

# 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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## Mass

We are now again able to celebrate daily Mass indoors, with a congregation of 20. 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 normal schedule of Baptisms and Baptism Information Sessions remains on hold. However, announcements will soon be made about the resumption of Baptism ceremonies for individual babies, with up to two ceremonies every weekend.

## 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

St Mary’s, although its doors remain closed, is now available for private prayer by contacting the parish office.

## Parish Bulletin

The Sunday Bulletin will be uploaded to the parish website the Saturday evening prior.

## 33<sup>rd</sup> Sunday in Ordinary Time – 15 November 2020

### Bookings for Masses

You can book to attend a Mass on our website, now with up to 20 at each Mass, plus the priest. Naturally at the moment there is great demand for places on weekends. Those who have attended a Saturday Vigil/Sunday Mass recently are asked to refrain from booking again until 1:00 pm Friday – to give as many people as possible the opportunity of coming in these days. For other parishioners, bookings for next Sunday open on Wednesday morning. Also consider if there are parishioners you know who are without internet access, on whose behalf you might make a booking. (For weekday Masses, everyone can book freely, regardless of recent attendance. It is possible to simply turn up on the day, and see if there is a place available. However, booking is still recommended, because even some weekday Masses are getting 20 in attendance.)

### Parish Prayer Partnership – Thank you to St Patrick’s Bega

Since August our parish has been pleased to be partnered in prayer with St Patrick’s Parish, Bega, N.S.W, who were supporting us through the lockdown. Now that the lockdown has finished, the parishes are concluding the formal prayers we were offering for each other during this time. But naturally, we can still pray informally for each other, remembering this time of special mutual support as we move forward. We thank Fr Luke Verrell and his parishioners for their generosity over these months.

### Baptisms

The regular schedule of Baptisms in the parish is still on hold. However, we expect to soon announce how we will proceed with new bookings for Baptisms in the coming months; and we are now able to proceed with the baptism of babies who have been on our waiting list.

### November Plenary Indulgences

Every year a plenary indulgence can be gained on 2 November (All Souls’ Day) for devoutly visiting a church and reciting the *Our Father* and the *Creed*. A plenary indulgence remits all punishment in purgatory for past sins, the guilt of which has already been forgiven. Normally applicable either to oneself or as a prayer for the souls in purgatory, the All Souls indulgence can only be for the latter. (You cannot guarantee that it will be applied to any particular soul so as to release that soul into heaven, but of course you can ask God.)

But in the circumstances of COVID-19, the Holy See has determined that this indulgence can be gained (once only) on *any day* in November of one’s choice. So if you visit a church in this time, it is a good opportunity to gain this indulgence for the souls in purgatory by vocally reciting the *Our Father* and the *Creed*.

To gain the full plenary indulgence, one must normally also fulfil the conditions of Communion; Confession within 20 days either side; and additional prayers for the Pope’s intentions (e.g. 1 *Our Father* and 1 *Hail Mary*). Again due to COVID-19, the Apostolic Penitentiary, by mandate of Pope Francis, has decreed that it suffices to have the *willingness to fulfil these conditions as soon as possible*. One must also be free of all attachment to sin, even venial (so it is a suitable preliminary to the indulgenced prayers to ask God’s grace, and make a sincere *Act of Contrition*). However, if all these conditions are not fulfilled, a partial indulgence can still be obtained.

## 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

*Our overview of the Holy See's new Letter on euthanasia and assisted suicide continues with guidance for priests on giving or refusing sacraments to those who have intended euthanasia for themselves.*

#### *Pastoral discernment towards those who request Euthanasia or Assisted Suicide*

'With respect to the Sacrament of Penance and Reconciliation, the confessor must be assured of the presence of the true contrition *necessary for the validity of absolution* which consists in "sorrow of mind and a detestation for sin committed, with the purpose of not sinning for the future". (Council of Trent, *De sacramento penitentiae*: DH 1676) In this situation, we find ourselves before a person who, whatever their subjective dispositions may be, has decided upon a gravely immoral act and willingly persists in this decision. Such a state involves a manifest absence of the proper disposition for the reception of the Sacraments of Penance, with absolution, and Anointing, with Viaticum. (Cf. *Code of Canon Law*, nn. 987; 1007; 915; 843.1. "The anointing of the sick is not to be conferred upon those who persevere obstinately in manifest grave sin".) Such a penitent can receive these sacraments only when the minister discerns his or her readiness to take concrete steps that indicate he or she has modified their decision in this regard. Thus a person who may be registered in an association to receive euthanasia or

assisted suicide must manifest the intention of cancelling such a registration before receiving the sacraments.'

'The position of the Church here does not imply a non-acceptance of the sick person...The Church is careful to look deeply for adequate signs of conversion, so that the faithful can reasonably ask for the reception of the sacraments. To delay absolution is a medicinal act of the Church, intended not to condemn, but to lead the sinner to conversion.'

'...those who spiritually assist these persons should avoid any gesture, such as remaining until the euthanasia is performed, that could be interpreted as approval of this action. Such a presence could imply complicity in this act. This principle applies in a particular way, but is not limited to, chaplains in the healthcare systems where euthanasia is practiced...'

*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*

## SAINT OF THE WEEK

### 10 November: St Leo the Great

**Pope St Leo I** (c. 400-461) is one of three popes traditionally known as 'the Great', along with St Gregory I (d. 604) and St Nicholas I (d. 867). According to the *Liber Pontificalis*, Leo was born in Tuscany. A deacon in Rome under Popes St Celestine I and St Sixtus III, he was sent on a diplomatic mission to Gaul by Emperor Valentinian III. Elected pope in 440, Leo fought for the unity of the Church, combating false Manichaean and Priscillianist teachings. Leo's many sermons and letters are also important especially for their championing of papal primacy.

His major doctrinal battle was against the Monophysite heresy. The 3<sup>rd</sup> Ecumenical Council of Ephesus in 431 had affirmed against the Nestorian heresy that God the Son and Jesus are the *one same person* (not two distinct persons) – and affirming that Mary is therefore rightly called the Mother of God, not merely 'mother of Jesus'. But Monophysitism then went towards the other extreme, so emphasising Christ's unity as to say he had only one *nature*, and that 'the human nature had ceased to exist as such in Christ when the divine person of God's Son assumed it'. (*Catechism of the Catholic Church* 467) (This would mean that Christ does not truly share human nature with us.)

In 449, another council met at Ephesus, and actually made rulings in support of this heresy, acting with violence against opponents and refusing to read Pope Leo's letter. But Leo denounced the council as a 'robber council', and a further Council was called in 451 at Chalcedon in Asia Minor, largest of the ancient Councils. When Pope Leo's letter explaining the true doctrine was read out, the Bishops exclaimed, 'Peter has spoken through Leo'. Chalcedon went on to proclaim the classic Christological dogma: 'One and the same Son, our Lord Jesus Christ: the same perfect in divinity and perfect in humanity, the same truly God and truly man, composed of rational soul and body.' (*The Church in Egypt did not accept the Council, giving rise to the separated Oriental Orthodox Churches, though today these Churches – in Egypt (Coptic Orthodox), Ethiopia, Armenia, Syria and Eritrea – also reject Monophysitism.*)

Meanwhile, the Roman Empire was declining to its collapse in the west, which would culminate in the deposition of the last emperor in 476. In 452 Leo was sent on a mission by the Roman Emperor to persuade Attila the Hun not to attack Rome; and following his meeting with Pope Leo at Lake Garda in northern Italy, the pagan Attila and his forces withdrew. Then in 455 in the sack of Rome by the Vandals under King Genseric, Pope Leo obtained that they only plunder the city, avoiding slaughter and arson. (The sack of Rome by the Vandal people is the origin of the word 'vandalism'.)

St Leo died on 10 November 461. In 1754, Pope Benedict XIV named him a Doctor of the Church.

## **Baptism at St Mary's**

We warmly welcome into the family of God's Church **Olivia Grace Thomas**, baptised at St Mary's this Sunday.

<b><u>Hymns:</u></b>	<b>Entrance</b>	– CWB 504	Holy God, we praise thy name
	<b>Offertory</b>	– CWB 594	Seek ye first
	<b>Communion</b>	– CWB 454	Be still, for the presence of the Lord
	<b>Recessional</b>	– Salvation belongs to our God	

<b><u>Feast Days:</u></b>	<b>16 November:</b>	St Margaret, Queen of Scotland, Patroness of Maribyrnong
	<b>17 November:</b>	St Elizabeth of Hungary
	<b>18 November:</b>	Dedication of the Basilicas of Sts Peter & Paul, Apostles
	<b>21 November:</b>	Presentation of the Blessed Virgin Mary

**Recently Deceased:** Ray Reynolds; Ana Carreon

**Anniversaries:** Teresa Masalonga; Manny Lapena

**Readings Next Week:** Our Lord Jesus Christ, King of the Universe: Ezek 34:11-12, 15-17; 1 Cor 15:20-26, 28; Mt 25:31-46

## **SAINT OF THE WEEK**

### **11 November: St Martin of Tours**

**St Martin of Tours** (316?/336?-397) was born in the province of Pannonia in the Roman Empire, in what is now Hungary, and grew up in Italy, where his army officer father had retired. From 10, he attended church against the wishes of his pagan parents, and became a catechumen. He joined the Roman army at 15 and was stationed in Gaul. In a severe winter, encountering at the gates of Amiens a poorly-clothed beggar, Martin cut his own cloak in half with his sword to share with him. That night, he dreamt of Jesus wearing the half-cloak, and saying to the angels, 'Martin, who is still but a catechumen, clothed me with his robe.' This led him on to baptism at the age of 20. Two years later he renounced the army, saying to Emperor Julian, 'I am the soldier of Christ: it is not lawful for me to fight.'

Martin became a disciple of St Hilary, Bishop of Poitiers, opposing Arianism, evangelising in western Gaul, and establishing a hermitage near Poitiers, where followers gathered. In 371 he was reluctantly made

Bishop of Tours, and across the Loire River from Tours, he established and dwelt in Marmoutier Abbey, which lasted until the French Revolution. As bishop, Martin combated paganism and established parishes. He died at Candes near Tours on 8 November 397 and was buried on 11 November (which became his feast day).

Martin's half of the cloak (*cappa*) he had shared with the beggar was kept as a relic by the Merovingian kings of France in a small church that people called *capella* (little cloak); the priest having its custody was called the *cappellanu*, and eventually all priests serving the French military were called *cappellani*. It is from these terms that we now have the words 'chapel' and 'chaplain' – all because of St Martin's act of charity on that winter's day. In France, there was always great devotion to St Martin, so when World War I ended on his feast day, 11 November 1918 (Armistice Day), French Catholics took this as a sign of St Martin's intercession.

## **SAINT OF THE WEEK**

### **12 November: St Josaphat**

**St Josaphat** (1580-1623) was born in Volodymyr (in modern-day Ukraine, then in the Polish-Lithuanian Commonwealth), to Ruthenian Orthodox parents. By the Union of Brest in 1595, the Ruthenian Orthodox Church, centred on Kiev, restored its union with the Pope, becoming the Ruthenian Uniate Church – an Eastern Catholic Church fully part of the universal Catholic Church. (*The Ruthenian Uniate Church continues today as the Ukrainian Catholic Church – largest of the Eastern Catholic Churches – whereas the Eastern Catholic Church now called the Ruthenian Catholic Church arose separately, in 1646.*)

Josaphat, apprenticed to a merchant in Vilnius, Lithuania, became a strong supporter of the Union of Brest, and in 1604 entered the Ruthenian Uniate Monastery of the Holy Trinity in Vilnius. Fervent in prayer, penance and study, he was ordained priest in 1609 and became bishop in 1617. Archbishop of Polotsk (in modern-day Belarus) from 1618, he rebuilt the cathedral, restored churches, held synods, and issued a catechism.

He laboured successfully to win many people over to the 1595 reunion with the Catholic Church. In 1620 maybe a third of the Ruthenians still maintained separation (Disuniates); they secretly re-established their own bishops, and there was violence between the Uniates and the Disuniates. On 12 November 1623 in Vitebsk (also in modern-day Belarus) a mob of Disuniates broke into the Archbishop's house, beat him and killed him with an axe. His body was dragged through the streets and thrown in the Dvina River, from where it was retrieved by his followers five days later, and buried.

When his tomb was opened five years after, his body was perfectly incorrupt and pliable – even despite his initial water burial (moisture being the major factor promoting dissolution). Numerous faithful came to the church to see the relic, which was placed upon the bishop's throne. When his body was being transferred in 1650, the wound on his head even discharged fresh blood. His body, still quite well-preserved, is now in St Peter's in Rome. Josaphat was beatified by Urban VIII in 1643 and canonised by Bl. Pius IX in 1867.

### **33<sup>RD</sup> SUNDAY IN ORDINARY TIME – READINGS**

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

The Lord said: I think thoughts of peace and not of affliction.  
You will call upon me, and I will answer you,  
and I will lead back your captives from every place

#### **FIRST READING** *Prov 31:10-13, 19-20, 30-31*

*A reading from the book of Proverbs*

A perfect wife – who can find her? She is far beyond the price of pearls. Her husband's heart has confidence in her, from her he will derive no little profit. Advantage and not hurt she brings him all the days of her life. She is always busy with wool and with flax, she does her work with eager hands. She sets her hands to the distaff, her fingers grasp the spindle. She holds out her hand to the poor, she opens her arms to the needy. Charm is deceitful, and beauty empty; the woman who is wise is the one to praise. Give her a share in what her hands have worked for, and let her works tell her praises at the city gates.

*The word of the Lord.*

#### **RESPONSORIAL PSALM** *Ps 127*

R. Happy are those who fear the Lord.

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.)

Your wife like a fruitful vine  
in the heart of your house;  
your children like shoots of the olive,  
around your table. (R.)

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. (R.)

#### **SECOND READING** *1 Thess 5:1-6*

*A reading from the first letter of St Paul to the Thessalonians*

You will not be expecting us to write anything to you, brothers, about 'times and seasons', since you know very well that the Day of the Lord is going to come like a thief in the night. It is when people are saying, 'How quiet and peaceful it is' that the worst suddenly happens, as suddenly as labour pains come on a pregnant woman; and there will be no way for anybody to evade it.

But it is not as if you live in the dark, my brothers, for that Day to overtake you like a thief. No, you are all sons of light and sons of the day: we do not belong to the night or to darkness, so we should not go on sleeping, as everyone else does, but stay wide awake and sober.

*The word of the Lord.*

#### **GOSPEL ACCLAMATION** *Jn 15:4, 5*

Alleluia, alleluia!

Live in me and let me live in you, says the Lord;  
my branches bear much fruit. Alleluia!

#### **GOSPEL**

*Mt 25:14-30*

*A reading from the holy Gospel according to Matthew*

Jesus spoke this parable to his disciples: 'The kingdom of heaven is like a man on his way abroad who summoned his servants and entrusted his property to them. To one he gave five talents, to another two, to a third one; each in proportion to his ability. Then he set out.

The man who had received the five talents promptly went and traded with them and made five more. The man who had received two made two more in the same way. But the man who had received one went off and dug a hole in the ground and hid his master's money.

Now a long time after, the master of those servants came back and went through his accounts with them. The man who had received the five talents came forward bringing five more. "Sir", he said "you entrusted me with five talents; here are five more that I have made." His master said to him, "Well done, good and faithful servant; you have shown you can be faithful in small things, I will trust you with greater; come and join in your master's happiness." Next the man with the two talents came forward. "Sir," he said "you entrusted me with two talents; here are two more that I have made." His master said to him, "Well done, good and faithful servant; you have shown you can be faithful in small things, I will trust you with greater; come and join in your master's happiness."

Last came forward the man who had the one talent. "Sir," said he "I had heard you were a hard man, reaping where you have not sown and gathering where you have not scattered; so I was afraid, and I went off and hid your talent in the ground. Here it is; it was yours, you have it back." But his master answered him, "You wicked and lazy servant! So you knew that I reap where I have not sown and gather where I have not scattered? Well then, you should have deposited my money with the bankers, and on my return I would have recovered my capital with interest. So now, take the talent from him and give it to the man who has the five talents. For to everyone who has will be given more, and he will have more than enough; but from the man who has not, even what he has will be taken away. As for this good-for-nothing servant, throw him out into the dark, where there will be weeping and grinding of teeth."

*The Gospel of the Lord.*

#### **MEMORIAL ACCLAMATION**

We proclaim your Death, O Lord,  
and profess your Resurrection, until you come again.

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

To be near God is my happiness,  
to place my hope in God the Lord.

#### **SPIRITUAL COMMUNION** *(for those unable to receive)*

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.