

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 ten. 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 afternoon prior.

Solemnity of All Saints – 1 November 2020

THE COMMUNION OF THE CHURCH OF HEAVEN AND EARTH

954 *The three states of the Church.* “When the Lord comes in glory, and all his angels with him, death will be no more and all things will be subject to him. But at the present time some of his disciples are pilgrims on earth. Others have died and are being purified, while still others are in glory, contemplating ‘in full light, God himself triune and one, exactly as he is’”: (Vatican II, *Lumen Gentium* 49; cf. *Mt* 25:31; *1 Cor* 15:26-27; Ecumenical Council of Florence (1439): DS 1305)

All of us, however, in varying degrees and in different ways share in the same charity towards God and our neighbours, and we all sing the one hymn of glory to our God. All, indeed, who are of Christ and who have his Spirit form one Church and in Christ cleave together. (Vatican II, *Lumen Gentium* 49; cf. *Eph* 4:16)

955 “So it is that the union of the wayfarers with the brethren who sleep in the peace of Christ is in no way interrupted, but on the contrary, according to the constant faith of the Church, this union is reinforced by an exchange of spiritual goods.” (Vatican II, *Lumen Gentium* 49)

956 *The intercession of the saints.* “Being more closely united to Christ, those who dwell in heaven fix the whole Church more firmly in holiness... They do not cease to intercede with the Father for us, as they proffer the merits which they acquired on earth through the one mediator between God and men, Christ Jesus... So by their fraternal concern is our weakness greatly helped.” (Vatican II, *Lumen Gentium* 49; cf. *1 Tim* 2:5)

Do not weep, for I shall be more useful to you after my death and I shall help you then more effectively than during my life. (St. Dominic, dying, to his brothers)

I want to spend my heaven in doing good on earth. (St. Therese of Lisieux)

957 *Communion with the saints.* “It is not merely by the title of example that we cherish the memory of those in heaven; we seek, rather, that by this devotion to the exercise of fraternal charity the union of the whole Church in the Spirit may be strengthened. Exactly as Christian communion among our fellow pilgrims brings us closer to Christ, so our communion with the saints joins us to Christ, from whom as from its fountain and head issues all grace, and the life of the People of God itself” (Vatican II, *Lumen Gentium* 50; cf. *Eph* 4:1-6):

We worship Christ as God’s Son; we love the martyrs as the Lord’s disciples and imitators, and rightly so because of their matchless devotion towards their king and master. May we also be their companions and fellow disciples! (*Martyrium Polycarpi*)

958 *Communion with the dead.* “In full consciousness of this communion of the whole Mystical Body of Jesus Christ, the Church in its pilgrim members, from the very earliest days of the Christian religion, has honoured with great respect the memory of the dead; and ‘because it is a holy and a wholesome thought to pray for the dead that they may be loosed from their sins’ she offers her suffrages for them.” (Vatican II, *Lumen Gentium* 50; cf. *2 Macc* 12:45) Our prayer for them is capable not only of helping them, but also of making their intercession for us effective.

Catechism of the Catholic Church

SAINT OF THE WEEK

6 November: St Leonard

The name 'St Leonard' is often mentioned in our parish, since St Mary's Church is on St Leonards Road – but we might not know very much about St Leonard himself. And actually, beyond a few basics, no one at all knows very much about him for certain. The *Roman Martyrology*, the Church's official list of saints, in its latest edition (2004) limits itself to saying of him, 'At Noblac, near Limoges, in Aquitaine [France], Saint Leonard, hermit (d. 559).'

Leonard lived in the time when the Kingdom of the Franks (France) had recently become Catholic. The Roman Empire (by its end predominantly Catholic, with Emperor Theodosius making the Catholic Church the state religion in 380) had fallen in the west to the barbarian invasions, finally collapsing in 476 – the landmark year that conventionally divides the ancient world (antiquity) from the Middle Ages. The barbarian kingdoms which replaced it were ruled by pagans or Arian heretics; and the pagan Franks who had occupied Gaul were the first to convert to the Catholic Faith of their Roman subjects (as all the barbarians would eventually do). This came at Christmas of 496 with the baptism of King Clovis (c. 466-511) by St Remi, Bishop of Rheims (supported by the Queen, St Clotilde, who was already Catholic). Thus France became 'the eldest daughter of the Church', first ruled (to 751) by the Merovingian Dynasty established by Clovis. This was the context in which St Leonard lived; but we lack many records from those times.

In the 11th century, a *Life* of St Leonard was written (but which the 1910 *Catholic Encyclopaedia* says is 'devoid of historical value'). According to the legends, St Leonard, from a noble Frankish family, was baptised along with Clovis in 496, with the king as his godfather. He obtained from Clovis the liberation of many prisoners (and so has become a patron saint of prisoners). Inspired by St Remi, Leonard lived a life of Christian austerity, first in a monastery at Micy near Orléans (where he was ordained deacon); then preaching the Gospel in Aquitaine; and finally as a hermit in the forest at Noblac. There he gathered followers and founded an abbey (around which the village of Noblac grew). The sick came to him to be healed, and released prisoners came to give him thanks. He died on 6 November 559.

Devotion to St Leonard grew from the 12th century (for example, from imprisoned crusaders), becoming very widespread across western Europe by the late Middle Ages; Noblac (now Saint-Léonard-de-Noblat) became an important stage on the pilgrim way to Santiago de Compostela in Spain. Before the Reformation, many English churches and localities were named for St Leonard, and these (such as the resort of St Leonards-on-Sea in Sussex) are the source of some Australian place names. So whenever you are in the street in which our parish church stands, you can be reminded of the holy hermit St Leonard, and those difficult and little-documented centuries after the fall of Rome, that were yet the dawn of the civilisation of Catholic Europe.

Wedding at St Mary's

We congratulate **Alexandra Heard & Dwayne D'Cruz**, who were married at the Lourdes Grotto at St Mary's Church on Saturday – our first wedding in the parish since February.

Baptisms

The regular schedule of Baptisms and Baptism Information Sessions in the parish is still on hold. However, we expect to soon be able to make an announcement about how we will proceed with taking bookings for Baptisms in the coming months, with one baby per ceremony, and with the possibility of two ceremonies every weekend.

Parish Events and COVID-19

There have been some enquiries about special parish events in the remainder of the year. Unfortunately, due to COVID-19, we will not be having the Memorial Mass, the Parish Picnic or Senior Parishioners Day this year. We look forward in hope to the return of these events in 2021.

All Souls Day

Tomorrow, Monday 2 November is the Commemoration of All the Faithful Departed – All Souls Day. We will have three Masses in the parish – at 10:00 am, 12:00 pm and 6:00 pm. As of the publication of this bulletin, there are still seven places available at the 12:00 Mass, that can be booked on the parish website.

Hymns:

Entrance	– CWB 423	By all your saints still striving
Offertory	– CWB 439 (<i>verses 1-3</i>)	For all the saints
Communion	– CWB 439 (<i>verses 4-8</i>)	For all the saints
Recessional	– CWB 528	Joyful, joyful we adore you

Feast Days:

2 November:	All Souls Day	3 November:	St Martin de Porres
4 November:	St Charles Borromeo	6 November:	St Leonard

Recently Deceased:

Brigida Yusi

Anniversaries:

Francesco & Santa Mandarano; Mary Berger; Michael Angelo Bonnici; Vincenza Bonnici; Bernadette Murray

Readings Next Week:

32nd Sunday in Ordinary Time: Wis 6:12-16; 1 Thess 4:13-18; Mt 25:1-13

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.

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. Previously 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; 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). Today we will look at the application of the principles to children before and after birth; and the so-called 'vegetative state'; next week we will conclude with 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.

Accompaniment and care in prenatal and pediatric medicine

'Beginning at conception, children suffering from malformation or other pathologies are *little patients* whom medicine today can always assist and accompany in a manner respectful of life. Their life is sacred, unique, unrepeatable, and inviolable, exactly like that of every adult person.'

'Children suffering from so-called pre-natal pathologies "incompatible with life" – that will surely end in death within a short period of time – and in the absence of fetal or neo-natal therapies capable of improving their health, should not be left without assistance, but must be accompanied like any other patient until they reach natural death.'

'The sometimes obsessive recourse to prenatal diagnosis, along with the emergence of a culture unfriendly to disability, often prompts the choice of abortion, going so far as to portray it as a kind of "prevention"... In other cases, after birth, the [dominant] culture encourages the suspension or non-initiation of care for the child as soon as it is born because a disability is present or may develop in the future. This utilitarian approach—inhumane and gravely immoral—cannot be countenanced.'

'The fundamental principle of pediatric care is that children in the final stages of life have the right to the respect and care due to persons.'

'From a Christian perspective, the pastoral care of a terminally ill child demands participation in the divine life in Baptism and in Confirmation.'

'When a therapy is suspended because it no longer benefits an incurable patient, treatments that support the essential physiological functions of the child must

continue insofar as the organism can benefit from them (hydration, nutrition, thermoregulation, proportionate respiratory support, and other types of assistance needed to maintain bodily homeostasis and manage systemic and organic pain).'

The vegetative state and the state of minimal consciousness

'Other relevant situations are that of the patient with the persistent lack of consciousness, the so-called "vegetative state" or that of the patient in the state of "minimal consciousness". It is always completely false to assume that the vegetative state, and the state of minimal consciousness, in subjects who can breathe autonomously, are signs that the patient has ceased to be a human person with all of the dignity belonging to persons as such. (Cf. John Paul II, *Address*, 20 March 2004: "A man, even if seriously ill or disabled in the exercise of his highest functions, is and always will be a man, and he will never become a 'vegetable' or an 'animal'".) On the contrary, in these states of greatest weakness, the person must be acknowledged in their intrinsic value and assisted with suitable care...'

'One must never forget in such painful situations that the patient in these states has the right to nutrition and hydration, even administered by artificial methods that accord with the principle of ordinary means. In some cases, such measures can become disproportionate, because their administration is ineffective, or involves procedures that create an excessive burden with negative results that exceed any benefits to the patient...'

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

Bookings for Masses

You can book to attend a Mass on our website, with up to 10 at each Mass, plus the priest. We are hoping this will increase to 20 from Monday 9 November. Naturally at the moment there is great demand for places. Those who have attended a Mass recently are asked to refrain from booking again until the time frame given on the website for each Mass – to give as many people as possible the opportunity of coming in these days. Bookings for next Sunday open on Wednesday morning. Also consider if there are parishioners you know without internet access, on whose behalf you might make a booking.

SOLEMNITY OF ALL SAINTS – READINGS

ENTRANCE ANTIPHON *(if no hymn is sung)*

Let us all rejoice in the Lord,
as we celebrate the feast day in honour of all the Saints,
at whose festival the Angels rejoice
and praise the Son of God.

FIRST READING

Apoc 7:2-4, 9-14

A reading from the book of the Apocalypse

I, John, saw another angel rising where the sun rises, carrying the seal of the living God; he called in a powerful voice to the four angels whose duty was to devastate land and sea, 'Wait before you do any damage on land or at sea or to the trees, until we have put the seal on the foreheads of the servants of our God.' Then I heard how many were sealed: a hundred and forty-four thousand, out of all the tribes of Israel.

After that I saw a huge number, impossible to count, of people from every nation, race, tribe and language; they were standing in front of the throne and in front of the Lamb, dressed in white robes and holding palms in their hands. They shouted aloud, 'Victory to our God, who sits on the throne, and to the Lamb!' And all the angels who were standing in a circle round the throne, surrounding the elders and the four animals, prostrated themselves before the throne, and touched the ground with their foreheads, worshipping God with these words, 'Amen. Praise and glory and wisdom and thanksgiving and honour and power and strength to our God for ever and ever. Amen.'

One of the elders then spoke, and asked me, 'Do you know who these people are, dressed in white robes, and where they have come from?' I answered him, 'You can tell me, my Lord.' Then he said, 'These are the people who have been through the great persecution, and they have washed their robes white again in the blood of the Lamb.'

The word of the Lord.

RESPONSORIAL PSALM

Ps 23

R. Lord, this is the people that longs to see your face.

1. The Lord's is the earth and its fullness,
the world and all its peoples.

It is he who set it on the seas;
on the waters he made it firm. (R.)

2. Who shall climb the mountain of the Lord?
Who shall stand in his holy place?
The man with clean hands and pure heart,
who desires not worthless things. (R.)

3. He shall receive blessings from the Lord
and reward from the God who saves him.
Such are the men who seek him,
seek the face of the God of Jacob. (R.)

SECOND READING

1 Jn 3:1-3

A reading from the first letter of St John

Think of the love that the Father has lavished on us, by letting us be called God's children; and that is what we

are. Because the world refused to acknowledge him, therefore it does not acknowledge us. My dear people, we are already the children of God but what we are to be in the future has not yet been revealed; all we know is, that when it is revealed we shall be like him because we shall see him as he really is. Surely everyone who entertains this hope must purify himself, must try to be as pure as Christ.

The word of the Lord.

GOSPEL ACCLAMATION

Mt 11:28

Alleluia, alleluia!

Come to me, all you that labour and are burdened,
and I will give you rest, says the Lord.

Alleluia!

GOSPEL

Mt 5:1-12

A reading from the holy Gospel according to Matthew

Seeing the crowds, Jesus went up the hill. There he sat down and was joined by his disciples. Then he began to speak. This is what he taught them:

'How happy are the poor in spirit:
theirs is the kingdom of heaven.

Happy the gentle:
they shall have the earth for their heritage.

Happy those who mourn: they shall be comforted.

Happy those who hunger and thirst for what is right:
they shall be satisfied.

Happy the merciful: they shall have mercy shown them.

Happy the pure in heart: they shall see God.

Happy the peacemakers: they shall be called sons of God.

Happy those who are persecuted in the cause of right:
theirs is the kingdom of heaven.

'Happy are you when people abuse you and persecute you and speak all kinds of calumny against you on my account. Rejoice and be glad, for your reward will be great in heaven.'

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)*

Blessed are the clean of heart, for they shall see God.

Blessed are the peacemakers,
for they shall be called children of God.

Blessed are they who are persecuted
for the sake of righteousness,
for theirs is the Kingdom of Heaven.

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.