoice that he has saved us; for the hand of the Lord rests on this mountain.

The word of the Lord.

RESPONSORIAL PSALM

Ps 22 (23)

R. I shall live in the house of the Lord
all the days of my life.

1. The Lord is my shepherd;
there is nothing I shall want.
Fresh and green are the pastures
where he gives me repose.
Near restful waters he leads me,
to revive my drooping spirit. (R.)

2. He guides me along the right path;
he is true to his name.
If I should walk in the valley of darkness
no evil would I fear.
You are there with your crook and your staff;
with these you give me comfort. (R.)

3. You have prepared a banquet for me
in the sight of my foes.
My head you have anointed with oil;
my cup is overflowing. (R.)

4. Surely goodness and kindness shall follow me
all the days of my life.
In the Lord's own house shall I dwell
for ever and ever. (R.)

SECOND READING

Phil 4:12-14, 19-20

A reading from the letter of St Paul to the Philippians

I know how to be poor and I know how to be rich too. I have been through my initiation and now I am ready for anything anywhere: full stomach or empty stomach, poverty or plenty. There is nothing I cannot master with the help of the One who gives me strength. All the same, it was good of you to share with me in my hardships. In return my God will fulfil all your needs, in Christ Jesus, as lavishly as only God can. Glory to God, our Father, for ever and ever. Amen.

The word of the Lord.

GOSPEL ACCLAMATION

cf. Eph 1:17, 18

Alleluia, alleluia! May the Father of our Lord Jesus Christ enlighten the eyes of our heart
that we might see how great is the hope
to which we are called. Alleluia!

GOSPEL

Mt 22:1-14

A reading from the holy Gospel according to Matthew

Jesus said to the chief priests and elders of the people: 'The kingdom of heaven may be compared to a king who gave a feast for his son's wedding. He sent his servants to call those who had been invited, but they would not come. Next he sent some more servants. "Tell those who have been invited" he said "that I have my banquet all prepared, my oxen and fattened cattle have been slaughtered, everything is ready. Come to the wedding." But they were not interested: one went off to his farm, another to his business, and the rest seized his servants, maltreated them and killed them. The king was furious. He despatched his troops, destroyed those murderers and burnt their town. Then he said to his servants, "The wedding is ready; but as those who were invited proved to be unworthy, go to the crossroads in the town and invite everyone you can find to the wedding." So these servants went out on to the roads and collected together everyone they could find, bad and good alike; and the wedding hall was filled with guests.

When the king came in to look at the guests he noticed one man who was not wearing a wedding garment, and said to him, "How did you get in here, my friend, without a wedding garment?" And the man was silent. Then the king said to the attendants, "Bind him hand and foot and throw him out into the dark, where there will be weeping and grinding of teeth." For many are called, but few are chosen.

The Gospel of the Lord.

Memorial Acclamation

When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord, until you come again.

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 451 As we gather at your table
Offertory – CWB 619 The Lord is my shepherd
Communion – CWB 608 Take and eat (*verses 1, 2, 6*)
Recessional – CWB 409 Hail Holy Queen enthroned above

Feast Days:

14 October: St Callistus I, pope

15 October: St Teresa of Avila

Recently Deceased:

16 October: St Hedwig; St Margaret Mary Alacoque

17 October: St Ignatius of Antioch

Anniversaries:

Fr Charles McBride PE; Luz Otavola-Campos; Alberto Velsecchi; Florence D'Costa

Readings Next Week:

Herta Minin; Cornelius Paul; Lucia Sessarego; Owen & Ursula Wells; Dominic & Regina D'Souza

29th Sunday in Ordinary Time: Is 45:1, 4-6; 1 Thess 1:1-5; Mt 22:15-21