



# SEASONS

Newsletter of the Catholic Parish of St. Thomas More, Mount Eliza

31st Sunday in Ordinary Time — Year C

30th October 2022

**Diary:**

**Baptism Preparation—Infant**

Thursday November 3 7.30pm

**School Mass**

Friday November 4 12.45

**PPLT Meeting**

Saturday Nov 5 13.30

**313 Canadian Bay Rd  
Mount Eliza Vic. 3930  
Phone: 9787 7777**

**Email: MountEliza@cam.org.au**

**Website: <http://pol.org.au/mounteliza>**

**Office Days/Hours:**

Tuesday 10.00am to 4pm

Wednesday 9.30am to 4pm

Friday 9.30am to 4pm

**Pastoral Leadership Team**

*Fr Patrick Bradford*

*Ruth Hilton Joe Sayah*

*Paul Keane Emma Chapple*

*Sandra Taylor Kathy Raccanello*

**Church Services:**

**This Week**

**from 31 Oct**

Tuesday Adoration 9.00 am  
Mass 10.00 am

*(Tue Mass for All Saints)*

Wednesday\* Mass 10.00 am

*(Wed Mass for All Souls)*

Thursday\* Mass 10.00 am

Friday Exposition 9.00am

Mass 10.00am

*Saturday Mass for the Unborn 10.00am*

**Sunday Mass**

Saturday Vigil 5.00 pm

Sunday 8.00 am

Sunday 10.00 am

*Next Sun. Filipino Mass 4.00pm*

**Reconciliation**

Tuesday 9:30 - 10:00am

Saturday 4:30 - 5:00 pm

St Thomas More acknowledges the Traditional Land owners, the Bunurong people on which we live, work and worship. We pay our respects to the Elders, past, present and emerging.

Dear Friends, the following article is by Dr. Christopher Shannon, a member of the History Department at Christendom College. It was published in the Catholic World Report:



The Church celebrates this presence of the past, the communion of saints across time, in a special way during the month of November, the month of All Saints and All Souls.

Every religion has a history, but Christianity is a uniquely historical faith. That is, for Christians, history is not optional but essential. Christianity was born at the intersection of two very distinct understandings of truth: one, Jewish, rooted in the historical relationship between Yahweh and his particular Chosen People; the other, Greek, rooted in the philosophic quest to transcend all particulars of place and time in pursuit of universal Truth.

Confronted by this stark either/or, early Christians did what they have done since: they chose both/and. From the earliest centuries, Christians prayed for their ordinary dead and to the exceptional dead who would acquire a title once shared by all Christians, the saints. At first, the exceptional dead were primarily the martyrs, those who most fully followed Christ's command to take up their cross and follow him, even to the point of death. With the passing of the Age of Martyrs, new models of spiritual excellence emerged, most especially among the practitioners of monasticism. These saints distinguished themselves through lives devoted to prayer and asceticism, while their holiness issued in spectacular miracles. Ordinary Christians rarely aspired to imitate such holy men and women, but greatly valued the intercessory power of those who had scaled such heights of sanctity. Some of these recognized saints made it to the universal calendar of the Church, through most of the Middle Ages the most popular saints were local heroes; however much the origins of the devotion may have been lost in the mists of time, the feast days of these local saints became profound sources of community identity and much anticipated occasions for community celebrations. For all Catholics, devotion to Christ was unthinkable without a complimentary devotion to the saints; for some Catholics, devotion to the saints seemed to substitute for devotion to Christ.

Excessive devotion to the saints would appear in the eyes Protestant critics as evidence of superstition or even paganism. Sadly, this time of year in which we celebrate the communion of saints, we also recall the rending of that communion through the events of the Protestant Reformation. Still, when Martin Luther began his public challenge to the Church on All Hallows' Eve of 1517, he did so not primarily in defiance of Church teaching on intercessory prayer or prayers for the dead, but against what was at the time the relatively recent practice of applying meritorious works (indulgences) to relieve the suffering souls of Purgatory.

**We  
pray  
for.....**

**Those who have passed away recently...**

Michael Flahive



**Those whose anniversaries fall at this time..**

Mona Kelly, David Mitchell, Irene Ryan, Amelia Smith, Mary Donnellan, John Pingiaro

**The sick...** Margaret Grace, Maureen Mirabella, Adrian & Maree Gobel, Caroline Herbert, April Morrissey, Kerrie Milne, John Spirason, Thomas Parrish, Rodney Abbatangelo (kidney transplant 18/8/22) , Bev Johnstone, Kate Matheson, John Xavier Clifton, Michael Leonard, Liz Spurdle, John Spurdle, Evonne Paddison, Maree Bracken, Bill Luscombe, Brigitte Rohner, Eileen O'Beirne, Ava Macias, Michael MacKenzie, Betty Corke, Maria Kelly, Elizabeth Ware, Althea Greeff, Michael Blick, Maureen Anstey, Rosalie McKiernan, Julian Collins, Sue Emerton, Jimmy and Gary Lakeman, Anneliese Rose and all of the sick at the George Vowell Centre and the parishioners of St Thomas More Parish, Tequinomata, East Timor, St Therese Parish, Bathurst Island and Our Lady of the Sacred Heart Parish, Alice Springs.

## STM Social Club — November

Let us remember all those friends who have gone before us, at

**11am Mass at STM on Tuesday 8th November.**

This will be followed by a Spring Racing Carnival luncheon at Steeples Bistro

Cnr. Racecourse and Mornington/Tyabb Rds. Mornington

Join in the spirit of the occasion and perhaps wear a hat, fascinator or flower.

Newcomers most welcome

**Please book with Tom & Maree Shelton on 0418 337 950 before 6th November.**

**The Welfare officers for November are Tom and Maree Shelton 0418337950**

### Pregnancy Assistance Frankston

**Cup Day Lunch for Fun and Fundraising**

St Francis Xavier Parish Hall, 60 Davey St. Frankston

**Tuesday 1st November 2022 at 12.30**

Entry: \$10; Under 5 years free.

Games – horse shoe quoits, pin the tail on the racehorse.

Prizes for best hat, lady's, gentleman's and children's outfits

Sweeps - \$2, \$5, \$10. Please invite your family and friends

Dress up.

**RSVP Katrina 0434 265 802 by 28th October**

### Christmas Toys 2022

St Vincent de Paul Conference have placed a Christmas Tree in the foyer of the church, with tags on it showing the gender and age of the children from the families we have visited during this year.

We would appreciate it if those who take a tag could return an **UNWRAPPED** toy to the box by **Sunday Nov 26.**

**Many thanks in anticipation.**

#### Finances

#### Stewardship

#### Presbytery

	<u>Actual</u>	<u>Pledge</u>	
Oct 2nd	\$ 2,215	\$ 2,225	\$ 908
Oct 9th	\$ 866	\$ 1,018	\$ 1,133
Oct 16th	\$ 1,715	\$ 1,782	\$ 1,000
Oct 23rd	\$ 2,050	\$ 1,924	\$ 723

Thanks to all of you who give so generously to support our parish. (Please note that the majority of our church contributions are done electronically via Direct Debit & Credit Card Payments). The cash collections support Fr Patrick's living and expenses.

### Safeguarding Committee

For information: Julie Carter 0420 923 859



Luther's reading of the scriptural understanding of justification by faith nonetheless quickly ballooned into a full-scale attack on a whole range of Church teachings and practices, including Purgatory itself and the broader tradition of intercessor prayer and devotion to the saints. Protestants replaced devotion to the saints with a greater emphasis on the heroes of the Old Testament figures—which, with all due respect to the tradition of typology, seems an odd substitute for those wishing a more Christ-centered faith.

For better or for worse, a version of such rationalism has colored the modern Catholic approach to the communion of saints. Even before the Reformation, Catholic scholars engaged in re-writing saints' lives in accord with new Renaissance standards of elegance also expressed greater concern to verify the historical accuracy of earlier accounts. The Council of Trent would require evidence of miracles as part of its newly rigorous procedure of canonization but the post-Reformation Church would put greater emphasis on devotion to saints as role models of virtue and piety rather than wonder workers. Beyond the issue of devotion itself, the Church would step up its efforts to suppress the over the top festivities that traditionally accompanied the celebration of the feast days of saints. Church leaders took the Reformers' criticisms to heart and sought to cleanse devotion to the saints of all traces of immorality and residual paganism. This was a much harder battle than the clarification of doctrine at Trent itself.

We see echoes of this struggle over festivity in recent debates over the celebration of Halloween, the secular holiday that overlaps with All Saints/All Souls. For this overlap, we have, ironically in light of my previous observations, the Irish to blame. The location on the liturgical calendar of the feasts of All Saints/All Souls, along the concomitant celebration of All Hallows Eve, do seem to owe something to the Irish, or at the very least have had special consequence for the Irish. The November 1st date of the Feast of All Saints happens to coincide with the pre-Christian, Celtic celebration of Samhain, which roughly marked the seasonal turning point from autumn into winter according to the climate of the British Isles. According to pagan tradition this seasonal turning point saw the release of the souls of the dead to wander the earth for a time. Such pagan/Christian overlap is pervasive, and nearly unavoidable, in the liturgical calendar. Tradition has it that Pope Gregory IV (827-44) changed the date due to the availability of greater food supplies at harvest time. Another date for All Souls was linked to a different pagan-Christian overlap: Pope Boniface IV's dedication of the Pantheon in Rome in 609, the first such pagan Roman temple repurposed as a Christian church.

At some point in the ninth century, November 1st replaced May 13th as the liturgical date for celebrating the saints. to celebrate the feast in a fit manner. Still, the historical facts surrounding this shift in the liturgical calendar remain elusive. The Interviews conducted by the Irish Folklore Commission in the early-to-mid twentieth century report the persistence of the belief that the time of All Hallows Eve saw the temporary release of the souls of Purgatory. These souls were believed to return to their ancestral homes for one night. To welcome these souls, people would leave their doors unlocked, keep a fire burning all night and set chairs around the fire for the visiting souls. The family would say the rosary together and then go to bed to give the souls sometime at the fire undisturbed. More public celebrations would include the building of large bonfires and, of course, the visiting of homes in search of hospitality in imitation of the wandering souls. The tradition of dressing up as "ghosts" provided protection from possible harm from wandering spirits, but Irish Catholics (as opposed to Protestants) generally held a benign view of this seasonal encounter with dead souls.

This close relation between the natural and the supernatural has been one of the spiritual casualties of our modern times. No doubt this close relation contained a dark side, sustaining ghost stories and folk traditions that verge on the superstitious or even occult. Still, the attempt to redirect Halloween festivities into more sanitized expressions—superhero and Disney character costumes for the secular, saint's costumes for the pious—risks surrendering the natural impulse to confront the forces of darkness to those dark forces themselves.

For this, we need look no further than the whole modern genre of horror fiction, up to and including its more recent secular liturgical celebration through the practice of Zombie Walks. We have now seen Halloween decorations advance from the humble Jack O'Lantern to elaborate front-lawn grave-yard displays that out deck most halls we see at Christmas time. Americans today spend roughly \$9 billion dollars annually on Halloween, a commercialization that suggests a deep disconnection from the origins of All Souls Day. Restoring Christian culture requires embracing the full range of human experience. If medieval Catholics (in Ireland or elsewhere) could face the Dance of Death, maybe Catholics today can find some new way to leave a chair out at Halloween for a suffering soul in Purgatory.

**Entrance Antiphon**

Forsake me not, O Lord, my God; be not far from me! Make haste and come to my help, O Lord my strong salvation!

**Penitential Act**

I confess to almighty God  
and to you, my brothers and sisters,  
that I have greatly sinned,  
in my thoughts and in my words,  
in what I have done and  
in what I have failed to do,

**And, striking their breast, they say:**  
through my fault, through my fault,  
through my most grievous fault;  
therefore I ask blessed Mary ever-Virgin,  
all the Angels and Saints,  
and you, my brothers and sisters,  
to pray for me to the Lord our God. Amen

**Gloria**

Glory to God in the highest and on earth  
peace to people of good will.  
we praise you, we bless you,  
we adore you, we glorify you,  
We give you thanks for your great glory,  
Lord God, heavenly King, O God, almighty Father  
Lord Jesus Christ, Only Begotten Son,  
Lord God, Lamb of God, Son of the Father,  
you take away the sins of the world,  
have mercy on us;  
you take away the sins of the world,  
receive our prayer;  
you are seated at the right hand of the Father,  
have mercy on us.  
For you alone are the Holy One,  
you alone are the Lord,  
you alone are the Most High,  
Jesus Christ, with the Holy Spirit,  
in the glory of God the Father. Amen.

**First Reading Wisdom 11: 22-12:2**

You are merciful to all, because you love all that exists.

**Responsorial Psalm:**

I will praise your name for ever, my king and my God.

**Second reading 2 Thessalonians 1:11-2:2**

The name of Christ will be glorified in you, and you in him.

**Gospel Acclamation John 3:16**

Alleluia, alleluia!

God loved the world so much, he gave us his only Son, that all who believe in him might have eternal life. Alleluia!

**Gospel****Luke 19:1-10**

Salvation comes to the house of Zacchaeus

**Apostles Creed**

I believe in God, the Father almighty,  
Creator of heaven and earth,  
and in Jesus Christ, his only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the Virgin Mary, suffered under Pontius Pilate,  
was crucified, died and was buried; he descended into hell;  
on the third day he rose again from the dead;  
he ascended into heaven,  
and is seated at the right hand  
of God the Father almighty;  
from there he will come to judge  
the living and the dead.  
I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and life everlasting. Amen.

**The mystery of faith**

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

**Communion Antiphon**

You will show me the path of life,  
the fullness of joy in your presence, O Lord.



Next Sunday's Readings

**6th November – 32nd Sunday in Ordinary Time**

1st Reading: 2 Maccabees 7:1-2, 9-14

2nd Reading: 2 Thessalonians 2:16-3:5

Gospel: Luke 20:27-38