



COMMUNITY OF THE HOLY NAME



Autumn 2020
Newsletter

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We recall the time when the Order of the Good Shepherd joined our community, from New Zealand.

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Editor: Liz Johnstone

Jigsaws, workshops and potatoes: life in lockdown



We have all been affected by the coronavirus lockdown. However, our rhythm of life with our daily prayer cycle has continued, except for our regular Eucharist: Mattins at 9:00 am, Midday Office at 12:45pm, Vespers at 5:30 pm and Compline at 7:30 pm. Blessed with such large grounds, we can regularly exercise here, so we obey 'social distancing' regulations. Our gardens are receiving extra attention and a new vegetable garden is appearing. There is time to admire the grounds we have and thank God for their beauty.

We have also organised some activities: a jigsaw puzzle on a large table so all could put in a piece or two and watching 'Brides of Christ' which takes us back in time. Crafts have reappeared and we generally interact more. We have treated ourselves to special meals that are

delivered - one Malaysian and good old fish and chips.

Grace Reynolds has been running workshops for us on 'Stress and Anxiety Reduction and Values and Emotional Alignment', proving the old adage, 'We are never too old to learn'. These have been beneficial for our growth, both individually and as a Community. It is important to be open to such growth, that will flow on to all our relationships.

We have really missed our friends, volunteers and visitors but now we may be able to have a few visitors.



Potatoes are flourishing.

During this time of being confined, we have spent more time on the simple things, and learnt new technology like Zoom. We hope you too have been able to discover different things to do and to cherish.

PLEASE NOTE:

We regret that, due to the current health crisis, we cannot receive visitors, individuals or groups, during the day or overnight. We apologise for the inconvenience. Prayer Days have also had to be suspended. We will review the situation on 30 June 2020.



Image courtesy of Naomi Horner, mypaintedbear.co.uk



Dear friends,

We are now well into 2020 and like me you are probably wondering where the first few months have gone. There has been so much happening with fires, floods and now the coronavirus. I am sure some of you are asking, "Where is God in all this?" The only answer I have for myself is that God is with us as our comforter. When the lockdown started, we were in the Season of Lent, a time for Jesus where he was probably finding it difficult to see his father in his life. At the end he uttered those words, "My God my God why have you forsaken me?" As Jesus knew, God never forsakes us, but he is not the magician we at times would like him to be. He weeps with us in times of trouble and as he sees what his people are doing to his creation and to each other; but he also rejoices with us in our times of joy.

The following are taken from words written by Pope Francis called, "Do you want to fast this Lent?" I have chosen some which I feel are relevant at any time of our lives:

- Fast from hurting words and say kind words.**
- Fast from sadness and be filled with gratitude.**
- Fast from anger and be filled with patience.**
- Fast from worries and have trust in God.**
- Fast from bitterness and fill your hearts with joy.**
- Fast from selfishness and be compassionate to others.**
- Fast from words and be silent, so you can listen.**

We have celebrated two special events; one was my re-installation as Mother Superior of the Community on 23 April. It was a lovely day although we missed being allowed to invite Oblates, Associates and friends.

The other, much more important day was 10 May when Sister Gloria made her life vows in CHN. Bishop Garry Weatherill, our former Warden, received Gloria's vows on

behalf of Archbishop Philip, who was unable to attend, and although Gloria's family could not be with her, they viewed the recorded service together, via Zoom. It was a very happy occasion for all of us, followed by a finger food lunch and some bubbly.

Our friend Pam Hogan made some scapulars which some of us now don before going to chapel. Part of our original habit, we were delighted to find some of the original material for Pam to use. Wearing it is an action of moving from work into prayer.



Sisters Avrill & Valmai in scapulars

In February, we hosted the meeting of ACARLA, the governing body of Anglican Religious Communities. ACARLA monitors them to ensure their religious life is appropriate, as well as approving new Communities. Eleven were represented, including the Society of the Sacred Name from Christchurch New Zealand and the (Baptist) Community of Transfiguration from Teesdale Victoria.

To be a Religious Community, all members must have a call from God, a Vocation, and meet together regularly. There must be a charism, from the founder, a Constitution and a Rule of Life. Members take Vows for Life, or a given period of time.

Although many communities are few in number, God is opening up new visions as we continue to offer ourselves to his purpose.

With blessings from

Carol CHN



Myself (Sr. Carol, Mother Superior) with Bishop Garry Weatherill and Sr. Gloria



Sister Hilary's story

Lynette Cullen, from Auckland, was professed as Sister Hilary in 1959.

Her dream as a child was to grow up to look after people in need - young children and people in jail.

At the age of 20, she became a nurse. While working at the hospital, she would watch the Sisters of the Order of the Good Shepherd (OGS) going to church and decided to become a nun. Her mother grieved that she was throwing her life away and her vicar tried to dissuade her, threatening to complain to the Bishop, but Lynette insisted and so her journey began.

While she was still in the Novitiate, OGS merged with CHN and she moved to her new home in Melbourne. Mother Ida encouraged Lynette to take the name 'Hilary', after Sir Edmund Hilary, the renowned mountaineer, explorer and beekeeper, also from the suburb of Remuera in Auckland.

As a young Novice, she worked at the Mission House in Spring Street. She was struck with terror when told to make scones as she had never done that before! However, Sister Muriel showed her the ropes and the Sisters told her they were the nicest scones they'd ever had.

She loved her time at Darling Babies' Home in the 60's where she was 'so lucky and blessed' to look after little boys, aged 3-6 years old. When she returned from classes at Community House, she would make sure her little boys were all tucked in. They had a nanny goat in the grounds who 'had a great big tummy, just like mummy' and the boys were fascinated when the baby kid was born.

Hilary served in (Papua) New Guinea from the mid-sixties as a teacher at Holy Name School in Dogura. First, she had to do a teaching course in Port Moresby where she recalls the poster on the wall, of a boy walking through the bush, with the wording, 'LORD, teach me to wonder afresh'.

Sister Margaret Anne was the headmistress and put her in charge of about 30 girls from the countryside all over PNG, who had to speak English at school. She taught Home Science and Religious Studies. On her first day, she saw most of the girls chewing noisily (betel nut). So, the next day she sat at her teacher's desk, chewing gum noisily in front of them. They pointed at her, calling out, "See! See!" and were so shocked that they never chewed again in her class.

One day, Hilary took the girls on a field trip up in the mountains. They crossed a river nine times and the views were wonderful. On the way back they could

only cross the river three times due to a deluge of rain but local villagers fed them for a few days until they could return.

She recalls Prince Charles' visit to Dogura in 1966, as a student at Geelong Grammar on a field trip. The local boys performed a traditional dance for him. He was delighted and asked if they could do the Highland Fling! Prince Charles is known as the Queen's "pikinini" in Pidgin English.

Hilary was at the Mission House in Fitzroy from 1981-96, when the area was full of 'no-hopers'. The poor and needy would gather outside and she would give them food parcels. She recalls a man threatening others one evening, shouting, "Get outta here! I'm looking after the Sisters!" She gave him blankets for sleeping rough and kept feeding him but he had to be out by 9.30pm.

One night, a man climbed in through Sister Elizabeth Gwen's bedroom window and took her mother's watch. Hilary ran out, just in time to witness the man jumping to the ground and she found the watch lying where he had landed.

She would take the morning mail to the post office round the block for 8.30am and remembers fondly the drop-outs on the sides of the road, murmuring, "G'morning, Sister", as she passed by.

Hilary has loved animals for as long as she can remember. As a little girl, she would pat the neighbour's horses. Pestering her parents for a dog, she got a Scotch Collie called Grennie.

When she came back from PNG, she persuaded Mother Faith to allow a dog at the Mission House in Fitzroy. Together, they drove to pick up a little Labrador puppy, whom they named 'May', after a dear resident of Ellerslie who had arranged it. Since then, she always had a dog until her beloved Zak died last year. When she worked from a house in Footscray, Zak was her constant companion in visits to the old people's home and the lonely people at home.

As little Lynette, God had put into her heart a compassion for the needy. Throughout her life, she has doubted her ability but recalls with gladness the various times she has been thanked for, "what you did for my mother". "I've been blessed," says Sister Hilary.





CHN ASSOCIATES' AGM, 1 FEBRUARY 2020

At our 2020 CHN Associates' AGM on 1st February our office bearers, Margaret Pawsey and Pat Blake, were re-elected unopposed as Treasurer and Secretary and were thanked for their past and continuing contribution. It was decided to donate \$500 from our funds to the Community of the Visitation in Papua New Guinea.

After lunch Sister Avrill shared some highlights of her recent trip to Turkey and Greece "in the steps of St Paul". A summary of her talk can be found below.

We now have a celebrant, preacher and guest speaker for our Corporate Communion on 14th November: the Revd Colleen Clayton, the new Priest in Charge at St Matthew's, Cheltenham.

Due to the spread of the coronavirus, we reluctantly had to cancel our Associates' events in April and May. It is not yet certain whether our Retreat will be able to go ahead in July but we are hoping!

In the steps of St Paul, in Turkey and Greece, by Sister Avrill

Our big adventure started in Istanbul. Sight-seeing included some very impressive buildings and the Grand Bazaar, a remarkable place where just about everything

Turkish is on sale.

Then after a very long time in slow-moving queues we eventually entered Hagia Sophia, originally a Christian Basilica, then a mosque, and now a museum. When it became a mosque, the Christian mosaics were plastered over with Muslim

geometric designs, but now in many places the Christian mosaics are emerging and are being restored to their original state, so the building bears witness to both its Christian and Muslim heritages.

Close by is the Blue Mosque, so named for the blue tiles in its interior. Built between 1609 and 1616, it is very beautiful and is still a functioning Muslim place of worship.

There's not time to describe everything we saw in Istanbul, or our journey to Sardis, one of the seven churches in the Book of Revelation, the next day, but

we finished the day at an amazing place called Pamukkale where springs of mineral water, rich in calcium deposits, have turned the surrounding cliffs

snow white. It's a lovely sight. Above Pamukkale is Hierapolis where St Philip is said to have been martyred. The mineral springs have their source up there and there are terraces of shallow pools (travertines) where one can wade or bathe. At Laodicea, another of the churches of



Hagia Sophia in Istanbul

Revelation, we saw a large semi-restored Christian church and in the narthex is a translation of the 61 Canons of the Council of Laodicea which was held there between 343 and 381. They make interesting reading: e.g. No. 53: *It is unsuitable to dance or leap at weddings.* Laodicea is the most excavated of the historical sites and the only one where excavation and restoration continue non-stop all year round.

Ephesus I found particularly interesting and impressive. We began our time there with a visit to the mountain top house of the Virgin Mary, believed to be

where she lived when St John brought her with him to Ephesus. In the old city we held a worship service in the agora or market place where the riot against Paul broke out and the crowd yelled “Great is Artemis of the Ephesians!” for 2 hours. I felt I could almost hear and see them! Much of the old city has been excavated and restored, and we walked down the main street, Curetes St, which is lined with the remains of many grand buildings and monuments. At the end of the street is the hugely impressive Library of Celsus the third largest in the ancient world, built 117-135 AD. While at Ephesus we visited the 6th century Basilica of St John, on the site of a much earlier and smaller church built over the grave of St John.

To me, the most interesting feature of Pergamon, another of the seven churches, was the Asclepion, a very ancient hospital dating back to the 4th century BC, and one of the most important healing centres of the ancient world. (Asclepius was the god of healing.) We saw a tunnel where light and air came in through skylights, incense was burnt in niches along the walls and water from a healing spring was channelled down the steps and side of the tunnel to create a relaxing ambience which formed part of the treatment of the patients. The spring water is still running down the side of the steps and we could hear its soothing sound as we walked through the tunnel. The hospital was renowned for the success of its cures (above its entrance: “Death is not allowed to enter here”), so, in order to preserve its reputation, patients who were terminally ill or mortally

wounded were not admitted, and nor were maternity cases as their mortality rate was very high in those days.

At Troas we walked on the same road that Paul walked on, on his way from the harbour on one of his missionary journeys. It was in Troas that Paul had a vision of a Macedonian man begging him, “Come over

to Macedonia and help us”. And Paul did so. But later he returned to Troas, where he preached such a long sermon that a young man called Eutychus, who was sitting on a windowsill, dozed off to sleep and fell out the window which was on the third floor, and Paul had to bring him back to life.

Our last day in

Turkey was spent at Gallipoli. It was incredibly moving, especially the ANZAC Cove Cemetery where we held a worship service. Ataturk’s poignant words about the ANZACs were read: “Those heroes that shed their blood and lost their lives After having lost their lives on this land, they have become our sons as well.”

One of the first places we visited in Greece was Philippi, where Lydia was baptised (Acts 16:1). She was the first recorded convert in Europe. At the site of her baptism there is a beautiful church with icons of Lydia and Paul in the entrance. We also saw the prison where Paul was held



Basilica of St John in Ephesus



Paul's vision of a Macedonian man in Troas

and the ruins of the first known church dedicated to him. We continued to Thessaloniki, the second largest city in Greece and eventually to Athens where Paul, finding an altar inscribed “To an unknown god”, proclaimed the One True God, and where our pilgrimage ended - truly a life-changing experience.

From the Archives...when OGS joined CHN, by Sister Elizabeth Gwen

In 1894, with the Bishop's approval and encouragement, three women moved into a small cottage in Grey Street, Auckland with the intention of forming a religious community and undertaking 'rescue work among the fallen and wretched in the city'. This was the beginning of the Order of the Good Shepherd. During the years 1900 – 1906 the small community came close to disintegration through lack of suitable leadership, but in May 1901 Sister Hannah came to Melbourne on a three month visit to the Mission to the Streets & Lanes [run by CHN] to gain experience and to see the work among children and women prisoners. The OGS was formally established in 1905 with the profession of Sisters Hannah, Frances and Charlotte. Sister Hannah was subsequently elected as the Mother Superior, a role she occupied until her death in 1938.

I now leap over several decades to the year 1950 when a twelve-room mansion was bequeathed to the Order and into which the Sisters moved the following year. Dark days were to come, with the breakdown in health of Mother Margaret, together with other illnesses and departures. Sister Mary was appointed to lead the Order and in December 1953 three more Sisters were professed. However, Mother Mary's

health was not good, and she was advised by her doctor to relinquish her leadership, causing a further crisis. After three Sisters had visited Communities in Australia an invitation was issued to CHN, inviting our Mother Ida to go to Auckland, assess the situation with the Sisters and the Bishop, and seek a solution to their problems. Following her visit, Mother Ida wrote to the Bishop: 'It seems to me that the best assistance my Community could give, and the most practical, would be to invite the members of the Order of the Good Shepherd to come and see us as visitors in order that they may receive further training, and gain experience in the Religious Life, living under the Rule of the Community of the Holy Name and obeying in all things the directions of the Mother Superior of that Community.'

The Sisters came in two contingents, arriving on November 30, 1955 and January 6, 1956. After living with us for two years they held their final Chapter meeting at which they unanimously agreed, firstly that it was no longer possible for them to remain as a separate Order, and secondly, that they should make a formal application for admission into CHN, which was unanimously accepted by us. Their formal admission took place on January 10, 1958.

It is important to record the dedication of each of those Sisters: the absolute certainty that God had called them into the Religious Life. Faced with the reality that they could no longer continue



Left to right: Sisters Agnes Winifred, (formerly Agnes), Ella Mary (formerly Mary), Fanny Faith; Novice Hilary (formerly Lynette)



Left to right: Sisters Katherine Mary, Lisa (formerly Elizabeth), Joyce Anne (formerly Joyce), Rachel (formerly Clare), Helena (formerly Helen)

As I continue my journey: a reflection

What is actually happening when we pray?

We see in Van Gogh's painting the small child moving from the security of its mother's arms, and responding to that innate spirit within us which urges us to walk and become independent.

The Spirit of God is at work within us, and God stoops down as in the Incarnation, reaching out in his love for all He has created, drawing us to Himself.

This is the setting of our life's journey. What is God's plan and purpose? How do we respond to his loving care and guidance?

In many ways we can identify easily with the very mixed group of people who followed Moses out from the slavery of Egypt who over the 40 years of their travelling in the desert became one people, who gradually learned about the nature of this one God who had chosen them to be his people (not for their own

benefit and glory but so that they could be God's witness to all people.)

At the beginning of this new "year/stage..." in our lives, let us look

back, perhaps from an "Exodus perspective", to reflect on where we have been, what we have learned, and received personally, and give thanks to God for all his blessings.

What do we bring into the new "year/stage" we are stepping into, with God as our Guide and Companion?

Excerpt from *Day of Prayer and Reflection, March 2020, by Sr. Josephine Margaret, CHN*



First Steps, after Millet, Van Gogh 1890

When OGS joined CHN, continued

as before, each could have gone her own way and resumed secular status. The choice that they made must have caused considerable interior suffering. How did they feel about leaving their own country, leaving family and friends – not knowing if or when they would see them again? Leaving parishes, clergy and supporters of their Order; facing opposition to their decision, no matter how well-meaning, by those who did not understand.

CHN felt a moral obligation to send some Sisters to Auckland and in November 1958 five Sisters went to prepare the former OGS house in Remuera for use as a



Window in St. Mary's (old) Cathedral, Auckland, depicting early Sisters of OGS

Hostel for girls coming from rural areas to study. The Hostel of the Holy Name continued under our administration until we decided to withdraw at the end of 1969. The Hostel continued to function under

different management for another thirty years. 'On November 20, 1999 a thanksgiving service was held to mark the closing of the Hostel of the Holy Name and to deconsecrate the Chapel of Jesus the Good Shepherd.... Sister Joyce Anne returned from Melbourne for the occasion and gave the address.' (Saving the City, p.136)

An Advisory Group was established to plan the future use of the Holy Name Trust Funds. It was an initiative of this group that the history of the Order of the Good Shepherd and the Community of the Holy Name in Auckland should be written, resulting in 'Saving the City' by Margaret McClure. I was delighted to be asked to represent the Community at the launch of the book by the Governor General of New Zealand, Dame Sylvia Cartright and to meet the enthusiastic women of the Advisory Group who are carrying on the spirit of OGS and CHN through the annual disbursement of interest from the Trust.



Sister Elizabeth Gwen at launch of 'Saving the City' (book on history of OGS by Margaret McClure, 2 November 2002)

New in the Library by our Librarian, Philip Harvey

Ian George, Archbishop of Adelaide (1934-2019), was an erudite and creative leader in the church. In her eulogy last year given at St John's Toorak, his daughter Sarah George described him as "a complex and very passionate man, he loved poetry, music, art, and people. He was a devout man who loved the church."

In the summer, Archbishop George's library was donated to the Library of the Community of the Holy Name, for its care, selection, and dispersal. Something like sixty boxes arrived and are gradually being sorted, with many wonders added to the collection for the future use of members and visitors. The contents support Sarah George's description of him, a man with wide reading interests who was always up on the latest developments both in the world and the church.

It may safely be said that this is the largest single donation ever received by the Library, with a quality and depth of relevant material that helps update the collection in several areas. We are grateful to Barbara George and Archbishop Philip Freier for sending the books in the right direction. Ian George's library was kept in good condition, sign of the value he placed on them, and this adds to the enjoyment of working with these treasures.

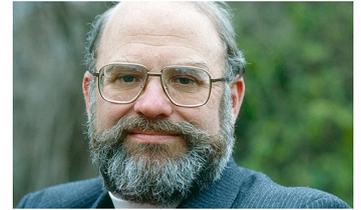
A lifetime's reading in theology and spirituality

jumps out of the boxes, some titles inspiring the appropriate 'wow', 'amazing', or 'well I never'. He read at length in church history, proven by the many works on the Australian church, both

ancient and modern, that are new to our shelves. Ian George was especially involved in cultural life and the arts. He had a personal interest in icons and iconography, which is attested by the librarians' early discovery of some difficult to get works on the subject, only procurable by travelling to the sites of the icons.

For those wondering how 60 boxes of books can fit into the Library, they won't. Selection of titles is the first task. There are books already held, books that do not fit CHN's criteria for inclusion, books that are dated or superseded. Some of these books will go to other libraries, or to scholars in these areas. Anything else not going into the Library will be stored for September when, as is our custom and was agreed, it will go to the annual Book Fair at St Peter's Eastern Hill in the city.

Our policy is to keep the books moving, which is the best way to make them available.



*Ian George AO (1934-2019)
former Archbishop of Adelaide*

'Request and Collect' Circulation, by Philip Harvey

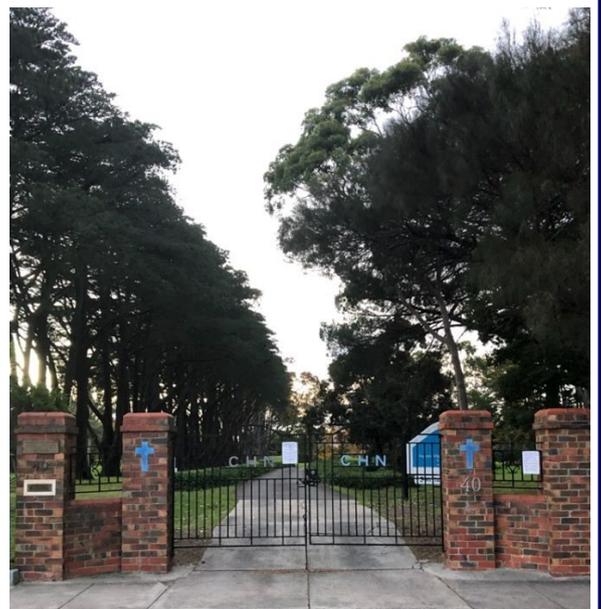


During the pandemic, book circulation is available by 'Request and Collect'. If you are a member of the Library, simply send your request, listing author and title to library@chn.org.au or phone 0411253599.

The books will be wiped and parcelled up, with a name tag attached. You will be advised of the next day for collection via email. The gates at 40 Cavanagh Street will be kept open on Collect Day, which is the librarian's workday of any given week.

Books are placed for contactless pickup on a table outside the Library building, near the side entry door. Borrowers drive in, collect their parcel, and leave. Loans may be extended. Books may also be returned in the box positioned in the same area. All returns are handled with sanitised gloves, wiped and quarantined for at least 72 hours.

I invite you to take up this invitation and send in requests for your much-needed reading.



Our gates are locked to restrict access to the property during the COVID-19 lockdown.