



SEASONS

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

29th Sunday in Ordinary Time — Year C

16th October 2022

Diary:

First Eucharist Masses:

Saturday October 15 5.00pm

Sunday October 16 10.00am

Saturday October 22 5.00pm

Monday 17th October 9.30am

SVDP Meeting in Undercroft

**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 17 Oct

Tuesday Adoration 6.00 pm

Mass 7.00 pm

Wednesday* Mass 10.00am

Thursday* Mass 10.00 am

Friday Exposition 9.00 am

Mass 10.00 am

*The Rosary will be prayed before these Masses

Sunday Mass

Saturday Vigil 5.00 pm

Sunday 8.00 am

Sunday 10.00 am

Reconciliation

Tuesday 6.30 - 7.00 pm

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 Patron Saint of our Parish, Thomas More is revered and admired because of his commitment to and defence of conscience. There are two very different ways of understanding More's conscience as depicted in modern drama. The first is found in Robert Bolt's *A Man For All Seasons*, where More is depicted as a "hero of conscience". The other extreme is found in Hilary Mantel's *Wolf Hall*, where More is portrayed as "a religious bigot and an aloof sadist". More himself said "what matters is not that my cause is true, but that I believe it,". At the same time More believed his personal conscience was rooted in an objective truth 'without which his martyrdom would have been pointless'. In other words, for Thomas More, conscience is about what I believe, and what I believe is shaped by unmovable principles which are given by God and therefore beyond what I believe. Conscience as it is often understood today would not make sense to More- the idea that each person finds their own truth, and there is no objective or universal standards or principles underpinning these personal truths. The question then becomes: what happens when different people believe different truths, and can we as a society tolerate these differences? More found himself caught up in this drama. In his position as Lord Chancellor he worked within the rigorous moral code of the Church at the time but avoided *direct* opposition to those in power. In his response to Henry VIII's demands for example, More restricted himself to gentle persuasion as long as the king was willing to listen, and maintained complete silence once the king's decision was clear. At no point did More assert a right to public dissenting views or demand an exemption from promulgated laws or established procedures. Rather, he saw himself as duty-bound to influence public policy in the direction of justice and the common good where possible, to respect and obey lawful authority even when its means and motives were imperfect, and to resist public authority only when directives were contrary to the law or directly against a higher law equally binding on both rulers and subjects. He did not force his views on anyone. Karlin and Oakley in "Inside the Mind of Thomas More" caution against "recruiting More for the cause of *modern* religious liberty" and "our contemporary notion of conscience," ideas grounded in "the understanding that religious faith, and the individual's conscientious choices on such matters, cannot or should not be judged in terms of truth They insisted that "More's writings and lived statesmanship yield deep insights into the nature of genuine personal liberty and illuminate the necessary limitations on the state's authority to bind (CONTINUED)



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

Those who have passed away recently...

Peter Van der Linden, George Sweeney



Those whose anniversaries fall at this time..

Maria Torcaso, John A Hoban, John Eggins, Bunty Bowring, Veronica Wood, William Ryan

The sick... Margaret Grace, Maureen Mirabella, Adrian 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 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.*

George Sweeney—The Funeral of George Sweeney will be held here at St Thomas More church on Wednesday 19th October at 11.30am.

STM Social Club

Thank you to all who came to lunch at the Dava Hotel on the 12th October.
It was a very enjoyable occasion: a great time to catch up with old friends, and to make new ones.
Please join us next time.
Colleen

The Welfare Officer is Margo Munro

Message from Vicki concerning the recent death of her mother: Patricia Leerson-Dash
" Thank you for the many condolence messages and phone calls I have received, and for the lovely floral arrangement from the STM Community.
Please continue to pray for my family as we heal and move forward. A Memorial Service will be held in Qld.

Vigil - Bishop Hilton Deakin

Tuesday evening was an important moment in the life of St Thomas More, Mount Eliza. As the Church filled with people from all over Mt Eliza and beyond, it struck me how the whole Church over many decades was gathered and drawn together towards a common purpose and goal. Parishioners, colleagues, friends and family were drawn to the Church through Fr Hilton- through his life, his friendship and witness. In front of his coffin is the altar, the tabernacle, the lectern and baptismal font –the places where for many years Fr Deakin celebrated the Mass, preached the word and brought people into faith. For all those gathered in the Church that night, Fr Hilton brought these two worlds together. He was the physical presence before the altar which connected the world of God to this world and to us. For many years he was a source of unity - bringing the hopes dreams and sadness of people to God, while giving back to them the consolation, strength and healing of the Sacraments. Fr Hilton worked hard to bring the kingdom of God to the poor and marginalised, and to dialogue between different cultures and languages, helping us to see in them the seeds of the gospel. We owe much to his leadership and vision in establishing our Parish and for this I am very grateful. I extend my sincere thanks to all those who helped to prepare for the Prayer Vigil for him, Fr Martin Fleming and Fr John Petruilis who organised the structure and prayers, for those who played a part in the ceremony and for the many parishioners who prepared flowers and hospitality for the guests. May Fr Hilton’s example of Priestly service and generosity continue to inspire our Parish – Fr Patrick

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INFORMATION SESSIONS FOR World Youth Day 2023 MELBOURNE TO LISBON, PORTUGAL

Journey together with more than a million young people for the largest youth gathering in the world!
Information sessions will be held at various locations. The closest to us will be held:

18 OCT 7–9PM ST PATRICK'S PARISH 10 Rogers St, Mentone

More information to follow.

CONTINUED FROM PG 1) individual consciences and determine or define religious orthodoxy." In other words, in this matter of conscience and marriage, More did not use his influence to force other people to accept his views, or "truth". Instead, he remained silent and this was how he won the argument.

Herbert suggests three ways in which More integrates his personal conscience while living in a society which holds different or opposing moral principles. These are instructive for us today. Firstly Herbert says More's statesmanship was founded on a devotion to personal virtue, living a good life, including a profound detachment from wealth, status, and human respect. He says we need to be good people so that can make good decisions. Second, More made use of his relationships, connections and influence for the common good—as when he counselled Parliament to ignore Cardinal Wolsey's illegal interrogation of legislators, petitioned the king for Parliamentary freedom of speech, or exercised his right to remain silent in response to unreasonable questions about his private thoughts. We Christians can and should do the same today- conscience means sticking up for the basic human rights of the poor, marginalised and disadvantaged. This gives Catholics a credible voice to then speak about important questions. Lastly, More relied on patience and humour, knowing that both are necessary not only for bringing others around, but also for our own sanity!

These questions of conscience, politics, freedom and tolerance become important when we consider the story of Essendon's new chief executive, formerly CEO of National Australia Bank. In 2012, (nine years ago) a Pastor at Thorburn's church preached a sermon about Jesus teachings on marriage and the protection of life. While it could be argued that the pastors' message seemed harshly worded, especially in today's climate, it was a message preached by a faith leader at Sunday service to people of his own faith community. Because the new Essendon CEO Andrew Thorburn attends the Church and sits on its board, he was given a choice: your faith or your job. This drama touches on the tension which More himself faced: how are we Christians meant to practice our faith public life, when many traditional beliefs are no longer tolerated? What happens when a Christian is completely silent about what they believe, but a held guilty by association with the Church? Are Christians not allowed to hold prominent positions in society because of the teachings of the Church, and of Jesus? Today we find that while Christian beliefs and faith are tolerated privately, these truths are increasingly unwelcome in the public square -especially in politics, the media and even in the workplace. As Barney Zwartz writes in The Age this week, "Thorburn was employed to run a football club, not a Church, and the evidence from his leadership at NAB was that he well understood the difference". Zwarts goes on to write "tolerance means tolerating intolerance. On all sides, we must find space for people with whom we profoundly disagree". Thomas More was a Saint who respected radical differences while also holding unshakably to what he knew be true and revealed by God. More believed this was so important that he gave his life for it. Later this year, Victorians will participate in State Elections. As we do so, may St Thomas More inspire us to listen to our conscience and to form our conscience according to the unchanging truths revealed by God. More showed us how we do this: by living the virtues, by using the influence we work for the common good, especially the poor and marginalised, and to keep a good sense of humour and perspective in our lives.

Entrance Antiphon

To you I call; for you will surely heed me, O God;
turn your ear to me; hear my words.
Guard me as the apple of your eye;
in the shadow of your wings protect me.

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 **Exodus 17:8-13**

As long as Moses kept his arms raised, Israel had
the advantage.

Responsorial Psalm: **120 (121)**

Our help is from the Lord, who made heaven and
earth.

Second reading **2 Timothy 3:14-4**

The man who is dedicated to God becomes fully
equipped and ready for any good work.

Gospel Acclamation **Heb 4:12**

Alleluia, alleluia!

The word of God is living and active; it probes the
thoughts and motives of our heart. Alleluia!

Gospel **Luke 18:1-8**

The parable of the unjust judge.

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

Behold, the eyes of the Lord
are on those who fear him,
who hope in his merciful love,
to rescue their soles from death,
to keep them alive in famine.



Next Sunday's Readings

23rd October – 30th Sunday in Ordinary Time

1st Reading: Ecclesiasticus 35:12-14, 16-19
2nd Reading: 2 Timothy 4:6-8, 16-18
Gospel: 2 Cor 5:19