



# SEASONS

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

The Most Holy Body and Blood of Christ-Year A

June 11th 2023

## DIARY

**PPLT Meeting**

Saturday 17th June 12.00pm

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

**Email: [MountEliza@cam.org.au](mailto:MountEliza@cam.org.au)  
Website: <http://pol.org.au/mounteliza>**

Parish Priest:

**Rev. Fr. Patrick Bradford**

Secretary: Ann Hancock

Office Days/Hours:

Wednesday 9.30am to 4pm

Friday 9.30am to 4pm

### **Pastoral Leadership Team**

Fr Patrick Bradford

Ruth Hilton Joe Sayah

Emma Chapple Sandra Taylor

Kathy Raccanello

*See your happy team on the Notice Board!*

**NOTE: NO 8AM MASS 11TH JUNE**

**Tuesday 12 to Friday 16 June**

Melbourne

Clergy Conference

Due to this conference there will be

**No weekday Masses / Sacraments this week**

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

Dear Friends,

Like all of our celebrations, beliefs and practices, the feast of Corpus Christi came about through the influences and forces of its time. The first Eucharist, the first Mass was celebrated by Jesus in the upper room. While Matthew, Mark and Luke tell the story about what Jesus said and did that night, St John focuses more on the mystical and spiritual. In the many centuries that passed, theologians continued to unpack these four gospels through the work of many theologians. During the 11<sup>th</sup> and 12<sup>th</sup> centuries new insights about the Mass were gleaned by returning to Greek philosophy and great thinkers like Saint Augustine, Athanasius and Basil the Great.

The debates at that time settled on the question of the real presence, and in the Fourth Lateran Council, Pope Innocent III confirmed that in the Mass, the entire substance of the bread and wine is transformed into the body and blood of Christ, without changing its appearance. The term transubstantiation was coined to describe—but not *explain*—this process had been in use since the eleventh century.

This council also confirmed the teaching that all Catholics who have reached the age of six or seven should prepare themselves to receive Holy Communion at least once a year. As part of this reemphasis, the practice of elevating the Host after each consecration became a focus and highpoint of attending Mass. Bells announced the moment to those inside and outside the church.

The purity of the bread and wine to be offered and the safety of the consecrated Species became matters of concern. In those days, the Blessed Sacrament was often reserved in a cupboard (aumbry) or in a locked container (pyx) hung over the altar. Freestanding towers (sacrament houses) started to appear, forerunners of the tabernacles we recognise today. Sanctuary lamps burned beside the reserved Eucharist in honour of Christ's real Presence. These changes and re-emphaseses were supplemented by strong preaching. The faithful were catechised with miracle stories and examples of the lived reality of Jesus coming into our lives. The lay faithful – men, women and children responded to this message with great enthusiasm. Holiness was not limited to clergy and religious. The Eucharist-centered mysticism of medieval holy women became a distinctive feature of spirituality in the Middle Ages. Three-quarters of medieval lay saints were to be female and the overwhelming majority of miracles involving the Eucharist happened to women. This age gave rise to prominent women saints such as Hildegard of Bingen (1098-1179), Elizabeth of Hungary (1207-1231 Catherine of Siena (1347-1380) and St. Clare of Assisi (1193/4-1253). Into this world Juliana of Mt. Cornillon was born. In the year 1190 near Liège, (in Belgium), a city with a long tradition of scholarship and eucharistic fervour. Orphaned at an early age, Juliana was raised by religious sisters. Around 1208, Juliana began to have repeated visions of a bright moon "with a little break in part of its sphere." She pondered for twenty years until Jesus appeared to her and explained that the dark blemish was a feast missing from the Church calendar: a celebration of the Holy Eucharist.

Juliana kept quiet about her revelation until 1225 when she was elected prioress of her community. Then she shared her idea with a priest at St. Martin's Church where her friend Eva lived as an anchoress. He consulted the bishop, Archdeacon Jacques Pantaleon, and learned Dominicans who passed the suggestion on to the chancellor of the University of Paris. No one objected so the bishop of Liège proclaimed a Feast of Corpus Christi for his diocese in 1246. Unfortunately, he died a few months later at the Cistercian monastery of FOSSES.

The new bishop was unsympathetic and cancelled the feast. Later Church leaders were more hostile. One accused Juliana of embezzling funds from the leper hospital which she



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

**Those who have passed away recently...  
Those whose anniversaries fall at this time..**  
Frederick Eggins, Kathleen Alsop



**The sick...** Adrian Gobel, Caroline Herbert, April Morrissey, John Spirason, 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, Sue Emerton, Jimmy and Gary Lakeman, Anneliese Rose, Charlie Ebsworth, Noel Anstey, Mary Doherty, Barbara Hunt, Annette O'Brian 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.*

**Installation as PP June 10th**

My sincere thanks to all those involved in the Investiture Mass over the weekend, especially to the many volunteers who have prepared the Church with beautiful flowers, prepared the choir and the space for refreshments. I am especially grateful to Archbishop Peter for visiting St Thomas More Parish and offering his support and encouragement to our community. I am grateful to Fr Laurie for his reflections on his time as PP at STM and his support. Copies of his letter are available in the foyer this weekend. I am very thankful for your prayers and support, and I will continue to pray for our Parish—Fr PB



**St Thomas More Mass and Feast - Parish Dinner Celebrated on Sunday, 25th June**

This year once again the Parish will be commemorating our Patron Feast Day as part of the Sunday Mass celebrations on 25th June. At the 10am Mass there will be a visiting preacher who will explore some of St Thomas More's great qualities: his commitment to conscience, his love of faith and his devotion to the king and the rule of law. St Thomas was a father and husband, and strongly promoted education. Following Mass there will be a medieval themed luncheon in the Undercroft with a film to follow in the Parish Community Centre.

A sign up sheet will be available for parishioners to indicate their attendance after Mass. Payment can be made on the day.

**Postponement  
Fashion Parade  
"U and I Fashions"**

The daughters of Lois Bracken apologise for the need to postpone the fashion parade which was scheduled for June 13th. Their stock is currently low due to very successful sales and also the delay in the arrival of new stock through Customs.

**First Reconciliation & Eucharist**

An information evening will be offered for those who are looking to have their children take the next steps in their Catholic faith in receiving the Sacraments of Reconciliation and First Holy Communion. Parents are invited to St Thomas More Parish Community Centre on Wednesday June 21st at 7pm to learn more. Those hoping to receive these Sacraments should be baptised Catholics. For more information and to register, please contact Faye on fayasayah@hotmail.com

administered and roused the citizens of Liège against her. Removed from her office in 1247, she left the city and spent the rest of her life in exile. For a while she joined a community of laywomen and then lived in a Cistercian monastery near Namur, but it was burned down in a war. Juliana ended her days as a recluse at Fosses in 1258, the same house where her friendly bishop had died twelve years earlier.

Meanwhile, Hugo of St. Cher, a notable Dominican who was Cardinal-Legate of Germany, visited Liège in 1251. He had the Feast of Corpus Christi celebrated at St. Martin's Church, promoted it enthusiastically, and instituted it throughout German territories the following year. Hugo's successor was equally supportive and continued his advocacy.

Archdeacon Jacques Pantaleon, who had attended the very first celebration of Corpus Christi, went on to become bishop of Verdun, patriarch of Jerusalem, and finally pope, taking the name Urban IV. In 1264, he issued *Transiturus*, the first papal proclamation of a new universal feast but died before the document had time to leave the desk. Urban did, however, send a personal letter to Juliana's old friend Eva of St. Martin who had never ceased promoting Corpus Christi. She died the following year.

Although the next thirteen popes ignored *Transiturus*, the celebrations of Corpus Christi continued to spread across Europe through the various initiatives. The feast day was proclaimed once again in the papal letter *Si dominum* incorporated into a new collection of canon law called the *Clementines*. But Clement V died in 1314 before the official approval of the collection was complete. His successor, John XXII, revised and published the *Clementines* in 1317. After so many disappointments and delays, the Feast of Corpus Christi was finally installed in the universal calendar of the Church. The blotch on the moon's bright face had been wiped away at last, more than a century after Juliana first saw it. In honour of their efforts to promote Corpus Christi, the first major Church festival suggested by a woman, Blessed Juliana of Mt. Cornillon and St. Eva of St. Martin have now had their own places in the rolls of sainthood.

Papal proclamation would have counted for little without the fervent response of the faithful, eager to adore Our Lord's eucharistic presence. The festive Mass and the solemn procession that followed were well suited to express medieval culture's drive to make the supernatural seem concrete. Each local procession linked the town to the cosmos. Bearing public witness to the sacramental reality of Christ's Body and Blood made a statement to those who refused to believe in the real presence. Feast day rituals and sermons were designed to strengthen faith and dispel doubt. Confraternities and guilds of the Blessed Sacrament added extra colour to the festivities while benefitting their members in body and soul.

The feast of Corpus Christi unleashed creativity as well as deeper devotion across the Church. Thomas Aquinas wrote magnificent hymns for the occasion that turn doctrine into poetry: the sequence *Lauda Sion, Pange lingua* (source of *Tantum ergo*), *Sacra solemnibus juncta sint gaudia* (source of *Panis angelicus*), *Verba supernum prodiens* (source of *O salutaris hostia*), and *Adoro te devote*. Besides formal liturgies, the Hours of the Sacrament were added to laypeople's personal prayer books.

The celebration of Corpus Christi inspired new religious art for church decoration and illuminated books. The monstrance, already used to display relics, gradually evolved into its familiar form to showcase the Blessed Sacrament for processions, adoration, and benediction. The feast was also honoured with public concerts, productions and dramas. In medieval England, cycles of mystery plays staged around the time of the feast drew huge crowds to York, Chester, Coventry, and other towns. European cities also had similar performances as well as miracle plays centred on stories about the Eucharist itself.

The feast of Corpus Christi is just as important today in 2023 as it was in 1317. In a world that expects more and more on scientific "evidence" in order to accept truth, the Eucharist reminds us that there are powerful realities that cannot be proven but are still very true. This feast highlights the critical role of women saints over the centuries in their mystical and spiritual appreciation of faith. This feast reminds us of the countless martyrs who were so committed to the eucharist and the real presence, that they gave their lives defending it. May this feast inspire and renew each one of us as we approach the eucharist this weekend. (Adapted from Catholic World Report)



## World Youth Day Dinner

**Sunday, 23rd July 6PM**

Parishioners are invited to 1001 Nights restaurant in Mount Eliza for a fun night to help support Charles and Matthew Sayah travel to World Youth Day in Portugal this year. We have a target of \$2000 each to cover their remaining costs. A shared multicourse banquet and drinks will be included for \$70pp. Bookings can be made following Sunday Mass in the coming weeks.

**Entrance Antiphon**

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

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

He fed you with manna, which neither you nor  
your fathers had known.

**Responsorial Psalm: Psalm 147:12-15,19-20**

Praise the Lord, Jerusalem

**Second reading I Corinthians 10:16-17**

That there is only one loaf means that, though we  
are many, we form one body.

**Gospel Acclamation John 6:51-52**

Alleluia, alleluia!

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

**Gospel****John 6:51-58**

My flesh is real food and my blood is real drink.

**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**

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

Next Sunday's Readings:

**11th Sunday in Ordinary Time**

1st Reading: Exodus 19:2-6

2nd Reading: Romans 5:6-11

Gospel: Matthew 9:36-10:8