

ALL SAINTS' GAZETTE



ALL SAINTS' DAY PARISH PATRONAL FESTIVAL SUNDAY 1ST NOVEMBER 2009

Low Mass at
7:30 am

Solemn High Mass
with

Procession at 9:30 am

Setting:
Missa æterna Christi
munera (Palestrina)
Motet: O quam
gloriosum (Victoria).

Preacher: Fr Chris Bird.

A PARISH LUNCH WILL
FOLLOW AT 11:45 AM
+ +

ALL SOULS' EVE
SUNDAY

1ST NOVEMBER
SOLEMN REQUIEM
MASS 6:30 PM

SETTING: Wood in the
Phrygian mode
PREACHER:
Fr Craig Moody
No Evensong

Hark! the sound of holy voices,
Chanting at the crystal sea,
Alleluia, alleluia,
Alleluia! Lord, to thee!
Multitude which none can number,
Like the stars in glory stands,
Clothed in white apparel, holding
Palms of victory in their hands.

Patriarch, and holy prophet,
Who prepared the way for Christ,
King, apostle, saint, confessor,
Martyr and evangelist,
Sainly maiden, godly matron,
Widows who have watched to prayer,
Joined in holy concert, singing
To the Lord of all, are there.

They have come from tribulation,
And have washed their robes in blood,
Washed them in the blood of Jesus;
Tried they were, and firm they stood;
Mocked, imprisoned, stoned, tormented,
Sawn asunder, slain with sword;
They have conquered death and Satan
By the might of Christ the Lord.

Marching with thy cross, their banner,
They have triumphed following
Thee, the Captain of salvation,
Thee, their Saviour and their King.
Gladly, Lord, with thee they suffered;
Gladly, Lord, with thee they died;
And by death to life immortal
They were born and glorified.

Now they reign in heavenly glory,
Now they walk in golden light,
Now they drink, as from a river,
Holy bliss and infinite;
Love and peace they taste for ever,
And all truth and knowledge see
In the beatific vision
Of the blessed Trinity.

God of God, the One begotten,
Light of light, Emmanuel,
In whose body joined together
All the saints forever dwell;
Pour upon us of thy fullness
That we may for evermore
God the Father, God the Son, and God the
HolyGhost.



THE RECTOR WRITES

During October, from St Luke's Day, 18th October, to St Raphael's Day, 24th October, we are provided with what has been called a Season for Healing.

In the Acts of the Apostles, St Paul is recorded as referring to St Luke as a "beloved physician". St Raphael, whom we encounter in the Book of Tobit, is the Archangel whose name means "God has healed", who heals the blindness of the elder Tobias, and who makes himself known as "the angel Raphael, one of the seven, who stand before the Lord"

Healing is an integral part of our faith. God's will is for us to be made in His image for us as physical, rational and spiritual beings. That we are less than the wholeness God would want us to be is a consequence of our fallenness, an outcome of the contamination of sin, which stains all aspects of our nature.

In Jesus Christ, we have the victory over sin and its consequences. Salvation and healing are for the whole person. Body, mind and soul are integrated parts in a whole person and salvation is not merely a spiritual remedy alone.

Of the Messiah, Isaiah, [Isa 53:5] gives us to expect, "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed".



The healing work of Jesus was carried forward by his Apostles, and continues as a gift, which may be found within his body, the Church, today. Healing is a charge which the Church has received and which she should strive to carry out, by taking care of the sick and supporting them in prayer of intercession and with such ministry as befits their need.

In this way, the Church demonstrates belief in the life-giving presence of Christ, the physician of souls and bodies.

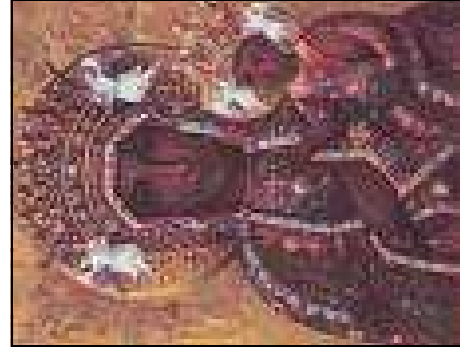
Through the Holy Sacraments, we participate in rites of healing insofar as sacraments provide a means of our restoration in all aspects of our being.

In particular, the Eucharist is the bread that gives eternal life and St. Paul clearly suggests that it is also connected with bodily health. Receiving the Holy Communion is, therefore, a most important part of, or medicine, for life, both physical and spiritual.

Our Lady, Comforter of the Afflicted and Help of The Sick, Pray for us.



Let holy Luke, The Evangelist, we beseech Thee, O Lord, intercede for us, who for the glory of Thy name ever bore in his body the mortification of the cross. Through our Lord Jesus Christ, The Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. Amen.



Czestochowa, Poland " The Black Madonna ."

The Black Madonna was painted by St. Luke the Evangelist; and it was while painting the picture, Mary told him about the life of Jesus, which he later incorporated into his gospel.








The next time we hear of the painting is in 326 A.D. when St. Helen found it in Jerusalem and gave it to her son, and had a shrine built for it in Constantinople. During a battle, the picture was placed on the walls of the city, and the enemy army fled. Our Lady saved the city from destruction.

The picture was owned by many other people until 1382, when invading Tartars attacked a Prince Ladislaus' fortress, where the painting was located. A Tartar's arrow lodged through the throat of the Madonna. The Prince transferred the painting to a church in Czestochowa, Poland.

In 1430, the church was invaded and a looter struck the painting two times with his sword, but before he could strike it another time, he fell to the ground in agony and pain, and died. The sword cuts and the arrow wound are still visible on the painting. Our Lady of Czestochowa (the Black Madonna) was soon made Queen and Protector of Poland. In 1920, Russians were invading Poland, when they saw an image of Our Lady in the clouds, and they withdrew on seeing the image.

Miraculous events such as spontaneous healings have occurred for centuries on making pilgrimage to the portrait.

The painting is known as the Black Madonna because of the soot residue that discolours the painting. Centuries of votive lights and candles burning in front of the painting are the cause of the soot.



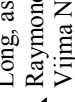
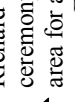
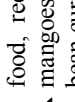
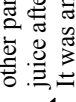









HOUSE BLESSING.

On Sunday, 25th October, Father Robert Long, assisted ably by Cameron McIntosh and Raymond Benn, blessed the house of Richard and Vijma Natarajan at 11 Coyne Street, Ipswich. Richard's brother, Krishnan, attended the ceremony with two ladies who had lived in the area for a considerable time.

Father Robert, who enjoys cooking Indian food, received instruction in turning green mangoes into spicy delicacies. Refreshments of bean curry, chocolate biscuits and cakes, and other party fare was served with mango-orange juice after the blessing.

It was an enjoyable occasion for all concerned!

A Pilgrimage of Peace



Our Lady of Walsingham, Mount Russell

On Saturday morning, 26 September, four parishioners, Peter Kent, Ray Benn, Cameron McIntosh and I, travelled to Inverell, NSW, to take part in an Ecumenical Pilgrimage at the Shrine of Our Lady of Walsingham in the parish church of the Traditional Anglican Communion at Mount Russell.

On the way down to Inverell via Warwick, we passed through countryside not only cloaked in dust from the second dust storm that week but also suffering from drought. We stayed overnight in Inverell and were surprised by the crispness in the air after the warmth of Brisbane.

Early on Sunday we travelled to the church at Mount Russell for Mass at 10:00 a.m. As a city slicker I was intrigued to see the tiny wooden church surrounded by farmland. Parishioners must travel long distances for Mass. At Mass there were pilgrims from Sydney and Brisbane and elsewhere in NSW as well the local Mayor, Cr Barry Johnson. The Mass began with a procession around the outside of the church. The Principal Celebrant was Archbishop John Hepworth with Fr Ben Stroet as Concelebrant. Peter was MC and Cameron and Ray were the servers. Fr Michael Pope, the Parish Priest, was the Organist. After Mass we were all invited to Fr Pope's home for a barbecue lunch.

We returned to Brisbane via Grafton and Lismore. The landscape we travelled through was in stark contrast to that of our trip on the Saturday. Not only was the countryside greener but the sky was also clearer though there were indications of bushfires in the area.

It was a very pleasant week-end and I would recommend such a trip next year. I was impressed by the friendliness and hospitality shown to all the pilgrims. Special thanks to those who organized the pilgrimage.

Lorraine Hines



Procession around the churchyard



Our Lady of Walsingham



The Anglican Shrine



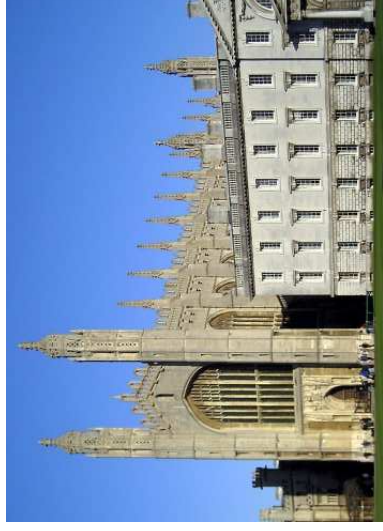
The Anglican Shrine of Our Lady of Walsingham, the High Altar of the Shrine, and pilgrims in procession through the village.

History of A Festival of Nine Lessons and Carols

Our Festival of Nine Lessons and Carols was first held on Christmas Eve 1918. It was planned by Eric Milner-White, who at the age of thirty-four had just been appointed Dean of King's after experience as an army chaplain which had convinced him that the Church of England needed more imaginative worship. (He devised our Advent Carol Service in 1934, and was a liturgical pioneer and authority during his twenty two years as Dean of York.) The music was then directed by Arthur Henry Mann, Organist 1876–1929. The choir included sixteen trebles as laid down in King Henry VI's statutes, but until 1927 the men's voices were provided partly by Choral Scholars and partly by older Lay Clerks, and not, as now, by fourteen undergraduates.



many far from Cambridge. One correspondent writes that he heard the service in a tent on the foothills of Everest; another, in the desert. Many listen at home, busy about their own preparations for Christmas. Visitors from all over the world are heard to identify the Chapel as 'the place where the Carols are sung'.



Wherever the service is heard and however it is adapted, whether the music is provided by choir or congregation, the pattern and strength of the service, as Dean Milner-White pointed out, derive from the lessons and not the music. 'The main theme is the development of the loving purposes of God ...' seen 'through the windows and words of the Bible'. Local interests appear, as they do here, in the bidding prayer, and personal circumstances give point to different parts of the service. The centre of the service is still found by those who 'go in heart and mind' and who consent to follow where the story leads.

From the website of Kings College Cambridge.



The ceiling and organ of Kings College Chapel, Cambridge.

A revision of the Order of Service was made in 1919, involving rearrangement of the lessons, and from that date the service has always begun with the hymn 'Once in royal David's city'. In almost every year some carols have been changed and some new ones introduced by successive Organists: Arthur Henry Mann; Boris Ord, 1929–57; Harold Darke (his substitute during the war), 1940–45; Sir David Willcocks, 1957–73; Philip Ledger, 1974–82 and, from 1982, Stephen Cleobury. The backbone of the service, the lessons and the prayers, has remained virtually unchanged.

The original service was, in fact, adapted from an Order drawn up by E. W. Benson, later Archbishop of Canterbury, for use in the wooden shed, which then served as his cathedral in Truro, at 10 pm on Christmas Eve 1880. AC Benson recalled: 'My father arranged from ancient sources a little service for Christmas Eve – nine carols and nine tiny lessons, which were read by various officers of the Church, beginning with a chorister, and ending, through the different grades, with the Bishop.' The suggestion had come from GHS. Walpole, later Bishop of Edinburgh.

Almost immediately other churches adapted the service for their own use. A wider frame began to grow when the service was first broadcast in 1928 and, with the exception of 1930, it has been broadcast annually, even during the Second World War, when the ancient glass (and also all heat) had been removed from the Chapel and the name of King's could not be broadcast for security reasons. Sometime in the early 1930s the BBC began broadcasting the service on overseas programmes. It is estimated that there are millions of listeners worldwide.



The broadcasts, too, have become part of Christmas for

PARISH REGISTER...since the October Gazette.

HOLY BAPTISM.

“We receive this child into the congregation of Christ's flock.”

Madeleine Alexandra Maria JACKSON
Darcy James REES-SMITH
Nicholas Alexander WALKER
Abigail Grace LAUGHTON
Sienna Louise JENKINS



Nicholas Walker



Darcy Rees-Smith

HOLY MATRIMONY.

“ I pronounce that they be Man and Wife together.”

Bruce Stephen BRODIE and Nyree Louise KIVELL
Michael Robert SULLIVAN and Christina Maree RILEY
Simon William LIEBKE and Kathleen Janelle HANSFORD
Jamie Timothy FELLOWS and Alison Margaret EISING
Peter Richard MOORE and Megan Rae GAUDRY
Travis William BETTS and Sarah Jane ROBERTSON-CONSIDINE.
Joseph Rowan Vicat TAYLOR and Melanie Elise ARNDT
Peter Francis SHEARER and Katrina Jane WILSON



Travis and Sarah Jane Betts.



THE FAITHFUL DEPARTED.

“ May the souls of the faithful departed rest in peace.”

Father Frederick Fraser YOUNG

UPDATE YOUR 2009 DIARY.

Sunday, 1 November	ALL SAINTS DAY. 11:45 am Parish Luncheon to follow High Mass. 6:30 pm Requiem Mass—ALL SOULS' EVE
Monday, 2 November	ALL SOULS' DAY. 12:15 pm Requiem Mass.
Sunday, 22 November	FEAST OF CHRIST THE KING, Triumphal Procession and Benediction.
Sunday, 29 November	ST ANDREW'S EVE. 6:30 pm Evensong and Benediction, with the City Churches of St Andrew participating. Supper follows.
Tuesday 8 December	IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY. Masses 12:15 pm and 7:15 pm.
Sunday 13 December	THIRD SUNDAY OF ADVENT. 11:45 am Parish Pre-Christmas Luncheon to follow High Mass.
Saturday 19 December	GOLDEN JUBILEE MASS for Fr Robert Long. 10:30 am. Refreshments to follow.
Thursday 24 December CHRISTMASS EVE	7:15pm VIGIL MASS (Time change to enable street parking after 7 pm) 11:00 pm CAROL SINGING 11:30 pm BLESSING OF CRIB, PROCESSION AND MIDNIGHT MASS OF CHRISTMASS
Friday 25 December CHRISTMASS DAY	8:30 am SOLEMN HIGH MASS
Sunday 27 December	Holy Family.





Homily of Canon Arthur Fellows on the occasion of Lynn Dreyer's Solemn Requiem Mass on July 25, 2009.

What we are doing this morning is in continuity with the whole undivided Catholic Church from the days of the Apostles, and with the content of the Holy Scriptures. It is unfortunate that in the last 400 years in the Western Church there has been such a loss for so many people, who have grown up with the idea that prayers for the dead are meaningless and useless. There is abundant evidence in the writings of the early Fathers in both East and West for the offering of the Holy Sacrifice of Christ for the souls of the departed, and we were doing what dear Lynn would have wanted. She would have been in tune with the great St. Augustine of Hippo, who wrote the following words early in the 5th century, nearly 1600 years ago:

Funeral display, numbers of services, expense lavished on burial, the building of costly tombs—all these in a measure afford consolation to the living, but they do not assist the dead. But beyond all doubt the dead are assisted by the prayers of holy Church, and by the saving sacrifice ... that the Lord may deal with them more mercifully than their sins deserve. For this has been handed down by the Fathers, and is observed by the whole Church, that prayer should be made for those who have died in the communion of the Body and Blood of Christ, when they are commemorated at the sacrifice in their own place, and that it should be mentioned that the sacrifice is offered for them.

St. Augustine himself pleaded touchingly and beautifully for forgiveness for his own mother, knowing that even she was not faultless:



And so I beseech thee for my mother's sins. Hear me, through the healer of our wounds, who hung upon the tree; and now that he sitteth at thy right hand, may he plead to thee for us. I know that she acted mercifully, and from her heart forgave others their trespasses. Do thou also forgive her her trespasses ... Forgive, O Lord, forgive, I pray thee, and enter not into judgment with her.

These are words which we echo in our hearts for our own parents, and which we hope our children will echo in their hearts for ourselves.

Lynn knew herself to be a sinner, and it was only sickness which kept her away from worship on Sundays and Holy Days here, worship which was balm to her soul. We who have been privileged to be close to her here appreciate her love, her generosity and her hospitality, none more so than our own Rector who is officiating this morning. More than once after his hospitalization Lynn cared for him and ministered to him. At this very moment in her life, in the totality of Life in Christ beyond the grave, she is receiving the ministry of others. First, of course, there is Jesus, who said to his disciples, and so to all others who are members of his Body through Baptism—I go to prepare a place for you—in that lovely passage in St John's Gospel, chapter 14, Jesus says—*In my Father's house are many resting places. If it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also.*

It was Archbishop William Temple of Canterbury who pointed out that Jesus was referring to a custom of the East, whereby those travelling would not go alone but seek the company of others for safety's sake. One of the group would always be

deputed to go ahead each day and prepare lodgings at the next caravanserai or inn. This man would then return and guide the group to that day's destination. Jesus says he is like that. He has gone ahead of us in our full and glorified nature, and is present to us at each stage of life, whether here or beyond the grave. Then there is the ministry of holy souls who have departed this life, many known to Lynn in past years, who are there to see that we do not enter the next life friendless and alone. And there is the blessed reunion with the soul of Cyril, her earthly husband. And I have to say that when I preached at his funeral, I did not expect that four years later, almost to the day, I would be delivering this homily.

Finally, there is the ministry of the guardian angel who was tasked by God to watch over her. John Henry Newman, in that lovely poem, "The dream of Gerontius", has this angel saying:

*My work is done,
My task is o'er
And so I come
Taking it home,
For the crown
is won,
Alleluia, for evermore—*

*My Father gave
In change to me
This child of earth
E'en from its birth
To serve and save
Alleluia, and saved
is she.*

*This child of clay
To me is given
To rear and train
By sorrow and pain
In the narrow way,
Alleluia, from earth to
heaven.*



In that life which Lynn has entered there is no more temptation and opportunity to sin. Rather, there is growth in grace, and continuing repentance as she comes to know herself fully as Jesus has always and has continued to assist him in many practical ways known her. There is growth towards that perfection of love and life in Christ Jesus, which is the goal of every Christian.

In St Paul's Letter to Christians at Ephesus, he talks about the various orders of ministry in the church, and goes on:

For the building up of the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ.

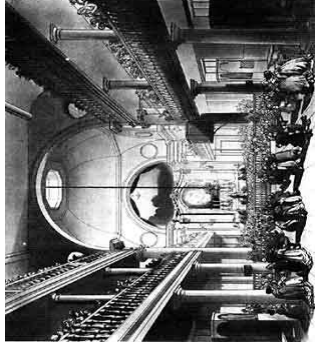
The corollary to all this is that Lynn doesn't forget you who are left behind. She has passed into the next stage of life with her faculties intact; well, not just intact, but sharpened. She remembers, she still loves, she still cares, she prays, and she does it better than before. She will no doubt have in her prayers those who will continue that ministry of hers—the arranging of the floral decorations in this place, which took hours of work, and that, sometimes heavy.

St Peter in his Letter says that when Jesus died on the cross he went and preached to the spirits in prison, i.e.,



The Old Testament souls who had died and were waiting for the coming of the Saviour to be freed from the power of sin and death. St Peter says that when Jesus did this he was "quickened in the spirit." So with Lynn's spirit. If she loved here, she loves you even more now. If she prayed for you here, she still does so and

The much loved Christmas carol *O come all ye faithful* has an interesting history. It is referred to in some sources as the *Portuguese hymn*, recalling its first association with the Chapel of the Portuguese Embassy in eighteenth century London.



In post-Reformation England, the chapels attached to the embassies of Catholic countries such as Portugal, Sardinia, Venice and Naples enabled English Catholics to attend Catholic services as Catholic churches were not permitted. These chapels were also important for English musicians, for example, the London-born musician and

music publisher, Vincent Novello (6 September 1781-9 August 1860) as a boy was a chorister at the Sardinian chapel in Duke Street, where he learnt the organ; and from 1796 to 1822 he became in succession organist of the Sardinian, Spanish (in Manchester Square) and Portuguese (in South Street, Grosvenor Square) chapels, and from 1840 to 1843 of St Mary's chapel, Moorfields.



The origins of the words are unclear, and may have been written in the 13th century. They have been attributed to the great Franciscan saint, Bonaventura (1221-74) or to the King of Portugal, João IV (1568-1630). They are more commonly thought to have originated with the Cistercian order and at various times, the German; Spanish and Portuguese branches of the Order have been given credit for the words.

The tune has been attributed to several composers. Vincent Novello attributed the melody to the English musician, John Reading (ca 1685/1686-2 September 1764). The music was also attributed to Georg Frederik Händel and the Portuguese composer, Marco António de Fonseca, master of the Portuguese Chapel Royal in London. The modern consensus is that it was probably written by John Francis Wade (1711-86), a British musician who taught at the English College of Douai (France). The carol was published in the 1760 edition of *Evening Offices of the Church*, in John Francis Wade's *Cantus Diversi* (1751) and in Samuel Webbe's *An Essay on the Church Plain Chant* in 1782.

The carol was originally written in Latin as *Adeste fideles* and consisted of four verses. Étienne-Jean-François Borderies (1764-1832), Bishop of Versailles, wrote an additional three verses (normally printed as the third to fifth of seven verses), while another anonymous additional Latin verse is rarely printed. The version, with the anonymous eighth verse, is sung at All Saints' for Candlemass.

The text has been translated into many languages. The most used English version *O come all ye faithful* is a combination of one of Frederick Oakeley's (1802-80) translations of the original four verses and by William Thomas Brooke (1848-1917) of the remainder; which was first published in *Murray's Hymnal* in 1852. Its French version, *Accourez, fidèles* is sometimes known as *Peuple fidèle* [Faithful people] a name given to the Church.

In the United Kingdom the carol is most often sung in an arrangement by Sir David Willcocks, and was originally published in 1961. His arrangement makes use of the basic harmonisation from the *English Hymnal* but adds a soprano

descant in verse 6 (verse 3 in the original) with its reharmonized organ accompaniment and a last verse harmonisation in verse 7 (verse 4 in the original) which is sung in unison.

The carol has served as the second-last hymn for the *Festival of Nine Lessons and Carols* at King's College Cambridge and follows the last lesson from John Chapter 1.

The melody has been included in the first and last movements of Victor Hely-Hutchinson's (1907-47) *Carol Symphony*. Franz Liszt wrote a transcription as the fourth movement of his *Weihnachtsbaum* cycle, and Alexandre Guilmant (1837-1911) included the melody in his organ *Offertoire sur deux Noël's*.



CHRISTMASS CELEBRATIONS.

THURSDAY, 24TH DECEMBER.

**7:15 PM VIGIL MASS (Time change to enable street parking after 7 pm)
11:00 PM CAROL SINGING.
11:30 PM BLESSING OF CRIB, PROCESSION AND MIDNIGHT MASS OF CHRISTMASS.**

**FRIDAY, 25TH DECEMBER.
CHRISTMASS DAY.**

8:30 AM SOLEMN HIGH MASS WITH PROCESSION



The celebration of Advent has evolved in the spiritual life of the Church. In its earliest form, beginning in France, Advent was a period of preparation for the Feast of the Epiphany, a day when converts were baptized; so the Advent preparation was very similar to Lent with an emphasis on prayer and fasting which lasted three weeks and later was expanded to 40 days. In 380, the local Council of Saragossa, Spain, established a three-week fast before Epiphany. Inspired by the Lenten regulations, the local Council of Macon, France, in 581 designated that from Nov. 11 (the Feast of St. Martin of Tours) until Christmas fasting would be required on Monday, Wednesday, and Friday. Eventually, similar practices spread to England. In Rome, the Advent preparation did not appear until the sixth century, and was viewed as a preparation for Christmas with less of a penitential bent. The Church gradually more formalized the celebration of Advent. The *Gelasian Sacramentary*, traditionally attributed to Pope St. Gelasius I (d. 496), was the first to provide Advent liturgies for five Sundays. Later, Pope St. Gregory I (d. 604) enhanced these liturgies composing prayers, antiphons, readings, and responses. Pope St. Gregory VII (d. 1095) later reduced the number of Sundays in Advent to four. Finally, about the ninth century, the Church designated the first Sunday of Advent as the beginning of the Church year.

Despite the “sketchy” history behind Advent, the importance of this season remains to focus on the coming of our Lord. (Advent comes from the Latin *adventus*, meaning “coming.”) The *Catechism* stresses the two-fold meaning of this “coming”: “When the Church celebrates the liturgy of Advent each year, she makes present this ancient expectancy of the Messiah, for by sharing in the long preparation for the Saviour’s first coming, the faithful renew their ardent desire for His second. Therefore, on one hand, the faithful reflect back and are encouraged to celebrate the anniversary of the Lord’s first coming into this world. We ponder again the great mystery of the incarnation when our Lord humbled Himself, taking on our humanity, and entered our time and space to free us from sin. On the other hand, we recall in the *Creed* that our Lord will come again to judge the living and the dead and that we must be ready to meet Him.

A good, pious way to help us in our Advent preparation has been the use of the Advent wreath. Interestingly, the use of the Advent wreath was borrowed from the German Lutherans in the early 1500s. The wreath is a circle, which has no beginning or end: So we call to mind how our lives, here and now, participate in the eternity of God’s plan of salvation and how we hope to share eternal life in the Kingdom of Heaven. The wreath is made of fresh plant material, because Christ came to give us new life through His passion, death, and resurrection. Three candles are purple, symbolizing penance, preparation, and sacrifice; the pink candle symbolizes the same but highlights the third Sunday of Advent, Gaudete Sunday, when we rejoice because our preparation is now half-way finished.

The light represents Christ, who entered this world to scatter the darkness of evil and show us the way of righteousness. The progression of lighting candles shows our increasing readiness to meet our Lord. Each family ought to have an Advent wreath, light it at dinner time, and say the special prayers. This tradition will help each family keep its focus on the true meaning of Christmas. In all, during Advent we strive to fulfill the opening prayer for the Mass of the First Sunday of Advent: “Father in Heaven, ... increase our longing for Christ our Saviour and give us the strength to grow in love, that the dawn of His coming may find us rejoicing in His presence and welcoming the light of His truth.”

Saint Francis, Cribs and Christmass

Saint Francis reputedly contemplated how to celebrate Christmass. He remembered his visit to the Holy Land, to Bethlehem. Why not build a kind of replica of the manger? Francis had a good friend, Giovanni (John) Vellita, whom he had met on one of his preaching tours. John was a military man, Lord of Greccio. John had renounced all worldly honours and was trying to live a life imitating that of Francis as well as he could.

Francis, with the assurance of friendship, sent word: *If you want to celebrate the Feast of the Lord at Greccio, hurry and diligently prepare what I tell you. For I wish to recall to memory the little child who was born in Bethlehem. I want to set before our bodily eyes the hardships of his infant needs, how he lay in the manger, how with an ox and ass standing by he lay upon the hay.*

John began immediately. People prepared torches and candles to light up the night. The manger was prepared in the cave, and the ox and ass brought in. When Francis came to the friars’ hermitage, he was delighted. The great evening arrived. People began to come in procession, carrying their torches and candles. The woods rang with their song. They were rediscovering the joy of childhood.

Francis wanted to show the hardships Jesus suffered already as an infant. In the daring phrase of St. Paul, he saw the emptying of the glory of the Son of God, born of a gentle mother but still thrown upon a stony and resisting world. Francis wanted to realize, and help people to realize exactly what God had done for his people, and how poor he chose to be for our sakes. The humility of the Incarnation and of the Cross was his constant preoccupation. After the death of Saint Francis in 1226, the custom of having the crib at Christmass spread widely throughout Europe.



Francis instituted the tradition of the Christmas crib, depicted here by Giotto in the Upper Church of San Francesco in Assisi, painted in the late thirteenth century. While Saint Francis was celebrating Mass, the Christ Child appeared in the crib.

more powerfully. It is true that the death of every Christian soul increases the number of intercessors in the Church in Paradise, that Intermediate State between earth and heaven. We who remain on earth are the beneficiaries of all that prayer and of the two-way traffic which is behind the belief in the Communion of Saints. You must continue to pray for her soul, and each year on the anniversary of her death, her name will come up on the altar of this church.

So, to that perfection of love and life seen in Jesus; to that glory which shone through the manhood of Jesus on the Mount of the Transfiguration; to the perfect life which God had always intended for us but which has been spoiled by sin; to all this may God in his infinite mercy and grace bring Lynn, and eventually us with her. May she rest in peace. Amen.



To assist with the arranging of our church flowers, please contact Barbara Delminico, Ph 3876 5986.

For those suffering from throat ailments, Blaise, who was Bishop of Sebaste (4th century), is their Patron, and this is related to one of his cures. During his persecution, he hid in a cave, and blessed sick and wounded animals. One day, a woman brought a boy who was choking on a fish bone and was near death. Blaise removed the bone and the boy survived. When thrown into prison, the woman brought him food and candles. The ceremony for sufferers of throat diseases is still practised, and candles in the form of a cross are held against the throat while prayers are offered. Blaise was martyred in 316, his skin being torn from him with large iron combs, so he has also been adopted as the Patron Saint of woolcombers.

In the works of Aetius, a Greek physician of the 6th century, there is a passage which is rather like an exhortation: *For the relief of those whose have swallowed something in the tonsils, immediately cause the sick one to sit obedient before thee, and say, “Come forth, bone, if bone thou be, or stick, or whatever thou mayst be, just as Jesus Christ brought Lazarus from the tomb, or as Jonah came out of the whale.” And, taking the sick one by the throat, say, “Blasius, the martyr and servant of Christ, saith either come out or go down.”*

The blessing of Saint Blaise: Through the intercession of Saint Blaise, bishop and martyr, may God deliver you from every disease of the throat and every other illness: In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

FEAST OF ST. SIMON AND ST. JUDE, OCTOBER 28

“Simon was a simple Galilean, a brother of Jesus, as the ancients called one’s close relatives — aunts, uncles, first cousins; he was one of Our Lord’s four first cousins, with James the Less, Jude and Joseph, all sons of Mary, the wife of Alpheus, or Cleophas, either name being a derivative of the Aramaic Chalphai. The latter was the brother of Saint Joseph, according to tradition. All the sons of this family were raised at Nazareth near the Holy Family. (See the Gospel of Saint Matthew 13:53-58) Simon, Jude and James were called by Our Lord to be Apostles, pillars of His Church, and Joseph the Just was His loyal disciple.

Saint Simon the Zealot or the Zealous, was the name this Apostle bore among the twelve. He preached in Egypt, Mauritania (Spain), and Libya, leaving behind him the fertile hills of Galilee, where he had been engaged in the healthful cultivation of the vineyards and olive gardens. He later rejoined his brother, Saint Jude, in Persia, where they laboured and died together. At first they were respected by the king, for they had manifested power over two ferocious tigers who had terrorized the land. With the king, sixty thousand Persians became Christians, and churches rose over the ruins of the idolatrous temples.

But the ancient enemy, who never sleeps, rose up, and when the two went elsewhere the pagans commanded them to sacrifice to the sun. Both Apostles, just before that time, had seen Our Lord amid His Angels. Simon said to Jude, “One of the Angels said to me, I will take you out of the temple and bring the building down upon their heads. I answered him, Let it not be so; perhaps some of them will be converted.” They prayed for mercy for the people and offered their lives to God. Saint Simon told the crowd that their gods were only demons, and ordered them to come out of the statues, which they did, revealing themselves under hideous forms. But the idolaters fell on the Apostles and massacred them, while they blessed God and prayed for their murderers. Saint Jude has left us a short but powerful epistle, written after the death of his brother James, bishop of Jerusalem, and addressed to the new Christians being tempted by false brethren and heretics.”

- translated from “Lives of the Saints for Everyday” by Abbe Jaud.

SAINTS IN SURGERY

By Dr Reg Magee
An All Saints’ organist.



St Luke is the Patron Saint of physicians and surgeons. However, Luke does not have a surgical condition associated with him but is the patron for the insane for some unknown reason. Both Greek and Russian Orthodox recognize Luke as a Patron Saint of painters. Legend has it that he painted at least one icon of the Virgin Mary.

Cosmos and Damian are also the Patron Saints of physicians and surgeons. They were twin brothers of Arabian origin who practised as physicians and asked for no payment. Many cures in men and animals were attributed to them, and these stories appealed to the artists who depicted them in their works. The most famous was the transplantation of a dead Moor’s leg to a patient after the removal of the cancerous one, which was done with the help of angels. Their martyrdom has also been illustrated. Arrows shot and stones hurled at are shown as being miraculously turned back on their assailants. The time in which they lived is unknown but they were martyred in Cyrrhus (about 297) and a basilica was built there in honour by Pope Felix IV in 530.



Apollonia is the Patron Saint of dentists, and this is related to her martyrdom. For refusing to give up her beliefs, she had her jaws broken and her teeth dashed out. She is usually depicted in art with a pair of pincers holding a tooth. A second patronage attributed to her is that of breast disease, but this has been considered to be due to an artistic error.



Saint Alban was a pagan soldier in the Roman Army stationed in Britain. His exact background is unknown, but popular tradition declares him a native Briton. Bede says he lived during the religious persecutions of the Emperor Diocletian (c.AD 304), though modern historians have argued for similar circumstances which arose some years earlier, during the reigns of Decius (c.AD 254) or Septimius Severus (c.AD 209). During these dangerous times, Alban received into his house and sheltered a Christian priest, supposedly named Amphibalus, and was so struck by the devotion to God and blameless life of this man whom he protected, that he placed himself under his instruction and became a Christian. A rumour having reached the governor of Verulamium (now St. Albans), that the priest was hiding in the house of Alban, he sent soldiers to search it. Alban, seeing them arrive, hastily threw the long cloak of the priest over his own head and shoulders and presented himself to the soldiers as the man whom they sought. He was immediately bound and brought before the governor who, at that moment, was standing at one of the civic altars, offering up a sacrifice. When the cloak, which had concealed Alban's face, was removed, it was immediately revealed that he was not the priest whose arrest the governor had ordered. The latter's anger flamed hot and he ordered Alban, immediately, to sacrifice to the gods or to suffer death.

St. Alban steadfastly refused to offer to idols. "If thou desirest to know what is my religion, I will tell thee - I am a Christian and am bound by Christian obligations." "I am called Albanus by my parents," he replied, "and I worship and adore the true and living God who created all things." Alban rejoined, "These sacrifices which are offered to devils are to no avail. Hell is the reward of those who offer them." The governor ordered St. Alban to be scourged, hoping to shake his constancy by pain. But the martyr bore the stripes patiently and even joyously, for our Lord's sake.

When the judge saw that he could not prevail, he ordered Alban to be put to death. On his way to execution, on 20th June, the martyr had to cross a river. "There," says Bede, "he saw a multitude assembled to attend the blessed confessor and martyr; and these so crowded the bridge, that he could not pass over that evening. Then St. Alban, urged by an ardent desire to accomplish his martyrdom, drew near to the stream, and the channel was dried up, making a way for him to pass over". Then the martyr and his escort, followed by an innumerable company of spectators, ascended the hill above Verulamium, now occupied by the abbey church bearing his name. However, the executioner refused to perform his office and, throwing down his sword, confessed himself a Christian also. Another man was detailed to deal the blow and both Alban and the executioner, who had refused to strike, were decapitated together.

St. Alban's body was buried in the adjoining cemetery and, when Christianity was legalized by the Emperor Constantine the Great, not long afterwards, he was well remembered by the local community who erected a martyrdom above his grave. This almost certainly became a place of pilgrimage, even in Roman times. In art, St. Alban is represented, sometimes in civil and sometimes in military dress, bearing the palm of martyrdom and a sword, or a cross and a sword.

Saint Columba (7 December 521 – 9 June AD 597) was an outstanding figure among the Gaelic Irish missionary monks who, some of his advocates claim, introduced Christianity to the Picts during the early mediaeval period. In early Christian Ireland the druidic tradition collapsed due to the spread of the new Christian faith. The study of Latin learning and Christian theology in monasteries flourished. Columba became a pupil at the monastic school at Clonard Abbey, situated in modern County Meath. During the sixth century, some of the most significant names in the history of Irish Christianity studied at the Clonard monastery. It is said that the average number of scholars under instruction at Clonard was 3,000. Twelve students who studied under St Finian became known as the Twelve Apostles of Ireland, Columba was one of these. He became a monk and was ordained as a priest. Tradition asserts that, sometime around 560, he became involved in a quarrel with Saint Finnian of Moville over a psalter. Columba copied the manuscript at the scriptorium under Saint Finnian, intending to keep the copy. Saint Finnian disputed his right to keep the copy. The dispute eventually led to the pitched Battle of Cúl Dreimhne in 561, during which many men were killed. A synod of clerics and scholars threatened to excommunicate him for these deaths, but he was allowed to go into exile instead. Columba suggested that he would work as a missionary in Scotland to help convert as many people as had been killed in the battle. He exiled himself from Ireland, to return only once again, several years later.

In 563 he travelled to Scotland with twelve companions, when he was granted land on the island of Iona off the west coast of Scotland which became the centre of his evangelizing mission to the Picts.

Aside from the services he provided guiding the only centre of literacy in the region, his reputation as a holy man led to his role as a diplomat among the tribes; there are also many stories of miracles which he performed during his work to convert the Picts. He visited the pagan king, Bridei, King of Fortriu, at his base in Inverness, winning the king's respect, although not his conversion. He subsequently played a major role in the politics of the country. He was also very energetic in his evangelical work, and, in addition to founding several churches in the Hebrides, he worked to turn his monastery at Iona into a school for missionaries. He was a renowned man of letters, having written several hymns and being credited with having transcribed 300 books. One of the few, if not the only, times he left Scotland after his arrival was toward the end of his life, when he returned to Ireland to found the monastery at Durrow. He died on Iona and was buried in the abbey he created.



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The "In-between" Bits.

Darryn Jensen.

The liturgy at All Saints' provides an opportunity to highlight the colours of the organ and some of the gems of the organ repertoire.

The various processions at High Mass are appropriate occasions to make use of the *chorale prelude* repertoire. *Choral preludes*, as the name suggests, are short pieces which were written to precede the singing of a hymn or *chorale*. They are based upon the hymn tune and, in their pure form, contains a complete statement of the tune, so as to remind the congregation of which tune is to be sung. These pieces played a prominent role in the Lutheran liturgies of Germany and Scandinavia and prelude on hymn tunes remains a feature of the liturgy in those countries today. Lutheran composers, such as J.S. Bach and Dietrich Buxtehude, committed numerous examples to paper. Bach, in particular, was a master at arranging these tunes in a way which captures the mood of the hymn text.

In choosing music for the processions at All Saints', I have tried to match *chorale preludes* with the meaning of particular liturgical moments and with times and occasions.

On Ordinary Sundays, the pieces I play are as follows:

Entrance: "Es ist das Heil uns kommen her." *Salvation is come to us.* J. S. Bach.

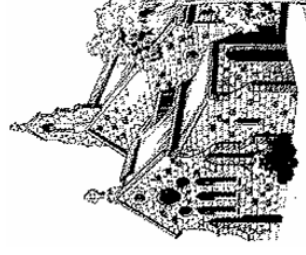
Gospel: "Herr Christ der einge Gottes Son." *Lord Christ, the only Son of God.* J.S. Bach.

Between the Gospel and the Creed: "Nun bitten wir den heiligen Geist." *Now pray we to the Holy Ghost.* Dietrich Buxtehude.

The entrance procession is varied during Advent and Lent.

Advent: "Wie schön leuchtet der Morgenstern." *How brightly shines the morning star.*

Lent: "Christe, du Lamm Gottes." *Christ, thou Lamb of God.* J.S. Bach.



ALL SAINTS' PASTORAL ASSISTANT PRIEST, FR ROBERT LONG

"That's a priest who can really drive a missal."

Father Robert provided some lifelong highlights for the parishioners. He was born in East Guildford, Western Australia, and spent his formative years at Katanning where his father was the bank manager. After the war, the family moved to Perth and Father Robert's education continued at Guildford Grammar School, after which he worked on his brothers' properties learning all that he could about sheep and cattle and later apples and dairying. He went contract harvesting, and became a jackaroo for the Brown Brothers (not the wine family!) for two years. About this time, Father Robert decided it was time that he tested his vocation to the Sacred Ministry. His bishops encouraged him to obtain his matriculation. To achieve this goal, he was sent to St Peter's, Victoria Park, as a lay worker on £4 a

week, where his duties included parish visitation, organizing Sunday Schools, Youth Clubs and Children's Church while studying for his matriculation by correspondence and completing a Commission to Teach Course which included theological content. Father Robert got about town on a hotted-up Lambretta!

Archbishop Robert Moline sent him to St John's, Morpeth, to do his Th.L., after which he returned to Perth to the Parish of Wembley Floriat Park where he was made a deacon on Trinity Sunday in St. Edmund's Church. Later, in that same year, Father Robert was priested by Archbishop Moline in St. George's Cathedral on St Thomas's Day. After this happy time in his first parish, Father Robert went on exchange to the Parish of St David's, Applecross and Mt Pleasant where he spent a year. During his early ministry, Father Robert thought that he might have a vocation to the Religious Life and believed that the Benedictine Order in Hampshire, England, might be his spiritual home.

Into his life, came Bishop Redding, Assistant Bishop in Melbourne, who had responsibility for the Missions to Seamen in his diocese. He offered, and Father Robert accepted, the position of Chaplain to the Flinders' Street Centre Mission where Father Robert had three years of many great experiences under the direction of Fr Perry Mitchinson who was a wonderful Churchman. Other than Masses on ships and in the Mission, Father Robert occasionally celebrated Mass for the sisters of the Community of the Holy Name at 6am!

A return to parish life beckoned, and Father Robert became the Curate-in-Charge of St. James the Great, East St. Kilda under the care of Dr Harry Reynolds-Smythe. Next, a stint as locum in the Diocese of Wangaratta at Yakandanda, providing the one lasting memory of beautiful autumn trees.

The great Hector Gordon Robinson, Bishop of Riverina, invited Father Robert to accept the Parish of Tocumwal-Finley after doing a locum at Ganmain for some nine weeks. Here he relished the pastoral opportunities that presented themselves. He particularly enjoyed the spiritual direction of Bishop Robinson, a man of significant holiness of life. Under Bishop John Grimrod, Father Robert decided to leave the diocese and return to a further call to the Missions to Seamen in Melbourne, where Father Robert became the Assistant Chaplain to the Mission with special responsibility for Port Melbourne. Here he was enriched by brilliant spiritual experiences in full sacramental worship. When Port Melbourne closed, he moved to the Melbourne Mission completing a fifteen year period.

Answering a call to parish life once more, Father Robert served for eighteen months as locum in Ascotvale, Preston and Altona in the Diocese of Melbourne where he enjoyed the chance to worship in Lewis Williams churches. He was Priest-in-Charge, then Rector, of Kingsville Yarraville which included the Repatriation Hospital at Hiedelburg which offered a wide variety of pastoral opportunities.

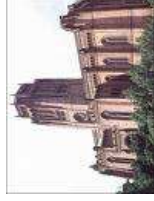
For ten years, Father Robert was Rector of Rupanyup in the Diocese of Ballarat where he came under the influence of Bishop John Hazelwood and Bishop David Silk, a liturgologist. While working in this part of Christ's vineyard, the ordination of women to the priesthood became a reality, and Father Robert resigned his parish, and retired to our diocese at Gympie where he has lived for the past ten years. In that parish, Father Robert acted as a part-time assistant to Father Richard.

Father Robert is married to Helen, and he has three children from his first marriage, Jane, Michael and Sally who are hoping to celebrate his Golden Jubilee with him on Saturday, 19th December, at 10:30 am in All Saints'.

Welcome, Father Robert and Helen.

The Russian Kontakion of the Departed

It is a tradition at All Saints that the choir sings the *Russian Kontakion of the Departed* at the Solemn Requiem Mass on All Soul's Day. It is the last hymn (744) included in the *English hymnal* and its inclusion is no doubt due to the influence of William John Birkbeck (1859-1916) under whose guidance the plainsong melodies included in the *Hymnal* were selected. Birkbeck was a devout High Churchman and a noted Slavophile who devoted his life to increasing his fellow-countrymen's knowledge and understanding of Russia and the Russian Church. He was a frequent visitor



to pre-revolutionary Russia, building up a wide range of contacts at the Imperial Court and among senior figures in the Russian Orthodox hierarchy. He was also on close terms with many senior figures in the Anglican Church and used his position to campaign for closer relations between the English and Russian churches.



The text is a meditation on the mystery of death and life everlasting through the Resurrection of Jesus Christ. Images of the grave in darkness are contrasted with the eternal light of Christ. It is a message of hope for a world of fear and confusion. Be not afraid. In Christ, there is light, love and life beyond the grave. Death is not defeat for a faithful Christian and so the Kontakion ends with the three-fold Alleluia. This message can be seen in Bishop John Bayton's icon behind the font in All Saints.

William Birkbeck was responsible for the English translation included in the *English hymnal*. The editors indicate in the index that the hymn is of Russian origin. They have also, and with greater historical accuracy, included it as being of Greek origin as it was originally written in Greek and is still sung in its traditional form in the Greek Orthodox Church. The hauntingly beautiful tune is a Kiev melody used by Orthodox choirs for their unaccompanied singing of the Kontakion in Church Slavonic. Sir Walter Parratt (1841-1924) edited this traditional melody for organ accompaniment for choirs singing the Kontakion in Anglican churches. Parratt was a noted English organist and composer who took over from Sir Hubert Parry as Heather Professor of Music at Oxford University.



The "Russian" identity of this Kontakion comes through the great Byzantine mission of Sts Cyril and Methodius to the Slavs in the ninth century. Cyril and Methodius were two brothers who were born in Thessalonica, in northern Greece – Cyril in 827 or 828 and Methodius in 815 or 820. Both were trained in theology in Constantinople and in 862 were selected by their Professor and then Patriarch of Constantinople, Photius, to evangelize the Slav subjects of Prince Rastislav of Great Moravia (the present Czech Republic). In 863 they began the task of translating the Bible into the language now known as Old Church Slavonic and then later translated the Greek service books to create a specifically Slavonic liturgy. They devised an alphabet to write this language and the present Cyrillic alphabet (named after St Cyril) used for writing Russian and many other languages, descends from it.



The evangelization of the Slavs continued, shifting to the east. In 988 Vladimir, the ruler of Kiev, became a Christian (in order to marry the daughter of the Eastern Roman Emperor, Basil II) and the conversion of Russia commenced. The service books were written in Church Slavonic – the language still used in the liturgy of the Russian Orthodox Church. The Kontakion of the Departed is written in this language and not in modern Russian.

The Kontakion appears in the *English hymnal* as one continuous text. In the Orthodox funeral service; it consists of two parts. The first is the Kontakion – a poetic form frequently encountered in Byzantine hymns, especially by its greatest exponent, St Romanus the Melodist (6th cent) – and includes the words

Give rest, O Christ, to Thy servant with Thy Saints where sorrow and pain are no more: neither sighing, but life everlasting.

The second part is the Ikos – a short hymn that develops the theme of the preceding verse form – and includes the remainder of the hymn

Thou only art immortal, the Creator and Maker of men: and we are mortal, formed of the earth, and unto earth shall we return, for so Thou didst ordain, when Thou createdst me saying: Dust thou art and unto dust shalt thou return. All we go down to the dust: and, weeping o'er the grave, we make our song: Alleluia! Alleluia! Alleluia!



The Kontakion (the first part above) is chanted in the Orthodox memorial services (Ακολουθία ετη Μνημοσυνών) conducted before and after the funeral.

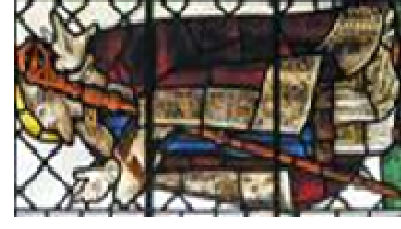
The Kontakion with its traditional melody is sung during the funeral scene in the movie, *Doctor Zhivago*. One notable performance in Brisbane of the *Russian Kontakion for the Departed* was by the Choir of St John's Cathedral after the blessing at the Solemn Eucharist celebrated by Archbishop Donaldson on the first ANZAC Day in April 1916.



Brisbane's Anzac Square



Solemn Mass of All Souls'



March 1st is **St. David's Day**, the national day of Wales, and has been celebrated as such since the 12th Century Today the celebrations usually involve the singing of traditional songs followed by a Te Bach, a tea with bara brith (famous welsh fruited bread) and teisen bach (welsh cake). Young girls are encouraged to wear national costume, and leeks or daffodils are worn, being the national symbols of Wales.

So who was St. David (or Dewi Sant in Welsh)? Actually not too much is known about St David except from a biography written around 1090 by Rhygyfarch, son of the Bishop of St. David's.

David was reputedly born on a cliff top near Capel Non (Non's chapel) on the South-West Wales coast during a fierce storm. The site of David's birth is marked by the ruins of a tiny ancient chapel close to a holy well and the more recent 18th century chapel dedicated to his mother, Non, can still be seen near St. David's Cathedral.

The young David grew up to be a priest, being educated at the monastery of Hen Fynyw under the tutorage of St. Paulinus. According to legend David performed several miracles during his life including restoring Paulinus's sight. It is also said that during a battle against the Saxons, David advised his soldiers to wear leeks in their hats so that they could easily be distinguished from their enemies, which is why the leek is one of the emblems of Wales.

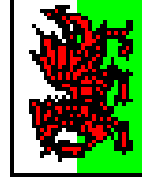
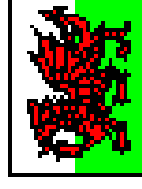
A vegetarian who ate only bread, herbs and vegetables and who drank only water, David became known as Aquaticus or Dewi Ddyfwr (the water drinker) in Welsh. Sometimes, as a self-imposed penance, he would stand up to his neck in a lake of cold water, reciting Scripture! It is also said that milestones during his life were marked by the appearance of springs of water.

Becoming a missionary, David travelled throughout Wales and Britain and even made a pilgrimage to Jerusalem where he was consecrated bishop. He founded twelve monasteries including Glastonbury and one at Minevia (St. David's) which he made his bishop's seat. He was named Archbishop of Wales at the Synod of Brevi (Llandewi Brefi), Cardiganshire in 550.

Monastery life was very strict, the brothers having to work very hard, cultivating the land and pulling the plough. Many crafts were followed – beekeeping, in particular, was very important. The monks had to keep themselves fed as well as provide food and lodging for travellers. They also looked after the poor.

St David died on 1st March, AD589, at Minevia, allegedly over 100 years old. His remains were buried in a shrine in the 6th century cathedral which was ransacked in the 11th century by Viking invaders, who plundered the site and murdered two Welsh bishops.

After his death, his influence spread far and wide, first through Britain and then by sea to Cornwall and Brittany. In 1120, Pope Callactus II canonised David as a Saint. Following this he was declared Patron Saint of Wales. Such was David's influence that many pilgrimages were made to St. David's, and the Pope decreed that two pilgrimages made to St. David's equalled one to Rome while three were worth one to Jerusalem. Fifty churches in South Wales alone bear his name.



Saint Cuthbert.

Although tradition says that Cuthbert was the son of an Irish king, it is most likely that he was born in the vicinity of Melrose, in present day Scotland, of poor parents. Certainly we know that he tended sheep on the hills above the abbey when he was older.

The young Cuthbert may have been influenced by the nearby monks of Melrose Abbey in his choice of vocation; when he was sixteen he received a vision of the soul of St. Aidan being carried to heaven by angels.

Cuthbert spent several years as a soldier, probably in the service of the Kingdom of Northumbria against the attacks of King Penda of Mercia. After that conflict had ended, Cuthbert entered the monastery at Melrose, where his devotion earned him high praise. When the monastery at Ripon was founded, it was Cuthbert who acted as master.

These were years of conflict between the traditions of the Celtic Rite and the Roman Rite in the Catholic Church. In 661 Ripon adopted the Roman approach, and Cuthbert and his followers returned to Melrose. In 664 Cuthbert became Prior of Melrose after the death of Biosil.

His reign as prior did not last long; in that same year of 664 the Synod of Whitby settled the ongoing dispute between Roman and Celtic Christianity in favour of the former. Cuthbert acquiesced with the Synod's decision, and adopted Roman rule. He was sent to the Priory of Lindisfarne to ease the transition to Roman tradition in that house.

Cuthbert was a perfect choice for such a sensitive role; his reputation for devotion and sanctity, and the fact that he himself had been raised in the Celtic tradition and now supported Roman rule made his gentle leadership ideal for the job at hand. He spent a great deal of his time at Lindisfarne evangelizing among the people of the area, and exercising the tact and patience for which he was renowned to lead the conversion to Roman Christianity.

Cuthbert's time at Lindisfarne was short, however. He desired the peace of a life of contemplation, and in 676 the abbot granted him leave to retire to take up the simple life of a hermit. Just where Cuthbert chose for his retreat is uncertain. Some traditions say that the rocky islet of St. Cuthbert's Island, near Lindisfarne, was the spot. Other traditions place him in St. Cuthbert's Cave, near Howburn. In any case, he did not stay long, and soon moved to Farnie Island, opposite Bamburgh.

After several years of austere life on Farnie, Cuthbert was reluctantly persuaded to return to a more active role in the church, and became Bishop of Lindisfarne. His consecration was held at York on Easter, 685. He returned to Lindisfarne, but his time was short. By Christmas, 686 he felt his death approach, and Cuthbert resigned his see and returned to Farnie Island. He died on March 20, AD 687.

But the story of Cuthbert does not end there. He was buried at Lindisfarne Priory, where his tomb quickly became a magnet for pilgrims. Miracles were reported at his grave; in fact, so numerous were the reported miracles that Cuthbert was called the "Wonder-worker of England".



St Cuthbert's bones were cared for by his followers who carried them safely away from Viking invasion.



His tomb in Durham Cathedral

The shining lights in dark places

All Saints' Day: 31st October, 2004
Fr John Davis, Vicar of St Peter's, Eastern Hill

Rejoice in that day and leap for joy, for surely your reward is great in heaven. (Lk 6:23)

There is, to use St Paul's memorable phrase, a 'great cloud of witnesses' all around us – supporting, encouraging, and giving us examples. Today we are celebrating that fact, that basic part of the experience of the Christian life. We are not in this on our own. Others – and some of them perhaps like any one of us – have taken this road ahead of us. Some of them we know and love quite well and would like to follow, perhaps like a Francis or a Clare. Some are not going to be a way to God that is helpful for us at all. But surround us they most certainly do. In all their diversity, and all their varied qualities across the centuries and across the cultures and traditions, the saints are in the first instance ordinary people through whom God's most active grace has worked. So their contribution to the understanding of the life of faith, or the nurture and development of the community of faith – wherever they were – has turned out to be quite remarkable. They become shining lights in dark places. They make a difference. They leave an inheritance. They inspire. The Church describes them as people of 'heroic virtue'. Miracles are often declared to have happened in association with them. All of them have pointed to God in Jesus Christ. And because we can pick and choose those who speak particularly to us in our own situation, we can also happily and helpfully honour those in a particular tradition or of a particular culture or circumstance.

There is a fine example of that in the south transept window of this church. This Napier Waller window is a parish memorial for the Second World War for both civilians and members of the armed forces. It has that striking image of St Paul's Cathedral London amidst the flames of the blitz in 1941, in the bottom central panel. But really it is a window about a faith tradition and the handing on of that tradition through the centuries. In the most prominent position of all is the crucifixion. Christ crucified: the power of God and the wisdom of God is clearly to be connected right back to the Old Testament prophets and lawgivers. So we have Abraham, Moses and Elijah. It has, too, the giants of the New Testament like John the Baptist and Peter and Paul and Stephen.

But the faith tradition also flows to a particular national Church: to Alban the first British martyr and Roman soldier, though Saxon kings, through Hilda of Whitby and her sisters to the Catholic Revival of the 19th century. Dr Pusey, companion of Keble and Newman in the Oxford Movement, which has so shaped this particular city church, is there receiving the vows of Marian Hughes in 1841 – the first religious sister in our English Church since the Reformation. Bishop Charles Gore – scholar, teacher, and leader of the next generation of the Catholic movement in Anglicanism well into the 20th century looks content in the balancing panel on the other side. He had only been dead 17 years when this window was dedicated. My great predecessor as vicar of this place, Fr Maynard, therefore did not miss the opportunity to include some of his own saints of our own Anglo Catholic tradition – with or without formal canonisation – in these very striking parts of the context of being a worshipper here at St Peter's. You cannot but notice them.

And as in the wonderful window of the other transept honouring the New Guinea Martyrs of 1942 and the New Guinea mission as a whole, there was no hesitation in claiming and honouring the experience and the witness of the then current generation. There is at least one person for instance in that great New Guinea window that I personally knew and who knew me as a young priest – even though it was designed and installed before I was born. That is important to me and to others here like me.

This then is a vision of the communion of saints that is in touch with the contemporary, ever reinvigorated, generation by generation. But it is also a vision of that great communion that reminds us that we should remember where we have come from and that we should rejoice with and for these inspiring companions we have on this journey. Discern and honour contemporaries as well as those from long ago. Honour then all. Have your spiritual life enriched and blessed by this

knowledge and companionship. This great company we are celebrating today is a living and growing thing.

Our Lady chapel with the shrine of Our Lady of Walsingham is another clear focus of prayer and reflection in this church. Mary the Mother of the Lord is the foremost of all the saints of God. Many of us would light a candle there every time we come here, and offer a prayer of thanks or intercession. St Peter our patron himself – in the narthex, on the lectern and most strikingly presiding over the Parish Hall – is everywhere present around this church in name and symbol. The saints surround us and join us; in prayer, in worship, in service, in being alive to God, as all of us together look to the altar, to the tabernacle with the reserved sacrament, to the living God: Father, Son and Holy Spirit. All of us, in this together.

We have many days in the Church Calendar when a particular saint is remembered and honoured. It is generally the day they died – to celebrate the beginning of life eternal. Some like Our Lady have several days. Peter and Paul both get two. Some of these festivals rate major celebration, changes of liturgical colour and readings. Others, as it were, get an honourable mention if someone remembers.

So there is a sense in which All Saints' tide is not so much a celebration of all those giants of the faith (although they are of course all in there) as a festival day for so many of those like in our great transept windows, who might otherwise not be remembered or recognised. So it is the celebration day for those of every generation who have, to use Mother Teresa of Calcutta's expression, done something beautiful for God'. This is the day to celebrate the love and the example of all those who have gone before us who do not have a major festival set aside for them.

All Saints' then is a celebration that spans twenty centuries, but that comes right to the present. It is a day when we thank God for the countless victories in people's lives that have been achieved through the working of God's generous grace and love.

Coupled with this day of celebration is the companion day of All Souls. We will be observing this on Wednesday, when we will honour and pray for the dead and particularly our own dead, through the generations of the life and witness of this parish church of the City of Melbourne. It is going to take us some time, but we are going to pray those names through, each one out loud. Just think of all the memories and life experiences that list will embrace. And consider, too, those who now have no one left to remember them. Each name that we have on our lists – either from the year's mind book read daily at mass on each anniversary day or in the extra names given to us especially for this today. We now offer this prayer and tribute again in this generation, with many more names from the last fifty years now to be added.

All Saints' and All Souls' together then is a very special time. It is a celebration, it is thanksgiving, and it is a remembering. It is above all a time of hope. It is therefore no surprise that around the world, especially around the catholic world, that after the great festivals of Christmas and Easter this is one of the most popular times for religious observance. We in our own way and as part of our own living Anglo Catholic tradition are a part of that. And if you are able, come to be part of the companion honouring of All Souls', just as today we have gathered for All Saints'.



All Souls' Day follows All Saints' Day, and commemorates the faithful departed, those who die in God's faith and friendship. However, Catholics believe that not all those who die in God's grace are immediately ready for the Beatific vision, i.e. the reality and goodness of God and heaven, so they must be purified of "lesser faults," and the temporal effects of sin. The Catholic Church calls this purification of the elect, "purgatory." The Catholic teaching on Purgatory essentially requires belief in two realities: 1. that there will be a purification of believers prior to entering heaven and 2. that the prayers and masses of the faithful in some way benefit those in the state of purification. As to the duration, place, and exact nature of this purification, the Church has no official dogma, although Saint Augustine and others used fire as a way to explain the nature of the purification. Many faithful Catholics, including Pope Benedict XVI, grant that Purgatory may be an existential state as opposed to a temporal place. In other words, Purgatory may be something we experience instantaneously, because it is outside of the confines of created time and space. Many non-Catholics, including C.S. Lewis, have believed in Purgatory, and the official dogma of Purgatory is hardly offensive, even if the popular understanding of it has led to confusion. As a more everyday explanation, many liken Purgatory to a place to "clean up" oneself before going into the presence of Almighty God.

All Souls is the day to remember, pray for, and offer requiem masses up for these faithful departed in the state of purification. Typically Christians will take this day to offer prayers up on behalf of their departed relatives and friends. Others may remember influential individuals that they never knew personally, such as presidents, musicians, etc. This may be done in the form of the Office of the Dead (Defunctorum officium), i.e. a prayer service offered in memory of departed loved ones. Often this office is prayed on the anniversary (or eve) of the death of a loved one, or on All Souls' Day.

There are many customs associated with All Souls' Day, and these vary greatly from culture to culture. In Mexico they celebrate All Souls Day as *el día de los muertos*, or "the day of the dead." Customs include going to a graveyard to have a picnic, eating skull-shaped candy, and leaving food out for dead relatives. The practice of leaving food out for dead relatives is interesting, but not exactly Catholic Theology. If all of this seems a little morbid, remember that all cultures deal with death in different manners. The Western aversion to anything related to death is not present in other cultures. In the Philippines, they celebrate "Memorial Day" based loosely on All Souls' Day. Customs include praying novenas for the holy souls, and ornately decorating relatives' graves. On the eve of All Souls' (i.e. the evening of All Saints' Day), parties go door-to-door, requesting gifts and singing a traditional verse representing the liberation of holy souls from purgatory. In Hungary the day is known as Halottak Napja, "the day of the dead," and a common custom is inviting orphans into the family and giving them food, clothes, and toys. In rural Poland, a legend developed that at midnight on All Souls Day a great light shone on the local parish. This light was said to be the holy souls of departed parishioners gathered to pray for their release from Purgatory at the altars of their former earthly parishes.

After this, the souls were said to return to scenes from their earthly life and work, visiting homes and other places. As a sign of welcome, Poles leave their windows and doors ajar on the night of All Souls' Day. All of these customs show the wide variety of tradition related to All Souls' Day.



Mass of All Souls'.

The first two days of November are very special in the Church calendar. They are times to remember, to use the Archbishop of Canterbury's memorable phrase, that we experience "God in company". That is, God in company with the whole range of special men and women who are recognized to be capital S saints and who are even now surrounding the throne of God with their joyful praise. And it is also God in company with all the faithful departed.

All Souls' mood is solemn and of quiet dignity. This is our commemoration this evening. We honour and pray for the dead and particularly our own dead, and this certainly includes all those who have gone before us through the generations of the life and witness of this parish church of the City of Brisbane. We have in addition placed on the altar many names of those who are particularly special to us personally and tonight we are reading the names of those whose requiems and funerals have been held in this church over the past three years — some 40 people. Just think of all the memories and life experiences those lists will embrace.

These are people who are special to us. We remember them on their anniversary of death and we remember them all together on this day of All Souls, even as we hope that we ourselves will be so remembered in due course. We commend them to God's gracious care and protection. We pray that they may find a place of refreshment and light and peace. We pray that they may rest in God's nearer presence and that at the last they may rise in glory, joining with all those who join in that promised heavenly banquet. It is a wonderful image.

All Saints' and All Souls' together then is a very special time. It is a celebration, it is thanksgiving, and it is a remembering. It is above all a time of hope. It is therefore no surprise that around the world, especially around the catholic world, that after the great festivals of Christmas and Easter this is one of the most popular times for religious observance. And we feel that we are indeed in the company of family and friends. And all of us in the company of God.

May they rest in peace .



Families in Mexico celebrate *el día de los muertos* on All Souls' Day by gathering in the cemetery, reminding one another of their family history and traditions.