



To be on earth the Heart of God

# KIT @ Kippax

## Hope





## *Time out for reflection*

### **In this life we are creating the kind of people we will be in eternal life**

Imagine that you have just died and passed through the doorway of death. And you enter heaven. And it is a place of intense brightness, a place fragrant with goodness, a place alive with love. The presence of God seems to pervade everyone and everything. In this place, people are humble and genuinely interested in others. It is a place of true freedom, trust, and intimacy. And even though it is a place of great diversity, with people of all cultures and languages and times retaining all their uniqueness, it is a place where no one argues, no one fights, no one hates, and no one complains—not because they aren't allowed to but because they don't want to, because they accept and love one another completely. They are fully alive. Think about how you would feel entering that place.

OK. Now I want you to imagine that someone has walked beside you through that doorway of death. And that person has lived his life cramped in hatred and fear, tight in guilt and greed, ingrown in lust and selfishness. He has spent every day of his life complaining and being bitter and blaming others and being ungrateful. He has been suspicious of those different from himself, and he has become an expert at lying and cheating and using others. He is proud, arrogant, unwilling to admit he is wrong. Now, how would that person feel?

Could it be that the very light that seems beautiful to you would seem blinding to him? Could the very warmth of the love of that place that to you is so perfect seem to him horrible? Could the acceptance and love and trust and openness that welcome you seem to him disgusting, weak, terrifying, insipid, or repulsive? Maybe it's not that there are two places beyond the door of death, heaven and hell. Sometimes I wonder if hell is just what heaven feels like for those who haven't learned in this life what this life is intended to teach. I believe with all my heart that God is not willing for even one person to miss out on the joy and glories of heaven.

**We are becoming on this side of the door of death the kind of people we will be on the other side.**

Brian D. McLaren, *A New Kind of Christian: A Tale of Two Friends on a Spiritual Journey* (Jossey-Bass: 2001), 90–91.

# VINNIES CHRISTMAS APPEAL 2021

## THE WEEKEND OF 27 AND 28 NOVEMBER IS THE COMMENCEMENT OF ADVENT AND THE LAUNCH OF THE VINNIES 2021 CHRISTMAS APPEAL AT ST JOHN THE APOSTLE KIPPAX

The theme for this year's Christmas Appeal is 'no child should be born into a world without hope'.

This year, Vinnies at Kippax has decided to accept an offer of basic food hampers from the ACT Government for families in need in our local region. The Government has reinstated the **CANBERRA RELIEF NETWORK (CRN)** and will provide community organisations with ready-packed hampers. There are a couple of advantages of using the CRN hampers. First, they are free which removes the burden from parishioners and school communities to donate basic food items. Second, community organisations are working collaboratively with CRN to reduce the incidence of individuals ordering hampers from multiple organisations. In our region Kippax Uniting Care is participating in the CRN hamper collaboration as well as Vinnies Kippax.

While the CRN hampers are a valuable contribution, we still require support from parishioners and school communities to supplement the CRN hampers. You can help in one or more of the following ways:

- Donate additional special items to supplement the CRN Christmas hampers such as lollies, chips, Christmas puddings and bonbons.
- You can buy a gift for a child
- You can help deliver hampers
- You can make a financial donation to the Christmas Appeal.

As in previous years, food gift cards will be available after each Mass on 27 and 28 November and 4 and 5 December. Gift cards will be on the Christmas Tree at each Mass on 27 and 28 November and 4 and 5 December, as well.

## THE CHRISTMAS APPEAL LEAVING COLLECTION WILL BE HELD ON SATURDAY 4 DECEMBER AND SUNDAY 5 DECEMBER

Vinnies will keep you informed of key dates and events associated with the Christmas Appeal through Compact during November and December. We will include a detailed article for the November KIT with all the dates and details of giving options for the 2022 Christmas Appeal.

We are very grateful for your continuing support of the work of Vinnies and helping to bring joy to families in our community who otherwise would struggle with food and gifts at Christmas.

MORE INFORMATION CAN BE OBTAINED FROM MIKE  
MICHAEL.BLYTH@FOURSCENES.COM.AU OR 0419 818 410





The **First World Day of the Poor**, created by Pope Francis, was held in 2017 to indicate the importance of the fight against poverty. On this occasion Pope Francis, who has declared that the poor are the true treasures of the Church, celebrated Mass for 4,000 in St Peter's Basilica and then hosted lunch for 1,500 of the very poor. This year the Pope will go to Assisi where he will meet a group of 500 poor people from different parts of Europe to spend time listening and praying with them.

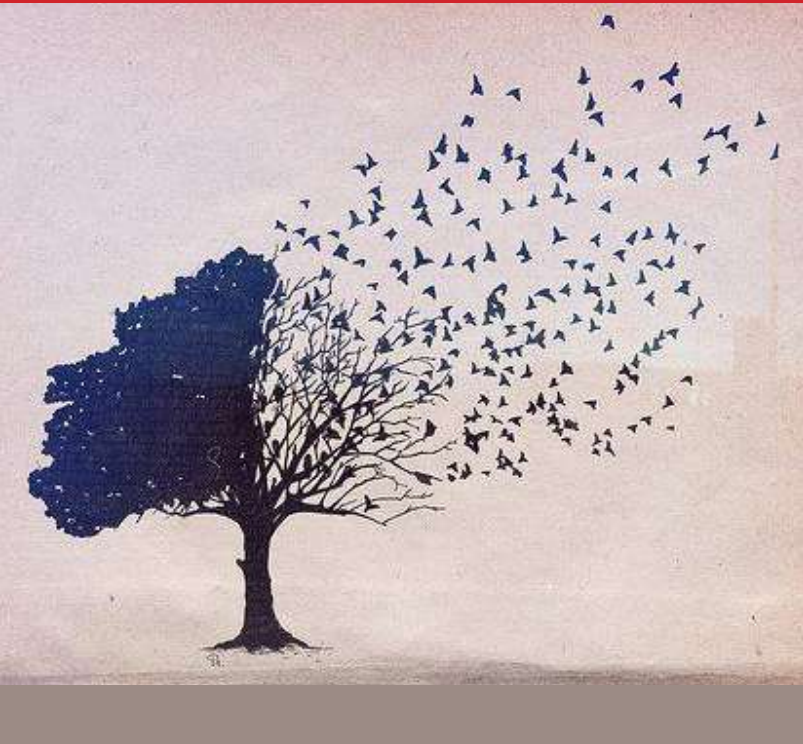
His message this year is *The poor you will always have with you*, quoting from the Gospel story of the woman who poured expensive ointment on Jesus' head. Pope Francis interprets Jesus' response to the woman as a reminder that *he is the first of the poor, because he represents all of them*.

Developing a culture of encounter and personal interaction with the poor is a key theme for Pope Francis. However, in our current world this has become extremely difficult. For example, if you were to sit down next to a homeless man at the local shopping centre, take off your mask so that he can see your smile and hear your voice better, and perhaps even touch him on the arm, you would be breaking our social taboos (just like Jesus did when he came into contact with those considered unclean. But at least now the homeless man would also be wary of having come into contact with you!).

What can we do to mark this Day to do more than just acknowledge it? With personal encounter so limited we can look for other ways. We can make our voice heard on behalf of the poor – my plan is to write to the Government to assist poorer nations to be able to vaccinate their people against COVID. Most of the vaccines produced have gone to wealthy and middle-income countries who often stockpile them for their future use while poorer countries miss out. If you feel strongly about any aspect of how the poor are treated, why not try to make a difference, however small?



INDIA Mother and children carting garbage



This story is part of Mark's Gospel dedicated to Jesus instructing his disciples. Here on leaving the safety of the walled city of Jericho, the situation outside of the city cites and unwanted handicapped person... (who has sinned, his parents or himself?)...the cultural religious attitude of the era. He tells his disciples to bring the blind man to him, they need to be involved! The man was 'at/by' the side of the road. His wish was granted. He came; he had discarded his cloak of security; he was freed of his setback; then he committed himself to Jesus 'on / along' the way of the road.

The prepositions here, 'at/by' are significant; he is away from the city security, but shouts out in repeated pleas of need. His current situation is changing him. His sight, that is his insights, the way he now recognises his new found value, leads him to commit himself 'on/along' the path of this Christ, to be a follower.

(A preposition is always significant; here, in regards to the road & the path as the different translators employ them; also the message is about the 1st & 2nd Halves of Life).....

Brian A. Mahony

## First Half - Second Half

### Reading Year B, 30th Sunday in Ordinary time, (Mark 10:46-52)

"...leaving Jericho.....a blind beggar was sitting – by – the road..." (v.5).

**F**eeling secured & safe

**I**n the inherited adherence with

**R**itual, regulations, dogmas, responding to the

**S**pirituality of the directed times

**T**hankful for being led

**H**andling all (most) situations

**A**ccording to the law of the 10

**L**eaving out the attraction of the 8  
(Be-Attitudes).

**F**inally Law cracking open to the Light of Love.



**S**equentially, the Light

**E**nlightens structures, obstacles, securities

**C**entring on the focal point as the

**O**ptimal reality of resonance over reaction

**N**urtures growth to stillness – to wisdom – to joy

**D**eveloping the face-saving EGO of process by

**H**eralding the greater acceptance, reality of the  
SELF

**A**cepting the outlook from the SELF to the  
ALL

**L**earning also that your neighbour is yourself

**F**inally made visible...&...'in good hands'.

"Immediately he regained his sight and followed him – on – his way." (v.52).

- of life





## Memories of the Musical Morans

Some months ago Judy Kenny wrote a fitting tribute in these pages to Joan Breen who had steered our parish music ministry so expertly for many years. When I read her article my mind went right back to the very start of St. John's Parish and I realised that we also needed to acknowledge the contribution of other musicians whose faithful service should not go unmentioned – the Moran family.

Like many of us old timers they were originally parishioners of St Vincent's Parish in Aranda, then of St Matthews in Page when that opened and finally, in 1972, of St John's Kippax where our founding parish priest was Fr Harry Morrissey.

In February 1972 our first parish Mass was concelebrated in the hall at the Higgins Primary School by Fr Morrissey and Fr Cusack, parish priest of St Matthews, Page. Mary and Ken Moran did the music. Mary remembers that at that Mass, as people returned from communion, Philip, who was four months old and lying in the bassinette on his tummy, would pop up his head and smile at them.

Every Saturday or Sunday Mary and Ken with their young family - all dressed to the nines - would be there to do the music. That commitment has extended over fifty years!

As the children grew they joined their parents in singing at Mass. Catherine and Philip, as adults, played and sang with Mary and Ken for some years until Phil and his new wife, Rachel, moved to London. Catherine has continued until this day, now with her twenty-year old daughter, Grace. I have a beautiful memory of being at a Mass once when the Morans were our musicians and being fascinated by four-year old Grace who, completely oblivious of her surroundings or audience, danced to the music. She was simply carried away by the rhythm. There is definitely a musical gift in the Moran genes!

Mary has many wonderful memories of playing the piano or organ for special occasions such as the Easter ceremonies; and who can forget Ken's singing of the Exultet and the Litany of the Saints at those ceremonies? They were also in high demand to perform the music both at weddings and funerals over the years. There were many other Masses celebrating milestones and farewelling our priests at the end of their time at Kippax. One occasion which

stands out for her is the farewell Mass for Fr John Rate. At the last song they vamped up the music of "Lift up your hearts to the Lord" while Fr John danced down the aisle waving coloured streamers. It was a very powerful moment for her.

She also has other fond memories of the many social occasions which she helped organise and in which she participated. She will always be so grateful to Fr Harry for his leadership in encouraging us to develop our faith by attending such programs as Cursillo. He was emphatic, she says, that it is only through building Christian community that we come to know and love God and others. She counts it as a great blessing that the many friendships that they forged all those years ago still remain to this day.

One of those was with Eric and me. We have shared many social occasions with the Moran family over the years. These usually included music, singing and other forms of entertainment. Their giftedness has been a blessing not only to individuals like us but to the community of St John the Apostle Parish as a whole. We thank them for their faithfulness, generosity and friendship.

**Mary French**



We must see life in its true light.  
It is an instant between two eternities.

Time is but a mirage, a dream;  
already, God sees us in glory;  
He rejoices in our everlasting bliss.

Heaven does exist – a Heaven  
peopled with those who cherish me.

*St. Thérèse of the Child Jesus  
and the Holy Face*



**Holiness**  
consists simply  
in doing  
**God's will,**  
and being just  
what God wants  
us to be.

Therese of Lisieux

**St. Thérèse's Feast Day 1 October**

## Smile at first...

### Intolerance in the blood

In Belfast, Ireland, a Catholic priest, a Protestant minister and a Jewish rabbi were engaged in a heated theological discussion. Suddenly an angel appeared in their midst and said to them, "God sends you His blessings. Make one wish for peace and your wish will be fulfilled by the Almighty." The Protestant minister said, "Let every Catholic disappear from our lovely island. Then peace will reign supreme." The priest said, "Let there not be a single Protestant left on our sacred Irish soil. That will bring peace to this island." "And what about you, Rabbi?" said the angel. "Do you have no wish of your own?" "No," said the rabbi. "Just attend to the wishes of these two gentlemen and I shall be well pleased."

Sent with love and laughter by Michael!

## Paradise

If my heart  
were made of stone,  
how could I love?

But if my heart  
burns with love  
for Him, how  
can I fear?

My love for Him  
consumes my soul  
each breath I breathe  
and takes away  
all fear and hate.

For love alone  
can truly link  
His way and mine  
as we tread  
this path of ours  
towards Paradise.

**Eamonn Murtagh RIP**

## Honour this

Unlike the Pharisees,  
the tender of heart see  
that a man and his wife  
have become one body.  
For in the beginning  
God made man and woman,  
and when they left their homes  
to be bonded in love,  
God joined them together  
and desired them to dwell  
with each other for life.

And so Jesus insists  
that we honour this,  
for such a tradition  
is sacred like children,  
whom he takes in his arms  
to give each his blessing.  
For it's to such as these  
that we are called to be  
if, like them, we wish to  
receive and inherit  
the kingdom of heaven.

**Shane Murtagh**

# Celebrating Jules Chevalier Day



**JULES CHEVALIER 15 March 1824–21 October 1907**

**In 1854, a French parish priest, Jules Chevalier, gathered a small group of like-minded priests and formed the MSC congregation under the protection of Our Lady of the Sacred Heart.**

Their concern was global, but they began with efforts to restore the vitality of the faith in rural France. On 1 September 1881, the first missionaries left for Papua New Guinea, the fulfilment of a dream that Fr. Chevalier already had as a seminarian.

Jules Chevalier was a man of his time. His life spanned most of the nineteenth century, a century that saw radical changes in Western society often torn apart by war and revolution, especially in France. It was a world of empire and colonial powers.

Jules Chevalier was a priest who lived all of his life in central France, over fifty years of it in the small parish of Issoudun, about 200 kilometres to the south of Paris, where he died on October 21, 1907. Towards the end of his life, he was described by a close friend as someone who, “inspired confidence, a confidence that commanded respect. He was of medium height, well built, with an upright stance and plenty of hair, even in his old age. He had a pleasant appearance, a warm voice, and spoke rather slowly.” In most respects, he was an ordinary man. But he was also a man of inner depth and vision.

“He inspired confidence, a confidence that commanded respect. He was of medium height, well built, with an upright stance and plenty of hair, even in his old age. He had a pleasant appearance, a warm voice, and spoke rather slowly.”

Jean Jules Chevalier was born in 1824 in the small town of Richelieu, 200 kilometres or so southwest of Paris. His father was an educated man, but not very successful in either trade or business, and not a religious man at all. Jules’ mother could neither read nor write, had never been to school, but was deeply religious. In this ambiguous atmosphere Jules grew up with competence in reading and writing from his father, and an awareness of God in his life from his mother. When he first let it be known that he wanted to be a priest, he was told immediately that this was quite impossible given the family’s poor circumstances. He was needed to help support the family and was apprenticed to a shoemaker.

When Jules was seventeen years old, his father was given a job as “caretaker of forests” by a wealthy landowner near Vatan. Hearing that Jules was interested in becoming a priest, this man undertook to pay Jules’ fees at the seminary. It was during his seminary days, that Jules Chevalier first dreamed of a group of people dedicated to the Heart of Jesus who would bring a message of love and hope to a world in which there was a complete indifference to God and an antagonism to any form of religion and a general feeling of hopelessness and despair.

**The MSC communities celebrate Chevalier Day on 21 October every year.**



# Treasures from the Archives

## A Hidden Message

November is a time of remembrance, but memories are fragile and easily lost. It is important to record the stories of our communities while community memory still exists. Church buildings, fixtures and textiles are a rich and complex mixture of signs and symbols and the stories of the people who made and used them, but how much of this meaning is in danger of being lost?

The Ursuline Sisters, who founded a convent and school at Armidale in 1882, were renowned embroiderers and lace-makers. The convent's archivist recounted a story from their early days in Armidale which highlights the sewing skills of the sisters. One of the sisters entered a piece of her hand-made lace in the local Show but it was disqualified by the judges as being of such high quality that it must have been made on a machine!! The only "machine" that the sisters ever used was a traditional lace-making pillow and bobbins. Their convent archives hold many textile treasures including an exquisite hand-embroidered chasuble containing a 'lost message' which was unexpectedly re-discovered 180 years after its creation, by someone who could still read the 'code'.

The story of the chasuble began in 1535 when Angela Merici founded the Company of St Ursula at Brescia, Northern Italy. The Ursulines eventually became a monastic teaching order, setting up schools for the education of girls and women, firstly in Italy and France and later in Germany. In 1700 a foundation and school were established at Duderstadt in Hanover. The sisters were exiled from Prussia during the Napoleonic Wars but eventually returned and re-opened their school. In 1871 Otto von Bismarck became Chancellor of a unified Germany and a wave of anti-clerical legislation saw the closure and dissolution of

all religious institutions, including schools. In 1877 the Ursulines were expelled from Germany and found a new home at Greenwich, England. At the time, Fr Elzear Torreggiani, a young Capuchin priest, promised to help them if ever he had the opportunity. Two years later Fr Torreggiani was made bishop of Armidale, New South Wales and promptly invited the Ursulines to his diocese. A contingent of ten sisters, nine Germans and one English, arrived at Armidale in 1882. For the next 130 years the sisters provided education for girls in many Australian states, including what is now Merici College in Braddon.

In 1886 Patrick Francis Cardinal Moran visited the Armidale convent and was shown the embroidered vestments saved by the sisters when they left their German home. Cardinal Moran admired the needlework but was more intrigued by the text embroidered on the front of the chasuble – *O aMor, et DoLor, o fILLI, o rara, o genltrIX Cara*. This roughly translates as 'O love, o grief, o Son, o rare (woman), o dear mother. Cardinal Moran, a noted Latin scholar, realised that the oddly placed upper-case letters were Roman numerals. He deduced that the numbers, when added together, indicated the date of manufacture – a fact lost to the sisters at some point during the chasuble's long life.

**M + D + L + I + L + I + I + I + X + C or**

**1000 + 500 + 50 + 1 + 50 + 1 + 1 + 1 + 10 + 100 = 1714**

The embroidered motifs include the Sacred Heart and Immaculate Heart, the Pelican, the Instruments of Christ's Passion, the Veil of Veronica, heavenly Angels, and florals such as passionflowers, lilies, roses, pomegranates, and thistles.

This fragile chasuble has survived three centuries of wars, revolutions, exile, and migration and is a fitting testament to the skills, faith and dedication of the embroiderers who created it.



## A Rose is a Rose is a Rose

The garden of roses at the front of the Church of St John the Apostle was planted in 2004 to celebrate the 150th anniversary of the foundation of the congregation of the Missionaries of the Sacred Heart. When each bush was planted a small prayer was said, asking God to bless each person who looked upon these rose bushes in the years ahead. So have a look and receive a blessing.

There were twelve roses in the completed garden. Beginning from the church entrance, the roses are as follows.

1. **MR LINCOLN** – Classic dark velvety red blooms with a lovely fragrance.
2. **THE ARCHBISHOP** – Interesting colour of unusual rich dusky pink with paler reverse petals.
3. **SACRED HEART** – Cream lemon coloured, long-stemmed blooms of perfect form with spicy-lemon fragrance.
4. **ST PATRICK** – Unusual green buds which, depending on the weather, turn golden yellow in the summer or retain a chartreuse green in cold weather.
5. **ST CECILIA** – Very fragrant, pale pink blooms with a beautiful myrrh fragrance.
6. **ANGLE FACE** – Clusters of very fragrant deep lavender and mauve double blooms with ruffled petals.
7. **BRIDAL PINK** – Delicate lightly scented soft pink double blooms.
8. **FIRST LOVE** – A fragrant soft pink rose with beautifully shaped slender petals.
9. **PEACE** – Probably the most popular of roses, has blooms of yellow, flushed pink and a pleasant fragrance.
10. **SACRED HEART**
11. **JUBILEE 150** – A multi-coloured rose of spectacular colouring in rust, lemon yellow, orange and red.
12. **BLACK MADONNA** – The deep velvet-red of the half open bloom glows in the sun & does not fade. This lovely rose is one of the first to flower each season.

Submitted by Maryanne Ferguson



Black Madonna



Peace



St Cecilia



St Patrick



Angel Face



First Love



# Financial Matters\$

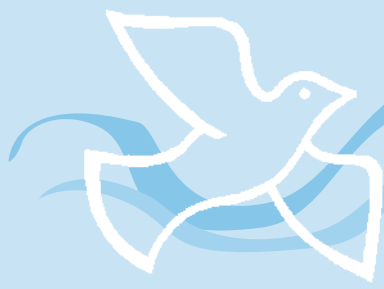
## Repairs to the church roof

You may have noticed that during heavy rain the church roof leaked. The evidence is on the church ceiling which reveals the water damage.

The raised part of the roof has been completely replaced at a cost of slightly over \$24,000.



Roof photos before and after taken by the intrepid Fr Michael



# October Baptism

We welcome into the SJA Community of the Body of Christ the following child baptised during the month of October.

*Annalise Stefopoulos* Daughter of Steven and Natasha

*Charlie Wilson* Son of Trent and Alison

## Loving Creator,

We asked for strength,  
and you gave us difficulties  
to make us strong.

We asked for wisdom,  
and you gave us problems to  
solve.

We asked for prosperity,  
and you gave us purpose  
and brains to use.

We asked for courage,  
and you gave us fears to  
overcome.

We asked for patience,  
and you gave us situations  
where we were forced to  
wait.

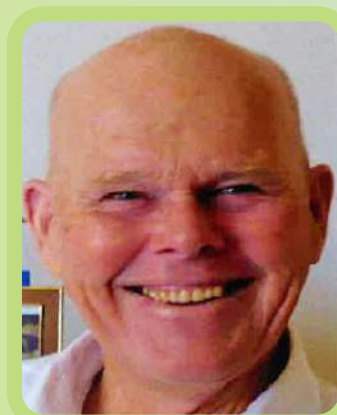
We asked for love,  
and you gave us troubled  
people to help.

We asked for justice,  
and you called us to be just  
and lead with integrity.

Lord, we have received  
nothing that we asked for  
or wanted. And yet, we  
have received everything  
that we needed.

**For this we give thanks.**

## OCTOBER Death notice



### **Peter Naughton**

11 DECEMBER 1936 –  
13 OCTOBER 2021

Eternal rest grant unto  
him, O Lord,  
and let perpetual light  
shine upon him.  
May he rest in peace.  
Amen





## All Saint's Day 1 NOVEMBER

All Saints' Day, also known as All Hallows' Day, Hallowmas, the Feast of All Saints, or Solemnity of All Saints, is a Christian solemnity celebrated in honour of all the saints of the church, whether they are known or unknown.

From the 4th century, feasts commemorating all Christian martyrs were held in various places on various dates near Easter and Pentecost. In the 9th century, some churches in the British Isles began holding the commemoration of all saints on 1 November, and in the 9th century this was extended to the whole Catholic church by Pope Gregory IV.

In Western Christianity, it is still celebrated on 1 November by the Roman Catholic Church as well as many Protestant churches. The Eastern Orthodox Church and associated Eastern Catholic and Byzantine Lutheran churches celebrate it on the first Sunday after Pentecost. The Church of the East and associated Eastern Catholic churches celebrate All Saints' Day on the first Friday after Easter.

**In the Western Christian practice**, the liturgical celebration begins at Vespers on the evening of 31 October, All Hallows' Eve (All Saints' Eve), and ends at the close of 1 November. It is thus the day before All Souls' Day, which commemorates the faithful departed. In many traditions, All Saints' Day is part of the season of All Hallowtide, which includes the three days from 31 October to 2 November inclusive, and in some denominations, such as Anglicanism, extends to Remembrance Sunday. In places where All Saints' Day is observed as a public holiday, but All Souls' Day is not, cemetery and grave rituals such as offerings of flowers, candles and prayers or blessings for the graves of loved ones often take place on All Saints Day.

The Christian celebration of All Saints' Day and All Souls' Day stems from a belief that there is a powerful spiritual bond between those in heaven (the "Church triumphant"), and the living (the "Church militant"). In Catholic theology, the day commemorates all those who have attained the

beatific vision in Heaven. In Methodist theology, All Saints Day revolves around "giving God solemn thanks for the lives and deaths of his saints", including those who are "famous or obscure".

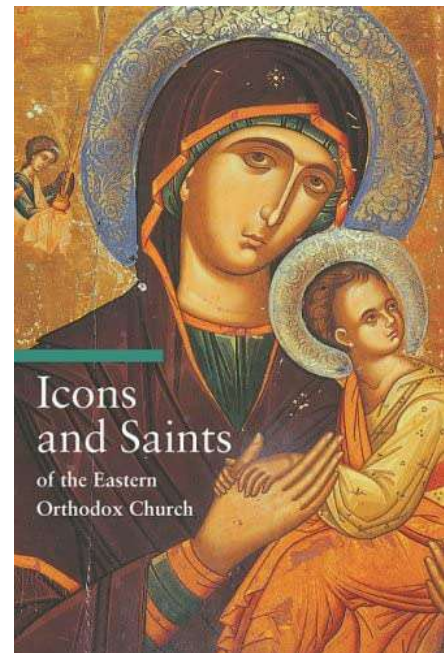
**The Eastern Orthodox Church**, following the Byzantine tradition, commemorates all saints collectively on the Sunday after Pentecost, All Saints' Sunday (Greek: Ἀγίων Πάντων, *Agiōn Pantōn*).

By 411 the East Syrians kept the Chaldean Calendar with a "Commemoratio Confessorum" celebrated on the Friday after Easter. The 74th homily of St. John Chrysostom from the late 4th or early 5th century marks the observance of a feast of all the martyrs on the first Sunday after Pentecost. Some scholars place the location where this sermon was delivered as Constantinople.

The Feast of All Saints achieved greater prominence in the 9th century, in the reign of the Byzantine Emperor Leo VI "the Wise" (866–911). His wife, Empress Theophano lived a devout life and, after her death, miracles occurred. Her husband built a church for her relics and intended to name it to her. He was discouraged to do so by local bishops, and instead dedicated it to "All Saints". According to tradition, it was Leo who expanded the feast from a commemoration of All Martyrs to a general commemoration of All Saints, whether martyrs or not.

The celebration of 1 November in Lebanon as a holiday reflects the influence of Western Catholic orders present in Lebanon and is not Maronite in origin. The traditional Maronite feast equivalent to the honour of all saints in their liturgical calendar is one of three Sundays in preparation for Lent called the Sunday of the Righteous and the Just. The following Sunday is the Sunday of the Faithful Departed (like All Souls Day in Western calendar).

In East Syriac tradition the All Saints Day celebration falls on the first Friday after resurrection Sunday. This is because all departed faithful are saved by the blood of Jesus and they resurrected with the Christ. Normally in east Syriac liturgy the departed souls are remembered on Friday. Church celebrates All soul's day on Friday before the beginning of Great lent or Great Fast.





## All Souls' Day 2 NOVEMBER

All Souls' Day, also known as the Commemoration of All the Faithful Departed and the Day of the Dead, is a day of prayer and remembrance for the souls of those who have died, which is observed by Latin Catholics and other Christian denominations annually on November 2. All Souls' Day is often celebrated in Western Christianity; Saturday of Souls is a related tradition more frequently observed in Eastern Christianity. Practitioners of All Souls' Day traditions often remember deceased loved ones in various ways on the day. Beliefs and practices associated with All Souls' Day vary widely among Christian denominations.

The annual celebration is the last day of All Hallowtide, after All Saints' Day and its eve. Prior to the standardization of Catholic observance on 2 November by St. Odilo of Cluny during the 10th century, many Catholic congregations celebrated All Souls Day on various dates during the Easter season as it is still observed in some Eastern Orthodox Churches and associated Eastern Catholic Churches. Churches of the East Syriac Rite (Syro-Malabar Catholic Church, Chaldean Catholic Church, Assyrian Church of the East, Ancient Church of the East) commemorate all the faithful departed on the Friday before Lent.

Many All Souls' Day traditions are associated with popular notions about purgatory. Bell tolling is meant to comfort those being cleansed. Lighting candles serves to kindle a light for the poor souls languishing in the darkness. Soul cakes are given to children coming to sing or pray for the dead (cf. trick-or-treating), giving rise to the traditions of "going souling" and the baking of special types of bread or cakes (cf. Pão-por-Deus).

### Byzantine (Greek) Catholic and Eastern Orthodox

Saturday of Souls (or Soul Saturday) is a day set aside for the commemoration of the dead within the liturgical year of the Eastern Orthodox and Byzantine Catholic Churches. Saturday is a traditional day of



Kollyva offerings of boiled wheat blessed liturgically on Soul Saturday (Psychosabbaton).

prayer for the dead, because Christ lay dead in the Tomb on Saturday.

These days are devoted to prayer for departed relatives and others among the faithful who would not be commemorated specifically as saints. The Divine Services on these days have special hymns added to them to commemorate the departed. There is often a Panikhida (Memorial Service) either after the Divine Liturgy on Saturday morning or after Vespers on Friday evening, for which Koliva (a dish made of boiled wheatberries or rice and honey) is prepared and placed on the Panikhida table. After the Service, the priest blesses the Koliva. It is then eaten as a memorial by all present.

Another Memorial Day in the East, Radonitsa, does not fall on a Saturday, but on either Monday or Tuesday of the second week after Pascha (Easter). Radonitsa does not have special hymns for the dead at the Divine Services. Instead a Panikhida will follow the Divine Liturgy, and then all will bring paschal foods to the cemeteries to greet the departed with the joy of the Resurrection.

In the Syro Malabar Church, the Friday before the parish festival is also celebrated as feast of departed faithful when the parish remembers the activities of forebearers who worked for the parish and faithful. They also request the intercession of all departed souls for the faithful celebration of parish festival. In East Syriac liturgy, the church remembers departed souls including saints on every Friday throughout the year since the Christ was crucified and died on Friday.



# Down Memory Lane AS WE JOURNEY TO 26/02/2022

2004



Richard Dale, John Wilson, Eamonn Murtagh, Paddy Mahony, Dominic Pham

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KIT@Kippax

is produced for the St John the Apostle Catholic Community from contributions submitted by parishioners.  
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NOT FOR RESALE

# NOVEMBER



1	Monday	All Saints 9:30am mass
2	Tuesday	All Souls 9:30am mass
4	Thursday	Liturgy Team Meeting 7:30pm Eucharistic Adoration 7:30pm–8:30pm
5	Friday	SJACare meeting
7	Sunday	Baptisms
11	Thursday	Parish Pastoral Council 7:30pm
13	Saturday	Annual Remembrance Mass
15	Monday	Pins & Needles 7:15pm
17	Wednesday	Eileen Boyldew – Memorial Mass
18	Thursday	Eucharistic Adoration 7:30pm–8:30pm
19	Friday	Men's Group 6:00pm – Parish Centre
21	Sunday	Feast of Christ the King SJA Youth Group
23	Tuesday	Women's Breakfast
25	Thursday	Liturgy Meeting
26	<b>FRIDAY</b>	<b>3 Months until SJA 50th Anniversary</b>
28	<b>Sunday</b>	<b>First Sunday of Advent</b>