

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 (with increases expected this week). 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.

Solemnity of Our Lord Jesus Christ, King of the Universe **22 November 2020**

This Feast highlights the Church's teaching that Christ's Kingship extends by right over human beings considered not merely as individuals, but also acting collectively in society. In truth, every State and every society, as such, owes him allegiance. In the present era, this is little recognised, and in such climate the Church has refrained from asserting it insistently. Yet the principle can never be removed that God the Son made man has the right to obedience and homage, both from each one, and from all together.

'It has long been a common custom to give to Christ the metaphorical title of "King," because of the high degree of perfection whereby he excels all creatures. So he is said to reign "in the hearts of men"...

'But if we ponder this matter more deeply, we cannot but see that the title and the power of King belongs to Christ as man in the strict and proper sense too... This kingdom is spiritual and is concerned with spiritual things... On many occasions, when the Jews and even the Apostles wrongly supposed that the Messiah would restore the liberties and the kingdom of Israel, he repelled and denied such a suggestion. When the populace thronged around him in admiration and would have acclaimed him King, he shrank from the honour and sought safety in flight. Before the Roman magistrate he declared that his kingdom was *not of this world*...

'It would be a grave error, on the other hand, to say that Christ has no authority whatever in civil affairs, since, by virtue of the absolute empire over all creatures committed to him by the Father, all things are in his power. Nevertheless, during his life on earth he refrained from the exercise of such authority, and although he himself disdained to possess or to care for earthly goods, he did not, nor does he today, interfere with those who possess them...

'The empire of our Redeemer embraces all men... truly the whole of mankind is subject to the power of Jesus Christ. Nor is there any difference in this matter between the individual and the family or the State; for all men, whether collectively or individually, are under the dominion of Christ. In him is the salvation of the individual, in him is the salvation of society...

**Pope Pius XI, Encyclical Letter *Quas Primas*,
11th December 1925, instituting the Feast of Christ the King**

'Only the divinely revealed religion has clearly recognised man's origin and destiny in God, the Creator and Redeemer. The Church invites political authorities to measure their judgments and decisions against this inspired truth about God and man.'

Catechism of the Catholic Church (1992), n. 2244

Baptisms at St Mary's

We warmly welcome into the family of God's Church **Harry Lionel Watts; Heidi Dunstan Atkinson & Hamish Dunstan Atkinson**, baptised at St Mary's this weekend.

Feast Days:

23 November: St Clement I, Pope and Martyr; St Columban, Abbot
24 November: St Andrew Dũng-Lạc, Priest, and Companions, Martyrs (Martyrs of Vietnam)
25 November: St Catherine of Alexandria, Virgin and Martyr

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 concludes with duties of conscientious objection and refusal to collaborate with euthanasia and assisted suicide. And we recall that State protection of every human life is not merely a specifically Christian requirement. Respect for fundamental human dignity, rights and values – confirmed indeed by faith, but already knowable even by universal principles of natural human reason – is a requirement for every governing authority, and every human person of any religion, in order simply to act in accordance with basic humanity, morality and decency.

Conscientious objections on the part of healthcare workers and of Catholic healthcare institutions

'In the face of the legalisation of euthanasia or assisted suicide...formal or immediate material cooperation must be excluded...There is no right to suicide nor to euthanasia: laws exist, not to cause death, but to protect life and to facilitate co-existence among human beings. It is therefore never morally lawful to collaborate with such immoral actions or to imply collusion in word, action or omission. The one authentic right is that the sick person be accompanied and cared for with genuine humanity. Only in this way can the patient's dignity be preserved until the moment of natural death. No health care worker, therefore, can become the defender of a non-existing right, even if euthanasia were requested by the subject in question when he was fully conscious.'

'In this regard, the general principles regarding cooperation with evil, that is, with unlawful actions, are thus reaffirmed: "Christians, like all people of good will, are called, with a grave obligation of conscience, not to lend their formal collaboration to those practices which, although allowed by civil legislation, are in contrast with the Law of God. In fact, from the moral point of view, it is never licit to formally cooperate in evil. This cooperation occurs when the action taken, either by its very nature or by the configuration it is assuming in a concrete context, qualifies as direct participation in an act against innocent human life, or as sharing the immoral intention of the principal agent. This cooperation can never be justified neither by invoking respect for the freedom of others, nor by relying on the fact that civil law provides for it and requires it: for the acts that each person personally performs, there is, in fact, a moral responsibility that no one can ever escape and on which each one will be judged by God himself (cf. *Rm* 2:6; 14:12)". (Pope St John Paul II, *Evangelium vitae*, 74)'

'Governments must acknowledge the right to conscientious objection in the medical and healthcare field, where the principles of the natural moral law are involved and especially where in the service to life the voice of conscience is daily invoked. Where this is not recognised, one may be confronted with the obligation to disobey human law, in order to avoid adding one wrong to another, thereby conditioning one's conscience. Healthcare workers should not hesitate to ask for this right as a specific contribution to the common good.'

'Catholic healthcare institutions are called to witness faithfully to the inalienable commitment to ethics and to the fundamental human and Christian values that constitute their identity. This witness requires that they abstain from plainly immoral conduct and that they affirm their formal adherence to the teachings of the ecclesial Magisterium. Any action that does not correspond to the purpose and values which inspire Catholic healthcare institutions is not morally acceptable and endangers the identification of the institution itself as "Catholic."'

'Institutional collaboration with other hospital systems is not morally permissible when it involves referrals for persons who request euthanasia. Such choices cannot be morally accepted or supported in their concrete realisation, even if they are legally admissible. Indeed, it can rightly be said of laws that permit euthanasia that "not only do they create no obligation for the conscience, but instead there is a grave and clear obligation to oppose them by conscientious objection. From the very beginnings of the Church, the apostolic preaching reminded Christians of their duty to obey legitimately constituted public authorities (cf. *Rm* 13:1-7; *1 Pt* 2:13-14), but at the same time firmly warned that 'we must obey God rather than men' (*Acts* 5:29)". (John Paul II, *Evangelium vitae*, 73)'

'The right to conscientious objection does not mean that Christians reject these laws in virtue of private religious conviction, but by reason of an inalienable right essential to the common good of the whole society. They are in fact laws contrary to natural law because they undermine the very foundations of human dignity and human coexistence rooted in justice...'

'That the vocation to the love and care of another brings with it the rewards of eternity is made explicit by the Lord of life in the parable of the final judgment: inherit the kingdom, for I was sick and you visited me. When did we do this, Lord? Every time you did it for the least ones, for a suffering brother or sister, you did it for me (cf. *Mt* 25:31-46).'

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

Recently Deceased: Creswell Gambian; Gil Arreza; James Taylor

Anniversaries: Noel Hughes; Gwen Alexander; Mildred & Denzil Andrews

Readings Next Week: 1st Sunday of Advent, Year B: Is 63:16-17, 64:1, 3-8; 1 Cor 1:3-9; Mk 13:33-37

Hymns: Entrance – CWB 400 (*verses 1, 2*) Hail, Redeemer, King divine **Offertory** – The heavens shall declare

Communion – CWB 577 (*verses 1, 3, 4*) How great thou art **Recessional** – CWB 377 Rejoice, the Lord is King

ACT OF DEDICATION OF THE HUMAN RACE TO JESUS CHRIST THE KING

Most sweet Jesus, Redeemer of the human race, look down upon us humbly prostrate before you.

We are yours, and yours we wish to be; but to be more surely united with you,
behold each one of us freely consecrates himself today to your Most Sacred Heart.

Many indeed have never known you; many, too, despising your precepts, have rejected you.

Have mercy on them all, most merciful Jesus, and draw them to your Sacred Heart.

Be King, O Lord, not only of the faithful who have never forsaken you,
but also of the prodigal children who have abandoned you; grant that they may quickly return
to their Father's house, lest they die of wretchedness and hunger.

Be King of those who are deceived by erroneous opinions, or whom discord keeps aloof,
and call them back to the harbour of truth and the unity of faith,
so that soon there may be but one flock and one Shepherd.

Grant, O Lord, to your Church assurance of freedom and immunity from harm;
give tranquility of order to all nations; make the earth resound from pole to pole with one cry:
Praise to the divine Heart that wrought our salvation; to it be glory and honour for ever. Amen.

A plenary indulgence (remitting all purgatorial punishment for sins already forgiven) is granted to the faithful who, on the feast of Christ the King, publicly recite the Act of Dedication. It can be applied to oneself or offered for the souls in purgatory. For the full indulgence the usual conditions apply: Communion, Confession and prayers for the Pope's intentions, within several days (20 for confession) before or after; as well as freedom in one's will from all attachment to sin.

SAINT OF THE WEEK 17 November: St Elizabeth of Hungary

Among the many saints, St Elizabeth of Hungary (1207-31) lived in an outstanding way today's Gospel of serving Christ in the least of his brethren. Elizabeth was born on 7 July 1207 in the Kingdom of Hungary, the daughter of King Andrew II (1177-1235) and Gertrude of Merania (1185-1213). In 1211 she was brought to the court of Thuringia, central Germany, to be betrothed to Ludwig (Louis) IV, future Landgrave of Thuringia (1200-27). Here she was raised, marrying Ludwig in 1221 at the age of 14. It was a short but happy marriage, until Ludwig's death of plague at Otranto on his way to the Sixth Crusade, aged 26. Elizabeth was only 20, and pregnant with their third child.

In 1223, Franciscan friars had arrived, inspiring the teenage Elizabeth with the ideals of St Francis of Assisi (1182-1226), who sent her a personal blessing. Supported by Ludwig, she gave greatly to the poor throughout Thuringia, pouring out resources and selling even her jewels and dresses. She established a 28-bed hospital below their home at Wartburg Castle near Eisenach, where she would personally attend the sick twice daily. 'It was those with the foulest diseases she made her personal care. She fed them herself, made and cleaned their pallets, carried them in her arms and nursed them in whatever way they needed.' It was at this time too that she came under the very strict influence of the priest Konrad of Marburg as her confessor. After Ludwig's death, and bitter disputes with his brother, Henry Raspe (now regent for Elizabeth's five-year-old son Hermann II (1222-41)) she moved to Marburg in Hesse. Here she took vows embracing poverty and celibacy, wearing the habit as a Third Order Franciscan. She devoted herself to contemplative prayer, and built another hospital in which she again served the sick with devotion. Elizabeth died in Marburg on 17 November 1231, aged 24. Miracles of healing were soon reported at her grave, and she was canonised by Pope Gregory IX in 1235. St Elizabeth is patron of the **3rd Order of St Francis** – men and women apart from the Friars (1st Order) and Sisters (2nd Order), who – married or single, priest or lay – vow commitment to St Francis' ideals.

FEAST OF THE WEEK 18 November: The Dedication of the Basilicas of Saints Peter and Paul, Apostles

The four *major basilicas* – the highest ranking Catholic churches, all in Rome – are the Archbasilica of **St John Lateran** (Cathedral Church of the Pope as Bishop of Rome and as such, 'mother and head of all churches of the city and the world' – feast of its dedication, 9 November); and the Basilicas, of (most famously) **St Peter in the Vatican**; of **St Paul Outside the Walls**; and of **St Mary Major** (Santa Maria Maggiore – the principal church in the world dedicated to Mary – feast of its dedication, 5 August).

There are also some 1827 churches that have been designated as *minor basilicas* by the Popes or by immemorial custom – in Australia: St Mary's Cathedral, Sydney (1932); St Patrick's Cathedral, Melbourne (1974); St Patrick's Basilica, Fremantle (1994); Our Lady of Victories Basilica, Camberwell (1996); and St Mary of the Angels Basilica, Geelong (2004) (where our previous Parish Priest, Fr Jim Clarke, now presides).

St Peter's Basilica in the Vatican is on the site of St Peter's burial – excavations (1939-50) found good evidence that his tomb is beneath the high altar. The first basilica began construction (318-322) under Roman Emperor Constantine the Great, and was dedicated by Pope St Sylvester I (314-35). In disrepair, the old basilica was replaced by the present basilica (constructed 1506-1615) – designed by Bramante, Michelangelo, Maderno and Bernini, and dedicated by Pope Urban VIII on 18 November 1626, anniversary of the original dedication. It is the world's largest church by interior area, with the highest capacity (60,000), and having the world's tallest dome interior of any building.

St Paul's Outside the Walls is on the site of St Paul's burial (as confirmed by excavations, 2006). Built by Constantine, it was consecrated by Pope St Sylvester on 18 November 324. In 1823 it was destroyed by fire in a single night, but the basilica was rebuilt along its original lines, and dedicated anew in 1854 by Pope Bl. Pius IX.

OUR LORD JESUS CHRIST, KING OF THE UNIVERSE – READINGS

ENTRANCE ANTIPHON *(if no hymn is sung)*

How worthy is the Lamb who was slain,
to receive power and divinity,
and wisdom and strength and honour.
To him belong glory and power for ever and ever.

FIRST READING *Ezek 34:11-12, 15-17*

A reading from the prophet Ezekiel

The Lord says this: I am going to look after my flock myself and keep all of it in view. As a shepherd keeps all his flock in view when he stands up in the middle of his scattered sheep, so shall I keep my sheep in view. I shall rescue them from wherever they have been scattered during the mist and darkness. I myself will pasture my sheep, I myself will show them where to rest – it is the Lord who speaks. I shall look for the lost one, bring back the stray, bandage the wounded and make the weak strong. I shall watch over the fat and healthy. I shall be a true shepherd to them. As for you, my sheep, the Lord says this: I will judge between sheep and sheep, between rams and he-goats.

The word of the Lord.

RESPONSORIAL PSALM *Ps 22 (23)*

R. The Lord is my shepherd; there is nothing I shall want.

1. The Lord is my shepherd;
there is nothing I shall want.

Fresh and green are the pastures
where he gives me repose. (R.)

2. Near restful waters he leads me,
to revive my drooping spirit.
He guides me along the right path;
he is true to his name. (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 *1 Cor 15:20-26, 28*

A reading from the first letter of St Paul to the Corinthians

Christ has been raised from the dead, the first-fruits of all who have fallen asleep. Death came through one man and in the same way the resurrection of the dead has come through one man. Just as all men die in Adam, so all men will be brought to life in Christ; but all of them in their proper order: Christ as the first-fruits and then, after the coming of Christ, those who belong to him. After that will come the end, when he hands over the kingdom to God the Father, having done away with every sovereignty, authority and power. For he must be king until he has put all his enemies under his feet and the last of the enemies to be destroyed is death, for everything is to be put under his feet. And when everything is subjected to him, then the Son himself will be subject in his turn to the One who subjected all things to him, so that God may be all in all.

The word of the Lord.

GOSPEL ACCLAMATION

Mk 11:9, 10

Alleluia, alleluia!

Blessings on him who comes in the name of the Lord!
Blessings on the coming kingdom of our father David!
Alleluia!

GOSPEL

Mt 25:31-46

A reading from the holy Gospel according to Matthew

Jesus said to his disciples: 'When the Son of Man comes in his glory, escorted by all the angels, then he will take his seat on his throne of glory. All the nations will be assembled before him and he will separate men one from another as the shepherd separates sheep from goats. He will place the sheep on his right hand and the goats on his left.

Then the King will say to those on his right hand, "Come, you whom my Father has blessed, take for your heritage the kingdom prepared for you since the foundation of the world. For I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you made me welcome; naked and you clothed me, sick and you visited me, in prison and you came to see me." Then the virtuous will say to him in reply, "Lord, when did we see you hungry and feed you; or thirsty and give you drink? When did we see you a stranger and make you welcome; naked and clothe you; sick or in prison and go to see you?" And the King will answer, "I tell you solemnly, in so far as you did this to one of the least of these brothers of mine, you did it to me."

Next he will say to those on his left hand, "Go away from me, with your curse upon you, to the eternal fire prepared for the devil and his angels. For I was hungry and you never gave me food; I was thirsty and you never gave me anything to drink; I was a stranger and you never made me welcome, naked and you never clothed me, sick and in prison and you never visited me." Then it will be their turn to ask, "Lord, when did we see you hungry or thirsty, a stranger or naked, sick or in prison, and did not come to your help?" Then he will answer, "I tell you solemnly, in so far as you neglected to do this to one of the least of these, you neglected to do it to me."

And they will go away to eternal punishment, and the virtuous to eternal life.'

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)*

The Lord sits as King for ever.
The Lord will bless his people with peace.

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.