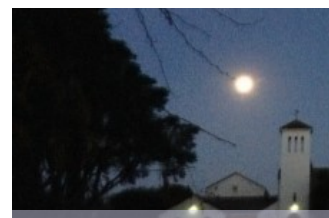




COMMUNITY OF THE HOLY NAME



Winter 2018
Newsletter

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We consider the theme of **Reaching out**, how CHN has reached out to others throughout their history and continues to do so today.

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Editor: Liz Johnstone

The Jireh Foundation: Helping refugees to purchase a home



By the Revd. Glenn Buijs, Vicar of Epiphany Anglican Church in Hoppers Crossing and Director of the Jireh Foundation

Many African refugee families struggle to access affordable housing. The Community of the Holy Name (CHN) have reached out to them, providing a grant to establish a Foundation to help Migrants and Refugees to purchase a home of their own.

Over the past decade the number of African refugees being resettled in Australia through the offshore humanitarian programme has grown considerably. Despite the extra attention given to recent refugees, many are still struggling to adequately adapt to Australian life.

The 2010 Australian Human Rights Commission (AHRC) report "In our own words: African Australians: a review of human rights and social inclusion issues" identified access to employment and housing, racism and discrimination and issues around negative stereotyping as significant barriers faced by African migrants wanting to participate in Australia society.

Recent gang related activity, involving car-jacking and home intrusions, has only added to a growing prejudicial stereotyping of African migrants, especially South Sudanese.

In 2012, the consultancy group STATT issued a report titled "The Last Mile:

experiences of settlement and attitudes among South Sudanese in Australia" which confirmed the findings of the AHRC in its 2010 report. The report identified that Sudanese migrants faced significant barriers in accessing suitable and affordable housing and employment due to discrimination, social isolation and culture shock.

Between 2015 and 2017, while in the role of "Diocesan Coordinator for Multicultural Ministry", I received appeals for housing assistance and/or crisis accommodation on a fortnightly basis. The vast majority of these requests arose from within African communities. It became increasingly obvious during this period that there needed to be a long-term strategic response to what was a growing problem around housing affordability for refugee migrants.

At the beginning of 2016, I was approached by the Community of the Holy Name (CHN) with a generous offer of money to purchase a house for a refugee/asylum seeker family. This offer however, immediately presented as many problems as it did opportunities.

- What would be the criteria for assessing a family's need and eligibility, especially in the face of such overwhelming demand?
- Who would be responsible for making the decision, as to who was most deserving of the accommodation and how would that decision be separated from personal bias?



Sister Carol, Mother Superior, CHN

Dear Friends,

This is my first letter to be included in the Quarterly Newsletter. In this edition we have included news from the Associates and Oblates as we are now only producing one Newsletter which will be emailed, or mailed to those who are not on-line.

This edition of our Newsletter is centred round 'reaching out'. The Sisters began with reaching out to those in need in the streets and lanes of Melbourne. We have continued doing this in various ways, some of which are mentioned in this newsletter. Today we reach out through the ministries in which Sisters are involved, in parish work and through the Spirituality Centre.

We are so blessed that God has guided us to this point in our journey and supplied all our needs along the way as we set up the new centre. It truly seems to be his will for us at this time in the life of the Community – a new venture reaching out to diverse groups and offering a place of peace, tranquillity and spiritual refreshment to individuals who need time out from the busy world.



Volunteers Faye and Pam at work

We are very indebted to those who have volunteered

their services to help in the Spirituality Centre.

If you are wondering what you may do, a few different ideas are vacuuming, making beds, creating cards or other artefacts that could be sold in our small shop which helps to supplement our work; at times it is helpful to have someone to sit in the Library when a group is in residence; to cook a slice or cake for afternoon tea or to pray for us and the groups who are resident; or to help in the garden.

We have all settled into our new home and are enjoying the comfort, light and space that it provides. Most sisters maintain reasonable health and we have so far escaped the dreaded flu.



Sister Hilary, CHN, with Zac, 2013

It is a sad time for Sr. Hilary having to have her beloved dog Zac put to his final rest due to illness. He had been a very faithful companion and as Hilary has said her 'enabler'.

As we move forward we remember these words of Paul:

"Rejoice in hope, be patient in tribulation, be constant in prayer." (Romans 12:12)

Please keep us in your prayers.

My love to you all,

Carol CHN

The Jireh Foundation, continued from front page

- Would the provision of a subsidised rental accommodation create an unwanted conflict of interest between being a landlord, on the one hand, and pastoral carer on the other?
- Who would be responsible for the ongoing management of the property?
- Given that there would still be a requirement to pay some rent to cover rates and maintenance (approximately \$200pw) how would this assist low income families move towards greater financial autonomy? Would subsidised accommodation simply perpetuate the poverty cycle?
- How long would a family be eligible to be in the property?
- Would there be a time limit and if so, what would be the ethical dilemmas involved in moving a family out that was still experiencing financial hardship?
- Given that the real issue facing most migrant refugee families was saving sufficient money for a deposit on a home, how would the provision of subsidised rent assist, given that any weekly rental savings would most likely be absorbed in other costs?

In response to these concerns, work began at the end of 2017, in consultation with CHN, to establish a Foundation whose sole purpose would be to help Migrants and Refugees break out of the rental cycle and purchase a home of their own. Given the fact that many refugee migrant families were paying the equivalent of a mortgage

in rent, it was decided that the best way to assist the maximum number of people was to provide refugee migrant families with the equity required to qualify for a housing loan in their own right.

From the outset it was understood that this would require some form of partnership with a sympathetic bank and so extensive discussions commenced with Bendigo Bank around the concept of a Foundation being established as an Equity Provider. Much to our surprise and pleasure we discovered that the Community Banking Sector of the Bendigo Bank was not only receptive to this concept but had been working on a similar enterprise for the past three years.

In 2018 the Jireh Foundation was registered and a board formed, charged with the mandate of providing refugee migrant families with the 20-30% capital required to qualify for a bank loan. With an initial grant from the CHN of \$500,000, ongoing financial support from within the South Sudanese Community and the support of the Bendigo Bank at Seddon, the Jireh Foundation has been able to assist the first, of what it hopes will be many South Sudanese families, break into the housing market. Now that the Jireh Foundation is fully operational, it is projected that the Foundation will assist a minimum of four families per year acquire a home of their own.

Rev'd Glenn Buijs
Director Jireh Foundation

Avi is two !



Baby Avi recently celebrated her second birthday, with the CHN Sisters and a party in the dining room of Esther House.

Avi's father, Kezha, has just completed his PhD in Missional Studies and we will hear his story in our Spring Newsletter.

Kezha and Zhano, his wife, come from Northern India and have been staying as guests of CHN while Kezha studied for his PhD. They are a delightful family and have provided much needed help by way of gardening and cleaning.



Combined meeting of Oblates and Associates, June 2018

On a cool but sunny winter's day, 16 June 2018, over 40 Oblates and Associates met for their combined annual meeting. Starting with Midday Office in the old chapel of the Spirituality Centre, almost every seat was occupied. Then lunch of homemade soup and sandwiches warmed us up nicely for the afternoon talk by our guests, the Revd. Jonathan and Rachel Lopez.



Jonathan and Rachel were in the first-year intake of the Community of St Anselm, in 2014, living in Lambeth Palace, across from the Houses of Parliament and Big Ben.

Little Zion, their toddler, treated us to a 'show and tell' with his Bishop Duck, similar to one signed by Archbishop Welby which was auctioned to help raise the necessary funds for their venture.



For the Archbishop of Canterbury, Justin Welby, the renewal of prayer and Religious life is a personal priority. A friend had asked him, as he was moving in to Lambeth Palace, "What will you do with all this space?" "Fill it with young people," he replied, and he did. The Archbishop is the Abbot of the Community and the Revd. Anders Litzell, from Sweden, was the Prior.

The aim of the Community is to shape the traditions of monasticism for the members' lives in the future. For ten months, 50 young people become part of the Community of St Anselm's, 16 living inside, the rest in work and living outside. It is a unique chance to grow and to learn that, if you put God in your heart, you can get on well with each other, living and learning together despite different backgrounds and cultures, separated from your own communities. Coming from all over Europe, Asia, the Middle East, USA and Africa, the young people are shaped, challenged and tested, during this 'Year in God's Time'.

St Anselm's taught them about desert reflections. In Mark 1:1-8, Jews were not going to the Temple in Jerusalem with sacrifices for the remission of their sins, but to John

the Baptist, in the wilderness. The wilderness represents renewal as when the Israelites spent 40 years in the wilderness, on their way to the Promised Land. In community, there are many 'desert moments' - several periods of silence throughout each day and silence each evening, to be renewed in God for the next day.

The participants went on many retreats, the first retreat one-week long and freezing cold. Rachel found it difficult as she likes to **DO**, but they were to spend their time in prayer. Although challenging at the time, they now miss that 'digging in to the presence of God'. Three retreats that year were at Sclerder Abbey in Cornwall, with Chemin Neuf, a charismatic liturgical community who were Catholic and are now ecumenical, started in the 1970's. They wore robes and used incense for worship in the morning, then played guitar and raised their hands in Hillsong worship in the evening. The couple spent 24 hours on a bus to go to a Benedictine abbey in the Swiss Alps, with 200 celibate monks and nuns. Even though the community is celibate, they have a ministry of marriage retreats.

The core tenets of the Community of St Anselm are based on Benedictine theological study, Ignatian exercises for prayer and Franciscan spirituality for service.

Their rhythm and rule of life are Prayer, Study, Worship and Work. Their day starts at 7.15am with breakfast in silence. Throughout each day, they have a rhythm of prayer, silence, teaching, Eucharist and working in the community - washing, cleaning, cooking, etc. On Thursdays and Fridays, they work outside the community. Jonathan, and a member from Nigeria, worked as hospital chaplains in St Thomas' Hospital, in central London, one of the oldest hospitals in the world. Rachel's work was in a homeless women's shelter, with women from Eritrea and other African countries.

They have opportunities to worship in different ways - antiphonally said psalms, traditional hymns and charismatic singing in the evening. The Archbishop used the 1662 Prayer book when he took Evening Prayers.

They visited other communities - a Northumbrian Celtic community, Hillfield Friary, with Brother Sam and 10-12 brothers who invite families and individuals to learn about ecotheology. About 40 people are there, living in cottages, painting, gardening, etc. They have a rhythm of life of work-tea-prayer-work-tea-prayer.

Everyone who has been part of the Community of St Anselm's has drawn from that year away, for their lifelong journey, following Jesus Christ. Some have made significant life-changing decisions about their career paths.



Jonathan and Rachel now run the new Spotswood Cornerstone Community, in the vicarage of St Mark's, Spotswood, where they are the Community Outreach Ministers. They have two community members and are

looking for a third. The priority of their rule of life is to help to bring a community feel to Spotswood. There has been a lot of interest within their church to introduce Associate membership.

They eat together each Monday and Thursday evening. On 'Community Saturday', once a month, someone comes in to teach on a subject such as spirituality or giving. On Wednesdays they study church history, learning from the lives of others such as John Newton and St Augustine.

Twice a week people join them on their way to work for Morning Prayer, coffee and croissants. Rachel is in a mum's group in the local community and she runs a book club in a local café to disciple women in their spiritual journey.

It was uplifting to hear Jonathan and Rachel share their story. May God bless their ministry.

Philippa's pilgrimage to PNG

In my 80th year, my recent trip to PNG was a kind of pilgrimage. My mission was two-fold. The first mission was to experience Dogura where, in 1951, the Community had established a branch house at the invitation of the Bishop of New Guinea, Philip Strong. There, in 1955, the Community of the Holy Name had founded the first secondary school for girls, Holy Name School, which continues to flourish today. The Sisters were true pioneers of their time. The second mission was to share in the life of the Community of the Visitation, the Religious Community for PNG women which was also the fruit of CHN. In 1961 two former Holy Name students had approached Mother Faith asking if there could be a Community for Papuan women. In 1964 such a Community began, just outside Popondetta, with two Papuan girls living the Religious Life under the guidance of Sr Helen and later, Sr Valmai.

So, I set out from Melbourne on 18th May to connect with Air Niugini in Brisbane. Was it almost expected, in the "Land of the Unexpected", that less than 15 minutes before departure we were asked to leave the aircraft- engineers had discovered something amiss with the plane! As the wait grew I emailed the Bishop of Port Moresby, knowing that I would miss the 3 o'clock connection to Alotau. He kindly booked me in to Mapang Missionary Home, saying he would meet me at the airport. Two hours late, we touched down in the PNG capital and the next morning I flew to Alotau, the capital of Milne Bay Province. Sunday was Pentecost and, after a Holy Spirit Mass in the Church of the Ascension where the singing never faltered, I met with a large group of former Holy Name students, some very early ones, to hear their stories. It was wonderful to hear them speak of their great appreciation of the Sisters and of the teaching they received. I was amused when one of the older women said 'They taught us punctuality', thinking of wrestling with what we called 'Melanesian Time'. They were so proud of their school and of the education they had received.



The next morning, I set out for Dogura, skilfully driven over the very rough road through the mountains and down to the coast to Taupota, where the dinghy awaited me. The mountains were fascinating, a succession of dark green cones split by ravines with lighter green, brown and purple patches, bare except for the very high peaks behind. Waterfalls tumbled into the sea at intervals. Rounding Giramua point we saw the extraordinary outline of the Cathedral. An hour and a half brought us to Wedau beach, the landing place for Dogura.

At Wedau Guest House I was warmly welcomed by Nita and Cindy Kibikibi who cared for me lovingly over the week. In this isolated but beautiful tropical part of the world, hot and humid all year, life is simple with few resources, no running water and solar generated electricity only in the early evening. I became adept at bailing water out of a drum, throwing it over myself, and filling the ancient cistern hoping it might flush each morning. Four years at Newton Theological College had accustomed me to PNG food, so I enjoyed rice, greens, noodles and kau kau (sweet potato) sometimes with a little meat or fish. Breakfast was small, sweet bananas with scones cooked over the fire.

Next morning, I climbed up the plateau to explore the Cathedral. It was quite awe inspiring, majestic, starkly



white, red roofed and gabled but had been damaged by termites so we couldn't touch the fabric. Only the central piece of a triptych, richly painted, still stood above the High Altar, but the grandness and the sense of history remained. A little further away, still standing but now decrepit and unused, stood Dogura House where the first three Sisters had lived with the mission girls and the missionaries had come for conferences. Here, Sr Gracemary had wrestled with a stove unlike any she had known before, and she and Sr Sara had taught village girls how to sew and do laundry.

Beyond the sports' oval of St Paul's Primary School are the first buildings of Holy Name School, dormitories and classrooms. The original Chapel of Papuan materials is still standing although a large modern chapel now accommodates

more than 600 students including 200 boys. The present Principal, Mrs Ethel Siramba, is herself a former student, and today's students looked happy and healthy in their maroon shirts and dark skirts and trousers. When I spoke to the Cathedral congregation and told them that I was an Oblate of the Community of the Holy Name, the students applauded loudly.



I heard the stories of Wedau people who had been early students of Holy Name School. It was touching to hear these older women, among them Patricia who is now the last survivor of the Mission girls under the tutelage of the first Sisters in 1951. Patricia was a mountain girl from Didia. She was in awe Sr Gracemary and all the women spoke of how they valued the Sisters, their teaching and guidance and the chance to be educated. Nita told of how, in 1963, she had only one year's training as a teacher at St Aidan's College before teaching primary classes at St Paul's, but how she and others had afternoon classes with Sisters Claire Christine and Margaret Anne, and 'even in the

Christmas holidays' she added. Cindy had gone from Holy Name to the Papuan Medical College where she had gained first place in both general nursing and midwifery, returning to be Sister in Charge at St Barnabas Hospital. The women spoke with pride of the many career attainments of former Holy Name students.

My second mission was to spend a week with the Community of the Visitation, and so after arriving from Alotau I boarded the Dash 8 for the 25-minute flight over the Owen Stanley's to Popondetta in Oro Province. There I was met by the Guardian, Sr Beverly and her Franciscan driver, Br Jerry, and we sped along the highway, now a very solid looking structure, over Girua Bridge, past Newton College, and on to the extremely rutted road that leads to the Sisters' convent. There a welcoming group of Sisters and Novices sang, showered me with petals and placed floral leis over my head.

At present there are six professed Sisters and three Novices. They keep a fourfold Office with Morning and Evening Prayer from the PNG Prayer Book, a Franciscan form of midday office, and Compline to end the day which begins at 5.15am. Their days are occupied with much manual work, to provide for themselves and care for the extensive grounds. The Chapel was beautifully decorated for the Dedication Mass, followed by a remarkable feast, with market vegetables and fruit supplemented by the gift of chicken. A celebration always includes dancing and in their cultural finery the Sisters and Novices, with help from villagers and guitars, entered vigorously into a display of West New Britain dances.



Two of the Sisters, with the support of the whole Community, are developing a poultry project, intending to raise chickens for sale, and to put the money towards a guest house. While I was there, there was a gathering of representatives of the CV Sisters, the Franciscans and the Melanesian Brothers to discuss their different projects, with a larger gathering planned for August. This small but valiant Anglican expression of Religious Life in PNG has persevered for 54 years now, and I am sure that under God, and with our prayers, it will continue to thrive.

God's gift of grace: a reflection

God's grace holds us, in whatever form it comes into our lives. Grace facilitates God's forgiveness. In Ephesians 2:4-5, we read, *But God, who is rich in mercy, out of the great love with which he loved us even when we were dead through our trespasses, made us alive together with Christ—by grace you have been saved.*

Becoming a new creation in Christ involves love and forgiveness. Of others – for others – and of self. As we evolve into a greater understanding of who we are in Christ, grace helps us let go and move on. The truth will set us free.

In the story of the Samaritan woman there is confusion over water and what it means in her life. There are basic needs for all people but Jesus wants her to see that, more importantly, our souls need to be nourished and quenched in order that we can live more fully in creation.

John 4:14 *But those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life.*

With love and grace, Jesus meets her need and ours. Grace is a free, unearned gift given to us by God that

enables us to grow into our full stature in Christ. Grace, like all gifts, has to be received and opened so that it can be enjoyed.

Reflect upon God's grace in your life.

Do you feel you are unforgiven? God forgives you through his grace.

Do you need to forgive someone? Or even yourself? God's grace enables us to forgive ourselves and others.

Do you experience shame? This can destroy. God's grace lifts this shame, so you can let it go.

How can you deepen your relationship with God? His grace enables our relationship with him to deepen, so that we are freer and more open to life's unfolding.

Excerpt from Day of Prayer and Reflection, June 2018, by Sister Andrea, CHN



Leaving the tomb: a reflection

The story of Lazarus being raised from the dead is found in John 11:1-44.

Cave tombs with a stone across the entrance were common in 1st century Palestine. Such a stone would have cut out the light, kept out fresh air and prevented anything from getting in or out.

Do you ever feel as if there's a stone across your life? We may all have known times when everything seems dark and hopeless and life lies heavily upon us like the weight of a great stone. To some extent perhaps most of us can identify with Lazarus in the tomb.

Jesus gives a command, "Take away the stone."

Letting the tomb be opened is not always easy: sometimes we resist. Sometimes we cling to the old because we fear the new. **But Jesus overrules the objection, and the stone is removed.** Light pours into the tomb. **Jesus gives another command, "Lazarus, come out!"**

And Lazarus comes out, alive but still bound. And this is how it is with us sometimes, isn't it? Life is not transformed all at once. A little light comes into a dark situation, life begins to return but there is still more

freeing to be done. **So, Jesus says, "Unbind him and let him go."**

I wonder how long it took Lazarus to fully appropriate his new life? With us it can sometimes be a long, slow process. We have first to recognize what we need to be freed from and that's not always as easy as one might think.

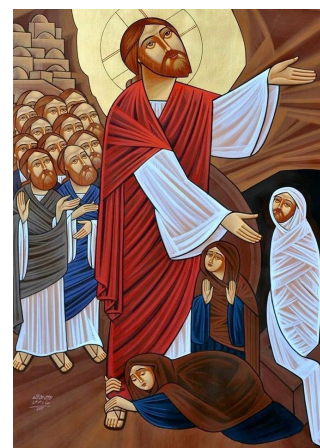
And then we have to really want to be freed from it and, surprisingly, that's not always easy either.

But Jesus is with us through the process, calling us out of the tomb, helping us to be free, unbound, and to deepen our faith and trust in him.

Is something keeping you 'in the tomb'? Is there something you need to be unbound from, to let go of?

How is Jesus inviting you to respond?

Excerpt from Day of Prayer and Reflection, July 2018, by Sister Avrill, CHN



Lazarus Saturday—Coptic, Wikimedia Commons



We are a Community of Anglican Sisters who have been living, praying and ministering in Melbourne for more than 125 years. Nowadays, our main ministry is hospitality, offering a place of spiritual renewal and refreshment..

The purpose of the Community is to give glory to God and to share in the ministry of God's healing and reconciling love through prayer and service, seeking to proclaim Jesus as Saviour and Lord.

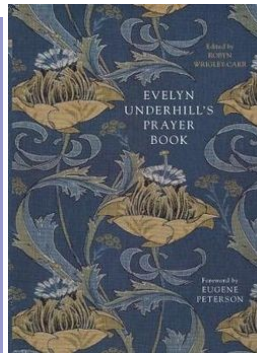
We believe that God has called us to give our whole being to him within this Community. Each Sister offers herself to God to be used in his service. We believe that this is how we may best respond to his love for us.



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*** new address**

New in the Library by Philip Harvey, CHN Librarian



Delroy Oberg has published extensively on the English spiritual writer Evelyn Underhill. Recently she donated to the Library the latest work by Underhill herself, 'Evelyn Underhill's Prayer Book' (SPCK, 2018), edited by another woman living in Australia, Robyn Wrigley-Carr.

Just when we think all of an author's work has seen the light of day, someone springs a surprise. The cover-flap explains: "Between 1924 and 1938, Evelyn Underhill compiled two personal prayer books for use when conducting spiritual retreats at the Chelmsford Diocese House of Retreat, Pleshey. The prayers include carefully selected quotations from a variety of theologians and writers of Christian spirituality, as well as her own very rich, metaphorical and theologically deep reflections."

Indeed, there are also quotations from

Scripture, from the liturgies of different church traditions, and prayers by Underhill and one or two of her companions. While we may assume that she collected the prayers for her own use, they were also used in her retreats. This gives the book new depth of meaning, as it helps in our reading of Underhill's other works as well. These are the prayers she drew on most often while giving spiritual direction to others, the prayers she returned to and relied on consistently in her work. That the two books, now one book, have been rescued from disappearance is a minor miracle in itself; the story of the salvage operation is told crisply in the Introduction. The book offers Underhill readers and scholars new ways of appreciating and researching her remarkable life's work.

It is, obviously enough, a prayer book. Its happiest and ultimate use is for readers who treat the book as its author did, as a source for prayer life. The text is clearly set out under headings, with access via footnotes, biographies, and a subject index. Beautifully produced and in handbook size, the book offers a way into the living world of Evelyn Underhill while also being a very valuable collection of prayers, both new and old.

Days of Prayer and Reflection 2018



**"Be Still and know
that I am God."**

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.

**Remaining dates
for 2018:**

**August 2
September 6
October 4
November 1**

For further information, contact Sister Josephine Margaret, CHN, on 03 9583 2087