



To be on earth the Heart of God

KIT@Kippax



Photo taken by Bimbi Flor

Time out for reflection

God in the Gentle Breeze

Finally, there was a gentle breeze, and when Elijah heard it, he covered his face with his coat. He went out and stood at the entrance to the cave.

1 Kings 19:12-13

The prophet Elijah was fleeing for his life because he has spoken out against the ruler of Israel, and his life is in real danger. This story gives an amazing account of how God comes into Elijah's presence -- how Elijah experiences God. The first experience is an earthquake, a tremendous disruption of the earth. Then there's a terrible wind blowing everything away in its path, and then fire. All of these have been signs in the past of the presence of God. "But God was in none of those," and Elijah waited. After the fire, Elijah heard the gentle breeze and recognising God in the breeze, he covered his face.

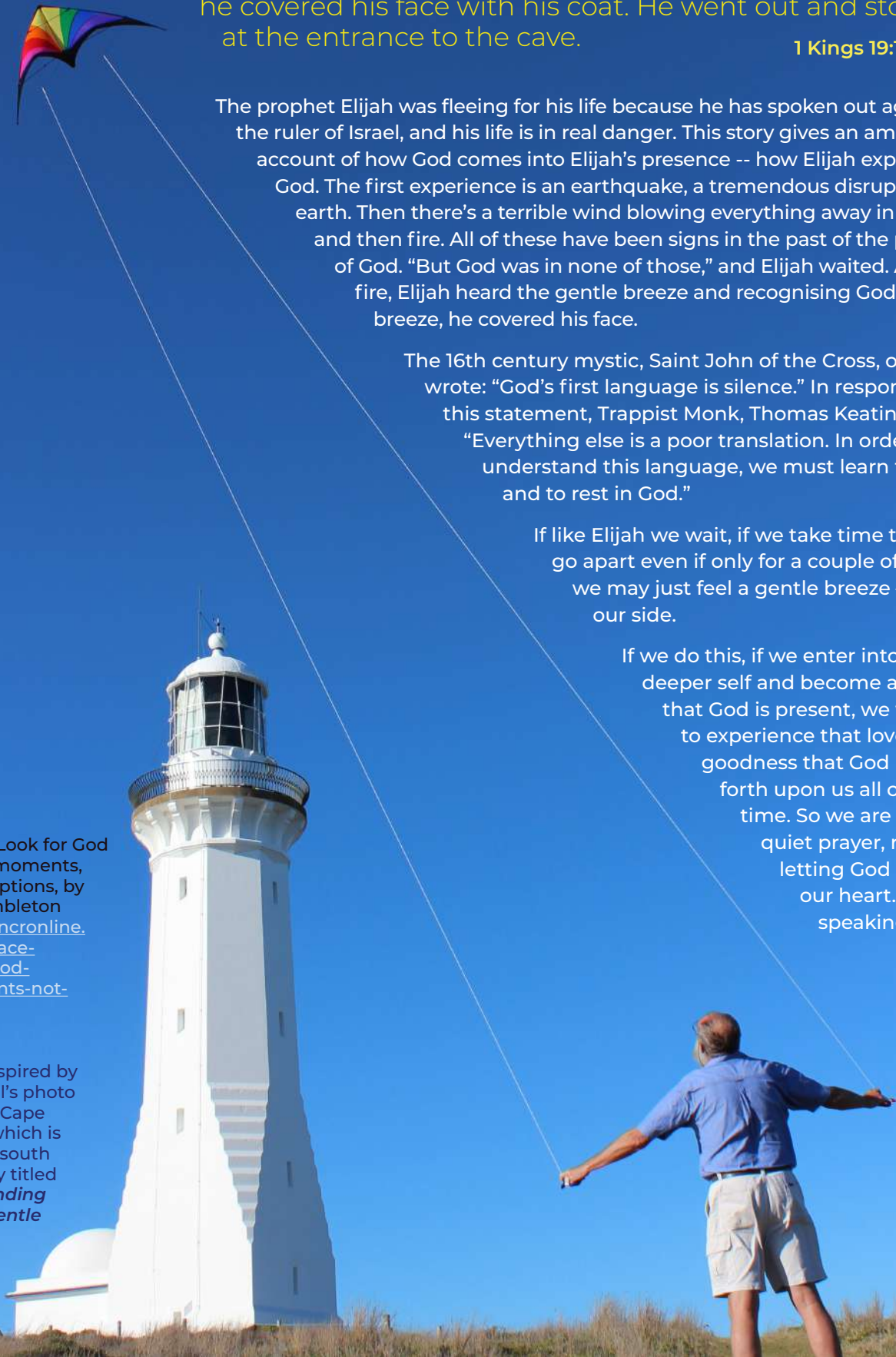
The 16th century mystic, Saint John of the Cross, once wrote: "God's first language is silence." In response to this statement, Trappist Monk, Thomas Keating says, "Everything else is a poor translation. In order to understand this language, we must learn to be silent and to rest in God."

If like Elijah we wait, if we take time to be quiet, go apart even if only for a couple of minutes, we may just feel a gentle breeze – God at our side.

If we do this, if we enter into our deeper self and become aware that God is present, we will begin to experience that love and goodness that God pours forth upon us all of the time. So we are called to quiet prayer, reflection, letting God speak to our heart. Heart speaking to heart.

Taken from: Look for God in the quiet moments, not the disruptions, by Thomas Gumbleton
<https://www.ncronline.org/blogs/peace-pulpit/look-god-quiet-moments-not-disruptions>

Reflection inspired by Terry Fewtrell's photo of the Green Cape lighthouse, which is situated just south of Eden. Terry titled the photo *Finding God in the gentle breeze*



Editor's Note



The front cover of KIT this month is a seascape photo taken and submitted by Bimbi Flor. We placed an ad in COMPACT asking for your photos for the front KIT. We received three photos and they all appear in this month's edition. The kite photo on page two titled *Finding God in the gentle breeze*, was taken by Terry Fewtrell. This title inspired the reflection that appears on the same page. The third photo appears on page 13, this photo was taken by Jordan Flor.



In this month's edition of KIT there is an article titled, *Of biblical botany, the Uluru Statement, 'deep time' and faith*. Written by Terry Fewtrell in response to two articles that appeared in the September KIT. I found the article fascinating for the fact that our national floral emblem, the acacia, appears in the Old Testament in the books of Exodus and Deuteronomy and in Isaiah. Connecting this ancient country to the ancient foundations of our faith.



Also featured through photos this month is the Heart to Heart retreat, Chevalier Day, and the Anointing Mass, which were held over the weekend of 7-9 October, the 21 October, and the 28 October, respectively.

November looks to be a quieter month than October with the following events scheduled:

- **12 November – Remembrance mass:** this mass is celebrated in memory of all the people whose funerals we have had during the past 12 months.
- **18 November – Morning tea after 9:30am mass** to celebrate Margaret Ohlin's 90th birthday.

May you feel God in the gentle breeze,

Marian

Love below

Like the soothing sounds of the ocean, attending to another with a tender heart can bring them great healing.

And in a world of words, there's no need to say much. The receptive shore of your present self is enough to catch every wave.

To paraphrase the Book of Ecclesiastes, there's a time to speak and a time to listen.

So be quiet now, for like a seagull soaring through salty air, you may just hear love below.

SHANE MURTAGH



Of biblical botany, the Uluru Statement, 'deep time' and faith

Items featured in the September KIT, the Uluru Statement from the Heart and the garden of biblical plants, got Terry Fewtrell thinking.

Aboriginal presence in our land, going back at least 65,000 years, opens new horizons for our national narrative and the expression of our faith in this land – Australia. The privilege of having among us the oldest surviving living culture on earth presents us with both opportunities and obligations as part of a journey back into 'deep time'.

As Australian historian Billy Griffiths has said, when trying to grapple with what would be thousands of generations, Aboriginal occupation "might as well be forever". He also observes that "evidence of ancient Australia is everywhere, a pulsing presence" - as if channelling Pope Francis.

Part of the challenge is to be able to connect meaningfully with what may seem 'forever'. It is in this context that the generous invitation of the Uluru Statement offers us a way of moving forward together, through truth-telling, treaty and the Voice. This is not just the chance of a lifetime, rather the chance of an aeon. It is wonderful that our church is embracing it enthusiastically.

But there are other things that we can explore along side this formal national process and that is where those biblical plants come into the frame. While most Australians know that Wattle (*Namarag* in Ngannawal) is our national floral emblem, few probably know that acacia is mentioned at least 3 times in the Old Testament.

Both the Book of Exodus (25:10–16) and the Book of Deuteronomy (10:3–4) tell us that the Ark of the Covenant is made of 'acacia wood'. Isaiah, in Ch49 v 19, speaks on behalf of Yahweh to say that the Lord will plant acacia trees in the wilderness along with cedars, myrtles and olives, as a sign of his faithfulness. This activity can be dated around 1300 BC – a long time ago but much had been happening in Australia for thousands of years prior.

These references place acacias (wattles) in very good company and as instruments of the Lord. The Ark of the Covenant, a modest and mobile tabernacle-type receptacle was a symbol of the presence of Yahweh and the mutual commitment between the Lord and the people of Israel.

A variety of the plant that was once a symbol of the Lord, is today a symbol of Australia and its people. But how does this happen? Isn't Wattle (*Acacia*) Australian?

Well it is, but before there was Australia there was the super continent of Gondwana. The geological prehistory tells us that the great Gondwana continental mass fractured around 50 million years ago, with part becoming what is now the Australian landmass and another part being a forerunner of the African continent.

As part of this long process, some acacia species acquired an African identity, others (the majority) an Australian. The former are generally distinguished by having thorns while the latter do not.

Another little known scientific fact is that Wattle has been in our land for more than 30 million years, confirmed by traces of wattle pollen found in ancient soil samples. So, the humble Australian Wattles that light up our land each year in August and September, are our link back through aeons of time, back to the very start of the Australian story, and indeed in terms of lineage, there is a connection to those acacias referred to in the Old Testament.

Suddenly 'deep time' can become familiar. And it is expressed in the official national floral emblem, *Acacia pycnantha*, the golden wattle. Its power as a symbol is that comes organically from our land and effectively has been the great witness to the whole of the Australian story. It has welcomed us all – Aboriginal, colonisers, native born and latter-day migrants.

In fact, given the role that Wattle has played in Aboriginal society over millennia, as a resource for shelter and hunting, musical instruments, medicine, and a season marker, we can go further and say that Wattle has been in the lives of every Australian who has lived in this land. That is an unmatched 'deep time' claim and one that helps us bridge those countless generations. The extraordinary is disguised in the ordinary. Where have I heard that before?

So, Wattle (acacia) links us to a diverse range of events and meanings, dating back to when the planet was a very volatile and dangerous place. In the Australian setting wattle has a clear secular role, its beauty and symbolism giving expression to a nation's identity.

There is a Wattle in bloom somewhere in Australia at any time of the year, but it is the burst of golden blooms that paint our land each year in the spring that best characterises its impact on our consciousness. It is then that it reminds us of the new start that spring offers.

In the northern hemisphere the liturgical seasons are 'in synch' with nature. Easter, with its emphasis on new life, coincides with springtime buds. Perhaps it is time to see the Wattle as our local Australian 'resurrection' plant, a restorative, renewing ingredient that in its own way is saying: Behold I make all things New!

I have always thought that the meaning of Wattle in the Australian context is still to be fully expressed in ways that manifest a very modern and yet ancient land. Its 'deep time' connection and the engagement of Aboriginal people over thousands of years certainly positions Wattle to be the talisman for our future. I also think that Australian Catholics can invoke the Wattle in a very special way that expresses the respect for nature that Pope Francis implores in *Laudato Si*. For Christians in this land Wattle could be seen as a type of secular sacrament that gives expression to the life that courses through 'country' in its many manifestations across the nation.

If this idea has any value, then there is an obvious way of giving expression to it. The feast day of Mary MacKillop, the sainted woman who walked our roads that "are new and strange" and brought a uniquely Australian dimension to our faith, is 8 August – at the start of Wattle time in much of the country. Perhaps we should link celebrations of her life with the beauty that is abundant in our landscape at that time.

During her travails with church authorities, Mary MacKillop wrote often to Rome, arguing her case for recognition and respect. Her correspondence, from a confident young 31-year-old, was often strengthened by the phrase: "It is an Australian who writes this...". She used this form of words to gain attention and emphasise that what she was seeking was a uniquely Australian approach to meeting the needs of the faithful in this land.

Australian Wattle and Mary MacKillop, linking through 'deep time' and engagement with all Australians who have walked this land, together with the invoking of Old Testament references to acacia as a sign of the Lord, could contribute to developing an authentic Australian spirituality. A church that is ancient and modern. What do you think?

Terry Fewtrell is the Secretary and past President of the Wattle Day Association Inc.



Dewdrops and roses

Those limpid moments through
the years
that linger on a while
and make life's shadows
disappear
and brighten up our days
with rays of hope
and joy and love,
some lilting laughter too,
the little things
that mean a lot
to folks like me and you –

a smile, a nod,
a gentle touch,
the welcome of a friend,
a handshake and a
warm embrace
and words of comfort too;
a greeting from a neighbour
across a garden wall,
the purring of a pussycat
or the friendly magpie's call –
the crowing of a rooster
early in the morn,
the bleating of a newborn lamb
saying spring is here once more –

the little things of nature
reminding us of times
that come and go and come
again
and all our lives renew;
those dewdrops and roses
for us are all too few –

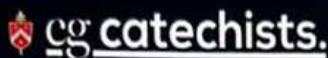
but these limpid moments linger
when at last they gently come
and help us through
the stormy days
when the clouds keep out
the sun.

EAMONN MURTAGH



Catechists' Mass

From left: Rachel Blackwell (22 years), Ruth Blackwell (22 years), Wenda Blackwell (32 years), Marissa Schembri, (22 years) Maria Sikorska (25 years)



As you gather today, I want to thank you all for your years of service as we celebrate a significant anniversary in your ministry as catechists in the Archdiocese of Canberra & Goulburn.

Please know that who you are, and the gifts that you bring are integral to our vision of bringing a new generation to the Church through the Gospel message. Evangelisation to the children of our Church is possible because of your willingness to be God's hands and feet.

In appreciation for your many years of service, I invite you to receive a certificate and badge that reflects your service and dedication as a Catechist.

We are pleased to present these awards as a way of saying thank you for your public witness, but also to affirm all the unnoticed work that you've done which has added value to the faith formation of the children that you have taught, loved, and walked alongside over all these years.

Again, thank you for your hard work and dedication to the mission of our Lord Jesus Christ.

You will be kept in our prayers.

H. B. Rowse
Oct. 2022

On Sunday 23 October the Catechists of our parish were presented with badges and certificates recognising their years of service to the religious and sacramental formation of the children of our parish. Maria Sikorska is celebrating her silver jubilee of 25 years of service, We give thanks for their dedication to our parish and pray that God will continue to bless them in their ministry.



HEART TO HEART RETREAT



HEART TO HEART RETREAT



Building and Money Matters

Over the past 15 months there has been several articles in the parish magazine KIT about the repairs and maintenance work undertaken by the Parish i.e., the church roof, lighting inside the church and the windows in the southwest corner of the church.

While the Parish celebrated its 50th anniversary this year, the church building is 45 years old and has been showing its age in recent years. Fr Kimi requested the Parish Finance Council in early 2020 to review the state of the church building and put in place a plan to repair/maintain the existing building to ensure that it would meet the next 50 years.

We have been the beneficiary of commitment, hard work and sacrifice by many of our parishioners in the past and it is important that we are able to main that legacy for future parishioners.

While there has been some disruption to the church routine during this time, we are pleased to advise that this work has now been completed and the church now has a fresh and renewed feel and will serve the parish well in the coming years.

The cost for this work is outlined below.

Replacement of the church roof	\$24,220
Replace church lighting	\$28,880
Church windows and painting	\$110,441
Total expenditure to date	\$163,541

The parish was able to obtain a loan of \$200,00 from the CDF repayable over 10 years @ \$2,100 pm or \$25,200 per year. This will be a significant financial commitment for the parish during this time.

There is an undrawn loan balance of \$36,459 and the Parish Finance Council has agreed to use this to cover the replacement of the pergola surrounding the church, along with the deck at the rear of the presbytery as it is currently in need of major repairs. The timber is rotting and in one area at the rear of the church falling down.

The current cost to replace the pergola and deck is \$31,275. It is likely that this work will be carried out early next year.

PARISH FINANCE COUNCIL



Listening for God
in the silence

CHEVALIER DAY

On **FRIDAY 21 OCTOBER** we celebrated Chevalier Day, which is the death anniversary of Jules Chevalier, the founder of the Missionaries of the Sacred Heart. We had two events – morning tea after the 9:30am mass and dinner and trivia on Friday night. Both events were peppered with a French theme of food and dress.





Treasures from the Archives

Ecclesiastical Headwear (part 1)

Following Vatican II, the simplification of vesture heralded a decline in the wearing of hats and caps among the clergy. The bishop's mitre and clerical zucchetto are still regularly seen but other headwear is rarely sighted. Religious archives hold many examples of headwear – how many do you recognise?



Green-tasselled black *cappello romano* belonging to Archbishop Mannix of Melbourne (Melbourne Diocesan Historical Commission)



Red *galero* of a cardinal; its long, red-tasselled cords are absent (Melbourne Diocesan Historical Commission)



Amaranth *biretta* of a bishop; the plain corner is worn on the left side of the head (historic collection: St Joseph's Convent, Lochinvar, NSW)



Plain black *zucchetto* of a priest (private collection)

The **Cappello Romano** (from Italian for Roman hat) is a round, black, broad-brimmed, low-crowned hat worn by all ranks of the clergy. It is sometimes called a Saturno because it resembles the planet and rings of Saturn. The hat has no liturgical significance. Clergy wear the *cappello romanos* when wearing the cassock. You may have noticed that the television character Father Brown wears a *cappello romano*. Cords and tassels of green and gold, not purple, decorate a bishop's *cappello romano*. Red and gold cords and tassels decorate the *cappello romano* of a cardinal. The papal *cappello romano* is red with gold cords and tassels.

The **Galero** (from Latin *galea* = helmet or *galerum* = hat) is the red, wide-brimmed hat adorned with long multi-tasselled cords once worn by cardinals. The *galero* and its tassels appear on a prelate's heraldic coat of arms. The wearing of the *galero* was abolished in 1969 but the tradition of hanging the *galero* over a cardinal's tomb until it is reduced to dust [where upon, legend has it, the cardinal's soul was released from purgatory] continues to this day. For example, following the death of Basil Cardinal Hume, Archbishop of Westminster, in 1999, his relatives had a *galero* installed above his tomb in Westminster Catholic Cathedral, London.

The **Biretta** (from Latin *biretum* = hat) is a square cap with three or four peaks or horns, sometimes surmounted by a tuft or *pom*. Its origins are unclear, but it may derive from the caps worn by mediaeval academics. Traditionally the three-peaked *biretta* is worn by Catholic clergy and the four-peaked is part of the academic dress of those holding a doctoral degree from a pontifical faculty or university. Again, the colour and the tuft denote rank – black for priests, amaranth (a pinkish purple) for bishops and red for cardinals. The *biretta* was not abolished by the vesture reforms post Vatican II and remains an optional part of choir dress. It is part of the vesture worn for the celebration of the Tridentine Mass. The *biretta* is mainly worn by bishops and cardinals: and occasionally by priests when conducting a burial service.

The **Zucchetto** (from Italian *zucca* = pumpkin, a reference to its shape) is a small, round skullcap with a short cord loop attached at the top. Its origins lie in the Early Middle Ages when clerics wore similar caps to keep their heads warm. It is worn by all ranks of the clergy and its colour, like that of other ecclesiastical headwear, denotes rank. The *zucchetto* is worn with a cassock or vestments, but not with a suit, and always by a bishop under his mitre. It has become a custom for prelates, including the Pope, to give away their zucchetos as gifts to the faithful.

A GOOGLE search will reveal more fascinating facts, stories, and images about these interesting items

The chalice

In the early 1990s, the Vatican instructed that an audit of church requisites take place. I was asked to undertake the task for the Salisbury Parish in South Australia.

The parish priest said, "It's not difficult. Just visit the three churches and make a list of what you find."

The task was easy, but it took longer than I thought it would. I counted, pews, chairs, tables, altars, ambos, tabernacles, and lecterns. The list grew as I added fonts, candlesticks, crucifixes, sanctuary lamps, Stations of the Cross, banners, statues and candlestands. I listed the last of the icons and thought, "Job well done."

As I handed over the list, a wry smile crossed the priest's face. "Great! Now, here's a set of keys. Check out the sacristy in each church ..."

I dutifully added chalices, ciboria, patens, pyxes, monstrances, cruets, thuribles, incense boats, bells, more candlesticks, books, vestments, and tiny spoons.

As I cleaned a battered and tarnished silver chalice found in a presbytery cupboard, I was taken by surprise. A Latin inscription and the date, 1867, caused me to drop the chalice into the sink! This was treasure! The next day I showed the cleaned chalice to the parish priest. He remarked, "Oh! It looks like the old monstrance that's kept in the safe."

The audit was still incomplete. I asked, "What else is in the safe?", and he answered, "Only a tiny chalice."

Research revealed that the tiny chalice made around 1755, is Irish silver and probably presented to an early Adelaide priest on his departure from Ireland for South Australia. The battered chalice, now restored, is indeed a treasure. The chalice, the old monstrance, and a paten found in a cupboard in the staffroom at the parish school, are three of approximately ten known pieces made by Charles Edward Firnhaber, a dentist, clockmaker, jeweller, and silversmith of colonial South Australia.

In 1995, the chalice was exhibited at the Powerhouse Museum, Sydney exhibition, *Australian gold & silver, 1851-1900*, and in 2012 all three pieces formed part of, *Bounty: nineteenth-century South Australian gold and silver*, an exhibition at the Art Gallery of South Australia. These precious, historical items are currently stored at, and on permanent loan to, the Art Gallery of South Australia.

Many items in St John the Apostle Church bear inscriptions, these form an integral part of parish history.



Images from: Reason, R, 2012, *Bounty: nineteenth-century South Australian gold and silver*, Art Gallery of South Australia





October Baptisms

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

Eric and James Thomson Sons of Stephanie and Brent

Chase MacPherson Son of Chloe and Luke



James and Eric d Thompson Chase MacPherson

OCTOBER Death notices



Joyce Smith

30 MARCH 1940 –
23 SEPTEMBER 2022



Pauline Thompson

22 APRIL 1937 –
4 OCTOBER 2022



Lorreli Gai Newton

17 AUGUST 1960 –
19 OCTOBER 2022

Eternal rest
grant unto
them, O Lord,
and let
perpetual light
shine upon
them.

May they rest
in peace.

Amen

NOVEMBER 2022

1	Tuesday	All Saints Day		
2	Wednesday	All Souls Day		
3	Thursday	10:00am Blessing of Acknowledgement Plaque in church foyer Adoration–Contemplative Prayer with the Blessed Sacrament 7:30pm – 8:30pm		
4	Friday	10:30am Funeral – Angelo Fallace Meditation @5:15pm – Parish Library		
5 & 6	Saturday Sunday	32nd Sunday in Ordinary Time		
7	Monday			
8	Tuesday			
9	Wednesday			
10	Thursday	Parish Pastoral Council Meeting @ 7:30pm		
11	Friday	Remembrance Day – Remembering those who died or suffered in all wars and armed conflicts Meditation @5:15pm – Parish Library		
12 & 13	Saturday Sunday	Parish Annual Remembrance mass – remembering those who have died in the past year 33rd Sunday in Ordinary Time		
14	Monday	FR. MICHAEL AT CLERGY RETREAT	FR. KIMI PROVINCIAL COUNCIL MEETING	
15	Tuesday			
16	Wednesday			
17	Thursday			
18	Friday			9:30am mass followed by morning tea – celebrating Margaret Ohlin’s 90th Birthday Men’s Group @6:30pm – Parish Centre
19 & 20	Saturday Sunday	34th Sunday in Ordinary Time 3:00pm Sunday Afternoon Book club – Library		
21	Monday	Pins & Needles @ 7:15pm Parish Library		
22	Tuesday	Women’s Breakfast @ 7:30am – Bean Origin Belconnen		
23	Wednesday			
24	Thursday	Liturgy Meeting @ 7:30pm		
25	Friday	Anointing of sick after 9:30am mass		
26 & 27	Saturday Sunday	First Sunday of Advent – Year A		
28	Monday			
29	Tuesday			
30	Wednesday	SJA Friendship Group - Mass 9:30am followed by morning tea		