



# COMMUNITY OF THE HOLY NAME



Summer 2021/22  
Newsletter

## IN THIS ISSUE...

*we learn about more of our early leaders. We've also done some bird spotting!*

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## O come, O come, Emmanuel!

Anglican priest and hymn writer John Mason Neale (1818-1866) not only founded a nursing order of Anglican nuns, helped social welfare organizations care for orphans and young women, and was a warden of Sackville college, but he translated early and medieval Greek and Latin hymns in his spare time—focusing on the ancient ones written around “the feasts and the fasts of the Christian year,” most notably the Advent hymn,

*O Come, O Come, Emmanuel.*

Its origins date back to a Benedictine Gregorian chant from the 8th century: the monks would sing a verse a day to prepare their hearts and minds for Christmas, the week before Christmas.

To this day the O Antiphons, or Great O's, are sung by religious communities worldwide.

Around 1100, an unknown author took the antiphons and turned them into a metrical Latin poem. Neale's translation made it into the Church of England's official hymnal in 1861 and spread from there throughout Protestantism.

Neale based the tune on a 15th-century processional funeral hymn for French Franciscan nuns. An odd origin, perhaps, but his matching of melody and text seems inspired today, especially when the verses are sung in a contemplative unison and the

“Rejoice!” bursts forth in sudden, amazing harmony.

Each verse refers to a Messianic title from the book of Isaiah that prophesied and foreshadowed Jesus' coming:

*O Sapientia (Wisdom)*  
*O Adonai (Lord)*  
*O Radix Jesse (Stock or root of Jesse)*  
*O Clavis David (Key of David)*  
*O Oriens (Dayspring or morning star)*  
*O Rex Gentium (King of the Gentiles)*  
*O Emmanuel (God with us)*

Those clever medieval scholars loved wordplay. In the original Latin, the first letter of each antiphon spells SARCORE. When read backwards, they form a two-word acrostic, “*Ero cras,*” meaning “I will be present tomorrow.”

*Emmanuel*, our Lord Jesus, is God with us today and will be present tomorrow.

In a world, and sometimes even a church, that celebrates the days before Christmas as an endless obligation of organized exuberance, these words remind us that as Christians, we are to long for another country, one where the coming Messiah wipes the tears of the sorrowing and casts down the mighty from their thrones.



*Have a blessed Christmas season, as we remember the birth of our Lord and saviour, Jesus Christ, and best wishes for your spiritual journey in 2022.*

Sister Carol, Mother Superior,  
and all the Sisters of CHN

## Dear friends,

I am sure we are all feeling more positive now most of the restrictions have been lifted, and life is beginning to return to normal, especially since we can now return to our church services. We do need to pray that the virus will not keep spreading. All sisters are now double vaccinated, and most have their certificates, so we are looking forward to that extra freedom. I heard several people say that it will be challenging to return to 'normal' life.

We are also looking forward to guests returning as we re-open the Spirituality Centre, although it will be a slow process. Unfortunately, we are losing, and have already lost, some of our staff. Candy, our cook and cleaner, has returned with her family to Western Australia to be with extended family. Liz Johnstone, the editor of our newsletters, prayer pamphlets and website, is also moving with her husband, Geoffrey, to Seymour, where they will minister to the people in the Baptist Churches of Seymour and Alexandra. We are thankful that Liz will continue her work for us from a distance. Kezha, Zhano and Avi are moving to Hopper's Crossing, where Kezha will begin a ministry, supervised by Revd. Glenn Byjus, with the Indian Community in Tarneit. It is an excellent opportunity for Kezha but a significant loss to us. So we are now looking for a cook, cleaner and gardener. I am sure God will provide for us as he has done in the past. God says, "I will never leave you or forsake you." The right people seem to come when we need them.

Faye Lindsay, a volunteer and long friend of the Sisters, has moved with her sister to South Australia also to be near family. We are very grateful for the volunteers

and their work and greatly value their contribution to the Community and Spirituality Centre.

Some of you may have already heard that Sr. Felicity is now in care at Arcare Cheltenham, where she has happily settled. It is very close, but we could not visit her because of the COVID restrictions. We hope they will ease soon and make this possible. We must accept that this is a sign of the aging of our sisters and the limitations of our ability to care for them at home.

We had a lovely celebration for Sr. Valmai on the 26th of October when she celebrated her 60th Profession Anniversary. Due to restrictions, she could not have friends from outside but we did have a former Warden, Revd. Ken Hewlett who celebrated for us. It is a great joy to welcome back our priests and enjoy our daily Eucharist.

In this issue, you will also read that one of our Associates and two of our Oblates have died recently. We are saddened by their passing and value the friendship, support, and service they have given over the years.

Please keep the Spirituality Centre in your prayers as we seek new people.



Carol CHN

**Community Picnic & Open Day**  
**Sunday 13<sup>th</sup> February 2022 10am to 3pm**

House Tours of the Spirituality Centre	Coffee Van	Adults \$5
Kids Treasure Hunt Activity	Sausage Sizzle	Children \$3
BYO picnic rug, chair, food & drink		Family (2A+2C) \$15
		House Tours \$2 extra

**BOOKINGS ESSENTIAL** • Tickets online at <https://www.trybooking.com/BRWHX> • **On-Street Parking ONLY**

For further details contact Candice Bennett on 0424 333 222 or [outreach@chn.org.au](mailto:outreach@chn.org.au)

\*\*Please note: no dogs allowed

## Oblate Bart O'Donovan's story

I was born in Hay in NSW in 1938 and brought up in the nearby Carrathool, a small village of about 100 people. We had no electricity, reticulated water, sewerage, or sealed roads in or out. My family owned the General Store.

When I left school, I apprenticed as a carpenter and joiner. After ten years of this work, I studied for the priesthood and ministered at the parishes of Leeton, Lockhart and Broken Hill in NSW, then Elizabeth Downs and Salisbury in SA.

When I retired in 2004, I worked as a locum in Adelaide and the Diocese of Willochra, finally fully retiring in 2021. I am married to Prue, who was ordained priest in Adelaide in 2000 and, after parish appointments, is currently an Anglican Chaplain. We have three adult children and four grandchildren. We live in the Town of Gawler in SA.

As a young priest in my first parish, I was helping a very troubled person with frequent demands. After each encounter, they felt much better, but I felt much worse, each time for longer periods. I dreaded hearing the click of the front gate that announced their coming. I began to feel in myself the disturbances they described in themselves. My whole body was in turmoil, like insects wriggling inside to get out.

In desperation, I contacted my ex-Tutor from theological college. He was the Warden of CHN and asked me to come for a visit to the Community House in Cheltenham. We had one-on-one sessions each day. I was also to attend the daily Offices and Mass. Visitors in those days had to take a seat behind the screen at the entrance. It had high panelling that inhibited view of the Sisters. On your knees or sitting, you spent most of the time looking at the screen panels: it seemed to me I was put in a corner out of the way! However, once the first Office began, I could feel my mental disquiet abate as I listened, for I was given no book with which to follow. I will never forget the power of those prayers in the Holy Name Chapel and how, day by day, I was gradually made whole. By the fourth day, I was free of the oppression.

The Warden taught me how to guard against the transference some disturbed people can give in counselling situations, so I could help without being



spiritually and mentally endangered. It was as simple as a prayer for Jesus to be with me before the encounter and, as the meeting begins, to mentally put Jesus between the person and me, asking him to absorb the disturbances. I have used this in my ministry since, when encountering people and dealing with blessing houses, other places, and people, and where psychic phenomena are present.

I again had contact with CHN when the Rural Deanery had a vocations day. Sister Elizabeth Gwen was the guest speaker at several parishes, telling of the Religious Life. She brought Novice Felicity, and they made a positive impact with the parishioners, young and old. By this time, I was married to Prue, and Sister Gwen stayed with us in the Rectory. Sister Gwen was our first staying guest, and Prue was anxious to serve our guest well. She was newly married and only three years in Australia, from her home in America.

Each Advent, when I was at Broken Hill, I had a private retreat at the Retreat House between Sundays and began to know the Sisters individually. These were precious times of learning more and more to know God. When the parishioners asked to learn to pray better, we held a School of Prayer at the parish, with the CHN Warden and three Sisters holding daily sessions. It was such a great success we had two more Schools of Prayer, and a Uniting Church parish joined our last one. The influence was evident in the lives of the parishioners ever after.

Prue and I were both admitted as Oblates, Prue before me, and together we share the blessings that continue from the Community of the Holy Name.



## OBLATES' NEWS by Sister Valmai



Dear Oblates,  
**The Oblates'**  
 Annual Retreat was held as planned on 24-26 September, led by the Revd. Wendy Crouch via Zoom. Twelve of us took part, including Sr. Carol and myself. Although we missed being together in person, under the

lockdown circumstances, it went well. Wendy based the material for the Retreat on the Psalms and, for most of us, it opened up a new appreciation of the beauty and challenges of that well used part of the Old Testament.

Sadly, two of our Oblates have died since the last Newsletter. Oblate Beryl Blake who lived in Tocumwal, NSW, and Oblate Pat Hutchins from Leongatha in Gippsland, Victoria. Both were Oblates

for many years, but because of ill health have been unable to travel to Melbourne in later years.

Our last gathering for this year will be the Advent Quiet Day on Saturday 4 December, when we will be able to use the Spirituality Centre. Our two Probationers, Dawn and Margaret, will be admitted as Oblates at the Communion Service on that day. It will be an opportunity for other Oblates present to renew their annual promises. The Revd. Rob Culhane will be leading the programme for that day.

An Oblate Committee meeting was held recently via Zoom when dates were set for the 2022 activities, all of which we hope will be held at the Spirituality Centre.

The Adelaide Oblates and Associates have always been a closely knit group and, as I write, they are mourning the death of Rosemary Scrutton after a short illness. Rosemary has for many years been an active participant of that group and she will be greatly missed. The Oblates and Associates held their final meeting of the year on Saturday 30 October.

Valmai CHN

## REST IN PEACE

Pat Hutchins was admitted as an Oblate in 1989. After a short time in a Nursing Home in Mirboo North, she died in September, in her 90th year.

Pat and husband Roy had a farming property in Gippsland and retired to Leongatha, where they were very much part of the Anglican Church and the township. Until recent years, Pat was actively involved in pastoral visiting for the parish.

As an Oblate, Pat was present as much as she could be at Oblate gatherings. She also enjoyed staying from time to time at the Community House, sharing in the fellowship and worship and spending time in the Library. She was an avid reader and generally returned home with a collection of library books.

Although reserved in nature, Pat had a deep love and care for others.

May she rest in peace and rise in Glory.

Valmai CHN

Beryl Blake died in September, just 2 years shy of her 100th birthday. She was admitted as an Oblate in 1981 but, as she and her family lived in Queensland, visits to Cheltenham were rare.

In 2009 Beryl moved from her home in Maroochydore to a retirement Village in Buderim. There she made good friends and the most of every opportunity. She enjoyed craft sessions where the residents knitted teddy bears for children in Nambour Hospital, and one letter describes how, "Every Monday morning we have hymn singing with morning tea to follow ... Saturday night is our movie night, which is a real treat because the movies are older than me. We also get a free Dixie ice-cream — just like the old days. It's all good fun."

Beryl became legally blind so, as letter writing became more difficult, we connected by phone. When Ed and I visited in 2012, just after she had been given a machine that enlarged print and enabled her to read, Beryl's excitement was boundless. In recent years she moved to Tocumal to be near a daughter.

Beryl was a special person who faced challenges with courage and humour, and I was blessed to know her.

Diana Cherry



## Oblates' Retreat, 24-26 September 2021



The Revd. Dr. Wendy Crouch led us on a journey through the book of Psalms.

The psalms are about how life really is. They are a cry to God, of praise, joy, lament, anger, rage. And prayer can be all those things. They speak to us today, assailing us at every level of our being. Through the poetic words, we are grasped by the Spirit of God and led into the prayer God places in our hearts.

Walter Brueggemann categorizes the psalms into three experiences of life - orientation, painful disorientation and reorientation. In our lives, we continually move from one circumstance to another, not always happily and often surprised.

Orientation is a state of settledness, equilibrium. Psalm 37 is a wisdom psalm. The world is well ordered, and it emphasizes the connection between cause and consequence. Psalm 145 praises the Creator for the well-arranged world. Psalm 131 expresses quiet **trust in God's motherly care who gently feeds.**

We move from Orientation to Disorientation - Lament. The personal lament psalms 13, 86 and 35 parallel our own experiences. The communal lament psalms are public experiences of loss and desolation. 74 speaks of the violation of the temple, the glue that **holds people's lives together. Psalms 79 and 137 start to enter the pit of disorientation but still confidently address YHWH with sure hope. However, the next two psalms make the full descent into the pit. Psalm 88 has been called "an embarrassment to conventional faith." The believer here, like Job, is experiencing abandonment by God: silence and absence. This is insistent speech and prayer against the darkness. Psalm 109 is one of the psalms of vengeance. A robust spirituality includes acceptance of the wish for vengeance. This "overkill" is expressed passionately and imaginatively. The verbal expression is cathartic, self-**

discovering, legitimizing and affirming intense feelings of rage. And it is offered to God.

The lament psalms have been thought of as embodying the Crucified Jesus, the innocent sufferer. **However far you've fallen, angry, bitter, so has the psalmist been there, before you and for you. The psalms were on the lips of Jesus, and most significantly on his lips as he opened wide his arms for us on the cross. He found himself in the psalms. He identified himself with the Suffering person of the psalms. See particularly Psalm 22, which starts with 'My God, my God, why have you forsaken me?' but ends with the triumphal 'They will proclaim his righteousness, declaring to a people yet unborn: He has done it!'**

The move from disorientation to new orientation brings yearning, delight and celebration. These are the thanksgiving songs of the community. Psalm 124 gives thanks for communal deliverance, **affirming Yahweh's powerful sovereignty over all he has made. Psalm 34 is disciplined thanksgiving: rescue is remembered and wisdom instruction is given. Praise opens up the future, energizing our commitment to a new and different future. Psalms of yearning include 63 'God, you are my God' and 42 'As the deer pants for waters.'** The Psalter ends with the celebratory Psalm 150.

Thanks and praise are at the heart of the worship. It is right: Ford and Hardy say thanks **"completes the completed". It keeps us in our place: praise is "perfecting perfection." This helps as we pray: praise as "an attempt to cope with the abundance of God's love".**

## OBLATES' CALENDAR 2022

21 February Combined Social Day & AGM  
11am AGM; 12 noon Eucharist, followed by a catered lunch. Partners are invited to join us, COVID restrictions permitting. Donations to the cost of lunch are welcomed.

19 March Lenten Quiet Day  
Led by Father Thomas Leslie, Dean of Griffith

4 June Combined Meeting with Associates  
Led by the Revd. John Steward

22 - 25 September Annual Retreat  
Leader to be confirmed

3 December Advent Quiet Day  
**Led by Carol O'Connor**

*Please note: all attendees must have proof of double vaccination.*



## ASSOCIATES' NEWS by Sister Avrill



Dear Associates,  
How wonderful it was that we were able to meet again in November! On 13th, ten Associates attended our Corporate Communion, at which Fr Ken Parker spoke about the local 20th century artist, Clarice

Beckett. He ended with a meditation linking her paintings with the poetry of the German writer, Rainer Maria Rilke. It was a fascinating and moving presentation, and a summary of it appears below.

Thank you, Fr Ken!

In spite of lockdowns the year has flown past, and now it's drawing to its close. It's so good that vaccination rates are high and restrictions have been able to be eased. I hope you have all managed to keep safe and well.

May you have a fruitful Advent, and may your celebration of the Incarnation bring you much joy and many blessings.

With my love and prayers,

Avrill CHN

## REST IN PEACE

On 12.10.2021 we were saddened to hear of the death of our Adelaide Associate, Rosemary Scrutton, following a stroke. Born in Kapunda in 1939, the youngest of four children, Rosemary was the daughter of a priest. When she was eight her father took over the parish of St Saviour's, Glen Osmond, and this parish became Rosemary's spiritual home for the rest of her life. Her Christian faith was strong and unwavering. She taught Sunday School, and at the age of 14 joined the choir. She had a deep love of music and was the choir leader for 32 years. She also studied theology, gaining an Associate of Theology diploma with 1st Class Honours.

Rosemary had a great gift for friendship, and had many friends. She was also known for her keen sense of humour. She lived a full life, made several trips overseas and for a time lived in Holland.

CHN was an important part of Rosemary's life, and she was an active Associate of the Community for 52 years.

May she rest in peace.

Avrill CHN

## CHN ASSOCIATES' PROGRAMME FOR 2022

12 February Annual General Meeting  
10.30am Morning Tea  
11am AGM  
1pm Lunch (provided)

**As we have not had much chance to "catch up"** lately due to COVID, instead of a speaker, this afternoon will be free for you to enjoy each other's company and the Spirituality Centre and grounds.  
3pm Afternoon Tea and depart.

9 April Lent Quiet Day  
Led by Fr Ron Johnson, vicar St Nicholas' Mordialloc

10am start with Morning Tea  
N.B. BYO lunch  
3.30pm Afternoon Tea and depart.

Dates for the rest of the year are as follows(details will be provided later):

**4 June Associates' & Oblates' Combined Meeting**

2 - 4 September Annual Retreat

12 November Corporate communion

*Please note: all attendees must have proof of double vaccination.*



## Associates' Corporate Communion:

Clarice Beckett and the Present Moment by Ken Parker



*Boatshed, Beaumaris*

Beaumaris is a place dear to my heart. I was made deacon in St. Michael's Church in 1969. Through my contacts there, I came to know and love the Community of the Holy Name. It is also where I discovered the artist Clarice Beckett (1887-1935) who lived in Dalgety Road, Beaumaris from 1919-1935.

I have been intrigued by what I perceive in Beckett's work to be a sacramental sense of creation. She has a strong sense of place: of Beaumaris and the Bay, Melbourne and its roads, cars and trams.

When her parents were building the house in Dalgety Road, she asked if they might build her a studio. Her father told her that the kitchen table would do for her! She moved in with them, becoming the unpaid domestic help. When she died of double pneumonia, soon after her mother's death, her father burnt many of her paintings. In 1936 her sister, Hilda, together with her father and her mentor, the artist Max Meldrum, organized a Memorial Exhibition in The Athenaeum Gallery in Collins Street. Beckett, who received little praise in her lifetime for her exceptional work, received some high praise at this point, then almost disappeared into oblivion. Her sister became the custodian of 2000 paintings stored in an open hay shed near Benalla. In about 1970, Hilda showed some of Clarice's pictures to Rosalind Hollinrake and later took her to the shed in Benalla. Only 369 works could be saved. In the 1970's Hollinrake exhibited these paintings around Australia

and many are now in our major public galleries.

In early 2021, there was an exhibition of Beckett's work entitled *The Present Moment* in the Adelaide Gallery, showing about 150 paintings. It was a remarkable experience. The entry to the exhibition was like that of a temple and there was a sense of the sacred. People lowered their voices on entry, maintaining a sense of respect, even reverence, throughout. There was a beautiful pattern as the paintings depicted the hours of the day. It was like the pattern of prayer across the day from the glimmer of first light to the compline-hour of deep darkness descending. I perceived something of the monastic hours of prayer in the artist's work. Were Clarice Beckett's paintings her prayers?

A startling intrusion was an old-fashioned kitchen sink in the central gallery. Her still life paintings were shown here, for she painted them in the kitchen at Dalgety Road. It was here, also, that she prepared meals for her parents. I was reminded of the French monk, Brother Laurence, who worked in the kitchen and talked about the presence of God amongst the pots and pans.

Honour the praying of the remarkable Clarice Beckett. Learn from her the practice of the Present Moment. Continue to be a faithful custodian of the land where you live and the place where you walk.



## Birds around the Community

We are blessed with an abundance of birdlife in our gardens, including the colourful Rainbow Lorikeet, the cheeky Noisy Miner and the playful Galah. Our happy snappers were keen to share these pics with you and Geoff Leslie, a keen birdwatcher, has shared his knowledge.



Known for its raucous screech, the Sulphur-crested Cockatoo has a distinctive crest and a yellow wash on the underside of the wings. They eat berries, seeds, nuts and roots but also take handouts from humans. They normally feed in groups, with one or more birds watching for danger from a nearby perch. They bite off smaller branches and leaves from trees to keep their bills trimmed.

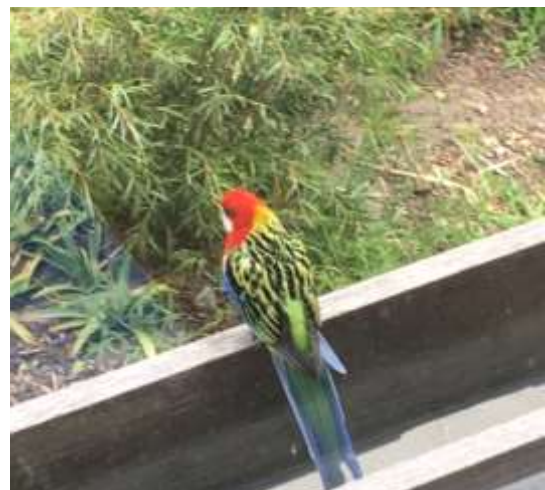


The Spotted Dove was introduced to Australia in the 1860s and flourished in urban environments. Its origin is in China and India. It was probably introduced because it is good to eat, but we stopped eating wild pigeons a long time ago. It has dominated the ground-foraging, seed-eating pigeon role, probably displacing

the Bronzewing. They have been a valuable disperser of seed and an important prey species for Goshawks and Falcons. Their nest is a flimsy platform in a bushy mid-level tree.



A heron or an egret? Egrets are mainly white. This is a White-faced Heron, light blue-grey in colour, with a white face. The young birds often have a reddish colour on the underparts. When breeding, the birds have long feathers (nuptial plumes) on the head, neck and back. The White-faced Heron has a slow bouncing flight and they retract their necks while flying. They forage for a wide range of prey, mostly small aquatic creatures. Our lush green grass probably attracted them to feed on our insects and snails.



According to the Urban Garden Bird Guide, the Eastern Rosella is a shy, ground-foraging bird **struggling to hang on in Melbourne**. They don't like well-manicured lawns, especially Kikuyu, and they need nesting hollows which are increasingly taken up by possums, Common Mynas, and Rainbow Lorikeets. Nest boxes work well and are helpful for them.



## Early recollections of Oblate Joan Durdin

In the 1930s, I recall my aunt's neighbour preparing to leave Adelaide to seek membership of the Community based in Melbourne. She was accepted and, in due course, I gained introductory awareness of the Community but no knowledge of its life and work.

In the late 1950s, my interest in the Community was kindled when my sister, who ultimately became Sister Patience CHN, told us that she hoped to become a member of CHN. She was professed at the Community House in Cheltenham in 1960. That was the year an Order of Oblates of the Community was established: I wanted to know more.

Shortly after, I undertook missionary service in

Papua New Guinea. At my new place of work, I had the advantage of the presence of my friend Jean Henderson, who was already an Oblate. Several CHN Sisters were on the staff of the Girls' High School. We shared with them on many ceremonial and recreational occasions.

For a number of years, I was coordinator of the Adelaide Oblate and Associates and arranged their regular meetings. I continue to enjoy fellowship with that group and to be supported by them.



## Well done, good and faithful servant.



On Tuesday 26th October Sister Valmai celebrated a very special milestone – the 60th anniversary of her profession in Life Vows. As we planned for this day it was unclear whether it would be possible for Sister Valmai to invite any visitors by then, so it was decided to hold a small celebration with just the Sisters. The day was the feast of King Alfred the Great, **which we don't normally observe, but in honour of this special occasion we had a Eucharist of King Alfred, celebrated by the Revd Ken Hewlett. In his sermon Fr Ken paid tribute to Sister Valmai's long years of faithful service in CHN.**

There followed a special lunch prepared by Michelle, our cook, from a recipe chosen by Sister Valmai. We were joined at lunch by Anne, the Spirituality Centre Manager, who lives on site. The refectory looked beautiful, with floral decorations by our talented Sister Sheila Anne. After the meal Sister Valmai cut her anniversary cake, and we all enjoyed a piece. Although not the big celebration we would have had in non-COVID times, it was a very happy day.

*Congratulations, Sister Valmai!*

## From the Archives: our early leaders



**SISTER FLORA**  
(Mother Superior  
1958 - 1960)  
Born Elspeth  
Flora Dean at  
Newport on 10  
October 1914  
Professed on 31  
August 1940  
Died on 6  
November 1960

Mother Ida took her to England to gain experience with other Communities. This step was part of her preparation for a more demanding type of service when she was appointed Assistant superior in 1949. There were dark days ahead when the petrifying burden of office dimmed the joy. Early in 1950, a nervous collapse seemed imminent and she was relieved of office on Christmas Eve. After two and a half years at the Community House, she recovered her strength and was reappointed Assistant in 1953. She regained the Community's confidence by how she handled difficult situations. After the resignation of Sr. Ida, Sr. Flora was elected Mother in February 1958. During 1959 she presided with courage and kindness at difficult meetings concerned with the relationship between the Community and the Chaplain General. In 1960, no one had suspected leukaemia, but she was admitted to the Queen Victoria Hospital for transfusions in July. After a critical period in August, there was a remission of seven weeks when she came home to the Community House. She set her affairs in order, took part in the Profession of two Sisters and installed Sister Faith as Conventual on All Saints' Day. On All Souls' Day, Sister Flora returned to hospital and died peacefully on 6 November 1960. Archbishop Frank Woods presided at her funeral. Although the rain poured steadily, it could not quench the glow of thankfulness in the heart of the Community for the beauty and the power of a fully dedicated life.

Flora was educated at Ivanhoe Girls' Grammar School. With her parents, Arthur and Elspeth Dean, she regularly attended St. Peter's, Eastern Hill. She was drawn to CHN because she wanted to help poor people and thought the best way was as a Sister in CHN. She was a sensitive and tender-hearted woman, shy and yet courageous, diffident and yet very capable". Her former headmistress wrote of the "spirit of joy" which was apparent in her character.

After Profession, Sr. Flora spent time at the Children's Home, the Mission House and St. George's Hospital before becoming the first Sister in Charge of the Retreat House, Cheltenham, in 1946. In 1948



**SISTER FAITH**  
(Mother Superior  
1960 - 1981)  
Born Margaret  
Muntz on 24  
December 1923  
Professed on 1  
May 1951  
Died on 4 August  
1985

School, Melbourne, and went on to study Social Studies at university. She was introduced to St. James', E. St. Kilda, where Fr. Walter Green was Vicar. He was also the Asst. Chaplain of CHN. She was baptized and confirmed in 1945, came to CHN in 1948 and was Professed in 1951. She was appointed to be 'Superior' to CHN at Dogura in early 1955, where she founded Holy Name School in 1956. She was also the founder of the Papuan Community of the Visitation a few years later.

When M. Flora became ill with leukemia in 1960, she recalled Sr. Faith to become Conventual at the Community House. Following Sr. Flora's death on Nov. 6, 1960, Sr. Faith was elected Mother Superior on St Andrew's Day. Sr. Faith was a very gifted woman in many ways. She was also a timid and sensitive person, which meant that she suffered greatly. Always available to her Sisters, she gave herself unstintingly to those with problems and difficulties. Fifteen months

Margaret was born into a Presbyterian family. They moved to Kyogle, NSW in 1927. When she was 12 years old, she was sent as a boarder to Fintona

after her election, she was diagnosed with a gastric ulcer which recurred whenever under great stress. She visited Communities in England in 1963 and 1970, when she was on the verge of a severe breakdown that necessitated hospitalisation. She made a slow recovery.

When she asked to be relieved of Office in 1981, the Warden, Archdeacon John Falkingham wrote, "For just on 21 years she has borne the burden of office. When she was elected to office, the Community was deeply shocked by the unexpected death of M. Flora after so short a period of office. Sr. Faith rallied the Community then, in the succeeding years, steered us through a period of great change in society and the Church. Her deep spirituality upheld her, as it does still. But it is her human body that has

been subjected to great stress and to unnatural fatigue - we are grateful for the many sacrifices she has made and for the love that she has shown to us all."

During most of her time as Mother, she was also the 'Manager' of the Mission to the Streets and Lanes. In 1978 the Chapter asked the Mission to restructure so that the Mother of CHN could be relieved of the Managership of the Mission.

Sr. Faith was Novice Mistress for a short time 1981/2, after which she went to the Retreat House until 1984, returning to the Community House where she lived a life of more silence and prayer.

On 3 August 1985, she suffered a massive stroke and was taken to the Dandenong Hospital, where she died the following morning.

## New in the Library by Carol O'Connor, Associate of CHN

*The Interior Silence: 10 Lessons from Monastic Life*  
by Sarah Sands, Octopus Publishing Group, 2021

The bio line for the author on the dust jacket of this book simply reads: 'Sarah Sands is a journalist and author. A former editor of the London Evening Standard, she was editor of the Today Programme on BBC Radio 4 from 2017-September 2020.'

This is not a book for religious who want deep spiritual insight. Nor is it one that will (necessarily) change your life. But it speaks very clearly about that interface between the 'secular' world, the buzz of social media and 24 hour a day noise, with the stillness and meditation it attributes to monastic living. It is 'a searching for a remedy for our digital age.' It never receives the remedy in full, nor does it pretend to. But it does examine the ingredients of which it is made.

The stated mission of *The Interior Silence* is to 'learn about monastic life from experience or at least to find ways of folding moments of monasticism into (Sands) own life.' It is written out of that very same 'iPhone mind' that is a condition of our age. We scroll rather than settle.' In each chapter, Sarah Sands focuses on a different monastery she has briefly visited - in Japan, the UK, Salzburg. Like a magpie, she collects quotes from mystics old and new. Mixed with personal insight and life experience, her own prose is engaging and catchy: 'Meditation is a sort of baptism of the mind through cleansing.'

This is a book that represents so many who are seeking and searching in our 2021 world today, worn out by their own scanning, clattery thoughts, feel called by this current pandemic to dig a little deeper into the nature of being human. On one level it is very

superficial, delighting in the privileges of access to good food, wine, the pleasure of hot baths. Sarah Sands is unable and unwilling to forgo these recognised gifts in her life. Yet on another level symbolises in our age a that which is restless, dissatisfied and hungry for something more nourishing.

At the heart of this book is a broken section of a 13th century monastic wall which is situated in Sarah Sand's garden in Norfolk, England. Marham Abbey, a Cistercian nunnery, was destroyed during the 16th century Dissolution of the Monasteries. 'The wall represents something antithetical to my London life,' she writes. 'It is the still small voice that provides a contrast to the needy, What'sApping, power-conscious world of politics and media.'

A beautiful tribute to the need for deep healing inherent in our times. The spirit still found inside this wall of a nunnery broken and devastated nearly 600 years ago lives on. Like so many remnants of past witness around us, it urges those who care to listen, to become attuned to eternal truths that go way beyond our media and politics today. It's a spirit that doesn't ask us to deny or turn our backs on what already brings us life and wellbeing. But it does ask us to take more time to practise being, take stock of who we are, ask why we are and seek out that place before whom we have been created.





## NATIVITY by Joy Cowley

Look now!  
It is happening again!  
Love like a high spring tide  
is swelling to fullness and overflowing the banks of  
our small concerns.

And here again is the star, that white flame of truth  
blazing the way for us  
through a desert of tired words.

Once more comes the music, angel song that lifts our  
hearts and tunes our ears  
to the harmony of the universe,  
making us wonder how

we ever could have forgotten.  
And now the magi within us gathers up gifts of gold  
and myrrh, while that other part of ourselves, the  
impulsive, reckless shepherd,  
runs helter-skelter with arms outstretched to embrace  
the wonder of it all.

We have no words  
to contain our praise. We ache with awe,  
we tremble with miracle, as once again,  
in the small rough stable of our lives, Christ is born.

[Reprinted with permission, from *Psalms Down Under*, Catholic  
Supplies (N.Z.) Ltd., 1996; image by Angeleses from Pixabay]

## Days of Prayer and Reflection 2022

The Sisters of the Community of the Holy Name  
Invite you to Days of Prayer and Reflection at  
the Spirituality Centre, Cheltenham, from  
10am—3 pm.

The Eucharist is celebrated at mid-day and  
there are opportunities to sit quietly,  
to use our library and to wander in the gardens.  
Some input is given, and suggestions for using  
the silence.

BYO lunch. (Tea and coffee are provided.) There  
is no charge for these days but a donation  
towards costs is appreciated.



### DATES FOR 2022

3 March  
7 April  
5 May  
2 June  
7 July  
4 August  
1 September  
6 October  
3 November

For further information, contact  
Sister Josephine Margaret, CHN,  
on 03 9583 2087, or by email  
[jmwarne@bigpond.com](mailto:jmwarne@bigpond.com)

*Be still and know that I am God.*