

# 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. Secretary: 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

*Masses can be celebrated with 20 people attending, plus essential ministers.*

*You are invited to book your attendance at a Mass using the parish 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 on the 2<sup>nd</sup> and 4<sup>th</sup> Sundays of the month are still on hold. However, 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 will continue to be published, containing the readings for that Sunday for your reflection. This will be uploaded to the parish website the Saturday afternoon prior.*

## **The Most Holy Body and Blood of Christ – 14 June 2020**

### *From the ‘Catechism of the Catholic Church’: Our Eucharistic Faith*

1406 Jesus said: “I am the living bread that came down from heaven; if any one eats of this bread, he will live for ever; ...he who eats my flesh and drinks my blood has eternal life and...abides in me, and I in him” (Jn 6:51, 54, 56).

1407 The Eucharist is the heart and the summit of the Church’s life, for in it Christ associates his Church and all her members with his sacrifice of praise and thanksgiving offered once for all on the cross to his Father; by this sacrifice he pours out the graces of salvation on his Body which is the Church.

1408 The Eucharistic celebration always includes: the proclamation of the Word of God; thanksgiving to God the Father for all his benefits, above all the gift of his Son; the consecration of bread and wine; and participation in the liturgical banquet by receiving the Lord’s body and blood. These elements constitute one single act of worship.

1409 The Eucharist is the memorial of Christ’s Passover, that is, of the work of salvation accomplished by the life, death, and resurrection of Christ, a work made present by the liturgical action.

1410 It is Christ himself, the eternal high priest of the New Covenant who, acting through the ministry of the priests, offers the Eucharistic sacrifice; and it is the same Christ, really present under the species of bread and wine, who is the offering of the Eucharistic sacrifice.

1411 Only validly ordained priests can preside at the Eucharist and consecrate the bread and the wine so that they become the Body and Blood of the Lord.

1412 The essential signs of the Eucharistic sacrament are wheat bread and grape wine, on which the blessing of the Holy Spirit is invoked and the priest pronounces the words of consecration spoken by Jesus during the Last Supper: “This is my body which will be given up for you.... This is the cup of my blood....”

1413 By the consecration the transubstantiation of the bread and wine into the Body and Blood of Christ is brought about. Under the consecrated species of bread and wine Christ himself, living and glorious, is present in a true, real, and substantial manner: his Body and his Blood, with his soul and his divinity (cf. Council of Trent: DS 1640; 1651).

1414 As sacrifice, the Eucharist is also offered in reparation for the sins of the living and the dead and to obtain spiritual or temporal benefits from God.

1415 Anyone who desires to receive Christ in Eucharistic communion must be in the state of grace. Anyone aware of having sinned mortally must not receive communion without having received absolution in the sacrament of penance.

1416 Communion with the Body and Blood of Christ increases the communicant’s union with the Lord, forgives his venial sins, and preserves him from grave sins. Since receiving this sacrament strengthens the bonds of charity between the communicant and Christ, it also reinforces the unity of the Church as the Mystical Body of Christ.

1418 Because Christ himself is present in the sacrament of the altar, he is to be honoured with the worship of adoration. “To visit the Blessed Sacrament is...a proof of gratitude, an expression of love, and a duty of adoration toward Christ our Lord”. (Pope St Paul VI)

1419 Having passed from this world to the Father, Christ gives us in the Eucharist the pledge of glory with him. Participation in the Holy Sacrifice identifies us with his Heart, sustains our strength along the pilgrimage of this life, makes us long for eternal life, and unites us even now to the Church in heaven, the Blessed Virgin Mary, and all the saints.

## *The Sequence for Corpus Christi: 'Lauda Sion'*

Four feasts of the year have 'sequences' as part of their liturgy – Easter, Pentecost, Corpus Christi and Our Lady of Sorrows (15 September) (the last two sequences being liturgically optional). These are hymns or chants, not directly from Scripture, that precede the reading of the Gospel. The Sequence for Corpus Christi, *Lauda Sion* ("Sing forth, O Zion"), is 24 stanzas, so the past times when we have taken up the option of using it in our parish, it has always been in the liturgically permissible shorter form of the last four stanzas. It is good, however, for us to read the complete version, which can help our reflection on the Eucharist on this feast of Corpus Christi.

The Latin original of *Lauda Sion* was composed by St Thomas Aquinas (c.1225-74). St Thomas is the Church's pre-eminent theologian (and of the Eucharist in particular), so his Eucharistic hymns are rich in doctrine. The feast of Corpus Christi had arisen from the Eucharistic devotion and visions of St Juliana of Liège (c.1192-1258); it was at her urging that the Bishop of Liège established the feast in his diocese in 1246. The Archdeacon of Liège eventually became Pope Urban IV, and he extended the feast to the Latin Church universally, with the Bull *Transiturus de hoc mundo* (11 August 1264). Pope Urban was then residing in Orvieto in central Italy, where St Thomas, who was a priest of the Dominican order, was at the time teaching in the Dominican school of theology; so the Pope asked St Thomas to compose the Liturgy for the feast.

Sing forth, O Zion, sweetly sing  
The praises of thy Shepherd-King,  
In hymns and canticles divine;  
Dare all thou canst, thou hast no song  
Worthy his praises to prolong,  
So far surpassing powers like thine.

Today no theme of common praise  
Forms the sweet burden of thy lays –  
The living, life-dispensing food –  
That food which at the sacred board  
Unto the brethren twelve our Lord  
His parting legacy bestowed.

Then be the anthem clear and strong,  
Thy fullest note, thy sweetest song,  
The very music of the breast:  
For now shines forth the day sublime  
That brings remembrance of the time  
When Jesus first his table blessed.

Within our new King's banquet-hall  
They meet to keep the festival  
That closed the ancient paschal rite:

The old is by the new replaced;  
The substance hath the shadow chased;  
And rising day dispels the night.

Christ willed what he himself had done  
Should be renewed while time should run,  
In memory of his parting hour:  
Thus, tutored in his school divine,  
We consecrate the bread and wine;  
And lo – a Host of saving power.

This faith to Christian men is given –  
Bread is made flesh by words from heaven:  
Into his blood the wine is turned:  
What though it baffles nature's powers  
Of sense and sight? This faith of ours  
Proves more than nature e'er discerned.

Concealed beneath the two-fold sign,  
Meet symbols of the gifts divine,  
There lie the mysteries adored:

The living body is our food;  
Our drink the ever-precious blood;  
In each, one undivided Lord.

Not he that eateth it divides  
The sacred food, which whole abides  
Unbroken still, nor knows decay;  
Be one, or be a thousand fed,  
They eat alike that living bread  
Which, still received, ne'er wastes away.

The good, the guilty share therein,  
With sure increase of grace or sin,  
The ghostly life, or ghostly death:  
Death to the guilty; to the good  
Immortal life. See how one food  
Man's joy or woe accomplisheth.

We break the Sacrament; but bold  
And firm thy faith shall keep its hold;  
Deem not the whole doth more enfold  
Than in the fractured part resides:  
Deem not that Christ doth broken lie;  
'Tis but the sign that meets the eye;  
The hidden deep reality  
In all its fullness still abides.

Behold the bread of angels, sent  
For pilgrims in their banishment,  
The bread for God's true children meant,  
That may not unto dogs be given:  
Oft in the olden types foreshadowed;  
In Isaac on the altar bowed,  
And in the ancient paschal food,  
And in the manna sent from heaven.

Come then, good shepherd, bread divine,  
Still show to us thy mercy sign;  
Oh, feed us still, still keep us thine;  
So may we see thy glories shine  
In fields of immortality;

O thou, the wisest, mightiest, best,  
Our present food, our future rest,  
Come, make us each thy chosen guest,  
Co-heirs of thine, and comrades blest  
With saints whose dwelling is with thee.

## ***THE MOST HOLY BODY AND BLOOD OF CHRIST, YEAR A – ANTIPHONS & READINGS***

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

He fed them with the finest wheat  
and satisfied them with honey from the rock.

### **FIRST READING**

*Deut 8:2-3,14-16*

*A reading from the book of Deuteronomy*

Moses said to the people: ‘Remember how the Lord your God led you for forty years in the wilderness, to humble you, to test you and know your inmost heart – whether you would keep his commandments or not. He humbled you, he made you feel hunger, he fed you with manna which neither you nor your fathers had known, to make you understand that man does not live on bread alone but that man lives on everything that comes from the mouth of the Lord.

‘Do not then forget the Lord your God who brought you out of the land of Egypt, out of the house of slavery: who guided you through this vast and dreadful wilderness, a land of fiery serpents, scorpions, thirst; who in this waterless place brought you water from the hardest rock; who in this wilderness fed you with manna that your fathers had not known.’

*The word of the Lord.*

### **RESPONSORIAL PSALM**

*Ps 147*

R. Praise the Lord, Jerusalem.

1. O praise the Lord, Jerusalem!  
Zion, praise your God!

He has strengthened the bars of your gates,  
he has blessed the children within you. (R.)

2. He has established peace on your borders,  
he feeds you with finest wheat.  
He sends out his word to the earth  
and swiftly runs his command. (R.)

3. He makes his word known to Jacob,  
to Israel his laws and decrees.  
He has not dealt thus with other nations;  
he has not taught them his decrees. (R.)

### **SECOND READING**

*1 Cor 10:16-17*

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

The blessing-cup that we bless is a communion with the blood of Christ, and the bread that we break is a

communion with the body of Christ. The fact that there is only one loaf means that, though there are many of us, we form a single body because we all have a share in this one loaf.

*The word of the Lord.*

### **GOSPEL ACCLAMATION**

*Jn 6:51-52*

Alleluia, alleluia!

I am the living bread from heaven, says the Lord;  
whoever eats this bread will live for ever.  
Alleluia!

### **GOSPEL**

*Jn 6:51-58*

*A reading from the holy Gospel according to John*

Jesus said to the Jews:

‘I am the living bread  
which has come down from heaven.  
Anyone who eats this bread will live for ever;  
and the bread that I shall give  
is my flesh, for the life of the world.’

Then the Jews started arguing with one another:  
‘How can this man give us his flesh to eat?’ they said.  
Jesus replied:

‘I tell you most solemnly,  
if you do not eat the flesh of the Son of Man  
and drink his blood,  
you will not have life in you.  
Anyone who does eat my flesh and drink my blood  
has eternal life,  
and I shall raise him up on the last day.  
For my flesh is real food  
and my blood is real drink.  
He who eats my flesh and drinks my blood  
lives in me and I live in him.  
As I, who am sent by the living Father,  
myself draw life from the Father,  
so whoever eats me will draw life from me.  
This is the bread come down from heaven;  
not like the bread our ancestors ate: they are dead,  
but anyone who eats this bread will live for ever.’

*The Gospel of the Lord.*

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

Whoever eats my flesh and drinks my blood  
remains in me and I in him, says 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.

<b><u>Hymns:</u></b>	<b>Entrance</b> – CWB 449 ( <i>verses 1, 4</i> )	Alleluia, sing to Jesus
	<b>Offertory</b> – CWB 533	Let all Mortal Flesh Keep Silence
	<b>Communion</b> – CWB 163	Jesus, my Lord, my God, my all
	<b>Recessional</b> – CWB 309	An upper room

<b><u>Recently deceased:</u></b>	Antonia Patti; Sabrina Jansz; John Laird; Salvatore Cosmano
<b><u>Anniversaries:</u></b>	Frank Patti; Virginia Raey; Hernan Dancel; Anne Galway; Kevin Leeson; Giuseppe Gervasi
<b><u>Feast Days:</u></b>	<b>15 June:</b> St Bernard of Menthon <b>19 June:</b> The Most Sacred Heart of Jesus <b>20 June:</b> The Immaculate Heart of the Blessed Virgin Mary
<b><u>Readings Next Week:</u></b>	<b>12<sup>th</sup> Sunday in Ordinary Time:</b> Jer 20:10-13; Rom 5:12-15; Mt 10:26-33

### **Current COVID-19 Guidelines – Mass Times – Bookings**

While we are hoping for further relaxation soon, current government regulations and archdiocesan guidelines still only allow us to have 20 people attend Masses and other services (or 50 at funerals), in addition to essential ministers. We have now returned to our normal Mass schedule (except that 9:15 Friday Masses remain at St Mary's). It is still necessary to book on the parish website to be one of the 20 attending a Mass. If you do not have internet access, a family member, friend, or fellow parishioner can book on your behalf. Parishioners who do have internet access – please think about other parishioners you may know, whom you can help out in this regard.

#### **Saturday night / Sunday Masses:**

6:00 pm Saturday Vigil, St Mary's	8:30 am Sunday, St Margaret's
10:30 am Sunday, St Mary's (which is also livestreamed)	(6:00 pm Spanish Mass – book on Spanish Chaplaincy website)

#### **Daily Masses (all at St Mary's):**

Monday 10:00 am	Tuesday 9:00 am (followed by Holy Hour, 9:30-10:30 am)	Wednesday 9:00 am & 7:00 pm
Thursday 9:00 am	Friday 9:15 am	Saturday 9:30 am

### **St Vincent de Paul Winter Appeal**

This is the time of the St Vincent De Paul Winter Appeal. In present circumstances, the normal method of collecting donations is not possible, but the needs continue, greater than ever. So you are encouraged to donate, either by calling 13 18 12, or online at [vinnies.org.au](http://vinnies.org.au) (A button on the home page of our parish website will take you to the donation page.)

### **Concreting and Landscaping at St Mary's**

Though delayed in recent months, progress continues towards our concreting work at St Mary's. The intention is not simply to replace the concrete, but to upgrade the landscaping of the whole area somewhat, after suitable parish consultation. This is why it has not been as simple as quickly getting in a concreter. Some asphaltting work will be carried out in the coming week to temporarily mend the severe cracking and subsiding of the concrete at the north-west corner of the church (having already had an engineering examination done, establishing there were no foundational problems with the church at the location). This asphalt will be replaced when the final concreting and landscaping works are carried out.

### **Saint of the Week – St Bernard of Menthon – 15 June**

As we approach the opening of the snow season, we celebrate the feast of the official patron saint of the Alps, St Bernard of Menthon (or of Montjoux). He is also considered patron of snow and mountaineering activities generally. Not to be confused with the more famous St Bernard of Clairvaux (Cistercian abbot and Doctor of the Church whose influence dominated Catholic Europe in the mid-1100s), St Bernard of Menthon, who lived earlier, is nonetheless famous in having the St Bernard breed of dog, and two alpine passes, named after him.

Born about 1020 at the Château de Menthon near Annecy (modern France, then part of the Kingdom of Arles), Bernard became a priest, then archdeacon, in the diocese of Aosta in north-western Italy. For 42 years he ministered in the mountain villages around this highest part of the Alps where Switzerland, Italy and France meet.

Between Mont Blanc (France/Italy), western Europe's highest mountain, and the great Swiss-Italian peaks of the Matterhorn and Monte Rosa a little way east, is a dangerous high pass that was used by French and German pilgrims to Rome, coming through the Swiss canton of Valais across to Italy. In 1050, Bernard built a hostel as a refuge for travellers at the top of the pass at 2469 metres (now in Switzerland, just before the Italian border), still operated there today by a monastery that he established of Canons Regular of St Augustine. The pass eventually became known as the Great St Bernard Pass. (Another nearby pass from France into Italy, where Bernard established another hostel, is known as the Little St Bernard Pass.) From the 17<sup>th</sup> century we know of the St Bernard dogs which were bred there, and which until 2004 were used at the hospice for rescuing travellers in the snow. (The last recorded rescue by one of the dogs was in 1955; the opening of the Great St Bernard Tunnel in 1964, and modern technology, have made rescue operations largely unnecessary.)

Bernard died in June 1081 at Novara in Italy. He was canonised by Bl. Innocent XI in 1681, and named Patron of the Alps by Pius XI in 1923. (Not included among the comparatively few saints who are on the general liturgical calendar, he is nonetheless in the great list of saints and *beati*, the Roman Martyrology, whose feast days a priest may liturgically celebrate if no other mandatory liturgical celebrations stand in the way. (*General Instruction of the Roman Missal* n. 355))