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Religious Communities
of the
Anglican Communion

Australia, New Zealand and the
South Pacific

T W Campbell

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DEDICATION

This volume is dedicated to the memory of all those men and women who have had the courage to try to reach God through dedicated forms of religious life outlined in this volume, even if they only managed to do so for a short period of time. At least they tried.

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FOREWORD

This book by Mr Tom Campbell is, in a sense, a compendium of the prayers of a great number of devout Anglican people: bishops, clergy and lay people. Here he has set out for us the prayerful longing of church people to care for the physical, mental and spiritual needs of their fellow men and women. We read of the way in which they yearned to bring the good news of Jesus Christ to the people scattered around Australia, New Zealand and the South Pacific – in the cities, the remote country areas and the islands. The good news they spread was that Christ cared for all.

The fruits of so many prayers are contained within the covers of this book. It catalogues the calling of men and women to devote some of their life, or in many cases the whole of their life, to serving Christ through the precepts of the traditional vows of the religious orders, or through adherence to similar rules of life, usually in community with people who are called to the same vocation.

Community life has not been easy for many of the people about whom we read, since their calling was to serve God's people scattered over vast distances. In many cases, their community life was not one of living and working under the same roof, but was one of living and working under the same spiritual discipline, with occasional times of physical togetherness. Where the community was able to gather at the same place, it became a focal point of mission through prayer and service.

We are grateful that Tom Campbell has laboured so diligently to bring to the Anglican Church this "prayer book". It informs us about ourselves, both in an historical context and in our contemporary world. In particular, the book recalls us to the continuing mission of Christ's Church to proclaim the good news, not only by our words, but also by our actions.

+ Phillip Aspinall

Archbishop of Brisbane and
   Primate of the Anglican Church of Australia

PREFACE

This volume probably has a structure and order about it that is quite different from most reference books used by readers. Equally the book probably does not contain discussion about certain issues relevant to the subject the book addresses. That has all been done quite deliberately.

It is important to say early what this book is not about. It is not a treatise on theology or theological strands throughout the Anglican communion. It does not discuss organisational theory, or whether or not the individual communities listed in the volume fit or fitted comfortably within the 'normal' Anglican church structure, whatever that might be. The book simply tries to list all those religious communities that profess or professed to be Anglican, and that exist, or are known to have existed, or were proposed for existence in this south eastern hemisphere part of the world, and to have operated (or to operate) within what I, a non Anglican, understand to be the 'normal' bounds of the Anglican church or the various churches in harmony with it. In case of doubt, a community or a presence has been included with appropriate acknowledgement of any doubts. The way in which the communities are grouped may not quite be appropriate, according to some readers. So be it.

One particular issue may attract attention or comment. That is whether or not a group, organisation or a loose collection of individuals is or was a 'community', and whether or not deaconesses form or formed a community or communities. I use the term 'community' regardless of that debate. The phrase simply means as a minimum that the individual communities grouped within that category live or lived communally, accept or accepted the discipline of a communal leader even if not living communally at all times (as was the case with the Bush Brotherhood members who frequently were scattered over great distances and only came together quarterly or irregularly), or trained communally for their work as individuals.

Readers will also note that the work is not peppered with footnotes or endnotes. That was a deliberate act. My decision was simply to attach at the conclusion of each entry a list of references from which information specific to the history of that community has been drawn, or consultation of which might prove reasonably helpful. The reality is that

some past communities left very light footprints in the sands of time, and discovering something about them, anything about them, has been difficult. Where found necessary a reference has been made in an entry to the degree of confidence I have in my entry as written. The guiding principle at all times has been accuracy as best I know and understand it, and whether or not what has been included might add to knowledge. Any reader who wishes to take further the life and times of any particular community and to improve on the entries made in this volume, is welcome to do so. If I have any material that may help I will make it available willingly. You only have to ask.

As a last point it is noted that some entries are not as complete as I would like them to be, for various reasons. Some of the better known communities have a significant body of published material about them, and there is no need to repeat that in this volume. Some have little about them but, being conscious of my own mortality, and with other things to do, I have decided to produce now what I have found, incomplete though it may be, rather than nothing. May it all be of some value.

A broad bibliography is at the end of this volume. It contains details of works of varying quality and breadth, among which readers will find comprehensive outlines of the growth of Anglican religious communities.

The way in which I have recorded bibliographical details throughout the text perhaps does not conform with any of the favoured methods of citation now in vogue. Too bad. The important thing is that readers can find the cited material without difficulty.

This volume has been prepared and is published as a private exercise by a person with no degrees or formal qualifications, and no Anglican background, but as someone who has thoroughly enjoyed the chase.

This work has come into being somewhat by accident. In 1993, recently retired, and researching aspects of late nineteenth century New South Wales political history, I came across and made a note of a fascinating little report in the *Sydney Morning Herald* newspaper about the arrival in Sydney of some religious sisters of the Church of England, and of the great controversy that followed. Born and educated in country New South Wales, and not being Anglican, I had never heard of Anglican sisters or nuns. As a Catholic lad I had been taught by the Sisters of Mercy for nine years to middle high school level, then by the De La Salle brothers. Three years after first seeing this intriguing reference it was

possible to get back to that report of Sister May's exploratory visit to Sydney in 1891, as a member of the 'Kilburn Sisters'. The National Library of Australia's catalogue had no reference to the Kilburn Sisters, but that of the Mitchell Library, Sydney, did. A Pandora's box literally was opened and Florence Stacy's ground breaking work *The Religious Communities of the Church of England in Australia and New Zealand* (Sydney, Boylan & Co, 1929) turned up. Written while the author was living on a property near Tumut NSW, its information undoubtedly collected by much letter writing and the co-operation of the few existing religious communities at the time, Mrs Stacy's work was a great achievement. The trail also led to other works, and especially to Peter Anson's *The Call of the Cloister: Religious Communities and Kindred Bodies in the Anglican Communion* (Revised and edited by A W Campbell), London, SPCK, 1958. Both books and others have stood the test of time. Both need updating, as any number of religious communities have come and gone in the intervening years. Here is an update.

May the volume help in a better understanding of the vocation followed by those people of all religions and all religious denominations who have dedicated their lives to their God and to the service of their fellow human beings through the work they did or do in any of the ways outlined in this volume. They are greatly respected, honoured and admired.

T W Campbell

April 2007

INTRODUCTION

Most faith traditions recognise those few special people who dedicate themselves to a particular form of life within their own religious tradition. Those select few devote their lives to the worship of the Supreme Being within their tradition; most religious traditions acknowledge some form of Supreme Being. Those who particularly dedicate their lives to the service of God frequently do so in ways that set them apart from their fellow human beings in some physical manner, either radically or in a lesser way. They do so because they believe that separating their own lives from the daily rhythm of broader community life helps them devote their time and energy to their God, the better to worship, the better to do good works in the name of their God, or for some equally good reason. Many of these people frequently have been subjected to wide forms of criticism by their fellow human beings who do not have the desire or courage to try to do the same, or do not understand what is being attempted by the dedicated ones. Within the Christian tradition there are many different paths to God. Within those separate pathway traditions or denominations there are numerous methods of reaching God.

Within the Anglican stream of the Christian tradition it is a harsh reality that many of those who have attempted to reach out to God by living their lives within structured religious communities frequently endured and endure from their fellow walkers along the Anglican road slings and arrows that have been or are not too Christian. Despite that misunderstanding those committed people chose and choose to live ordered lives doing ordered things in the interests of a prayerful life and works of mercy, all aimed at the greater glory of God and their own salvation as they understand it.

Religious communities within the Anglican communion world wide are a well kept secret, a point made by Archbishop of Canterbury George Carey in his foreword to the first edition of the *Anglican Religious Communities Yearbook*, 1999. Even the existence of, and work done by Deaconesses is not well known, and was not well known in the years of their most numbers. Religious houses were dissolved in England at the time of the Reformation, and only began reappearing from the 1840s as the phenomenon known as the Oxford Movement spread throughout the Church of England. Their acceptance was not always unanimous

within the various streams of the Anglican tradition. It was not until 1935 that the church in England established an Advisory Council through which came official approval of the religious life within the church. A similar Advisory Council came much later in Australia. Since that time the mechanisms of recognition, encouragement and oversight have gradually changed to reflect changes in acceptance and role. Despite those advances it remains a reality that formally constituted religious communities within the Anglican communion are problematical to many of the church's adherents, who tend to regard them as being too like the large religious communities that have been a feature of the Roman Catholic church for many centuries. There will be some who will regard the coverage of this volume with horror, as it records the histories of both formally constructed religious communities and less definitive deaconess institutes within the same covers. So be it.

In the context of this volume the term 'religious community' embraces three groups of people. The first comprises formally established religious orders. The second is Deaconesses who work and worked mostly as individuals, but who had a common background of training in a Deaconess Institute or equivalent, and who related to each other, even if few ever lived together in a communal manner. The third is contemporary groupings of committed individuals who are exploring modern alternatives to traditionally structured religious communities.

This work is a simple attempt to record briefly the history of those Anglican religious communities which exist or have existed in this South Pacific part of the world, no matter how important or how humble those communities may be or may have been.

The first identifiable Anglican religious communities for women only came into existence in England from 1848 as a result of the developments that flowed from the Oxford Movement. That first religious community was formed with the support of John Henry Newman, John Keble and Edward Bouverie Pusey, leaders of the Oxford Movement. By 1870 there had been a remarkable growth in religious communities, mostly female, but still the numbers of women involved was quite small. From the very beginning there were problems with those communities which decided that they would take solemn vows of poverty, chastity, and obedience, and submit themselves to control by their own female community leaders, and not men. It was these vows or solemn commitments that were perceived as too like the vows taken by Roman Catholic religious, and the issue of women controlling women

also caused some angst among various church luminaries at all levels. The issues were not seen as being as serious in the case of male communities which also started to appear.

In the early 1870s there was a growth, some declared it a 'rediscovery', of the life and work of the deaconess. Deaconess communities had been in existence for some time within the Lutheran church in Germany and nearby countries, and a number of women of Anglican persuasion went to various training institutions in Germany and studied to become deaconesses. The essential difference between a deaconess and a dedicated religious sister is that a deaconess does not take vows of poverty and chastity and does not submit herself to obedience to the (female) superior of her religious community. A deaconess simply makes a promise to work as an unmarried person under the supervision of the particular clergyman to whom she has been attached, and to perform tasks within particular parishes as directed by those particular clergymen. In this way the deaconess remained subject to the direction of individual bishops within their own dioceses, whereas members of sisterhoods have always remained obedient to the direction of the Mother Superior of their particular religious community. The links that exist or existed between the community and any particular diocesan bishop is a different issue.

The creation of religious brotherhoods or dedicated communities of men within the Anglican communion has a similar kind of history. The first male religious communities appeared from about 1865. They were established somewhat along the lines of male religious communities within the Roman Catholic tradition; their members also took vows of poverty, chastity and obedience, and a number of them also decided that they would follow the Benedictine, Augustine or Franciscan ways of life, adopting for themselves the particular rules which had been developed within the Roman Catholic tradition. A number of these communities also forged quite close links with their Roman Catholic counterparts.

The history of Anglican religious communities within Australia, New Zealand and the South Pacific is a different matter again. The first female communities started to appear in Australia in the late 1880s when deaconesses began training in structured ways in Sydney and in Melbourne. Male communities did not appear until many years afterwards, the first group to arrive in Australia from England as a formally constituted religious community being the members of the Society of the Sacred Mission, to Adelaide. They were not the first,

however, as communities known as Bush Brotherhoods began to grow up from around 1900, established by various bishops in more remote parts of Australia to provide clerical services in the difficult and isolated outback parts of their dioceses. The bishops who formed them had great trouble recruiting Australian candidates to take on these lonely and onerous tasks, so they relied very heavily on volunteers from England, men who generally came out to their particular part of Australia and spent about five years, before returning to England.

The Bush Brotherhoods ultimately ceased to exist as originally formed as transport improved, and alternative modes of transport became available, such as the aeroplane. In addition, better roads and more reliable vehicles made it possible for the people who once lived remotely to travel more easily over greater distances into central towns and villages where religious services could be conducted once a month or whenever. The term 'remote' is a totally different one today from just 50 years ago.

For female religious communities a similar history occurred in New Zealand, where the first groups of women to submit themselves to ordered ways of life appeared as deaconess communities in Auckland and Christchurch. The religious communities taking formal vows grew out of those communities; a number of other communities subsequently were established by sisters from their English or American houses. Male communities in New Zealand have been less common. No local community has formed; the communities which exist or existed mostly comprise men who travelled from Australia from time to time to fulfil some of the traditional roles which male religious communities always have performed.

Within Melanesia the first religious sisters were from England; the first community in Papua New Guinea came from Australia. Several indigenous communities came later. Male missionaries have served from time to time in various parts of the South Pacific but they operated as individuals within a diocesan context in what was known as the Melanesian Mission. A short lived attempt at a Brotherhood of men from England appeared around 1910. In the case of men only one significant indigenous community has sprung into life, the Melanesian Brotherhood, established in the Solomon Islands in 1927.

As with both male and female religious communities within the Roman Catholic tradition there generally has been a decrease in the number of recruits to the Anglican religious communities in the years since about

1965. The reasons for that decline are beyond the scope of this book, but could include the reality that many different opportunities have opened up for young people, and the alternatives available to them have increased markedly. The exception is the religious life in Melanesia, which continues to enjoy a surfeit of female and male applicants, for reasons that will not be discussed here.

Despite the fact that there are lesser numbers of people entering religious orders of various descriptions today, there has not been a decrease in interest by committed people in leading some form of religious life in a communal way. It is just that the forms in which people are leading these lives have changed. As an example, the Celebration Community in New South Wales is one of several groups that have come and gone in the years since around 1980. The community comprises ordained and lay individuals who wish to lead a life that is less strictly governed than a formal religious community, who wish to dedicate their lives to the work of God as expressed in the work of their community, and who commit themselves to operate from a common purse and in the common interest of the other members of the community.

ACKNOWLEDGEMENTS

Within the National Library, where I have the wonderful privilege of access to the Petherick Room, there are many colleagues who regularly share coffee breaks, and help each other through the slough of despond, one particular long suffering friend being Dr Colin Bannerman who, for several specific reasons I need not mention, understands.

I could not have gone along this path without the enduring and sympathetic oversight and generosity of spirit of Dr David Hilliard, Flinders University, Adelaide, an acknowledged expert and reference point in things Anglican (and other denominations). He, above all others, has been a tower of strength and support from the very beginning, when he told me I would succeed if I was able only to prepare a basic bibliography relevant to the subject.

Despite all those who have helped in their many ways, the work is solely my responsibility.

1.   FEMALE COMMUNITIES IN AUSTRA LIA

*   Adelaide Community

This small group of women interested in the religious life began gathering in Adelaide around 1889, with the support and encouragement of the Diocese of Adelaide's Bishop George Kennion, who apparently had ideas they might form eventually into a Religious Sisterhood. He located the women at St Peter's House, Ovingham, within which they followed a common rule, and from which base they undertook works of mercy and nursing of the sick. The leader of the group was Miss Mary Louise Lang, who was an Associate of the Community of the Sisters of the Church (qv), who owned the house occupied by the Sisters of the Church following their arrival in Adelaide in late 1892, and who had named it St Peter's Home before the Sisters took up residence. With the arrival of the first of the Sisters of the Church in late 1892, and the departure back to England of the woman who had been the leader of the developing community, all thoughts of a separate community seemingly disappeared and the women involved engaged themselves to varying degrees supporting the work of the Sisters of the Church.

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*   Church Extension Association

See **Community of the Sisters of the Church**

*   Clare Community, Stroud NSW

The Community of St Clare, also known in Australian Anglican circles by the alternative title the Clare Community, established a presence at Stroud, New South Wales in 1975. The Australian foundation followed approaches during 1970 to several female contemplative communities in England, inviting them to establish branches of their communities in Australia, the invitations coming from Archbishop Felix Arnott of Brisbane and Bishop Ian Shevill of Newcastle, both acting independently. The Community of St Clare, Freeland, near Oxford, accepted. The Order forms what is known as the Second Order of the Order of St Francis. The Order was established by the persistence of Fr Algy SSF, one of the founders of the Society of St Francis. he was determined that the Society should incorporate a group of cloistered Sisters who would live an enclosed life within the spirit of St Francis and St Clare and who would devote themselves to praying for the work of the male friars of the Society. It took several attempts to succeed, until Fr Algy found several willing women who were members of the Society's Third Order, placed them under the charge of a member of the Community of St Mary the Virgin, Wantage (1943-1945), then located them with the Society of the Sacred Cross (1946-1950), when the members took up residence and a life of enclosure in Freeland, near Oxford. The first members of the Community of St Clare were professed on 6 February 1950. A superior from the Community of the Holy Name, Malvern England ran the community from mid 1951, and a member of the community itself took the position from 2 October 1952. Gradually the community took full responsibility for its own decisions and processes as a Second Order of the Society of St Francis, retaining close spiritual bonds with the First Order.

Three Sisters came to the Newcastle diocese in 1975 from Freeland, and were established by Bishop Shevill in the former rectory at Stroud NSW. They were led by Sister Angela (Wendy Solling), an Australian who was a gifted sculptor, and who had been a professed member within the Freeland community since 1955. The pioneer Sisters subsequently moved to a home built for them near Stroud on land where a small monastery also was built nearby for the Society of St Francis (qv). The Monastery of the Blessed Virgin Mary and the adjacent Hermitage of St Bernadine of Siena became significant landmarks in the Stroud area. Built over a two year period of mud brick from January 1979 they were blessed and dedicated on 12 July 1980. The members of the Society of St

Francis provided chaplaincy and other support services for the community by basing a small number of friars at Stroud. The first profession of a new member took place in 1978. In 1987 the members of the Society of St Francis decided to relocate a significant number of Australian members from Brisbane to Stroud and establish themselves permanently in their nearby monastery.

Sister Angela was ordained deacon in the community's chapel at Stroud by the bishop of Newcastle on 11 November 1989, then ordained priest in Christ Church cathedral, Newcastle on 21 December 1992. The community became autonomous from Freeland in November 1993, following which it was accepted within the Order of St Francis as a community of the Second Order in formation. By then two of the original Sisters from Freeland had returned to Freeland, and Sister Angela remained at Stroud as the only professed member of the community with other aspirants joining her from time to time, none proceeding to profession. The enclosed life of the community rapidly changed, until in 1997 an addition to the Stroud convent named Gunya Chiara was opened, and it became a centre for considerable activity, particularly with Aboriginal women.

The community came to an end in 2000 when Sister Angela left for the United States of America to take up a position as an assistant priest in the Church of the Good Shepherd in the diocese of Massachusetts, dying of cancer in North Carolina on 26 January 2002.

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*   Community of Christ the King (Wangaratta Vic)

This community has its beginnings in the Community of the Holy Name, Cheltenham Victoria (qv), but also owes much to the Sisters of the Love of God, a contemplative enclosed community at Fairacres, near Oxford, England.

The origins of the community go back to 1974, when three members of the Community of the Holy Name, who desired an enclosed contemplative life rather than the active life of their own community, began to live such a restrained life within the grounds of the community's Cheltenham headquarters, while still remaining members of the larger community, engaging in its communal and prayer life.

While this contemplative mode of life had not been envisaged by Mother Esther, foundress of the Community of the Holy Name, subsequent Mothers Superior, who had experience in such matters, were sympathetic, and encouraged those Sisters wishing to experiment in the new lifestyle to do so. From early 1981 the three Sisters lived in a separate home at Cheltenham within the main community convent grounds. The separate residence was called by the Sisters the House of Christ the King. In mid 1984 the Sisters involved went to England to live with the community of the Sisters of the Love of God, with its main convent at Fairacres, Oxford. Founded in 1906 that community leads an enclosed, contemplative life. After nearly two years in several of the convents of the Fairacres community the three Australian Sisters returned to Cheltenham, and were joined by two other members of the Community of the Holy Name. They resumed their enclosed life within the House of Christ the King, still remaining part of the Community of the Holy Name.

In 1988 the group received an offer from the Diocese of Wangaratta to establish itself in the diocese. The diocese offered the Sisters a home in the form of a small farm outside of Wangaratta left to the Diocese for church purposes by Doreen and Clive Nason, long time owners and residents and members of the church. The diocese was actively considering possible alternative uses of the bequest during 1988, one stated aim being a retreat centre. Bishop Robert Beal also had the objective of encouraging a religious order to establish its ministry in his diocese. The two objectives were complementary. The diocese announced in February 1989 that the Community of the Holy Name's contemplative group, identified as the 'Chapter of Christ the King', had accepted an invitation to locate themselves at the Nason property. A year was spent by the Sisters preparing the property for their fledgling community, and they moved from Cheltenham on 3 July 1990, still remaining as members of the Community of the Holy Name.

The Sisters formally separated from the Community of the Holy Name on 27 November 1993, the Feast of Christ the King, when they established themselves as the Community of Christ the King. The solemn service of inauguration and recognition as a religious community was conducted by Bishop Robert Beal in Holy Trinity Cathedral Wangaratta on 10 February 1994, the Feast of St Scholastica.

The Sisters continued to follow the Rule of the Community of the Holy Name as an interim measure, but worked on the development of their

own Rule. On 31 July 1997, the feast day of St Ignatius of Loyola, after much prayer and work, the community adopted the Rule of St Benedict as its guiding force, all Sisters determining to re-affirm their previous vows of poverty, chastity and obedience in the form of the Benedictine vows of Stability, Conversion of Life and Obedience as set out in the Rule of St Benedict. The foundation superior was blessed as the Mother of the community in accordance with the Benedictine rule and tradition.

The community celebrates its formation each year on 10 February. The community also has now acquired the property from the Diocese of Wangaratta.

The community has established the Order of Benedictine Oblates to enable women and men to engage more fully as associates in the life and objectives of the community.

The Visitor to the community is the Bishop of Wangaratta.

The formation of a mixed community was attempted at Flemington, Victoria in the 1980s. Although unsuccessful the community also was known as the Community of Christ the King (qv)

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*   Community of the Compassion of Jesus

This community was located in Rockhampton Qld in the period 1912 - 1920. The community ran St Mary's Home, Rockhampton, established in 1908 as a home for unmarried pregnant girls, where they were helped through their pregnancies, until after the birth of their babies. The annual reports of the Home faithfully record how many of the young women returned to their families after confinement, were placed in employment, or adopted out their babies. The community took over the management of the St Mary's home after the withdrawal of the founding community first known as the Sisters of Mercy (qv), then by the name Servants of the Holy Cross (qv), after Bishop Nathaniel Dawes of Rockhampton approved a constitution for the small community. Following the resignation of Mother Mary Gloriana as Lady Superintendent with effect from the end of June 1911 Bishop George Dowglass Halford asked two of his diocese's clergy on leave in England at the time to seek help to operate St Mary's home. Two members of the Community of the Compassion of Jesus, Thames Ditton, Surrey, came to Rockhampton and commenced duty in March 1912, recorded as Miss Mary Brookes Ball and Miss Emily E Mumford, and never referred to within the annual reports of St Mary's Home to the diocese's synod by common or usual religious community terms such as 'Sister' or 'Mother'.

The Community of the Compassion of Jesus was established in London in 1892 by its foundress, known as Mother Mary Margaret, the order's particular work being among the city's poor and degraded, especially women who were friendless and without any means of their own. They mostly were pregnant and abandoned, without skills, and turned away from hospitals and other institutions. The order looked after them and tried training them for domestic service. A related task taken on by the order was the care of poor and homeless children, some of them the children of the women who had been helped. The community has gone out of existence.

While Miss Brookes Ball managed St Mary's Home at Rockhampton Miss Mumford apparently spent some time working in a female refuge in Brisbane during 1915, but then returned to Rockhampton. A number of other staff changes are noted in the Home's annual reports for the following years, but seemingly they all were local women, Miss Wallman (who departed in July 1916), and a Miss Whiteway. The annual reports show that Miss Mumford left in March 1917, replaced eventually by a Miss Seggie, and a Miss Spence, but Miss Mumford's departure was

short, for in July 1917 Miss Brookes Ball was recalled to England by her Order to take the position of Assistant Superior. The community offered to replace her with a Miss McLeod when it became possible. In the event Miss Brookes Ball did not leave Australia until April 1919, with Miss Mumford then acting as Superintendent until the new Superintendent arrived. There is no evidence that Miss McLeod ever arrived, Miss Mumford was appointed Matron of the home, and herself resigned on grounds of ill health in August 1920. That appears to be the end of the community's involvement with St Mary's Home. St Mary's Home was closed by the diocese on 16 October 1921.

St Mary's Home's establishment and development was significantly helped by the munificence of Walter and Eliza Hall while they were alive, and by the Walter and Eliza Hall Trust established after their deaths. That involvement began in 1909 when the diocese purchased the Upper Dawson Road property in Rockhampton from Walter Hall at a discounted price because of its intended use, so enabling the Home to be moved from rented premises in Jessie Street, Rockhampton. During 1917 St Mary's Home was expanded by the grant of a State licence to the diocese for a Cottage Home for Children, called by the diocese St George's Orphanage. That orphanage was soon moved to new premises at North Rockhampton.

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* Community of the Daughters of St Clare

This community of Franciscan Sisters was established in Brisbane Qld in 1926 by Rev Robert Bartlett Bates, rector of All Saints church, Brisbane. The first three Sisters were professed in 1929, the principal person being Dr Margaret Aileen Williams who, with two others, was professed in April 1930 with a fourth woman accepted as a novice. Dr Williams became the superior, known as Sister Margaret Mary. The stated purpose of the community was to seek the Glory of God by a life of prayer and work under a Rule of absolute poverty. The community operated homes for aged men and women and one for boys at various locations around Brisbane, the first headquarters being a convent at Brookfield, a Brisbane suburb. In 1948 the three professed members, Sisters Ruth, Katherine Mary and Clare Elizabeth asked to be admitted to the Society of the Sacred Advent, and were accepted into that community. That saw the end of the Community of the Daughters of St Clare. The Brisbane convent formerly occupied by the Sisters subsequently was made available to the Society of St Francis (qv) when that order established an Australian presence in 1965.

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* Community of the Holy Name

The Community of the Holy Name recognises and celebrates 6 September 1888 as the anniversary of its commencement. That was the date when the community's founder, Emma Caroline Silcock, known in religion as Sister (later Mother) Esther, began the oversight of the

Melbourne Diocese's Deaconess Mission to the Streets and Lanes (qv), established by Bishop James Moorhouse in Melbourne in 1886 shortly before he departed the diocese, returned to England and translated to the see of Manchester. Moorhouse established the Mission under the general direction of Canon Henry Handfield, Vicar of St Peter's, Eastern Hill, and Chaplain to the Mission. Bishop Field Flowers Goe, who arrived in Melbourne in April 1887 continued the work started by his predecessor and supported the growth of the Mission to the Streets and Lanes and, therefore, the Community of the Holy Name.

Emma Silcock was a novice in the Community of St Mary the Virgin, Wantage, Oxford when she arrived in Melbourne in 1888 on a trip of recuperation following an accident. It was known before her arrival that Emma Silcock was en route to Melbourne, and something of her background and experiences were known. The young woman was immediately invited to participate in the operation of the Mission to the Streets and Lanes following her arrival, as the Mission to the Streets and Lanes was enduring severe staffing and management difficulties. Shortly after her acceptance of the position Emma Silcock was joined by two other women, Emma Jane Okins and Christina Editha Cameron. Another unnamed woman was with this first small group for a time, possibly Miss Mary Buckley, listed in the Melbourne Diocesan *Year Book 1891* as a probationer. Mary Buckley did not remain long with the group, departed for New Zealand and subsequently became a significant figure in her own right, through her involvement with religious communities in New Zealand, and later, as founder of the community of the Servants of the Holy Cross in Charters Towers, Queensland (qv).

These founding women lived and worked together as a unit from the time they came together. Emma Okins (known as Sister Ellen) and Christina Cameron (known as Sister Christina) were set aside as deaconesses on 18 April 1890 by Bishop Goe, the role publicly filled by them over future years. With Emma Silcock, now known and identified as Sister Esther, the name in religion by which she was known in her community of St Mary the Virgin, Wantage, the three women ran the business of the Diocesan Mission to the Streets and Lanes, with the two other members accepting direction and supervision directly from Sister Esther, in the manner of vowed members of a religious community. Emma Silcock (now Mother Esther) took her perpetual vows within the diocese of Ballarat in 1894. It was not until 1911 that a member of the community took her vows before a bishop of Melbourne.

An important early work for the group was the operation of the Mission's House of Mercy in the then rural area of Cheltenham, commenced in 1892. Cheltenham was to become an important part of the work of the Sisters for, in 1935, having bought the land adjacent to that establishment, the community's headquarters were erected at Cheltenham. Other works also were begun and operated by the Sisters, beginning with the Children's Home Brighton, in 1894.

The community of women grew gradually during its first years, its members formally licensed individually within the Melbourne diocese as deaconesses, but all living quietly as professed sisters subject to the oversight of Mother Esther. As deaconesses the community undertook work among women in difficulties, trained young boys at the Mission Hall, Spring Street, took on the management of St George's Hospital, Kew in 1912 (until 1949) on behalf of the diocese, and performed other works of mercy. They established a Babies' Home at Brighton, adjacent to the Children's Home they already were operating. In 1922 the community took responsibility for St Ives Private Hospital in its own name, a work that continued until 1954 when the hospital was relinquished and sold, following a decision of the community's governing Chapter, as the hospital was becoming a huge drain on the community's resources.

In September 1912 Melbourne's Archbishop Henry Lowther Clarke broke the formal link between the deaconess community that was performing the work of the Mission to the Streets and Lanes and the religious community. He chartered the sisters as the Community of the Holy Name, a name chosen by the sisters themselves. Despite that formal separation, however, the community remained involved with the work of the Diocesan Mission to the Streets and Lanes for many years.

As a formally established independent religious sisterhood the community subsequently accepted invitations from the bishops of other dioceses to take on a range of responsibilities. They included the operation of children's homes and other work in the dioceses of Newcastle (1921 - 1937) and Goulburn NSW (1931 - 1969). At one time the sisters ran a retreat house in Adelaide, after a period operating a hostel for girls and young women from isolated regions. The community also was involved for a time in teaching in Melbourne, when the sisters managed and taught at two church schools in inner Melbourne in the period 1907 to 1925. It was 1956 before they did that work again, in New Guinea.

Mother Esther died on 11 September 1931 and was buried in the old Cheltenham cemetery.

The community has engaged itself in several international endeavours over the years. In 1950 the community agreed to open a mission at Dogura in the Diocese of New Guinea, where they became involved in education and other work for a number of years at Dogura, as the Community of the Holy Name (qv). During those years in New Guinea (later Papua New Guinea) running its school at Dogura a number of former students repeatedly requested admittance to the Community of the Holy Name. The decision was made by the community in conjunction with the bishop of New Guinea (Rt Rev P N W Strong) that it would be better to establish and nurture a separate indigenous religious community for these and other applicants from that country. As a result the Community of the Visitation, later known as the Congregation of the Visitation of Our Lady (qv) was established in 1964. Members of the Community of the Holy Name lived with the new community for a number of years to help in its formation.

In 1956 the community received into its fold the remaining members of the Order of the Good Shepherd, Auckland New Zealand (qv) after that community decided its best interests lay in amalgamating with a larger community. The members of that community sent several sisters to Australian religious houses to gain impressions of which of the Australian orders might be the appropriate home for them, as they had rejected any idea of amalgamation with the Community of the Sacred Name, Christchurch (qv). Following a visit in Auckland by Mother Ida, Superior of the Community of the Holy Name, the sisters asked for admission to the Melbourne community following a formal resolution at their Chapter meeting on 24 November 1955. The last Sisters flew to Melbourne on 6 January 1956. They formally were admitted into the Community of the Holy Name in early 1958.

After absorbing the members of the Order of the Good Shepherd into their community a number of sisters returned to Auckland in November 1958 to recommence some of the work undertaken by the former order, but this time working as the Community of the Holy Name (qv). The Auckland community continued until January 1970 when the decision was made to withdraw back to Australia for a number of reasons, and to cease all activities in New Zealand.

In 1992 the first member of the community was ordained priest in the Melbourne diocese by Archbishop Keith Rayner, and took up work in a Melbourne parish. That event caused a degree of disquiet at the time among some members of the community, the ordination of women itself being a contentious issue for some people, and the ordination of one of its own members regarded by some as a major break from the traditions of the community. Since that time, however, two other members of the community have been ordained to the priesthood.

Several members have separated themselves over time from the community to found other religious communities, or as protests against events that were unsatisfactory to them. The first separation occurred in 1947 in relation to certain issues connected with the community's management of St George's hospital. Those several members who could not agree with what was happening at the time simply left the community and resumed lay life. A second separation took place in 1981 when two members departed to found the Sisters of the Incarnation, Adelaide (qv). The third was in 1993 when several sisters established the Community of Christ the King at Wangaratta (qv), after a number of years of attempting to live out the particular form of contemplative life they desired within the grounds of the Community of the Holy Name's Cheltenham headquarters, and within the rule of the community.

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* Community of Saints Barnabas and Cecilia (Peterborough SA)

This community was established in 1997 by Rt Rev David McCall Bishop of Willochra South Australia. He invited two women, Jean Johnson and Sandra Sears, to form a religious community, with its major function being an emphasis on music in the church. Both Jean Johnson and Sandra Sears had professional qualifications in music, both had been

working in various positions within the church in South Australia involving music education and training for church communities. Jean Johnson had been Parish Assistant at Mount Barker for some years, and was committed to a dedicated life by vows made privately before the bishop of The Murray in 1988. The community's work was extended by McCall's successor, Bishop Garry Weatherill, who was the original chaplain before his consecration as bishop of the diocese.

In order to establish the community Bishop McCall offered the two women the vacant rectory at Jamestown as a base within his diocese. They took up residence in 1997 to begin the community. A year later, as part of a re-arrangement of resources in the diocese, they moved to the vacant rectory at Peterborough, which has been their conventual base ever since.

The original role of the community was described in its first literature as 'a life of prayer, serving the church in music for worship'. The work was defined as 'through workshops we seek to encourage parishes, particularly those with limited resources, to explore new music suited to their circumstances, and to develop their own music programme'. That work typically has been done by workshops over several days of coaching, discussion and practice. Individual tuition also is provided.

The two founding Sisters always believed that the community would be mixed, with both male and female members, and that it might comprise members of religious congregations other than Anglican. It was only after some time of reflection, and the development of the work and potential of the community, that the ideas grew of a dispersed community of members living remotely from each other, and that those members might also be married individuals. Even with those possibilities in place, the community nevertheless remains firmly an Anglican community.

A number of individuals who had developed a relationship with the two founding Sisters began discussing these possibilities in 2004. In February 2005 a more formal discussion was held with the knowledge and consent of the Bishop of Willochra. A Rule of Life was agreed and a draft constitution. Three individuals who did not live in Peterborough (two female, one male) then formally sought admission to the community within the rules that had been formulated, having already been actively involved in the work of the community for an extended period. By agreement these three individuals were then admitted to the community as novices in February 2005 and professed as full members of the

community on 26 June 2005, making their renewable commitments for one year, at which time the two founding Sisters renewed their vows.

The two founding Sisters who live in community follow a prayer life based on the daily recital of the four offices of Morning Prayer, Midday Office, Evening Prayer and Compline. The dispersed members commit themselves to prayer and bible reading twice daily, and attend the Eucharist as often as possible. All agree to live simply, obediently and chastely under the rule of the community.

The community celebrates its formation on 11 June each year, the feast day of St Barnabas, at which time all the members seek to come together for an annual retreat and Chapter meeting. Chapter meetings are held four times annually, with the dispersed members required to attend the January and June gatherings as a minimum.

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*   **Community of St Clare, Stroud NSW**

See **Clare Community**

*   **Community of the Servants of the Holy Cross**

Mary Buckley was the daughter of Rev William Louis Buckley, a graduate of Trinity College Dublin who, in 1890, was Rector at Alderford, a village about 15 kilometres to the north west of the cathedral city of Norwich, a position he had held from 1873. Nothing is known of her early life, other than that she was born around 1857. When she travelled to Victoria is unknown, but it is apparent that she became involved with Emma Caroline Silcock, a novice in the Community of St Mary the Virgin, Wantage who, with that community's consent, was taking a year's break from her convent in order to travel to country Victoria, reside with relatives and recover from

severe illness. On arrival in Victoria Emma Silcock agreed to work for one year in Melbourne with other local women at the Diocesan Deaconess' Home as part of a ministry that became known as the Mission to the Streets and Lanes. Emma Silcock adopted the name 'Sister Esther' when doing that work, which led ultimately to the formation of the Community of the Holy Name (qv). Mary Buckley is listed as a probationer on the staff of the Diocesan Deaconess Home and Mission to the Streets and Lanes in the Melbourne Diocesan Year Book for 1891, and was set aside as a deaconess by the Bishop of Melbourne on 30 January 1893, although her name is not shown as being among those most closely associated with the work being led by Sister Esther. In a reference to her in an Auckland church paper in 1901 it is recorded that she worked for a number of years in the female penitentiary at Pentridge in Melbourne, twice suffering a breakdown in her health.

Following her health breakdown in Melbourne Mary Buckley travelled to New Zealand in December 1899, first to Dunedin but, soon afterwards, going to Auckland where she joined up with the women who comprised the Church Mission to the Streets and Lanes which had been established in Grey Street Auckland in 1895, intending to stay and work for a year. Mary Buckley joined the Mission in February 1900. In April 1900 she was installed as Superior of the 'Community of the Good Shepherd', the name given to the organisation suddenly and without notice by Rev William Edward Lush, the newly appointed chaplain, who was known to hold High Church views, with the consent of Auckland's Bishop Cowie. Mary Buckley's accession to the role of superior followed the resignation of the Head Deaconess, or Lady Superior, the founder of the Mission, Mrs Frances Williams. Lush, Vicar of the Church of the Epiphany Newton, in inner Auckland and Sister Mary rewrote the constitution of the new 'Community of the Good Shepherd' and introduced rules of practice and behaviour which quickly caused considerable dissension within the group. All the deaconess members were titled as 'Sister' as part of that renaming process. It is apparent that all these sudden changes in practice and governance resulted in several members of the community resigning or going on extended visits to other centres. Sister Mary rapidly became known as an extremely difficult woman. Although later known as Sister Mary Gloriana, it is not known when she adopted that name, or whether or not the name 'Gloriana' was part of her own family name. It was not used while she was with the Order of the Good Shepherd, Auckland.

Sister Mary resigned office in Auckland by letter dated 9 December 1901 to the chaplain, Rev William Lush. By January 1902 she had departed Auckland and returned to Australia. It is unknown what she may have done in the period from 1902 until early 1905 when she appeared in Charters Towers, Queensland. Sister Mary, now known as Sister Mary Gloriana, began working in that parish which was led by Rev David John Garland who, following ordination in 1892 in Perth WA, had only recently come to the diocese after time in Grafton, Quirindi and Narrandera NSW and Perth WA, where he last was Chaplain to the Bishop of Perth, and a Canon of the diocese. In that position in Perth he would have become familiar with the work of the Community of the Sisters of the Church (qv) who had arrived in the city during his time there to start a school for girls and an orphanage. Canon Garland and Sister Mary Gloriana began an engagement with children of the Charters Towers' parish, commencing a church sponsored Girls High School which was visited by the Archbishop of Brisbane in 1906 when he was on tour in the area. On arrival in Charters Towers Mary Gloriana was accompanied by two former members of the Society of the Sacred Advent, Brisbane, Sister Monica (May Bechervaise), who had been professed in the Society of the Sacred Advent in 1901 (after some time as a lay missionary in the Solomon Islands), and a novice Mary Clare (family name unknown). They were known as Sisters of Mercy. In 1907 Canon Garland transferred to the Brisbane suburb of Woolloongabba as rector. The Sisters departed Charters Towers at the end of 1907 and moved to Rockhampton, taking responsibility for St Mary's Diocesan Rescue Home and the school attached to St Paul's Cathedral, with the title 'Anglican Sisters of Mercy' still applied to them by the Rockhampton *Church Gazette*. Bishop Nathaniel Dawes subsequently approved a constitution for the small community now known as the Servants of the Holy Cross, (another novice, Agnes (Morrow) having joined them), and Sister Mary Gloriana was appointed as the community's Mother Superior and Superintendent of the Rescue Home.

In June 1911 Sister Mary Gloriana resigned as Superintendent of the Diocesan Rescue Home, and it appears that the community began to break up. By July 1912 they had withdrawn from the Rockhampton diocese, but they then settled in the parish of Deniliquin NSW, and established St Faith's Collegiate School in the parish hall, and catered for both day pupils and boarders, the boarders living in a residence close to the church and made available to the parish by a Mrs F B Falkiner. The newly appointed vicar of Deniliquin parish was the Rev Eustace Jellicoe Rogers, who came to the parish after some years in several Victorian

parishes and no obvious involvement with religious sisterhoods. There is no record of why and how Mary Gloriana chose Deniliquin as a new centre of operations.

Mother Mary Gloriana died on 11 July 1915 in Deniliquin, and was buried in the town cemetery. The remaining members persisted for a time (probably only two, Sisters Agnes and Monica), finally closed St Faith's Collegiate School in 1919 and went their separate ways. Sister Agnes, the Superior and headmistress of the school, was received into the Roman Catholic Church in Melbourne in January 1920. Sister Monica moved to Wagga Wagga, continued to wear the habit, lived her religious life as far as possible, and took charge of the Anglican Girls' Hostel in the city. She remained in that position for at least a year, then joined the Community of the Sisters of the Church (qv) in Sydney as an Associate Member.

During 1922 Sister Monica discussed the possible revival of the Servants of the Holy Cross with the Bishops of Bathurst and Goulburn and the Community of the Ascension, Goulburn (qv). The Community of the Sisters of the Church had been working in the Dubbo and Gilgandra areas of the Bathurst diocese from 1912 (they withdrew in 1922), and it would seem that Sister Monica saw the possibilities for a revitalised Servants of the Holy Cross community in that work. The Bathurst diocese also was the home for the Brotherhood of the Good Shepherd, and the Goulburn diocese was home for the (male) Community of the Ascension. The Bishop of Bathurst agreed to revive the Sisterhood, and blessed the community of the Servants of the Holy Cross in Bishopscourt chapel, Bathurst on 19 January 1923. Three other aspirants for the new community were received and formally clothed on that day, Novices Elizabeth and Ruth, and postulant Janet Mary (Ormiston). Sister Monica was installed as Mother Superior. The principal work of the new community was the care of women and children of the bush, with the motto 'The Love of Christ constraineth us' (Caritas Christi urget nos). That motto had been first used in Auckland in 1901 at the time Sister Mary Gloriana and Rev William Lush were formulating the rule for the Community of the Good Shepherd.

In 1925 the newly revived community extended its work to Coonamble, using as their home a cottage specially built for them, and departed from Nyngan. A new member, Novice Clare (Miss Patterson) joined the community on 11 June 1926. In 1929 the community opened a new Mother House at Gilgandra and took responsibility for St Saviour's

Children's Home in Goulburn in August 1929, with Sister Elizabeth as the first home 'mother', assisted by Sister Monica. By May 1930 there were 14 children in residence. At the end of 1932 the community gave up its responsibility for the Goulburn home, handing it over to the Community of the Holy Name (qv). Sister Elizabeth Mary died in Goulburn around that time of blood poisoning. The Sisters then moved as a community from Gilgandra to Broken Hill in 1935, where they opened St Faith's School, their convent known as Holy Cross House. The reasons why the move was made are unknown, but could be related to a severe illness endured by Mother Monica Mary at the time.

In 1937 Bishop de Witt Batty of Newcastle approached the community and invited the Sisters to take responsibility for his diocese's children's homes in Lochinvar and Mayfield, as the Community of the Holy Name wished to relinquish responsibility for them. The community declined the invitation.

In 1940 the community of seven broke up at the time that the decision was made to move from Broken Hill to South Australia so that Mother Monica Mary could be nearer to specialist medical help as her cancer grew worse. Five members left the community, and Mother Monica Mary, Sister Janet Mary and a novice left Broken Hill to move to South Australia, to Port Elliot, a seaside town south of Adelaide, where they engaged in parish and educational work, and managed a home for elderly ladies. In December 1940 they were invited to St George's, Goodwood, an inner suburb of Adelaide. This was the principal Anglo-Catholic church in the diocese of Adelaide. There they ran a small primary school associated with the parish until Sister Monica Mary died on 2 February 1944. After cremation her ashes were removed to Geelong Victoria by her younger sister Margery Bechervaise, and subsequently interred in a niche in the church of St Peter's Eastern Hill, Melbourne. Sister Janet Mary was now the sole member of the community. She worked for a short time at the Adelaide diocesan retreat house and then the Farr House orphanage, remaining there until after the end of World War II, when she travelled to England in 1946 and joined the Community of St Mary the Virgin, Wantage. She left that community in August 1948 on the advice of the superior and, on her recommendation, joined the Community of Jesus the Good Shepherd, established in 1920 as a community of teachers who either lived alone or in small groups, as well as in a more usual form of conventual life. Her date and place of death is unknown.

A 1.2 metre statue of Our Lady of Walsingham was presented to the Sisters of the Servants of the Holy Cross while they were based in Gilgandra. That statue was ultimately presented to the parish of St George, Goodwood, by the last of the Sisters, Janet Mary. It remains in the church. A Lavabo Bowl was donated to St Saviour's Cathedral Goulburn in memory of Sister Elizabeth, who was the first sister at the St Saviour's Children's Home, Goulburn when established in 1929. The statue and the Lavabo Bowl are the sole identifiable reminders of the existence of this community.

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*   Community of the Sisters of the Church

The Community of the Sisters of the Church, also familiarly known in the community's early years as the Kilburn Sisters, was established in England in 1870 by Miss Emily Ayckbowm. As a community of religious sisters it grew out of a charitable organisation Emily Ayckbowm formed in 1864, the Church Extension Association, an organisation that continues to exist in the United Kingdom to today. The Church Extension Association's income came in part from regular donations by subscribers, including a considerable number in the various Australian colonies during the 1880s, people who were sympathetic to and supportive of the work of the religious community, and who extended warm welcomes to the sisters when they arrived in the Australian colonies in the 1890s.

The religious community expanded rapidly in England, focussing particularly on the care of orphans, the education of children, and works of charity among the people suffering most from the horrors of the

industrial developments of late 19th century England, at a time when state supported social welfare for those most in need was almost non-existent. Because of the obvious benefits deriving from its work both spiritually and physically as a disciplined and prayerful religious community the sisters were invited, and accepted invitations to expand internationally, first to Canada in 1890, then India in 1892. Late in 1892 the community also responded to invitations received from the Australian colonies; a group of seven sisters was sent specifically to Hobart, Tasmania and Adelaide, South Australia at the invitations of the respective bishops, and to explore less formal invitations received from individual contacts in Melbourne and Sydney. That group of founding sisters was led by Sister May, who spent some time from 1892 in the Australian colonies, in New Zealand, and in a side trip to India during her time in the region, and who later was to become Mother Superior of the Community of the Sisters of the Church. Sister May's capacity to travel constantly between the communities established in the region, and her willingness to make decisions that ensured solid foundations for the sisters she was leading, resulted in a significant presence of the community in Australia and New Zealand for many years. Her understanding of the realities of life in the southern hemisphere in later years as Mother Superior was an important element in the management of these communities so distant from the London headquarters.

Education was the strong suit of the Sisters of the Church in the early days of the community's life within the Australian colonies. Having been welcomed to Hobart by Bishop Henry Hutchinson Montgomery, then bishop of Tasmania, and the Dean, Rev Charles Leslie Dundas the sisters founded St Michael's Collegiate School, Hobart on 3 October 1892. The school catered for both girls and boys. The sisters remained involved with that school until the end of 1973.

The sisters who went to Adelaide in 1892 were there at the specific invitation of the city's Bishop George Kennion. The sisters took their time to establish themselves, reviewed the work available to them, then opened what became St Peter's Collegiate Girls' School, Adelaide on 8 October 1894, by which time Bishop Kennion had departed Adelaide and returned to England to become bishop of Bath and Wells. He left Adelaide on 29 August 1894. The school was relocated from Kermode Street Adelaide to Stonyfell with effect from 30 May 1957. The sisters continued their association with St Peter's Collegiate Girls' School until the end of 1985, after relinquishing their teaching work at the end of 1968. The community incorporated the school and transferred

ownership of the property to the new body with effect from 1 January 1986.

After Sister May's exploratory visit to Sydney in October 1892 as a result of the informal invitations extended to the community by a small group of clergy and laity to look at the city's needs, several sisters returned to the city in early 1893 and started their work, without any formal invitation from the Bishop of Sydney, William Saumarez Smith having been received, it being most unlikely he would have extended one. The sisters soon commenced their work among the poor, and accepted invitations from individual vicars of parishes to teach the children in several parish run schools. They also began the education of young women in what became St Gabriel's School, Waverley. That work continued until the end of the 1965 academic year, when the school was closed completely and the property sold and subsequently demolished. The work of the community in New South Wales has continued since that time in both Sydney and Kempsey. In Sydney the sisters moved to premises in the inner suburb of Glebe, offering an apostolate of friendship to those among whom they lived and worked. In Kempsey the community directed its attention to a similar apostolate, originally in the House of Prayer, Dondingalong, living an alternate kind of lifestyle in harmony with the natural environment, and providing accommodation for guests in need of quiet and retreat. The community subsequently moved closer to the town of Kempsey. Sisters in several other locations in Australia have also become more actively involved over recent years in parishes in which they live, with some being ordained to the priesthood.

Following the first visit by sisters to Melbourne in 1892, when they received a welcome that was not hostile, but not completely friendly, they remained for a time in the city area, helped by Sister Esther, Superintendent of the Melbourne Diocesan Mission to the Streets and Lanes, and subsequently foundress of the Community of the Holy Name (qv). Following that tentative start in Melbourne, the first sisters withdrew to other centres, and it was 1894 before they returned to Melbourne, when they began giving religious instruction in several State run schools during the periods set aside for such purposes, and after school hours. Other social work also was undertaken. The sisters then found and leased a suitable building in St Kilda, opened the Church of England Day School in April 1895, the enterprise that eventually became St Michael's Grammar School. The community remained associated with that school until their total withdrawal from the work in Melbourne in 1986. Members of the community have remained in Melbourne since

that date, engaged in other pastoral work. The Australian headquarters of the community was based in Melbourne at one time for a period, and the community's Australian novitiate.

The community established a separate presence in Perth, Western Australia in 1901 directly from England, in the fields of education and child care, when Perth College was commenced as an Anglican educational institution. That establishment came about in a rather disjointed way. The then Dean of Perth, Frederick Goldsmith, wrote to Mother Emily Ayckbowm in May 1890 with the support of his bishop, H H Parry, seeking sisters to conduct the diocese's orphanage and, as an after thought, to consider education and visitation of the sick as appropriate roles. With little communication between bishop and Mother Superior in the intervening years the arrival of sisters in Perth in November 1901 was rather unexpected by the then bishop of Perth C O L Riley, who nevertheless still welcomed them warmly. There were several early problems in settling the sisters to agreed work, until the school that was to become Perth College was established in February 1902. The Perth community also involved itself in teaching in other schools around the city at one time and, in 1902, also took responsibility for a private school which was closing at Kalgoorlie, renaming it St John's High School. That work ended around 1916.

Perth College remained under the control of the sisters until the end of 1968 when it was handed over to the church's province of Western Australia and the community withdrew. One sister then spent some time in Geraldton WA engaged in a range of pastoral work, with several different sisters sharing the ministry at various times.

A second major work undertaken in Western Australia was an orphanage established by two sisters in 1903 near Perth, after Perth College was up and running. The orphanage began as a creche for abandoned children and grew into a home at Parkerville in May 1903. It also housed a number of orphans brought to Perth from London by the sisters. Parkerville Home continued until 1933 when Sister Kate, who had been at the home since its inception, was forced to leave for an intended retirement, so that new and necessary management could be introduced. Members of the Society of the Sacred Advent (qv) from Brisbane then came to Perth at the invitation of Archbishop Le Fanu to take charge of the orphanage. They remained only for a short time before returning to Brisbane, following which State government authorities took responsibility. In August 1933 Sister Kate then started a new home for

part Aboriginal children in need at Buckland Hill in the suburb of Cottesloe, a project that became Queen's Park Children's Home after the move was made to that suburb in mid 1934. Sister Kate's action in starting a new enterprise created a personal rift between her and her community, a rift that unfortunately persisted until her death on 31 July 1946. The Queen's Park operation continued until 1956 when its ownership and management passed to the Presbyterian church.

St Gabriel's School, Canberra was the last of the schools to be established by the community in Australia, within the diocese of Goulburn (later Canberra and Goulburn). Opened in 1927 with staff from St Gabriel's School Waverley the school soon ran into serious financial and other practical difficulties, with the small population size of the new national capital, the onset of the great depression, and the need to employ staff, owing to a shortage of sisters, all important factors. The Sydney property occupied by St Gabriel's School, Waverley had been mortgaged to fund the Canberra operation, so increasing the difficulties all round. Bishop of Goulburn Lewis Bostock Radford equally was under great difficulties attempting to gain support, both from his brother bishops nationally, who were not seized by the importance and relevance of a major presence for the church in the new national capital, and by the rural part of his own diocese, which had no desire to fund this new and expensive urban drain on the diocese's finances, seeing it as a national issue. When the community ultimately decided in October 1932 to withdraw from Canberra at the end of that year, the parent body was galvanised into action, and the community agreed to lease the school's buildings to the Parents and Friends Association, which renamed the school Canberra Church of England Girls Grammar School and continued its operation under leases renewed annually from 1 January 1933. Negotiations began in 1935 to purchase the property from the community, but a sequence of disputes over price, problems raising finance, and the intervention of World War II, led to years of dispute between the community and the company acquiring the property, such that it was 1946 before the Canberra diocese was able to finalise the purchase of the Canberra buildings from the community. It was not a happy experience for the community.

From 1912 the community also operated two centres in the New South Wales diocese of Bathurst, at Dubbo and Gilgandra. St Faith's Hostel Dubbo was opened in October 1912 as a home for girls from remote areas attending Dubbo High School. The sisters also held meetings, conducted bible and religious instruction classes, and visited families

distant from Dubbo. The sisters also operated a boarding school at Gilgandra NSW, a small town some distance from Dubbo. The isolation of the sisters placed at Dubbo and Gilgandra from those remaining at Waverley, and the difficulties of the climate, made the work unsuitable for the community generally, as a result of which the sisters withdrew from both centres in 1922, following the death of one of the sisters. Within a few years of their departure the work at Gilgandra was taken on by the newly reformed Community of the Servants of the Holy Cross (qv), one of whose members had enjoyed an associate relationship with the Sisters of the Church for some time.

While in the Australian colonies from 1892 Sister May had visited New Zealand to respond to invitations received from bishops in that country and explore their expressed needs. In 1895 the first sisters went to New Zealand directly from London to commence the community's work in that country, initially at Dunedin and later at Christchurch (qv). That community was strengthened at one time by the transfer of sisters from Australia.

The several Australian communities, once established in their respective locations, operated as separate units, each responsible directly to the London headquarters. For information about and contact with the other Australian communities in Sydney, Melbourne Hobart and Adelaide they were reliant on the circulation of a book in which notes were made by each community of its current operations and achievements before it was passed on to the next house for perusal. The Perth communities originally were not included in that information loop for some reason. Ultimately the Australian houses were united as a separate Province in December 1934, with the Provincial Headquarters established in Melbourne. That degree of autonomy for the Australian communities, with a reduced need to refer all matters back across the world to the Mother Superior in London, was a great boon, and also had the effect of bringing the Perth community more closely into the fold, as the isolation in Perth had resulted in that community's gradual drift from the general practices and principles of the community as a whole. The Australian community moved its novitiate to Perth in 1949, where it remained for a number of years. The sisters in eastern and southern Australia did gather annually for a holiday together, but the sisters in Perth only joined their colleagues every two years, because of the costs of travel involved at that time.

In the late 1960s the bishop of Melanesia, John Chisholm, with experience of the work of religious communities in New Guinea, invited the community through its London mother house to establish themselves in the Solomon Islands in a co-operative venture with the Society of St Francis (qv). The Mother Superior agreed, following a resolution by the General Chapter, and the provinces of the United Kingdom, Canada and Australia each sent a sister to Honiara. They arrived on Christmas Eve, 1969 to start the new work. The growing community in the Solomon Islands initially was placed within the Australian province, which became known as the Australia-Pacific Province from 1972. A separate novitiate was established in the Solomon Islands in 1973. The Community of the Sisters of the Church in the Solomon Islands (qv) became a separate province in 2001 (qv).

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*   **Kilburn Sisters**

See **Community of the Sisters of the Church**

*   **Order of St Elizabeth of Hungary**

This English community evolved from the Confraternity of Divine Love, which began 1912 as a group of committed lay people and religious who joined together in prayer in an effort to recreate a Franciscan spirit of freedom to live for others. In 1913 several women took a step to declare themselves Associates of the confraternity, leading a semi-religious life, starting a small mission in the parish of St Alban, Fulham. Their early work involved the care of poor children for which they established homes

that were distinctly different from more regimented orphanages. On 19 November 1916 the first three members made simple professions as religious Sisters of the Order of St Elizabeth of Hungary. On 21 March 1921 the first Mother Superior of the Order was installed (Mother Elizabeth) and the formal work of the community began in earnest. The Confraternity of Divine Love continued its complementary existence. The Order also had ideas about forming Franciscan style Third Orders, named the Company of St Gertrude for women, and the Company of St John of the Cross for men. The women's group only existed briefly, and the male community never came into being.

In 1926 Lady Campion, wife of the Governor of Western Australia, invited Reverend Mother Elizabeth to travel to Perth following her upcoming visit to New Zealand, where she was going in order to respond to an invitation from the Bishop of Christchurch for the community to take responsibility for an Anglican operated hospital in that city (ultimately named St George's Hospital). The Campions were very committed Anglicans who had travelled in the south western portion of Western Australia on official duties, seen the problems encountered by the bishop of Bunbury, where there were impoverished British migrants, and determined to use their connections to help him. Mother Elizabeth, accompanied by Mother Margaret, arrived in Perth on 22 March 1927, travelled over the next weeks within the Bunbury diocese, and agreed to assist. They both returned to Bunbury in March 1928 where Mother Margaret was placed in charge of a small community of three, supplemented by two other Sisters in April 1929. Mother Margaret remained as Superior until 1933. Convents were established at Busselton and Margaret River. The Sisters undertook a wide range of work among the mostly English immigrants in the south western corner of the State, finally withdrawing back to England in 1958 owing to lack of numbers, failure to gain local recruits, and for other reasons.

The Sisterhood gradually ceased to exist, the last surviving member dying in a rest home run by the Sisters of St Peter, Woking UK, in mid 2001. Following its closure in 1996 the Order's archives were lodged with the Lambeth Palace Library, London.

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*   Servants of Christ the King (Alice Springs)

This small and short lived community was formed in 1960 in Alice Springs by Rev Alfred Bott and his wife, Dorothy, who were Franciscan Tertiaries, and who thought there would be value in establishing the community to run St Mary's Hostel. Bott had been a missionary for many years, following which he was stationed in Adelaide as State Secretary of the Australian Board of Missions. In 1958 he accepted the position of rector of Alice Springs, which was then in the Diocese of Carpentaria. St Mary's Hostel was established by the Australian Board of Missions in 1946 to complement the role of St John's Hostel, a home in Alice Springs for the boys from outlying stations attending school in Alice Springs. St Mary's became the residence for mixed race children attending school. The first Superintendent was Deaconess Eileen Heath, who ran it for a number of years until replaced by Mr (later Rev) Colin Sleep, a member of the Church Army, who held the position from 1956 to 1959. Bott then was appointed as Superintendent of St Mary's, and vacated the position of rector of Alice Springs in 1960.

Two women who were caring for Aboriginal children at St Mary's as House Mothers agreed to be part of a religious community, and became Sr Isabel and Sr Margaret Mary of the Servants of Christ the King. One other joined them.. The Sisterhood never developed a constitution, and lasted only five years. It folded when Bott moved to Thursday Island in October 1966 to become Archdeacon of the diocese of Carpentaria, replaced at St Mary's by Rev Peter Alexander-Smith and his wife

Miriam, who had different ideas about the running of the hostel. One of the three sisters went to Jerusalem and joined a Catholic Order. One continued her nursing education, then joined the Community of the Sacred Name, Christchurch NZ (qv). The third returned to lay life.

The term 'Servant of Christ the King' was used in relation to an individual woman Sister Isabella, of Geraldton and Bourke (qv) who died in Bourke NSW on 5 June 1958 after some years spent in Geraldton WA living and working as an individual in the diocese of North West Australia, but in the manner of a member of a religious community. Sister Isabella had been at one time a member of a religious community in England. The use of the name is coincidental, and there is no known connection between this woman and the religious community in Alice Springs.

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*   **Servants of the Cross (Rockhampton)**

See **Community of the Servants of the Holy Cross**

*   **Sisters of the Incarnation**

This community was founded in 1982 in South Australia by two members of the Community of the Holy Name who separated themselves from that community in late 1981 and moved to Adelaide believing a change in approach to the religious life for women was required. They established themselves with the support of Archbishop Keith Rayner, the rector of St George's parish, Goodwood Fr David McCall (later Bishop of Willochra South Australia) and Fr David Cobbett, rector of St Peter's, Glenelg, which was where they first began their ministry. In 1983 they moved to Elizabeth and worked within that parish in various areas for ten years. In October 1988 they took vows with 'obedience grounded in the Archbishop of Adelaide' and profession for life. In December 1992 one of the Sisters was priested as one of the first group of women priests in the Adelaide Diocese. In 1993 the community was formally accepted as a religious community within the Anglican church by the Advisory Council on the Religious Life. In 1994 the community moved to Golden Grove, from where they continued their ministry within a parish, also undertaking work in hospitals and nursing homes and conducting a spiritual ministry in Adelaide's northern suburbs. The Sisters set out to form a mixed community based on recent Christian thought, but were not successful in gaining additional members. In 2003 the community relocated to Dover Gardens. They combine monastic and apostolic aspects of the religious life.

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*   **Sisters of Mercy**

This short lived community existed in Charters Towers, Queensland from early 1905 to the end of 1907. It comprised only two members, Sister Mary Gloriana (Buckley) and Novice Monica (Bechervaise), with a

third member mentioned as possibly with the community at one point (Novice Mary Clare, family name unknown). After arrival in Charters Towers the Sisters began visiting parish members in their homes, then started the Girls' High School in the parish hall on 4 September 1905. The Sisters ran the school until they withdrew from Charters Towers at the end of 1907. The school was then operated by a Miss Griffith until July 1908, when the school folded.

At the end of 1907 the Sisters moved from Longreach to Rockhampton following the departure from Charters Towers of Archdeacon David John Garland. While in Rockhampton in 1908 the group was chartered as the Servants of the Holy Cross by Bishop Nathaniel Dawes and the term 'Sisters of Mercy' disappeared. A more detailed history of the women who comprised this community from that time will be found under Community of the Servants of the Cross (qv).

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*   **Society of the Sacred Advent**

The Society of the Sacred Advent came into being on 9 December 1892 when Sister Caroline and a deaconess companion Sister Minnie, arrived in Brisbane and were welcomed in the grounds of St John's pro-cathedral by Rev Montague Stone-Wigg, vicar of the cathedral parish and, later, the first bishop of New Guinea.

The Community of St John the Baptist, Clewer is an important part of the story. Established in 1851 at Clewer in England by Mrs Harriet Monsell it had become by 1892 the biggest of the Sisterhoods that had begun to appear in England from 1845 as part of the increasing involvement of women in the revitalisation of charitable works of the Church of England, through what became known as the Oxford Movement. Education was not a significant part of the work of the Order, but works of mercy among the poor and oppressed. Caroline Amy Balquy had been a respected member of the order from 1874 to 1890, when she voluntarily left the community, expressing a desire to

engage in undefined foreign mission work. A woman of independent means, and aged about 52 at the time, it is not known what work Caroline Balquy was doing in that period 1890 to April 1892 when she first made contact in England with Rev Bernard Wilson, who had been vicar of St John's pro-cathedral, Brisbane until his return to England some 18 months earlier. Rev Montague Stone-Wigg was the replacement as vicar in Brisbane.

In 1891 there was considerable discussion within the Australian church about the desirability of sisterhoods in the life of the church. It was seriously debated at the General Synod of the Australian church held in Sydney in September that year, having been on the agenda from 1885, and strongly endorsed as a proposition, but not unanimously. Stone-Wigg was not a delegate of the Brisbane diocese at that September 1891 Synod, but he obviously lost no time actively seeking members of an English community to establish a branch of their Sisterhood in Brisbane, or commence a new community. Certainly, in the Annual of the Community of St John the Baptist, Clewer, at the conclusion of entries for the year 1891, the following paragraphs appear:

> During the year Mother has received urgent entreaties for our Community to take up work in Brisbane. Mr Stone-Wigg writes (known to Mr Hutchins and Mr Wilson of Newnham) the Bishop Dr Dawes is most anxious to have us.
>
> At the General Synod of the Australian Church which meets once in 5 years, a large majority passed a Resolution, that Sisterhoods (or Branches of existing Sisterhoods) should be formed in every diocese in Australia.

Stone-Wigg was not the only Australian cleric looking for Sisters. The Rev Charles L Dundas, Dean of Hobart, Tasmania, published a plea for Sisters or women prepared to train as Sisters in *The Church Times* in London, in its issue of 24 July 1891. It is possible Caroline Balquy may have seen that advertisement. Despite the fact she was not actively a member of the Clewer community at the time it also is possible she may have been told of the approach to the community by Stone-Wigg. Certainly Caroline Balquy followed a lead to Rev Bernard Wilson, the previous Vicar of Brisbane's pro-cathedral parish, by now back in England at Newnham, and through him to Stone-Wigg in Brisbane. From 1 April 1892 until matters were settled in July 1892 letters were exchanged, a name for the proposed community selected, the lines of

authority set down, and financial arrangements agreed. The result was that Caroline Balquy, identified and known from here on as Sister Caroline, set out for Brisbane on 21 October 1892 to establish the new community of the Society of the Sacred Advent, accompanied by a deaconess companion known as Sister Minnie. Minnie is believed not to have remained over long in Brisbane, returning to Britain some months after arrival.

The start of the new sisterhood in Brisbane was not easy. The new community took responsibility for its first home for neglected children in June 1893, the first novice was formally received in December 1893, and Sister Caroline was blessed as first Lady Superior of the community at the same time. As additional women joined the community it took on more work, including a school, a home for straying women, and prison visitation. In the years to 1905, when Mother Caroline returned permanently to England, the community gradually grew in numbers and took on further responsibilities in several different areas, mostly involving the care, education and welfare of women and children in the Brisbane region.

After her departure from Queensland Mother Caroline was succeeded as Superior of the Society by Sister Emma Crawford. Born in England probably in 1864, well educated and understood to have teaching experience when she arrived in Brisbane around 1895, Emma Crawford joined the new community in 1896, was professed in 1897, and subsequently took responsibility for Eton Girls High School (later St Margaret's). Superior of the community until her death in 1939 Mother Emma saw considerable expansion of the order's work, not only in the Brisbane diocese, but in a number of distant parts of Queensland. That work included education, the management of a hospital, and the despatch of sisters to Perth, Western Australia, at the request of Perth's Archbishop H F Le Fanu, who had been co-adjutor bishop in Brisbane, and who was closely involved with the community in Brisbane as warden and chaplain from 1905 before taking up his new appointment in Perth in 1929. The work in Perth lasted from 1933 to 1941, when the sisters returned to Brisbane. The task was to operate two children's homes in Parkerville, Western Australia, after the withdrawal of the Community of the Sisters of the Church (qv) who had established them.

In 1948 the Society accepted into its ranks the three members of the Community of the Daughters of St Clare (qv), established in Brisbane in

1929, when those sisters determined that their own existence was no longer tenable as a separate religious community.

In its active years of education the Society conducted schools for varying periods of time at Townsville, Herberton and Charters Towers, frequently in close co-operation with the Bush Brotherhood of St Barnabas (qv) working in those areas. The community managed All Saints Hostel for girls in Charleville for a time, within the Diocese of Brisbane, in conjunction with the Brotherhood of St Paul (qv). There was also involvement in schools at Yeppoon, Stanthorpe and Warwick. The Townsville school was moved inland to Ravenswood during World War II as a safety measure, at the time the United States armed forces took over the Townsville school as a headquarters. The Yeppoon school was taken over by the Americans with the students evacuated to Barcaldine, and Tufnell House Brisbane also was commandeered for the US forces.

The involvement of the Society in hospital work in Brisbane began in 1916, when the Society rented the Pyrmont hospital, acquired by the Brisbane diocese in 1916, from the diocese's Chapter, but it was not until 1919 that the Society provided trained nursing staff from within its ranks of community members. The Pyrmont hospital eventually was rebuilt as a 50 bed hospital, named St Martin's hospital, and officially opened on 28 November 1922 as a World War I memorial. The Society continued to manage the hospital until it was closed in 1970.

From 1960 onwards there was considerable social change occurring, and those changes affected the Society, as all other religious communities. The number of women engaging with the community decreased, and increasing secularisation in education generally had an effect, with the community gradually withdrawing from its schools around Queensland. The Society finally ceased daily teaching work in the field of education in 1980 with the withdrawal of the Principal of St Aidan's School, Corinda, which had been established in 1929. Since that date, however, the Sisters have retained a direct interest in the two schools still owned by the Society, participating in chapel worship, attendance at functions and engagement with students in various ways.

A feature of the community has been its stability of leadership, with only nine superiors in its 114 years of existence.

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2. FEMALE COMMUNITIES IN NEW ZEALAND

*   Community of the Holy Name, Auckland

In 1958 the Community of the Holy Name, Cheltenham Victoria (qv) formally absorbed the members of the Order of the Good Shepherd (qv) into their community. Part of the agreement under which the amalgamation took place was that the Community of the Holy Name would establish a Branch House in Auckland. The Bishop of Auckland formally invited the community to his diocese in early 1958 and suggested that the sisters should open and operate a hostel for girls, particularly Maori girls living in Auckland. He made available the premises vacated by the Order of the Good Shepherd and gave access to trust funds held for the community. The first five sisters arrived in Auckland in November 1958 and formally opened the Hostel of the Holy Name on 7 March 1959. They continued that work until the end of 1969 when, because of lack of numbers, they were forced to withdraw from Auckland and return all sisters to Cheltenham. That ended the presence of the Community of the Holy Name in the city.

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*   Community of the Sacred Name

This Sisterhood grew out of the Christchurch Deaconess Institution (qv) which formally began operation in January 1892 when Bishop Churchill Julius admitted Frances Torlesse, Mary Anne Vousden and Mary Pursey as probationer Deaconesses within his diocese. The women were even then operating three centres in Christchurch and Bishop Julius desired to formalise the work being done by placing it on a sounder footing than

the informal arrangements that had so far prevailed under his predecessor, Bishop Henry John Chitty Harper.

In 1893 Bishop Julius was in England for the Lambeth Conference. While there he sought additional women who were training as, or who had completed training as Deaconesses, to come to New Zealand from St Andrew's Deaconess House, London, and work in his diocese. He successfully recruited Edith Mellish, who had met Frances Torlesse when she had visited England in 1890. Edith Mellish, already a trained Deaconess formally 'set aside' for such work in 1891, travelled out to New Zealand with Bishop Julius. They arrived in Christchurch in August 1893. On 24 August 1893 the three original probationer Deaconesses, and Edith Mellish, participated in a Eucharist celebrated by Bishop Julius in the chapel of St Mary's Home, Addington. That date can be regarded as a significant first step in the formation of the Community of the Sacred Name.

One of the features of the St Andrew's Deaconess Community, Westbourne Park, London, was that it provided for two streams of witness, those who remained as Deaconesses, and those who freely chose to become members of the religious order, taking vows. In establishing the Christchurch Deaconess Institution similar provisions were made, entry to the order and profession of vows not being permitted before the age of 30.

The small group slowly expanded and welcomed the opening of Deaconess House Christchurch on 25 February 1895. Its occupants became known for some time as Sisters of Bethany (qv). An extensive range of tasks was undertaken, separate from management of the several homes. They included parish work, maintenance tasks in the cathedral, Sunday School teaching etc.

A constitution was approved by Bishop Julius on 15 January 1897, but the Statute and Rules were not finalised at that time.

The first members to take final vows and formally be admitted as Sisters in the Christchurch Deaconess Institution did so on 21 December 1901.

The name, the Community of the Sacred Name, was adopted at a Chapter meeting on 8 June 1911, and a major physical change occurred on 9 October 1912 when the new brick building to house the

community in Barbadoes Street, Christchurch, was opened as 'The House of the Sacred Name'.

It was not until 1955 that the members of the community were able to make perpetual vows. They had been making what were called life vows, renewed periodically. A revision of the constitution, and the introduction of a new Visitor, Bishop Alwyn Keith Warren, Bishop of Christchurch, who was sympathetic to the desire of the Sisters in that regard in 1955, saw 14 eligible members of community make their perpetual vows.

The community began operations in Fiji in 1967, taking responsibility for a girls' hostel at Labasa, four Sisters making up the original community, one of whom was Tongan. Shortly afterwards St Christopher's convent was established just out of Suva, with facilities for the care of children, which became a significant work of the community in the country. They also established links with the Melanesian Brotherhood (qv) which established a presence in Fiji shortly after the arrival of the sisters, each community complementing each other's work. At this time also, as experience was gained with the differences of life and culture between South Island New Zealand and hot, tropical Fiji, consideration was given to the formation of a separate Polynesian Sisterhood which could adopt a Constitution and rules more in tune with the needs of the region. The community decided, however, to remain as one body, with allowances for local conditions.

In 1987 the community established its first Branch convent in New Zealand, when a House was established at Wellington, the national capital.

By 1992 there were nine members in the Fijian branch house, a number of them being of Tongan family background. This growth in the number of Tongan members enabled the community to decide to expand to Tonga. That happened in 1997, with the transfer of three sisters to Nuku'alofa where they engage in church work.

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*   Community of Saint Francis

The Community of St Francis was established in England in February 1906 when three members of the Sisters of Bethany decided to separate themselves from their community, follow a Franciscan style of life and work among the poor of London. The sisters adopted the Rule of St Clare in all it parts except that of enclosure. In 1910 most of the community's members joined the Roman Catholic church, and the remainder eventually established themselves in the village of Compton Durville, where they continued the work of caring for the most desperate peoples of society and gradually expanded their numbers and activities. In 1964 the community replaced its Rule of St Clare with the Rule of St Francis and became part of the First Order of the Society of St Francis (qv), remaining autonomous within the Society as a First Order religious community.

The community established a house in Auckland in 1986 at the invitation of the Bishop of Auckland with several sisters who came out from England. The Sisters remained in the city until 2000 when they withdrew back to England and the New Zealand foundation was closed.

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*   Community of the Sisters of the Church

The Community of the Sisters of the Church, also familiarly known at one time as the Kilburn Sisters, came to New Zealand at the specific invitation of Samuel Tarratt Nevill, Bishop of Dunedin, who was anxious to provide opportunities for a suitable education with a religious

influence for young women in his diocese, at a time when secondary education in New Zealand was neither compulsory nor free. Bishop Nevill was aware of the work of the Sisters of the Church both in England and in a number of the Australian colonies at that time. A relative was a member of the community. Bishop Nevill had invited Sister May, still visiting Australia in 1894 to establish the Community of the Sisters of the Church in Australia (qv), to come to Dunedin and look at the possibilities. Sister May duly reported favourably to Mother Emily, and two Sisters were despatched to Dunedin to establish a school in October 1895.

The Community of the Sisters of the Church was established in England in 1870 by Miss Emily Ayckbowm, growing out of the charitable body known as the Church Extension Association. The community grew rapidly in England, engaged in education, the care of orphan children, and works of charity among the people suffering most from the horrors of the industrial developments of late 19th century England. The community then quickly expanded internationally, first to Canada in 1890, and to India in 1892. Late in 1892 the first sisters also arrived in several of the Australian colonies, specifically to the cities of Hobart, Adelaide, Melbourne (briefly), and Sydney (briefly). The Sydney house was not opened until early 1893, but it was 1894 before the sisters returned to Melbourne. In all cities the sisters opened new schools, or operated existing schools for parishes, or began giving religious instruction in State run schools during the periods set aside for such purposes, and after school hours. Other social work also was undertaken. The community subsequently established a separate presence in Perth, Western Australia in 1901 directly from England, working in the fields of education and child care.

In 1895 the first sisters went to New Zealand directly from London to commence the community's work in Dunedin. St Hilda's Collegiate School began operations in February 1896. The community continued to operate the school until Easter 1931 when withdrawn back to England because of the lack of sisters, and more pressing needs for the community elsewhere. St Hilda's Collegiate School continued to operate under diocesan control from that date.

With the obvious success of St Hilda's evident to all Bishop Churchill Julius of Christchurch sought sisters to operate a similar school in the Canterbury area. The community agreed, and St Margaret's School Christchurch was opened in February 1910. The community remained

at that school until the end of the 1930 academic year, when they also departed back to England as part of the process of total withdrawal of the Order from New Zealand.

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*   **Order of the Good Shepherd**

The community's origins are in a desire by an Auckland widow, Frances Williams, to undertake mission work in Japan, until she was persuaded by Rev Lyttelton Fitzgerald, rector of St Matthew's church, Auckland, to join him in work in Auckland among the poor of Auckland. Prior to coming to Auckland Rev Fitzgerald was based in Melbourne, Victoria, in the suburb of Newport, and saw the nature of the work done by the Mission to the Streets and Lanes in Melbourne (qv). A meeting in Auckland in September 1894, backed by Auckland bishop W G Cowie and his wife, resulted in a decision to form a Mission Committee which began taking subscriptions, rented a premises and otherwise supported the work of the three women now involved. During 1895 the women formulated some basic Mission Rules to set out their goals, identified themselves as the 'Church Mission to the Lanes', determined that they would become Deaconesses within the church, and selected one of their number as Head Missioner. They established themselves in Grey Street, Auckland, which was to become a well known address. They adopted a standard modest grey dress, and became known to the public as 'Sister'.

In 1895 also the founder Frances Williams spent three months in Christchurch training under Sister Edith of the Deaconess Home in that city, Sister Edith having herself come to Christchurch from the London Diocesan Deaconess Institution at the invitation of Bishop Julius to found a Deaconess Institute in Christchurch. Within a year the group's name appeared in an expanded form as the 'Church Mission to the Streets and Lanes'. The women also extended their activities into parish work, undertaking parish visitations and other duties under the direction of the parish clergy.

The Rule of the Mission was revised in 1899 and a new constitution introduced, reflecting the diocesan nature of the Mission's work and responsibilities, and the formal position of the bishop. A further significant change was that the Head Missioner's title changed to that of Lady Superior. In January 1900 a Sister Mary joined the group. Sister Mary (Mary Gloriana Buckley) had been a member of the Mission to the Streets and Lanes in Melbourne (qv), the precursor to the Community of the Holy Name, Cheltenham (qv). After departure from Melbourne in late 1899 she went first to Dunedin, then to Auckland where she joined the Mission. In April 1900 Frances Williams stepped down as Head Deaconess, or Lady Superior, and Sister Mary was installed as Superior of the 'Community of the Good Shepherd', the name change instigated with Bishop Cowie by Rev Edward Lush, the newly appointed chaplain, who was known to hold High Anglican views. Within months he and Sister Mary rewrote the constitution and introduced rules of practice and behaviour which caused considerable dissension within the group. several Sisters resigned or went on extended visits to other centres. Sister Mary rapidly became known as an extremely difficult woman. By January 1902 she had departed and returned to Australia where she and a novice who left with her next turned up in Charters Towers and began working in that parish. Further moves were to follow. Three of the women continued to live and work as a de facto community because, at the death of bishop Cowie in June 1902 they remained unlicensed as Deaconesses or unrecognised formally as Sisters. The 1903 arrival from England of the new bishop, Moore Richard Neligan, did not help as he prevaricated at some length. Finally, June 1904, he agreed to allow the women to be professed as religious Sisters. That decision was attacked in the Diocesan Synod held in October 1904 by opponents of Sisterhoods, resulting in another year of difficulties, until a new constitution was formalised on 28 September 1905, and the Sisters were professed on 22 December 1905 in the Church of the Epiphany, Karangahape Road, Auckland. The first three sisters were Frances Williams, Hannah Dawson

and Charlotte Halstead. Sister Hannah became the Superior at the first Chapter held in early January 1906.

In the following years the community undertook a range of activities, with the help of a large number of Associates who raised funds and provided much real help. Lack of recruits caused problems, with a group of three professed in early 1919 being the first additional sisters since 1905. In 1923 the sisters discussed the possibility of amalgamation with the Community of the Sacred Name, Christchurch (qv) but deferred further deliberations. The number of sisters increased during the 1930s and the work done by the community expanded. The difficulties created by World War II took their toll, however, and the early 1950s saw turmoil within the community. Once again discussion turned to the future. At their Chapter meeting in February 1952 the sisters invited the Bishop of Auckland to enquire about their absorption into the Community of the Sisters of the Church in Sydney (qv) or the Community of the Holy Name, Cheltenham (qv), provided they could remain in Auckland as a branch of the community chosen. The sisters revised their whole approach to their roles, however, and began to advance again in confidence, until 1955 when several sisters visited the three communities in Australia, the Sisters of the Church (qv), the Community of the Holy Name (qv) and Society of the Sacred Advent, Brisbane (qv). Following those visits the Sisters decided to invite Mother Ida of the Community of the Holy Name to visit them. When the Community of the Holy Name invited the sisters to come to Melbourne, live with them and experience their community, the sisters readily agreed. A formal decision at a Chapter meeting on 24 November 1955 confirmed the matter, the sisters finished up all their Auckland on 31 December 1955 and travelled to Melbourne on 6 January 1956. Two years later the sisters formally confirmed their absorption into the Community of the Holy Name at a Chapter meeting in Melbourne and the Order of the Good Shepherd ceased to exist.

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*   Order of St Anne

The order of St Anne was founded in 1910 at Arlington Heights, near Boston, Massachusetts, USA. The first four members were clothed as novices on 22 November 1910 and made their life vows of profession on 29 June 1916. The first community outside of the United States was formed in China in 1916, but moved to the Philippines when the war between Japan and China commenced. A branch of the community also was established in England in 1917. The main functions for the community have been to live a life of prayer, and to care for children in need. The community generally follows a Benedictine Rule, but is not exclusively contemplative in nature, engaging in an active external ministry. The Order's Houses are semi-autonomous.

Four Sisters of the Order arrived in Christchurch in 1919 at the invitation of the bishop of Christchurch who had asked them to establish a home for girls who had 'fallen into trouble', or who needed a safe home away from their existing harmful surroundings. On arrival in Christchurch the sisters were offered hospitality by the members of the Community of the Sacred Name who themselves had operated such a home in the past, but who had moved on from that work.

The Order operated St Anne's Home on an 89 acre property at Styx, outside of Christchurch, ultimately moving to more suitable premises at Papanui Road Christchurch. It was only a short lived experiment, however. In 1923 two of the Sisters took ill and returned to the United States. Soon afterwards the community closed the New Zealand house and the remaining two sisters returned permanently to their homeland.

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*   **Order of St Elizabeth of Hungary**

This English community grew out of the Confraternity of Divine Love, which was begun in 1912 as a group of committed lay people and religious who joined together in prayer in an effort to recreate a Franciscan spirit of freedom to live for others. In 1913 several women members of the Confraternity took action to declare themselves Associates of the Confraternity. They began leading a semi-religious life, and started a small mission in the parish of St Alban, Fulham. In 1916 the first three members of the group made simple professions as religious sisters of the Order of St Elizabeth of Hungary. On 21 March 1921 the first Mother Superior of the order was installed and the formal work of the community began in earnest.

At the end of 1926 Reverend Mother Elizabeth, the Mother Superior of the Order, visited New Zealand at the invitation of the Bishop of Christchurch, to review a request by the bishop for the community to take responsibility for a hospital in that city being conducted by the church. Mother Elizabeth agreed to undertake the work, and St George's Hospital, Christchurch was opened in February 1927, despite the fact that the religious community had no nursing sisters of its own within its community. They agreed to manage the hospital, and hire nursing staff who would work as lay women within the hospital under a degree of oversight as a Third Order of the community. Within a short time the religious sisters of the community at the hospital became known as the Order of St Teresa (qv). The Order of St Elizabeth of Hungary also had a foundation in Bunbury, Western Australia (qv), but there was no formal link between the two foundations other than through the Mother Superior in England.

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*   Order of St Teresa, Christchurch

When the Diocese of Christchurch determined to erect and operate a hospital in the city during 1925 the Rev John Russell Wilford, principal of College House, Christchurch, and Canon of the cathedral, sought a religious Sisterhood to operate the hospital on behalf of the diocese, while he was on leave in England. The Order of St Elizabeth of Hungary (qv) responded to his approach. Mother Elizabeth, the Mother Superior and Foundress of the Order visited Christchurch in late 1926, and agreed to provide key staff. While the Order had no qualified nursing sisters as members of its community the Mother Foundress proposed establishing a Third Order of the Franciscan oriented community, with the intention that its members should commit themselves to nursing in the hospital in Christchurch for specific periods of years. Several members of the Sisterhood would also come to New Zealand and manage the hospital. At the end of 1927 Reverend Mother Alice and three religious Sisters from the Order of St Elizabeth of Hungary arrived in Christchurch. They were accompanied by a qualified nursing sister, Miss Margaret Thwaites, who became the first matron. St George's hospital was officially opened on 11 February 1928. Mother Alice became the Mother in charge of the hospital, Margaret Thwaites the hospital's Matron, and Canon Wilford the hospital chaplain.

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On 26 November 1930 Canon Wilford went on extended leave to England following the unexpected death of an adult son. The Address given to Canon Wilford on his departure noted, inter alia:

> We desire to mention with sincere respect the devotion and wisdom with which you drew the religious order of nurses to the hospital and inaugurated the Order of St Teresa for work here and throughout the province.

When an extension of the hospital was officially opened on 16 May 1931 by Archbishop Julius, Bishop of Christchurch Campbell West West-Watson spoke of the foundation of the new Order of St Teresa specifically to run the hospital, as the Order of St Elizabeth of Hungary had found it impossible to operate it from England. It had been agreed that Mother Alice and the three religious Sisters who had come out from England in 1927 would form the new order.

In March 1933 Mother Alice and Matron Thwaites went on extended leave to the United Kingdom. A Nurse Clarke became the acting Matron, and one of the Sisters acted as leader of the religious community. Late in 1933, with Mother Alice still absent from New Zealand, the three Sisters who were still in Christchurch, and who comprised the Order of St Teresa, decided to return home to England and the Order of St Elizabeth of Hungary, as they believed that, in Christchurch, they were doing work in the hospital that differed from what they wanted to do when they originally joined the Order of St Elizabeth of Hungary in England. That meant that when Mother Alice returned to Christchurch she had no religious sister members in the community, but it did not stop her from staying in Christchurch, managing the hospital, and continuing to live as and use the title of Mother Alice, Superior of the Order of St Teresa. There never were any other members of the Order. Mother Alice remained at the hospital as its manager until the end of January 1948, when she resigned office. Matron Margaret Thwaites also resigned at that time and the two women returned together to England. Mother Alice died on 17 November 1948, and is buried at Cupar, Fife, Scotland.

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*   **Sisters of Bethany, Christchurch**

This was the name by which the founding members of the Christchurch Deaconess Institution originally were known for some time within the broader Christchurch community.

See **Christchurch Deaconess Institution**
See **Community of the Sacred Name.**

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*   **Sisters of the Love of God**

The Sisters of the Love of God was established in 1906 near Oxford, England by Rev George Seymour Hollings of the Society of St John the Evangelist. It was formed as a community of women who believed themselves called by God to serve Him through a life of prayer and enclosure. The growing community eventually moved to a property known as Fairacres, still near Oxford, where there were better opportunities for the community to enjoy the privacy it sought. From its earliest days the community has placed a special emphasis on reconciliation, unity and intercession, and has drawn members from around the world because of the uniqueness of its focus within the Anglican communion.

The community has received invitations to expand internationally. It did make a preliminary by unsuccessful short lived placement in the United States of America at one time. Prior to World War II the community worked towards the establishment of a presence in Palestine, a plan that never came to fruition because of the intervention of the war and the considerable political and social upheavals that occurred in the Holy Land after World War II.

In the 1980s the Rev Clementina Gordon, an ordained Congregational Minister who had come to New Zealand in the 1970s from England,

and who had early New Zealand connections, bequeathed jointly to the Anglican and Roman Catholic churches in New Zealand a property at Opononi in the Northland of the country. The gift was on the basis that it would be managed by the two churches under a joint trusteeship arrangement. Described as an extraordinary woman in many different ways Rev Clementina Gordon was an early exponent of the ecumenical movement in England, sharing her home with Anglican and Catholic nuns and another Congregational church member, who all participated in a simple frugal life of prayer. The trustees of that Opononi property, named by Clementina Gordon as St Isaac's Retreat, invited the Sisters of the Love of God at Fairacres, Oxford to take up residence and establish the first Anglican contemplative community in New Zealand. The community agreed to explore the proposition put to them, sent two members to New Zealand for the purpose and, on receipt of their favourable comments, agreed to place up to three sisters on the property to start the community. They duly arrived at Opononi in 1997 and lived the community's rule in and among New Zealanders. The community was disappointed that it failed to gain recruits while at Opononi, one of the factors which led to the decision to withdraw the community back to England during 2006.

Following the community's withdrawal from Opononi one member, New Zealand born, was permitted by her community to remain at Opononi and continue her contemplative life, supported by other individuals who were not formally members of the community.

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3. FEMALE COMMUNITIES IN THE SOUTH PACIFIC

* Community of the Cross, Melanesia

The Community of the Cross effectively was established in Melanesia on 20 July 1929, when the two founding Sisters from England arrived in Siota, the headquarters at that time of the Diocese of Melanesia, at the north eastern end of the Mboli Passage on the island of Ngela, in the Florida Islands group, which is located between the major islands of Guadalcanal, Santa Isabel and Malaita. The origin of the community can be traced back to 1927 when Bishop of Melanesia John Mainwaring Steward (1919-1928) and his assistant bishop and subsequent successor, Frederick Merivale Molyneux (1928-1931) thought seriously about the work a community of religious Sisters could do within the Melanesian Mission, over and above the work done by female lay missionaries who were even then actively at work in the diocese. The indigenous male Melanesian Brotherhood (qv), established in the diocese in 1925, was proving successful in the work of evangelisation, but the bishop recognised that, for cultural reasons, the creation of an indigenous Sisterhood was a particularly difficult possibility. He also recognised that there would be huge operational difficulties if members of an England based community settled in Melanesia, subject ultimately to distant supervision and control from Superiors who would have no knowledge or understanding of the realities of life in Melanesia.

The community was a concept that became a reality by sheer serendipity. Rev George Warren, a priest of the diocese, was authorised by Bishop Steward in 1927 to look for women to establish a Sisterhood, when he was on leave in England. While *en route* by ship between India and Britain for that leave Rev Warren met Sister Margaret (Pears Wilson), a member of the Anglican Sisterhood, the Society of All Saints Sisters of the Poor, who was herself returning on the same ship to England from her convent in India, to visit her dying mother and receive medical treatment. Rev Warren put his proposition to Sister Margaret, who agreed in principle to go to Melanesia. That agreement only became a reality a year later when Sister Margaret, and a fellow member of her Bombay community, Sister Gwen (Gwendoline Elsie Gladys Shaw), both were forced by illness to withdraw from India back to England for reassignment. They then decided to take up the Melanesian invitation,

were released from their own community through the intervention of the Society's Visitor in India, Bishop Edwin James Palmer, whose father had been a close friend and colleague of the martyred Bishop John Coleridge Patteson, second bishop of Melanesia. The two Sisters arrived in Melanesia on the Mission's ship *Southern Cross* after an eventful and long passage from New Zealand. By the time they arrived in Siota Bishop Steward had resigned and been replaced by Bishop Molyneux.

The original duty assigned to the Sisters was the care of families of Mission staff who were at Siota Catechist College for training. That work soon expanded as the Sisters themselves had bigger ideas than that. As experienced missionaries and teachers (one in India and one in both India and South Africa) the two Sisters quickly integrated themselves into College life, became part of the staff, and started training women Mission staff recruits. Within a short period two other women joined them and were professed, a New Zealand educator and an Australian nursing sister. The community then quickly moved into education, established an orphanage, began providing basic health services and did other evangelistic work. Several other European women tried community life at varying times in the ensuing years, without proceeding to profession.

From March 1932 the community began admitting indigenous women into the community. While relatively uneducated those women, known as Taina, led full religious lives in a form that reflected local cultural realities. The first two candidates, cousins Ann and Marie, came from the recently Christianised small atoll, Sikaiana, in the distant Stewart Islands group. In following years a number of other local women joined the community from different parts of the country. The formation of the Taina and their integration into the life of the community greatly enhanced the community's ability to do more work in more places than had previously been possible.

After the arrival of the New Zealander, Sister Veronica (Wilson), the community started a small primary school at Siota, named by them Holy Cross College. They continued to operate the school while at Siota. The Sisters also managed the Boys Central Boarding School, Guadalcanal, for a time during 1931, when the headmaster took his furlough. The work of education for girls began in earnest in mid 1936 when the Sisters were moved at very short notice by the bishop from Siota to Buñana Island (now Mbungana Island), to run St Hilda's Girls Central Boarding School, which had been established at Siota in 1917 and moved to

Buñana in 1920. In December 1941 they took responsibility for Selwyn College, Torgil, on the island of Aoba (now Ambae) in the New Hebrides (now Vanuatu), just days before Japan entered World War II.

While based at Buñana members of the community also conducted pastoral visits to various remote mission outposts on several islands for extended periods. While the Melanesian Brotherhood (qv) was limited by its constitution to original evangelisation, the Sisters had no such restrictions, and were able to make follow up visits known by the community as 'flying column', when they undertook medical work, taught catechetics, and carried out some schooling and other social work.

After Japan entered World War II the Solomon Islands became a focal point for rapid Japanese southern expansion, with invasion in May 1942. All students and several Taina who could be returned safely to their families were despatched without delay. Community members still in the Solomons fled with missionaries and others into the mountains of the island of Malaita, where they were protected by the local people. The extent to which the community's work and that of other religious denominations was appreciated is reflected by the refusal of the local people to divulge the location of any Europeans hiding on the Island. At least two young indigenous men were executed by the Japanese because of their stubborn refusal to betray those in hiding. The Japanese eventually were driven out by American naval forces in the Battle of the Coral Sea and land warfare in the second half of 1942, following which the Sisters were taken from Malaita by ship to Lolowai Bay in the New Hebrides, from where they moved to the community's school at Torgil, remaining safely in that location until the end of the war.

After the end of World War II it took time for life to return to normal within the diocese of Melanesia, and there were great difficulties in the recommencement of missionary and other work. The war also brought enormous social and political changes to the region, one being the rise of the nationalist movement known as Maasina Rule, or 'Marching Rule'. Decisions were made to make the language of education English, rather than the *lingua franca* Mota that had been so successful in the past. There was an increase in government intervention in medical and educational areas previously left substantially to missionaries. There was the example of relatively profligate American use during war time of huge quantities of plant and equipment, buildings and other services, much of it simply abandoned when they left the Solomons, so whetting the appetite of the people who previously had cared little for money or

material wealth. Honiara on Guadalcanal became the centre of government and commerce. Within the Melanesian Mission Bishop Walter Hubert Baddeley resigned office and returned to England. Severe money shortage in England, the principal donor country for the Mission, resulted in serious difficulties. The new bishop, Sydney Gething Caulton, was an experienced missionary but a reluctant office holder with few management skills. Government imposed restrictions on the return of mission staffs to the areas where they previously had worked also created problems.

In 1946 Mother Margaret and a Taina travelled from the New Hebrides to Buñana to look at the possibility of recommencing the school and resuming other missionary work. Despite their negative assessment Sister Gwen went to Buñana in June 1947 and re-opened the school. Other community members remained at Torgil until 1950 and worked from there. On 2 July 1950 the community gathered at Buñana for a retreat and Chapter. At that Chapter all members, European and indigenous, confirmed their intentions to join the Roman Catholic church, and the fact started to become public knowledge around 24 July, first contact having been made privately with Roman Catholic Bishop Aubin at Visale on Guadalcanal on 6 January 1950. The community ceased to exist at that time.

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*   Community of the Holy Name, New Guinea (later Papua New Guinea) (1951 - 1978)

In 1949 the Community of the Holy Name, Cheltenham, Australia (qv) was approached by Right Rev Philip Nigel Warrington Strong, Bishop of New Guinea (1936-1962) and invited to undertake missionary work in his diocese. The English born and educated Bishop Strong had been planning the introduction of religious communities into his diocese from

soon after his nomination to the post, consecration in St Paul's cathedral London on 28 October 1936, and arrival in his diocese, but World War II intervened. He also was realistic enough to decide that the only way in which he could achieve his objective would be by the introduction of established communities from Australia or England with their own strong backgrounds, rather than begin something fragile with indigenous people. Strong's original approach for a female religious community to come to his diocese was to the Society of the Sacred Advent, Brisbane (qv), but that community consistently had rejected his invitation, mostly because of lack of professed Sisters. It was logical for him to seek help from the Society of the Sacred Advent because, at that time, the Diocese of New Guinea was a suffragan diocese within the Province of Queensland Australia, and the first bishop of New Guinea, Montagu Stone-Wigg, had been the founder of the Society of the Sacred Advent in Brisbane in 1891.

Rebuffed in Brisbane Strong next approached the Melbourne based Community of the Holy Name. He became aware of the community's work during visits to Melbourne, and had stayed at the Community House, Cheltenham on a number of occasions. Up until that time the community had only undertaken a range of tasks in Victoria, New South Wales and South Australia. In October 1949 the community's Chapter agreed to accept the invitation to do work in the country as a diamond jubilee resolve. the community at that time was celebrating its sixtieth anniversary of formation. They began planning for the proposed expansion. The first three Sisters went to Dogura, the bishop's diocesan seat, in February 1951, after two of the original Sisters spent a year at the House of the Epiphany, Sydney, the college operated by the Australian Board of Missions for the training of missionaries. The third founding Sister already having trained at the college for missionary work. The Sisters arrived at Dogura shortly after the eruption of Mount Lamington on 21 January 1951, a volcanic natural disaster that caused great havoc, a large loss of life, including many mission staff, and resulted in heroic deeds by many of the church's missionaries already in the field.

That first contingent of Sisters took responsibility for housekeeping at Dogura House, the residence for missionaries, at which residence the bishop (Philip Strong) also took his meals, his own residence being some distance away. The Sisters also taught a small number of indigenous girls who gathered around them for education. One Sister, a trained nurse, commenced a dispensary at the adjacent St Aidan's College, the training

college for missionaries, in order to care for the needs of the wives of students and their children. That mix of work continued for three years.

In 1954 Mother Ida, the community's Superior, sent her Assistant Superior Sister Flora to Dogura to review the work being done by the Sisters, as it was obvious that there was some disquiet among the Sisters, who were unhappy that they were not being used for the kinds of work for which they might well have been well suited or had envisaged, particularly the education and advancement of local women. The community saw the need to provide for girls equivalent opportunities the church was offering to boys at the Martyrs' School. That school was originally at Sangara but, following its destruction in the Mount Lamington eruption on 21 January 1951, it was rebuilt initially at Gona, then at Agenehambo in the Northern District of Papua.

Following the 1954 review of the community's activities and a changeover of personnel the community moved from Dogura House to a residence made available to them, and started Holy Name School for girls on 6 February 1956 at nearby Bola Bola, with 19 girls on the roll, the first headmistress being Sister Faith. The school grew rapidly, with 38 girls on the roll in 1958, and a new year's education added each year so that, by 1965, education to Form 1 of secondary schooling was available. Buildings began to appear, including a permanent house for the Sisters, a dormitory for the girls, a chapel, classrooms, staff room and library. By 1968 the school had 138 students, and had been registered as a high school (1961). The first Form III students were unable to complete their education at Holy Name School, and had to go on to other schools if they wished to progress further, until 1986, when Form IV became available at Holy Name.

Holy Name School provided hostel facilities for its students, many of whom travelled in to Bola Bola from distant villages for educational opportunity. Many more students applied than could be admitted. Some of the best students ultimately travelled to Australian schools to further their education.

On 9 August 1957 the community almost lost its buildings at Bola Bola when a devastating fire swept through the area. Nobody was injured in the fire.

The second Headmistress of the school was Sister Clare Christine, who took over from Sister Faith when Faith was recalled to Cheltenham in

1960. The first secular teacher joined the staff in 1963. The third Headmistress was Sister Margaret Anne, who came to Holy Name School as a science teacher in 1964, stepping into the position of Headmistress in 1965, remaining in that role until the end of the 1976 academic year when the Sisters withdrew from the school and from that particular work in Papua New Guinea. The school established its reputation and place in the community in various ways. In 1966 a student won first prize in the nation for science at Intermediate level. Subsequently the school won a major prize for High School art.

In 1967 there were sufficient students to start a system of school houses, to increase opportunities for competition in various areas. The houses were named after women who had made significant contributions to the country and the church, Alice Wedega, the first female member of the House of Assembly, Elizabeth (Sima) Tomlinson, the strong minded wife of a missionary who lived in the Dogura area from 1891 to her death in 1939, Sister Faith, the first headmistress of Holy Name School, and Morva Kekwick, an early carer and educator of both boys and girls in the area. A prefect system was introduced in 1974, so providing opportunities for the young women to take responsibility for many school management activities. Mrs Pamela Banks took over as the fourth Headmistress, and first lay principal, from the beginning of 1977, after the withdrawal of the community (she later retired to England in December 1982).

In addition to education the Sisters engaged in a range of spiritual and social works within the broader community. One particular work was that by Sister Helen, who originally came to Dogura in late 1951, and acted for a time as the local community superior. Withdrawn to Cheltenham in 1954, Sister Helen returned permanently to Hetune in August 1964 at the special request of Mother Faith, who was by then the Mother Superior of the Community of the Holy Name, to begin the establishment and spiritual formation of the Community of the Visitation (qv). Hetune is a village near Popondetta, in the Northern District of Papua. Helen remained in that role until 1971, with assistance from Sister Valmai, who arrived in January 1968 specifically to provide support with the formation of the new sisterhood. Sister Valmai herself remained with the new community until withdrawn in March 1978. Since that date there have been periods when Sisters from Cheltenham have gone to the Community of the Visitation and lived with the Sisters, but there has been no formal presence as a religious community in its own right. The Community of the Holy Name has

retained an advisory and consultative role with the Community of the Visitation, with periodic visits on an ad hoc basis from Cheltenham.

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*　　Community of the Sacred Name, Fiji and Tonga

This community is an integral part of the Community of the Sacred Name, Christchurch New Zealand. This semi-autonomous or regional branch of the Christchurch community was established in Fiji in 1967 at the invitation of Bishop of Polynesia, John Charles Vockler who, after his retirement, was a member for a time of the Society of St Francis, Australia (qv). On the arrival in Fiji the sisters took responsibility for a girls hostel at Labasa. Four Sisters from Christchurch, one of whom was Tongan, forming the initial community.

Approaches had been made to the Christchurch community as far back as 1952 for sisters to undertake work in Polynesia, without success. The community did agree at that time to receive students recommended by the then Bishop of Polynesia Leonard Stanley Kempthorne, and allow them to spend two years of study in Christchurch while experiencing community life. The bishop of Polynesia also had pastoral responsibility for Tonga, not just Fiji. The first Tongan students arriving in Christchurch in mid 1953. That scheme finally ceased in the 1960s, but had been a success in terms of the numbers of young women trained. The first of these trainees was admitted to simple vows within the community in Christchurch in 1962, taking final vows in 1965, following which she became one of the founding sisters in Fiji, when the community established its presence in 1967.

Shortly after arrival in Fiji the community established St Christopher's Convent and Home just out of Suva, with facilities for the care of children, many of whom came from the Indian community, where there was considerable pressure related to unwanted babies and the babies of unmarried mothers.

At this time also, as experience was gained with the differences of life and culture between South Island New Zealand and hot, tropical Fiji, consideration was given to the formation of a separate Polynesian Sisterhood which could adopt a Constitution and rules more in tune with the needs of the region. The community decided, however, to remain as one body, with allowances for local conditions.

By 1992 there were nine members in the Fijian branch of the community, mostly of Tongan family background. They all undertook their formation in a novitiate in Fiji, with some time spent at the mother house in Christchurch. This growth in the number of Tongan members enabled the community to decide to expand to Tonga. That happened in 1997, with the transfer of three sisters to Nuku'alofa where they engage in church work.

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*   Community of the Sisters of the Church, Solomon Islands

The Community of the Sisters of the Church was established in England in 1870 by Miss Emily Ayckbowm, growing out of the charitable body known as the Church Extension Association. The community grew rapidly in England, engaged in education, the care of orphan children, and works of charity among the people suffering most from the horrors of the industrial developments of late 19th century England. The community then quickly expanded internationally, first to Canada in 1890, and to India in 1892. Late in 1892 the first sisters also arrived in several of the Australian colonies, specifically to the cities of Hobart, Adelaide, Melbourne (briefly), and Sydney (briefly). A history of the community in Australia is given elsewhere, as also a history of the community's time in New Zealand.

In the late 1960s the bishop of Melanesia, John Chisholm, with experience of the work of religious communities in New Guinea, invited the community through its London mother house to establish themselves in the Solomon Islands in a co-operative venture with the Society of St Francis (qv). The Mother Superior agreed, following a resolution by the General Chapter, and the provinces of the United Kingdom, Canada and Australia each sent a sister to Honiara. They arrived on Christmas Eve, 1969 to start the new work. They occupied a community house especially built to enable the two communities to adjoin each other and operate co-operatively. Bishop Chisholm's intention was that both communities would share the building in Honiara known as Patteson House, each with its own residential wing, with common dining and recreational facilities. That experience was unsuccessful and the two communities soon mutually agreed to lead separate and distinct lives each within its portion of the headquarters building. The original sisters initially engaged in hospital visitation, teaching, counselling, the conduct of retreats, and other work. A separate location was acquired for a novitiate and opened in 1973, because of the number of requests for admission to the community being received. The community also gradually expanded its work into other regions of the Solomon Islands as the number of local women joining the community increased.

The community began to pay particular attention to issues of domestic violence against women in the nation, especially in the surrounds of the national capital, Honiara, and also focussed on the special needs of street children. A Christian Care Centre established in Honiara with the support of the New Zealand government became a focal point for this

work. The community was placed within the Australian province, which became known as the Australia-Pacific Province from 1972. Following continued growth and the particular nature of the work being done by the community and the life in its own environment the Community of the Sisters of the Church in the Solomon Islands became a separate province on 29 September 2003. Its headquarters and novitiate are located at Tete ni Koluvuti, a village to the east of Honiara.

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*   **Community of the Sisters of Melanesia**

This religious community of Melanesian women formally came into being on 17 November 1980 when its four original members took their first vows. The idea for the community was conceived by Nester Tiboe in 1967 when, as a fifteen year old, she developed the concept of a community of Melanesian women working within a Melanesian context and the bounds of Melanesian culture. Nester remained enthusiastic about her concept and set out her ideas and argued her case for the formation of a Sisterhood before church authorities at the Guadalcanal Regional Conference of the Church of Melanesia held in 1978 in Honiara. Nester was joined in her quest by Lilly Tetehu who also desired to lead an active life within a Sisterhood. Additional strong support came from Rev Ellison Vahi, a priest of the diocese of Central Melanesia.

With the support of Archbishop Norman K Palmer, then Primate of the Church of Melanesia, a further series of meetings was held with the leadership of the Melanesian Brotherhood (qv) at the Brotherhood's headquarters at Tabalia on 19 and 20 August 1978, following the Synod of the Diocese of Central Melanesia at Maravovo. The Brotherhood further discussed the formation and operation of the proposed Sisterhood as a component or adjunct of the Melanesian Brotherhood at its Great Conference held at Tabalia in 1979. The result was that the proposal was sufficiently developed so that the Provincial Council of

Bishops of the Church of Melanesia formally agreed that the Community of the Sisters of Melanesia could be established within the Church of Melanesia. Initially the Sisters lived with the Brothers of the Melanesian Brotherhood during these years 1977 onwards, and used the Brothers' prayers and offices as the beginning of their own prayer life as they started their own formation as members of a religious community. They participated in the evangelical works carried out by the Brothers.

Although based in the beginning at Tabalia at the Melanesian Brotherhood headquarters Nester and Lilly sought a permanent home for the Sisters to live separately, where they could carry out their own activities, train aspirants to the community and develop a base from which they could operate independently. They were first allocated a headquarters at Bungana, which had been an important station for the Melanesian Mission prior to World War II. The community was then moved in 1983 to Vutu in the eastern part of Guadalcanal, but the destruction of that home by Cyclone Namu in 1986 caused the community's evacuation, eventually to the Church's former Senior Training Centre, Maravovo, now known as Verana'aso, about 50 kilometres north west of Honiara. That location has become the permanent headquarters of the community.

The community's Rule and Constitution have been written to reflect Melanesian culture and concepts. Prayer life is paramount, comprising attendance at recitation of the office seven times daily and periods of silence. There is also a daily programme of manual labour. Special attention is given to the particular needs of a religious community in the region, such as the consequences and implications of differing cultures and customs, languages and other realities within the community, as its members come from diverse backgrounds within Melanesia. The community also has to pay considerable attention to levels of education achieved, and the role and place of women within Melanesian society. Women wishing the join the community undertake a postulancy of three months, then a novitiate of three years before admission as full members of the Sisterhood.

The founders and founding supporters of the Sisterhood have had to contend with a number of setbacks in establishing a viable religious community for women for all kinds of cultural and social reasons particularly relevant to the South Pacific. The fact that they have survived and prospered, and continue to gain and retain members, and perform useful works within the Church of Melanesia, often in parallel

with the members of the Melanesian Brotherhood, is a great achievement.

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* **Community of the Visitation**

See **Congregation of the Visitation of Our Lady**.

* **Congregation of the Visitation of Our lady**

The Community of the Visitation (from 1994 the Congregation of the Visitation of Our Lady) came into practical existence on 13 September 1964 when Sister Helen, an Australian Papua New Guinea based member of the Australian Community of the Holy Name, with its headquarters at Cheltenham, Victoria (qv), and local Papuan woman Cora Aiga established themselves at Hetune, near Popondetta in Northern Papua, intent on commencing a female religious community of indigenous women to serve the church as needed. The two women were joined shortly afterwards by Roslyn Bundari who, with Cora, had been keen to enter the religious life from 1960. Both Cora and Roslyn were former students of Holy Name School, Bola Bola, the school for girls established by the Sisters of the Community of the Holy Name in Dogura (qv), in February 1956.

Male and female religious communities in his diocese were the long time dream of Bishop of New Guinea Philip Strong (1936 - 1962) from the day he arrived in Dogura, the headquarters of his diocese. His ambition was that the Diocese should not simply start communities on its own, but rely on the arrival of more established communities from Australia or

England. Those communities might well then be catalysts for local communities to establish themselves. In his search for a female community to start the process for women Strong first approached the Society of the Sacred Advent, Brisbane, Australia (qv), established in 1891 in Brisbane by Montagu Stone-Wigg, who was at the time attached to the cathedral in Brisbane, but who was, later, the first bishop of New Guinea. That community declined his invitations because of lack of personnel. Having been rebuffed by the Society of the Sacred Advent on several occasions, Strong then approached the Community of the Holy Name, Cheltenham, Victoria (qv) which, in October 1949, agreed to accept an invitation to open a mission in New Guinea. Their acceptance was a deliberate decision by the community to take on a major new work to celebrate the sixtieth anniversary of their own formation in Melbourne. The Community of the Holy Name commenced its work in Papua New Guinea in 1951, and its Holy Name School at Bola Bola in February 1956.

The two local women, Cora and Roslyn, completed their education at Holy Name School, Bola Bola in 1960. They approached the Headmistress of Holy Name School, Sister Faith, about entering the religious life. Sister Faith advised the young women to undertake other training for some years before making such an unusual commitment in terms of Papua New Guinean cultural life for its women, suggesting they should become nurses or teachers. They both successfully attended St Hilda's College, Dogura, the teacher training college for women conducted by the Diocese of New Guinea established that year at Dogura, as two of the first 11 students, and then began teaching at Gona, Cora's home village on the Papuan north coast. In 1963 the two women again approached Sister Faith, by now the Mother Superior of the Community of the Holy Name located back in Cheltenham, when Mother Faith was making a pastoral visit to the Sisters in Dogura. Once more the women asked for admission to the Community of the Holy Name as religious sisters. By this time Bishop Strong had transferred to Brisbane as Archbishop of that diocese, and Bishop David Hand, an assistant bishop, had become the bishop of New Guinea. He was deeply imbued with an understanding of indigenous culture and spirituality. Both Bishop Hand and Mother Faith were clearly of the view that it would be far better for everybody if the Community of the Holy Name did not accept indigenous women into their own community. Rather, they believed that a local community of local women should be established, with all help from the Cheltenham community in its development. They took the view that such an indigenous community

would develop in sympathy with local customs and culture and find its way in the nation better than an introduced community with a history foreign to the Papua New Guinea people. They therefore determined to establish the community sought by Cora and Roslyn as a local community, named it the Community of the Visitation, and determined with these women that the community's particular charism would be to dedicate themselves to work with women, children and families by visiting them, praying with them and otherwise helping them in their own homes and the community's own premises.

Mother Faith, with assistance from Bishop Hand, settled on a site for the community at Hetune, near Popondetta in the northern province of Papua. Beside the fact that it was already church land the location was chosen because of the availability of adequate fertile land for gardens, so that the community could grow much of its own food. There was no suitable land available to the church in the Dogura region. At the time Popondetta also was developing by deliberate government policy as a proposed major centre for government and other official activities. An additional benefit was that a friary of the Society of St Francis (qv) was located nearby on land given to the church by the people of Jegarata village, so providing additional physical, spiritual and other support for the small community.

Mother Faith asked Sister Helen, a member of her community, to take responsibility for the establishment of the new community, mostly because of her deep knowledge and understanding of the country and its people. Sister Helen first arrived in Dogura in June 1953 to provide relief while the original 1951 arrived Sisters took leave back in Australia in rotation, and engaged herself actively in the community's work during that time. Helen then returned to Australia in May 1954 and was involved in other community activities within Australia, but returned to Dogura on a long term basis in mid 1955, and became a part of the teaching staff of the new Holy Name School. Except for periods of leave Helen then remained in Papua New Guinea until her ultimate departure in 1970. Helen had known Cora and Roslyn as students at Holy Name School, and was known to them, and also knew Faith Katu of Manau, the third local woman who joined the new community.

From that September 1964 beginning the first year at Hetune was difficult, cramped and quite primitive for the pioneer Sisters. Local Isuga people assisted the women by clearing land for gardens and constructing bush material houses, and school children also helped by making gardens

for the community. Cooking was done in an open fire place. Despite those physical difficulties a structured life of prayer, worship and domestic work in both house and garden was established. Members of the Society of St Francis, the male community located at nearby Jegarata, regularly celebrated the Eucharist for the community in the community's original small chapel. Roslyn Bundari withdrew from the community after some months, having tried the life and found it not what they wanted for themselves, as did Faith Katu, but others came to try their vocations. Another woman, Edith Enoga, joined.

In 1965 Cora Aiga and Edith Enoga were formally admitted to the embryonic community as postulants. Some time later they were received as novices at the ceremony known as clothing, when they began to wear the formal habit of the community. After their novitiate they were received as Sisters by David Hand, Bishop of New Guinea, with Assistant bishops George Ambo and John Chisholm present, as also Mother Faith, Superior of the Community of the Holy Name, Cheltenham. On this occasion they took their first vows of poverty, chastity and obedience for a limited period, and were able to do so within the community's newly completed and dedicated Chapel of the Visitation, designed and built at that time by Brother Clement, of the Society of St Francis, a magnificent large chapel of stone, timber, concrete, steel and galvanised iron that has stood the test of time and provided a focal point for the community since its construction.

The training of these first Sisters was undertaken and supervised by Sister Helen who remained the sole member of the Community of the Holy Name residing with the young Community of the Visitation. As other young women came to Hetune and lived with the community on an informal basis while they considered life within the community the need for additional buildings grew. As a result a larger house was constructed in 1965, with accommodation for eight people. A house erected in 1967 was dedicated to Saint Martha, and was used as a work room, for sewing classes, for lectures and general meetings.

In January 1968 Mother Faith CHN sent Sister Valmai from the Cheltenham community to provide support for Sister Helen, who had been carrying the full load on her own for so long. Sister Valmai's job was to help in the running of the new community and assist with community formation. Sister Helen then returned permanently to Australia in 1970, but Sister Valmai remained at Hetune until 1978, and

soon adopted the same habit as the other Sisters, so merging herself more completely with the community in terms of public perception.

In March 1969 Bishop David Hand formally received the vows of Cora Aiga of Gona and Edith Enoga of Mamba, in the Ioma Sub-district, as fully professed members of the Community of the Visitation, witnessing their vows of poverty, chastity and obedience in the community chapel. These two women immediately became the first two full members of the community, and began a more intensive programme of development in accordance with original plans formulated by Sister Helen with Mother Faith. Both women were taken separately for short periods to the Community of the Holy Name's headquarters at Cheltenham, and sent to other convents operated by the community for short periods of time in order to experience living in larger communities and observing such communities at work and prayer.

Sister Helen's permanent return to Cheltenham followed completion of a substantial new community house of two floors, with accommodation for 16 and office space on the upper floor, and living space on the ground floor. More importantly Helen had witnessed the profession of the first members of the community. Following Helen's departure in 1970 Sister Valmai assumed the position of guardian of the community, and continued working towards the objective that members of the Community of the Visitation would soon run their own affairs.

In 1974 the Sisters elected Sister Edith as the assistant guardian of the community, enabling her to gain some experience in the operation of the community. Because Sister Valmai had to return unexpectedly to Australia for an extended period of time for pressing family reasons in 1975 Sister Edith then had to take responsibility for running the community on her own after only a short time as Assistant Guardian. It was to prove an unhappy experience for her, which sadly resulted in her ultimate withdrawal from the community, and highlighted the need for the members of the community to gain in self confidence and experience in matters such as self management. In the meantime young women continued to enter the community from a diverse range of regions, including the Torres Strait Islands.

In 1977 Sister Valmai stepped down from office as guardian and the community elected Cora as Sister Guardian, so completing the process whereby the members of the Community of the Visitation took complete responsibility for their own affairs. Valmai then remained with the

community in Hetune for another twelve months as Advisor, finally departing Hetune for Cheltenham in 1978. Since then the Community of the Holy Name has maintained close relations with the community at Hetune. Several Sisters from Cheltenham have gone to Hetune and lived with the community for extended periods on occasions. Sisters from Cheltenham also have paid periodic short visits, and have provided advice to the bishop as required. The Society of St Francis has continued to be close to the community and give all the support it can.

The community expanded for some time by establishing a house at Madang where the Sisters based in that town worked with women and children at risk from difficult family environments. They also had a facility for a while at Goroka where three Sisters trained with the Catholic Family Life Apostolate to enable them to undertake an effective ministry for women in need. Those outreach activities ceased after a time, the branch houses were closed, and the Sisters returned to Hetune. Other work then began. In 2005 Sisters are located at Holy Name School, Bola Bola and Martyr's Memorial School Agenehambo where they provide chaplaincy services for the female students in the school communities. The Sisters also operate a Women's Refuge at Hetune and have become actively involved in working with people living with HIV/AIDS in recent years.

In the period up to 1994 one of the original members of the Society of St Francis to come to Papua New Guinea in 1959, Brother Andrew SSF, began working on a complete review of the rule and constitution of the Community of the Visitation in association with the Sisters. That review was completed in 1994 and then discussed and adopted by the Sisters at a special chapter that same year. The new rule and constitution provided for a new name for the Community, to the Congregation of the Visitation of Our Lady, so making the community's dedication to Mary more clear. A further major change was to the role of the Sister Guardian, with certain responsibilities assigned to other elected Sisters. Sister Cora was not elected to any office at that 1995 Chapter, following a recommendation to her from the community's Official Visitor, Archbishop Bevan Meredith that she step aside for a period to enable other Sisters to assume office. At the following General Chapter, on 26 October 1998 the community elected Sister Naomi Faith as its guardian, again overlooking Sister Cora, who was unhappy with the turn of events, and refused to accept the situation. Cora subsequently left the community, with one other Sister and a novice. They established themselves as a community at Gona, Cora's original village on the

Papuan north coast, contrary to the instructions of Archbishop and diocesan bishop not to do so, and continued to call themselves the Congregation of the Visitation of Our Lady. The split created confusion among the people as to which community legitimately was the Congregation of the Visitation of Our Lady, the one at Hetune or the one at Gona.

Hospitality continues to be the focus of the life and work of the community with women, men and young people coming to the convent with their problems and worries.

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*   Sisters of Vanuatu

This community began in 1999 or 2000 when Florence Tari, a widow from Lolovenue, South Ambae, dreamt that it was her duty to start a sisterhood that would do work that was an extension of that done by the Mothers Union of the church. Florence Tari has received help from members of the Melanesian Brotherhood who live and work in the

region. Her emphasis has been on using Bislama, the lingua franca of the country, for all purposes, rather than English, in the belief that the people can relate to matters better through Bislama than through English. Discovering progress with formation has proven extremely difficult.

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4. MALE COMMUNITIES IN AUSTRALIA

*   Association of the Divine Call

This short lived community began life at St John's Theological College, St Kilda Vic in 1908. Two students for the ministry, Maurice Kelly and Gerard Tucker developed a warm friendship, discussed their mission in life, and decided that they would remain celibate after ordination in order to devote their time and energies to God's work free of all distractions, including marriage. They decided to form a group with common ideals. They called this new organisation 'The Association of the Divine Call', the name evidently chosen by Kelly. Two other students, John Whyte and H S Drew joined their discussions, and a fifth, Eric Thornton, was admitted as an Associate, as he was at that time still not 21. He was to be fully admitted in 1909 after reaching that age. On 24 August 1909 the four men promised to remain celibate for three years after ordination, the restricted time period an indication that the commitment was limited and not intended to be binding for life. They approached Melbourne Archbishop Lowther Clarke for endorsement, and to offer their services for inner city work among the poor. Clarke was not encouraging. He suggested the young men should first reach ordination, following which the possibilities could be considered again. Disappointed by that rejection by the Archbishop, the Association gradually withered after the members completed their studies and left St John's College. Tucker, Kelly and Thornton never married, Drew died before ordination, and Whyte alone married and raised a family. Maurice Kelly subsequently was part of the group that formed the Community of the Ascension, Goulburn NSW (qv). Tucker went on to form the Brotherhood of St Laurence (qv) in Newcastle NSW. That organisation actively involved itself in work among the poor, along the lines envisaged by the Association of the Divine Call.

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*   **Brotherhood of the Good Shepherd**

Frederick Henry Campion, the English born tutor of the son of Viscount Hampden, Governor of New South Wales, took an extended holiday in western New South Wales in 1899 prior to returning to England to study for the ministry. That remote area holiday completely entranced him and gave him a good idea of the problems of church life in such an isolated region. He ultimately returned to the Bathurst diocese in early 1902 as a newly ordained minister with two other friends whom he had enthused, and the three men became the founding members of the Brotherhood of the Good Shepherd, established by Bishop Camidge of Bathurst in 1903, based at Dubbo, where the foundation stone of a new headquarters was laid by H E Sir Harry Rawson, Governor of New South Wales on Friday 7 August 1903. The Brotherhood operated in quite different ways than the three other Brotherhoods already established. The Brothers did not take charge of parishes, but constantly travelled and worked as missionaries. The Brotherhood was incorporated as a limited liability company, which meant it could own property and do many things for which there were no possibilities under existing State legislation that provided a legal basis for the activities of conventional religious bodies. It was not until 1923 that the Good Shepherd Ordinance, Diocese of Bathurst, was made to regulate the community's activities within the Bathurst diocese. At that time the community's company registration was cancelled. The Brotherhood made a significant expansion step in 1957 when it accepted an invitation from the Bishop of Carpentaria, and assumed responsibility for meeting the needs of a large proportion of the Northern Territory, as a result of which parish communities were established initially at Katherine and Tennant Creek, and later at Alice Springs.

In 1972 the Brotherhood joined with the remaining members of the two other operating Brotherhoods, the communities of St Paul (originally the Western Brotherhood) and St Barnabas, to form the Company of Brothers. A Company of the Good Shepherd (qv) evolved in 2002.

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*   Brotherhood of the Holy Redeemer (Broken Hill)

Broken Hill NSW was an extremely difficult place for everybody, not just miners, in the first years of the twentieth century. The duly constituted municipal authority was of less importance than the Barrier Industrial Council, the trade union run organisation that totally dominated Broken Hill life. The practical reality was that churches, and all other organised bodies, had to operate within the constraints and restraints imposed by the Barrier Industrial Council. Broken Hill also was a harsh physical environment within which to live, and the recruitment and retention of staff was hard indeed. In 1913 Bishop of Riverina E A Anderson, faced with servicing the needs of the several parishes within Broken Hill, took the opportunity of the departure from Broken Hill of the Vicar of St Peter's, Broken Hill (Rev W A H Willmer) to work the whole of Broken Hill as one parish, by combining it with the parish of Broken Hill South and Railway Town, whose vicar, Rev E A Frost, was proving highly successful as a pastor. E A Frost was a strong Anglo-Catholic. He worked the combined parish along the lines used elsewhere by existing Bush Brotherhoods, supported by three other men on probation, one a deacon, the other two laymen called 'lay brothers' in the bishop's 1914 Address to his Synod. Bishop Anderson confidently expected other men in full orders to arrive from England in the near future. That did not occur. Bishop Anderson's 1914 comment was that 'only those who know Broken Hill can appreciate the importance of this new movement; and we pray that Mr Frost may be

abundantly endowed with that divine wisdom and strength that can alone ensure success'. Within a short time, however, Frost was being condemned as a heretic, on grounds that he was preparing children of the parish for confirmation by teaching them 'Roman' doctrines, the evidence a small booklet he had prepared and published called *My Confirmation Book*. He was accused of heresy, and a trial was heard at midnight on 1 September 1915 in Bishop's Lodge at Hay. Although exonerated by the Panel of Triers of Synod Frost and his fellow workers departed Broken Hill, as Bishop Anderson made it clear he would not visit Broken Hill while Frost remained in town, and would continue to pursue him for heresy. Frost went to the Philippines, where he worked for a number of years. Two new clergy were installed in the city in their stead and normal parish activities resumed. That was the end of the short existence of the Brotherhood, although in 1926 Bishop Reginald Charles Halse discussed the formation of another Brotherhood for the diocese, based in Hay. See the entry for the Riverina Brotherhood.

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*   Brotherhood of North West Australia

This Brotherhood never came into existence, but was an intention of Bishop of North West Australia, Gerard Trower, resident in Geraldton. When in England to attend the Lambeth Conference in 1920 Bishop Trower sought two or three unmarried clergy for the diocese, being seriously short of men. While the bishop did not use the term 'Brotherhood' to indicate his intentions it is clear that community that would operate along those lines was his desire. Bishop Trower successfully recruited three men in September 1920. The first of these men arrived in November 1920 and remained until his death in 1946. The second arrived in March 1921, promptly was struck down with dengue fever, and died from the illness. The third man came to the diocese later in 1921, and stayed only until 1923. Bishop Trower's successor, John Frewer, who had been a member of the Brotherhood of St Boniface (qv) in the southern portion of Western Australia,

determined that a Brotherhood was not a viable proposition for the diocese, and took the proposal no further.

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*   Brotherhood of Our Saviour (Kyogle)

The Diocese of Grafton and Armidale NSW was divided in 1914 into two dioceses, the inland section becoming known as the Diocese of Armidale, and the coastal portion the Diocese of Grafton, its first bishop being Cecil Henry Druitt, who had been co-adjutor bishop of the Diocese of Grafton and Armidale, based at Grafton. The new diocese of Grafton had responsibility for the remote north eastern portion of New South Wales which was mountainous, isolated country with poorly made roads, if roads existed at all, and few people in barely accessible distant scattered villages. The horse was the only realistic means of transport. Bishop Druitt established the Brotherhood on 17 November 1915 with an emphasis on the recruitment of Australian men to the Brotherhood. He made it clear he saw those men following a career path as clergy in normal parishes within the diocese after they had served their agreed time within the Brotherhood. The Brotherhood was established at Kyogle, based in a large home acquired by the diocese for the purpose. The area of about 3,000 square miles serviced by the Brotherhood included the centres of Kyogle, Liston, Drake and Urbenville, the population in 1917 being about 4,500, with six churches and 51 service centres. Rev George Watson, formerly Principal of Bendigo Theological Hall, was recruited as the first Warden of the Brotherhood. He lived in the Kyogle residence to which the various brothers returned periodically for rest and study. Other than the Warden the remaining members were laymen who periodically studied for the ministry, when back at Kyogle. In 1916 the Brotherhood consisted of the warden and six lay brothers. Bishop Druitt's successor from 1921, John William Ashton, recognised the exhaustion he found in the members of the Brotherhood and put a stop to much of the long and lonely travel they were doing and the difficult daily routine they were following. He reverted to a parish based organisation for the diocese, and began sending the brothers to St John's College Morpeth. A number of early brothers were ordained for the

diocese after this training. The Brotherhood finally ceased to exist in 1931, mostly because of persistent lack of staff, and the desire of the people of several of the districts serviced by the Brotherhood to be given parochial district status. Bishop Ashton also experimented unsuccessfully with a separate entity, the Nymboida Bush Mission (qv), to service the difficult area of his diocese inland from Grafton.

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*   Brotherhood of St Aidan

Arthur Nutter Thomas, Bishop of Adelaide (1906 - 1940) took a recuperative holiday trip back to England in 1913, during which time several matters are known to have exercised his mind. One was the division of his diocese, so creating a second diocese within the boundaries of the State. The formation of the Diocese of Willochra was the result of that action in due course. His second major thought was the establishment of a Bush Brotherhood which would, in his view, enable the proper servicing of remote and sparsely settled parts of his diocese. The Brotherhood concept had been tried with varying degrees of success in several other parts of outback Australia by this time where small populations and very long distances between towns and villages made regular contact between minister and church member very difficult. Thomas set out his ideas while still in England on leave, in a letter posted to members of the Adelaide Diocesan Association, a support group which raised funds for the diocese in England. The intent of the letter

was to gain financial support for what he had in mind. Thomas described the intended Brotherhood:

> Four or more young clergymen, instead of working in great districts in comparative isolation for the greater part of the year, work from a common centre. They go out to their particular district for eight or nine weeks, and then return to the Brotherhood quarters to have a week together for Conference, Social Intercourse and Spiritual Refreshment. A man of experience will be the Head of the Brotherhood, there will be a Directorate of Priests and Laymen, all expenses of living and travelling will be paid, and each member will receive a stipend of £25 per annum clear. (Quoted in *Renfrey* pp 46, 47)

On his return to Adelaide Bishop Thomas set about the formation of a Brotherhood for his diocese. Despite the fact that he had intended Streaky Bay as its head station and the Eyre Peninsula generally as its territory the Brotherhood was established in 1915 with Tailem Bend as base, and the Mallee districts of South Australia as its sphere of influence. Pinnaroo, Loxton, Karoonda and Meningie were nominated as sub-centres. Rev John William Clarke was appointed as the Head Brother. The area covered by the Brotherhood comprised nearly one third of the diocese and had a population of about 14,000 people, with an estimated church population of 4,000, and six church centres in existence. A draft budget published in *The Adelaide Church Guardian* of February 1916 showed running costs of £860 per year.

The Brotherhood's operation was not successful. When Clarke's term of appointment as Head Brother concluded during 1921 the Brotherhood ceased to exist. Its demise was publicly announced at the annual general meeting of the Bishop's Home Mission Society on 7 June 1921.

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*   Brotherhood of St Andrew (Queensland)

The Brotherhood of St Andrew, the first of the Bush Brotherhoods, was established at Longreach in the Diocese of Rockhampton Qld in 1897 by Bishop Nathaniel Dawes. Bishop Dawes was himself a first, being the first Anglican Bishop for an Australian diocese selected from among clergy already serving within the Australian colonies (as co-adjutor bishop, Brisbane) and consecrated in Australia (1 May 1889) by bishops in Australia. It was an appointment that was not itself without controversy, on grounds that, among other things, he had at one time been a member of the Society of the Holy Cross (qv). Dawes became the first Bishop of the newly created diocese of Rockhampton on 12 August 1892, and started working out ways to service the needs of his extensive diocese with its many remote, small communities. While visiting England in 1896 he devised a possible solution to his problem, in conjunction with Bishop Brooke Foss Westcott of Durham and Canon George Body of Durham, the plan being for a community of priests who would live communally in a central mission house governed by a simple rule. they would travel extensively within the far western portion of the diocese, and return regularly to the mission house for rest and recuperation. The mission house was built at Longreach, Qld. The founding member of the Brotherhood was Rev George D Halford, who arrived in Longreach on 14 September 1897 to start the community. Others were recruited from England, with Bishop Dawes reporting to his annual Synod in 1902 that, in the ten years from 1892, his clergy numbers had increased from six to 15, but he also lamented that 34 others had come and gone in the period, deterred from remaining in the diocese mostly because of the heat, isolation and distances involved.

In the years after its establishment a number of other Brotherhoods were established generally along the lines of the Brotherhood of St Andrew, with varying degrees of success, but with all operating within their own dioceses and without formal contact between them. In 1913 the Brotherhood of St Andrew proposed a conference of all the Brotherhoods operating in Australia at that time. That conference began

in Brisbane on 11 September 1913 and resulted in dialogue and discussion about the work done by the Brotherhoods, and their permanence as Brotherhoods, among other subjects.

The founding brother George Halford became bishop of Rockhampton in 1908, after completing his agreed five years of service with the Brotherhood in 1902 and return to England. He oversaw the removal of the headquarters of the Brotherhood from Longreach to Aramac after Longreach became a separate parish within the diocese. With the advent of World War I the number of Brothers forming the community decreased, the last Brother departing in 1918, at which time the Brotherhood ceased to exist. Only one member had been an Australian, Walter Park, all other Brothers having been recruits from England. Park subsequently became Bishop of Rockhampton.

The Brotherhood was revived within the Rockhampton diocese in 1932 by Bishop Fortescue Leo Ash. Archdeacon Arthur Robinson, a former head of the Brotherhood in the years before 1918, and a member of the Oratory of the Good Shpeherd (qv) when it first established a College within the diocese in 1925, was joined by two other volunteers at Winton, the new headquarters. One of those was Robert Holden Ford, formerly of the Brotherhood of St Laurence (qv). Bishop Ash had briefly served during 1914 in the diocese of North Queensland at Ravenswood and so was aware of the work done by these men. The Brotherhood's work continued until 1947 until it was forced to close, again for want of recruits to the Brotherhood. One of the members of that revival of the Brotherhood, Englishman Rev Vivian Redlich, who arrived in 1935, served the Brotherhood until he went to New Guinea where he remained until killed by Japanese armed forces during World War II.

In 1963 a further attempt was made by Bishop Theodore Bruce McCall to revive the Brotherhood of St Andrew within the Rockhampton diocese, with the community's headquarters planned for Emerald. Three men were recruited for the purpose, but Bishop McCall was translated to the diocese of Wangaratta Vic before they could take up duty within the proposed community. Without the leadership of bishop McCall the three potential members went into different spheres of activity and the revival of the brotherhood did not come to fruition. No further attempts were made to revive the Brotherhood from that time.

A distinctly separate Brotherhood of St Andrew operated in the Victorian diocese of St Arnaud from 1936-1938 (qv).

A lay organisation, also known as the Brotherhood of St Andrew, began on St Andrew's Day 1883 at St James Church, Chicago USA. Its sole object was the spread of Christ's Kingdom among young men. The first Chapter of the organisation in Australia was formed at St Stephen's Church, Newtown, a Sydney suburb, in November 1892, with the organisation extending throughout the Australian colonies and New Zealand in the following years. This lay organisation had no connection with the Brotherhoods of St Andrew in Queensland or in Victoria.

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* **Brotherhood of St Andrew (Victoria)**

This Brotherhood was established in the Diocese of St Arnaud in 1936 by Bishop Melville James, first bishop of the diocese which was formed from portion of the Ballarat diocese in 1926. Financially very weak the diocese lacked clergy to service its extensive districts. Bishop James was worried about the loneliness endured by his few clergy across such a large area, and believed the regular return to a base by members of a Brotherhood might alleviate that problem. He asked Rev Francis Morton to become warden of the Brotherhood of St Andrew, the name being determined simply by the fact that it was the patronal name of the church at Manangatang, where Morton was based. The only other Brothers were two laymen, John Dorrell and Fenton Gibbons, who took responsibility at Ultima and Robinvale. When Gibbons was removed from Robinvale in 1938 Bishop James was unable to replace him, so the Brotherhood folded after just over a year of operation and existence.

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* **Brotherhood of St Barnabas**

This Brotherhood was known by different names at different times, originally as the Community of St Barnabas (from foundation in 1903), then the Brotherhood of St Barnabas (from 1926). A separate religious community called the Community of St Barnabas (qv) grew from the Brotherhood of St Barnabas in the period 1957 to 1960.

The Brotherhood commenced in the Diocese of North Queensland in 1902 when Rev Aneurin Vaughan Williams, a priest of the diocese, left his regular diocesan parish work and started out on the Herberton Tableland as a mission priest. On 11 June 1903 he took vows of poverty and obedience and founded what he called the Community of St Barnabas, establishing a community house at Herberton. He worked out of Herberton for eight years with other colleagues or sometimes alone,

performing the itinerant work of a Brotherhood, constantly travelling through remote areas assigned to him. In 1909 a second community house was opened at Cloncurry, and initially operated completely separately. In 1911 the two community houses, and the members of those two groups, combined as the Community of St Barnabas under a constitution approved by Rt Rev G H Frodsham, bishop of North Queensland on 30 November 1911. Immediately after World War I, and a recovery in numbers within their ranks, the Brotherhood started All Souls' School, Charters Towers, and began accepting lay associate members into the Brotherhood, mostly as teachers at the school. The members adopted the name, the Brotherhood of St Barnabas, from 1926.

Mareeba was the first of the Brotherhood's districts to be converted into a conventional parish structure from November 1928 at the time when Mount Isa was developing as a mining town. The Brotherhood also expanded its activities into the diocese of Carpentaria from 1935 at the invitation of the diocese's Bishop S H Davies, taking responsibility for areas around the Gulf of Carpentaria which were areas in decline after years as burgeoning mining towns.

From 1947 a number of laymen again started joining the Brotherhood as lay teaching brothers. That became more important when, in 1952, the Diocese of North Queensland was bequeathed a property at Ravenshoe and the Brotherhood commenced St Barnabas' School for boys on the property from the beginning of 1953, initially with 25 boarders. The official opening was on 11 June 1953. The Rt Rev Ian Shevill, Bishop of North Queensland, used this development to establish a distinct male religious teaching order. His idea was that the teaching order, which formally began its religious formation at Ravenshoe on 24 January 1958 under the supervision of members of the Society of the Sacred Mission, Adelaide (qv), eventually would also take responsibility for and operate All Souls' School, Charters Towers. The new order established at Ravenshoe was called the Community of St Barnabas (qv). The experiment was short lived. The Brotherhood of St Barnabas resumed responsibility for the Ravenshoe school in 1962 after the departure of the members of the Society of the Sacred Mission and the cessation of the attempt to establish a separate religious teaching community. The members of that community still at Ravenshoe at the time were absorbed into or back into the Brotherhood of St Barnabas.

The Brotherhood took on an additional task in 1965 when it accepted responsibility for the management of the University College of St Mark at James Cook University, Townsville, for residential students. That engagement with the life of the university continued for some years.

As with many other groups the 1960s was a period of reducing numbers of active members of the Brotherhood to a point where it was becoming impossible to meet the demands being placed on the community. The Brotherhoods of St Paul (until 1933 the Western Brotherhood of the Diocese of Brisbane Qld) (qv) and the Good Shepherd (Dubbo NSW based) (qv) had been working together as the Company of Brothers from 1969. In January 1972 the Brotherhood of St Barnabas combined with the members of the Company of Brothers, following a Grand Chapter of all the Brothers of the amalgamating communities at All Soul's School, Charters Towers, at which time the Brotherhood of St Barnabas formally ceased to exist as a separate and distinct entity, and with all the Brothers forming the one community known as the Company of Brothers. The Company of Brothers itself ceased operating as a Brotherhood in 1980.

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*   Brotherhood of St Boniface

This Brotherhood was formed on 11 July 1911 by two priests and two laymen gathered together by the first Bishop of Bunbury WA, Frederick Goldsmith. The official inauguration of the Brotherhood took place in

the church of the Holy Trinity, Williams WA, a community approximately half way between Perth and Albany. The founding members were ordained priests Arthur Webb and Gerald Stubbs, and lay brothers Mazzini Tron and Arthur Ridge. The residence built for them near Williams with the financial support of a Mrs Wills was named The House of Grace at her request, and formally dedicated on 5 November 1913. By 1922 all the original members had departed back to England or to other parts of Australia. Several local clergy helped the fourth Warden, Rev John Frewer to keep the spirit of the Brotherhood going, but Frewer's 1928 consecration as bishop of North West Australia, saw its demise. The Brotherhood formally was wound up on 30 September 1929. Some 21 men had been members during its life time, only one of them an Australian. The House of Grace became the key part of a hospital for Williams. A 1913 carved statue of St Boniface presented to the Brothers subsequently ended up in the cathedral at Bunbury as a reminder of the Brotherhood's short life.

In 1926 Bishop Cecil Wilson established a mission at Margaret River with the intention that the residence should house clergy who would be members of the Brotherhood. That community was formed on 7 January 1927, but developed separately as the Brotherhood of St Margaret (qv).

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* Brotherhood of St James

This Brotherhood never really had a life other than as an idea proposed by Archdeacon (later Bishop) Gilbert White of the Diocese of Carpentaria in 1894 as a means of ministering to the remote communities of northern Australia. He suggested that the group should comprise both ordained priests and committed lay readers who would undertake their duties by travelling through the remote areas, using the cathedral at Townsville as a base to which they would return twice a year for rest, spiritual exercises and other purposes. White intended that community members would take no particular vows, and would be able to leave after three months notice. He envisaged that the Brotherhood would have three essential features, 'common life, the maintenance of the devotional life, and pecuniary self denial'.

Although the proposal was approved by the Synod of the Diocese of North Queensland at the time the community never eventuated.

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* Brotherhood of St John the Baptist

This community was the last of the Brotherhoods to be established in Australia. It came into being on 9 May 1944 under the auspices of the Bishop of Adelaide, Bryan Robin who had himself been a member at one time of the Brotherhood of St Barnabas (qv). Bishop Robin was conscious that the diocese had been served in the period from 915 to 1921 by the Brotherhood of St Aidan (qv). It is obvious that nostalgia for his time as a member of the Queensland Brotherhood was in fact part of the force driving him to work towards the formation of a new Brotherhood for his diocese. Bishop Bryan invited ten young single priests of his diocese to a two day conference at the diocesan Retreat House, Belair, told the group he had obtained the consent of Rev Lionel Renfrey to be the Warden of the proposed Brotherhood, and gained the agreement of four of the men to join the proposed Brotherhood for three or more years. The name of the Brotherhood was adopted at that

meeting. The commencement of the Brotherhood was publicly announced in the diocesan newspaper the *Adelaide Church Guardian* of June 1944. Renfrey was installed as Warden of the Brotherhood in the church of St John the Baptist, Murray Bridge on 2 July 1944, and the other members were then formally admitted by the Warden on 6 August 1944. Based at Murray Bridge SA the Brotherhood did not last much past the end of World War II, as members were forced to leave for a variety of reasons. The end came in August 1947 with the departure of the final two members to other positions.

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*   Brotherhood of St John the Evangelist (Queensland)

This community was established at Dalby, Queensland in 1938, the founder being Archdeacon Frank Knight who had been a member of the Charleville Bush Brotherhood (qv) prior to becoming the rector of Dalby in 1923. The Brotherhood was founded as an informal community of former members of the several Brotherhoods who desired to retain links with a Brotherhood but to cease their active lives within their own Brotherhoods. The Brotherhood operated without a formal rule of life, but with the agreement of members and the archbishop of Brisbane within whose diocese the community's centre at Dalby was located. The Warden of the Brotherhood was always an active priest member of the diocese of Brisbane who lived and worked within the Dalby parish. The last member was Rev Arthur Gillespie, who became rector of Dalby in 1956, following the death of Archdeacon Frank Knight. He asked the Archbishop of Brisbane to close the Brotherhood in 1961.

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*   Brotherhood of St John the Evangelist (Victoria)

This Brotherhood was established by Rt Rev George Harvard Cranswick, Bishop of Gippsland from 1917, an Australian born man who had come to his diocese after theological training in Oxford, ordination to the priesthood in 1908, a period in India as adviser to an Indian born Bishop who became Metropolitan of the Indian church, then service in Chatswood Sydney from 1915 and as rector in Bendigo Victoria in 1917. Bishop Cranswick attended the Lambeth Conference in London in 1920 and recruited a number of lay men who would come back to Gippsland with him as founding members of the Brotherhood of St John the Evangelist. He also recruited several lay women who travelled with him then went on to the Deaconess Institution Sydney (qv) to train as deaconesses. A community house was established at Sale for the Brotherhood and the members travelled to remote parts of the diocese as licensed lay readers to carry out their duties. Bishop Cranswick intended that the members would undertake periodic training at the central community house for a number of years, following which they would be ordained by the bishop. In the event five members were selected to attend Ridley College, Melbourne, for theological training in about 1922.

The Brotherhood appears to have come to an end in 1926.

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*   **Brotherhood of St Laurence**

The founder of the Brotherhood was Gerard Kennedy Tucker, who had studied in Melbourne, been ordained in that city, served as a chaplain on the battlefields of Europe during World War I, and returned to Australia deeply affected by his two years of military service. He was invited by his brother in law, Reginald Stephen, Bishop of Newcastle NSW, to accept a parish in that diocese, and was placed by Stephen in the suburb of Adamstown, where he worked alone for a time, thinking about the possibility of forming a Brotherhood that might work the large and busy parish. When Archdeacon J R Norman was appointed as Director of Religious Education in the Newcastle diocese and made his home at Adamstown with Tucker he brought with him experience of life in the Community of the Ascension (qv) established in Goulburn NSW in September 1921, one of the founding members of which was Maurice Kelly, who had trained in Melbourne with Tucker and who had joined Tucker in forming the short lived Association of the Divine Call (qv) in Melbourne. Bishop Stephen bought a property adjacent to the Adamstown church, where he placed young men for training and testing before sending them to theological college, in order to determine a view of their vocation. One of those first students was Guy Colman Cox, who subsequently was ordained deacon on 7 December 1930. On the following day he joined Tucker in the formation of the Brotherhood of St Laurence. They quickly were joined by Michael Clarke as a probationer, that nomenclature used as he was too young for full admission.

Bishop F de Witt Batty was less supportive of the Brotherhood's work and ambitions than Bishop Stephen, but the organisation formally came into being in Adamstown NSW, a suburb of Newcastle, on 8 December 1930, when the four founding brothers took part in a service of dedication conducted by the Administrator of the diocese of Newcastle Archdeacon Henry Alexander Woodd.

The beginnings were in the Association of the Divine Call, an unofficial group that had existed for some time in Melbourne (qv). The four founding brothers were Gerard Kennedy Tucker, John Russell, Guy Colman Cox and Michael Clarke. Tucker, Russell and Cox became full members, Clarke a probationer. Tucker was appointed as the first superior. The Brotherhood differed from other Brotherhoods, its work being in towns and cities. After three years at Newcastle it moved headquarters to Melbourne where the Brothers took charge of a parish.

They opened hostels for single unemployed men and boys and a country refuge for the families of unemployed men.

The number of members rose in a short time to five. The bishops of several dioceses invited Tucker to extend his community's work to their areas, and an invitation to accept Port Adelaide within the diocese of Adelaide was almost accepted. Instead, Tucker was offered St Mary's Mission Fitzroy, and accepted, taking up residence in June 1933. In 1934 the Brotherhood opened St Francis House, Fitzroy, for emergency housing for homeless men. That work expanded rapidly, to the extent that the decision was made to leave Adamstown NSW in April 1934 and focus the Brotherhood's efforts in Melbourne. In January 1935 Robert Holden Ford left the Brotherhood and went to Rockhampton to help in the revival of the Brotherhood of St Andrew (qv).

The work being done in Melbourne attracted considerable public attention, and a number of people began offering all kinds of assistance. The result was that the work developed rapidly in areas of social service, with the desire of the members to involve themselves in parish work taking a lesser priority. The work also attracted the attention of the Victorian State government, which was relieved that an organisation was doing something tangible to alleviate the increasingly serious poverty arising from the effects of the great depression. The need to raise funds and manage those funds resulted in the formation of an Advisory Council of laymen. A major expansion of the community's work occurred in May 1935 when a property at Carrum Downs was acquired and men and their families settled on it to grow produce. The parish of East Brunswick was assigned to the Brotherhood in May 1936.

By the end of World War II the Brotherhood had taken on a wide range of social services tasks, providing accommodation and other services. A number of these works involved the formation of several ancillary organisations, involving significant management and administration. The number of members fell, and it was necessary gradually to withdraw from parish work. By 1949 a Director of Social Services of the Brotherhood was appointed, Geoffrey Tremayne Sambell, vicar of St Mary's, North Melbourne, a very efficient administrator and raiser of finance. Through his efforts the Brotherhood developed significantly as a social services agency. The Brotherhood then changed in focus, becoming a social services agency, in which area it has continued to grow in strength, with lay support and engagement.

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*   Brotherhood of St Margaret

While this Brotherhood was not formally established as a separate legal entity it existed and operated under that name in the period 1927 to 1929 at Margaret River, within the Diocese of Bunbury WA, as a branch of the Brotherhood of St Boniface (qv). Bishop of Bunbury Cecil Wilson announced in October 1926 that a start had been made on the Margaret River residence, to be occupied by named clergy recruited in England. The Branch was formed on 7 January 1927, and the new building, known as St Margaret's Mission Brotherhood House, with chapel attached, was dedicated on 30 January 1927. The establishment of the Mission House at Margaret River, and its proposed use, created difficulties and misunderstandings at one time with the members of the Order of St Elizabeth of Hungary (qv), as a result of which the sisters were withdrawn for a time from Margaret River by the bishop.

The Brotherhood ceased to exist in 1929 when the Margaret River region was turned into a functioning parish, with the Brotherhood House becoming the Rectory. The appointment of the Warden of the

Brotherhood of St Boniface, John Frewer, as Bishop of North West Australia, also had an effect on the operation of the community..

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*   Brotherhood of St Paul (Queensland)

This Brotherhood went through changes in its name on several occasions. It originally was known as the Western Brotherhood when established informally at Gayndah in 1901 under the patronage of the Bishop of Brisbane of the day, Rt Rev W T T Webber. Gayndah, to the north west of Brisbane, and established in 1849, was one of the three considered for the location of the colony's capital when Queensland was formed. In 1904 the newly designated archbishop of Brisbane, Dr St Clair Donaldson moved the headquarters of the Brotherhood to Charleville, in the central western portion of his diocese, and formally established it as the Charleville Bush Brotherhood. In 1933 the Brotherhood's name was changed again, this time to the Bush Brotherhood of St Paul, so eliminating the direct association with Charleville, as the territory covered by the Brotherhood was much larger than the Charleville area of the diocese, even though the headquarters remained at Charleville. In 1965 the headquarters shifted from Charleville to Quilpie in the far west of the diocese following the creation of a conventional parish ministry at Charleville. The final change of name occurred in 1969 when the Brotherhood of St Paul joined forces with the Brotherhood of the Good Shepherd in western New South Wales to form the Company of Brothers. The two Brotherhoods, now working together, were joined in 1972 by the

Brotherhood of St Barnabas, the community's name remaining the Company of Brothers. The Company of Brothers passed into history in 1980.

The Brotherhood started All Saints Hostel, a residential hostel for girls and young boys at Charleville in 1919. The children in residence attended the local State school, but lived in a family atmosphere. The Society of the Sacred Advent (qv) took over the management of the hostel from 1921. The hostels finally were closed in 1965 as a result of declining numbers of both students and members of the Brotherhood. That involvement with young children was the beginning of a long lived programme providing coastal holidays for remote area children and other activities including education, as the Brotherhood took responsibility for educational work, operating the Slade School at Warwick on the Darling Downs from 1936. At that time the Brotherhood also considered the establishment of a teaching order which might grow from their Brotherhood, as was later proposed for the Community of St Barnabas (qv), but that never did occur.

By 1967 the Brotherhood was centred on the Quilpie and Cunnamulla areas of the diocese, its remaining members working in that remote part of Queensland during the final years of the Brotherhood in its amalgamation with the Brotherhood of the Good Shepherd (qv) and the Brotherhood of St Barnabas (qv) as the Company of Brothers.

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*   **Brotherhood of St Paul (South Australia)**

This putative Brotherhood was established at Port Pirie in the Diocese of Willochra in 1922 by Rev Frederick Watts, who had been rector of Hastings, Victoria, where he had established and run the Brotherhood of St Paul (Victoria) from 1918 to 1921. Little more than a short lived attempt at a Brotherhood Watts became chaplain to the Mission to

Seamen in Adelaide in 1925, so ending the experiment. He remained as chaplain until 1940 when he moved to Perth WA, living in semi-retirement in the parish of Northam. He eventually sailed his trimaran boat to Fiji in 1967, intending to move between the islands on mission work. The vessel was found drifting, with Watts on board, dead, in 1969, at age 82.

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*   Brotherhood of St Paul (Victoria)

This Brotherhood was established at Hastings, on the Mornington Peninsula of Victoria, south east of Melbourne from 1 January 1918. While now little more than an outer urban part of Melbourne the area was remote and isolated in 1918. The first members were Rev Frederick Watts, vicar of the Hastings parish from 1914, and his curate, Rev Maurice Coates. The stated aims of the Brotherhood were 'the service of Christ and the extension and building up of the Kingdom of Heaven in those parts of the Mornington Peninsula known as the Western Port Parochial District, where the ordinary parochial system is unable to supply the spiritual needs of the people.' Following representations to him by the people of the region the diocese of Melbourne's Archbishop Lowther Clarke agreed to the formation of the Brotherhood for three years. When the manner of operation of the Brotherhood throughout the region by the Brotherhood was reviewed in December 1920 there was great support for its continuation, with Archbishop Clarke agreeing to a further year's extension. By the end of 1921 Archbishop Clarke had retired, and no successor was in place. The Administrator of the diocese was unable to agree to a further extension of the experiment, the result being that the Brotherhood ceased to exist on 31 December 1921. Rev Watts left Hastings and became rector of Port Pirie South Australia,

where he established another Brotherhood of St Paul (South Australia) (qv).

References:

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*   **Brotherhood of St Stephen**

The Diocese of Willochra was formed in 1915, its area much of rural South Australia, its founding bishop Rt Rev Gilbert White (1915-1925). He had served in the diocese of North Queensland until elected as the first bishop of the diocese of Carpentaria (1900-1915) which had responsibility for the top end of Queensland and the entire Northern Territory. Bishop White knew and understood the work and role of the Bush Brotherhoods from that northern Australian time, having invited the Brotherhood of St Barnabas (qv) from the diocese of North Queensland to service part of his extensive diocese. Bishop White's successor in Willochra, Rt Rev Richard Thomas, had also been a member of the Brotherhood of St Barnabas, and so knew and understood the work of the Brotherhoods. He announced his intention to establish a Brotherhood for the Willochra diocese soon after taking up duty in the diocese in April 1926. Bishop Thomas went to England in January 1927 to recruit members for the new Brotherhood but the first appointment to it was Rev A J Kendall Baker, who was working in the Willochra diocese at the time. Rev Baker commenced duty as the priest brother in charge of Quorn, which town's rectory became Brotherhood House. The name chosen for the Brotherhood came from the parish of St Stephen, Bournemouth, where Bishop Thomas received most support while on his 1927 visit to England. The Brotherhood was formally established on 1 March 1928 when the three founding Brothers met at Quorn and Rev Kendall Baker was appointed the senior Brother. The new members also drew up a rule and attended to other matters, such as the allocation of regions of responsibility for each brother, including the territory as far north as Alice Springs within the boundaries of the Diocese of Carpentaria.

Bishop Thomas was not a good administrator of men or money. As a result there was a constant turnover of members, all of whom came to the Willochra diocese from England, Australian bishops doing all they could to dissuade Australian clergy from joining the diocese, because of

its reputation for not attending to the needs of its clergy. When Rev Arthur Hogan arrived from England to be the Warden of the Brotherhood he found total chaos, but attempted to run the community efficiently. He found himself in the position of being told nothing by the bishop about the Brotherhood's men, money or responsibilities. Hogan subsequently called a meeting of all the brothers at Quorn and was undercut by the bishop who excused brothers from attending without the Warden's knowledge or consent. After three years of trying to work with these difficulties Hogan found his position totally unacceptable, and departed from the Brotherhood in mid 1939. In the absence of his leadership the Brotherhood folded soon after his departure and Quorn reverted to being a conventional parish within the diocese.

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* **Charleville Bush Brotherhood**

See **Brotherhood of St Paul (Queensland)**

* **Community of the Ascension (Goulburn NSW)**

The Community of the Ascension, the first Australian religious order for men, came into being at Goulburn NSW on 29 September 1921 when the first two members were professed by Lewis Bostock Radford, Bishop of Goulburn. The community formally ceased to exist on 22 June 1943 at a meeting between Reginald Halse, Bishop of Riverina, Official Visitor of the community, and Bishop Ernest Burgmann of Goulburn. The members of the community had dispersed in 1941 to a variety of destinations as a consequence of war, and for other reasons.

The original group who formed the community had been trained at the Community of the Resurrection, Mirfield, England for two years prior to commencement at Goulburn NSW.

Members of the community took vows of poverty, chastity and obedience, originally for five years but, by a 1928 decision, life long, a decision which caused some concerns within the community. The aims of the community were to give service to God, and service to man. They did this by a comprehensive communal formal prayer commitment at their Goulburn headquarters, by the operation of a religious house for the renewal of clergy and laymen by retreats, and by teaching and the conduct of evangelistic missions around Australia in distant communities.

On 2 June 1936 the Bishop of New Guinea, Henry Newton, wrote a personal letter to the Secretary of the Church Assembly Missionary Council, London. He indicated in that letter that he had every hope that the Community of the Ascension would open a branch house of the community in 1937, noting that a priest and a layman were even then in preparation for the task. For the result of that potential establishment see Community of the Ascension, New Guinea.

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	See also www.mirfield.org.uk for a history of the Community of the Resurrection.

*   **Community of Christian Reconciliation (Rokeby Tas)**

This community began informally in Hobart, Tasmania in 1969. Three men, one of whom was an ordained priest, came together, feeling a vocation to live in community and search for God's will for them. The community first settled in a large suburban house in Hobart, and the members continued their normal employment. Goods and income were held communally, and a daily regimen of Eucharistic celebration, recitation of the Office, and periods of silence and meditation evolved. The community quickly established connections with other similar communities and Religious Orders within both the Catholic and Anglican churches, both within Tasmania and the rest of Australia.

As the community's existence became known it received increasing requests from people with a wide variety of needs for hospitality and counsel; a small number of guests were accommodated at any given time at the community house. As a rule of life within the community gradually emerged, an increasingly large group of people developed an association with the community, sharing in part the evolving aims of the community. It became apparent these associates wished to participate in a limited way in the community's life. That meant that larger accommodation was required. The members of the community pooled their personal resources, bought a small acreage (2.8 hectares) near Rokeby, on the outskirts of Hobart, and set about building a new house designed for them by a local Anglican parish priest. Rokeby, in the early 1970's, was a village surrounded by farms, even though only 20 minutes drive from Hobart town. Its parish church, Saint Matthew's, was famous as the living of Rev Robert Knopwood, the chaplain to the first settlement of Hobarton.

The new community house consisted of seven bedrooms, dining room, lounge and office, with a separate chapel and vestry. The community moved into its new accommodation in 1970. Within a short period this foundation became known as 'the Rokeby Community'. It gained incorporation for financial purposes and tax deductibility for donations designed to aid its works. Later, the community formally became known as the Community of Christian Reconciliation.

In an effort to become as self-supporting as possible the community farmed chickens, ducks, sheep, goats and cows to provide meat, eggs and dairy products. Some of the land was used as a market garden, and a hothouse also was erected.

Following the move to this new accommodation the numbers of visitors and house guests continued to grow, so that one brother, then a second, left their normal employ and worked full-time at the house, which became known as St. Michael's Priory. The name simply evolved, and had no particular connotation. Further extension of the buildings became necessary as demands grew upon the community for hospitality and assistance. A repayable Commonwealth loan was attracted under the Homeless Person Act, and a further five bedrooms were built, and a dedicated recreational facility. The extensions allowed the brothers a degree of privacy so that they might better observe their periods of silence and study.

The community began to consider its own governance. The gradually extending ministry of hospitality obviously reflected something of the Benedictine ethos, and members of the community strove for a balance of work and prayer in their lives in accordance with that ethos. As time, cost and commitments permitted, individual brothers visited other Orders and communities interstate, and stayed with them for short periods of time to learn from them. While the Rules of traditional and contemporary religious orders were studied, no Rule was adopted as such but, within the first year of settling at Rokeby one member of the community was appointed Prior, and the brothers started offering simple annual vows of poverty, celibacy and obedience, on the first occasion to the Bishop of Tasmania, and in later years simply by placing them on the altar during Mass on the yearly anniversary. The community had the support and encouragement of the Bishop of Tasmania. While never formally appointed official Visitor, the Bishop readily agreed to bless and open the chapel and buildings of the community when they were completed, and maintained an interest in the community's evolution. While hospitality to visitors, the outward expression of the community's vocation, continued to grow, the community's members always recognised that the community's primary reason for its existence was the development of individual and corporate spirituality.

Within a year of its foundation the community adopted a devotional and prayer life that comprised a daily Mass, using the Anglican rite but with Roman Propers, weekly Benediction of the Blessed Sacrament, the fourfold Office of Daily Prayer of the Roman rite, and daily meditation and spiritual reading. The Greater Silence was observed from Compline each evening until after breakfast the following morning and until lunchtime on Saturdays. The brothers undertook an individual monthly

Quiet Day and a yearly five day corporate retreat. The retreats were open to the public, and were directed by a variety of Anglican priests and Religious, as well as Catholic Religious. House guests and community supporters frequently participated in all the community's religious observances, and it was not uncommon for all house guests to attend Compline and Sunday Mass. Supporters also frequently attended Sunday Mass, as well as the rites of Holy Week.

Community members initially adopted a simple habit comprising a cassock with a sash, on which the initials IHS were embroidered. That eventually was altered to a grey tunic, black scapular with hood, and a black belt.

The community's apostolate gradually extended as good relationships were established between the community and such State agencies as Community Welfare, the Prisons Department, hospitals, and a large number of parishes. A good proportion of house guests were referred to the community by these agencies and other organisations. As far as was possible the general makeup of house guests paralleled an extended family, with men and women, boys and girls and, at times, babies, in care. As far as was possible, young children were always accompanied by a parent. Aggressive persons and those with seriously disturbed behaviour patterns could not be accepted. Guests usually stayed for periods of up to three months. In this time they were offered counselling, and encouraged to develop self help, daily living skills. Guests were expected to pay board, and also were expected to participate in the organisation of the house, including cooking and cleaning. Most were less interested in outdoor or farm work such as milking, weeding and the like. In general terms, there was an exceptionally good relationship between the brothers and their guests.

The community's engagement with the broader population meant that occasionally during the week, and certainly every Saturday and Sunday afternoon, dozens of friends and supporters visited the priory on a casual basis. Many others came specifically for counselling. Each year, approximately 1,200 people would visit. At any time, apart from the annual retreat, between 12 and 15 guests would be in residence. The brothers also were invited to preach and lead Quiet Days in parishes, and to undertake limited youth work. These calls were always responded to, subject to the demands on the brothers, who never numbered more than four at any given time.

A regular source of income was always of some concern to the community. Funds came from donations, contributions from guests, and a huge and quite profitable fete organised by supporters, with well over one thousand visitors attending. Both State and Federal government sources indicated that funds would be available for the community's work, and funds were actually offered to the community, but only if the community's residential work specialised in one sex or age group. The community refused this money, preferring rather to encourage an extended family atmosphere which paralleled in most ways the life to which the guests were being encouraged to return.

Like most contemporary communities not leading a strictly contemplative life the community found it difficult to attract mature and stable vocations. Following the departure of the second-last foundation member, and with only two brothers remaining, it was decided to disband the community in 1978.

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*   Community of the Resurrection

This entry has been made simply because of its significance to the formation of some Australian communities. Although the community never had a formal presence as a community in its own name in Australia or New Zealand it did give serious consideration to establishment in New Zealand at one time.

This community was established at Oxford, England on 25 July 1892, and located itself at Mirfield in January 1898. It became involved in a range of mission work, and the preparation of candidates for ordination. The community soon was invited to expand its operations overseas, and went to Cape Town, South Africa in 1903.

While this community has never had a formal presence in Australia, New Zealand or the South Pacific, a number of members spent lengthy periods in Australia and New Zealand at varying times, and the

community had a significant involvement in the formation of the Australian Community of the Ascension at Goulburn NSW (qv). Engagement with that community involved the 1921 presence of one member who witnessed the first professions within the new community. Another member of the Community of the Resurrection subsequently spent three years at Goulburn helping the Community of the Ascension to develop its own structures.

The community also had an influence in the early 1920s on Bishop George Dowglass Halford, who founded the Order of Witness at Tingalpa, Queensland (qv). He spent time at Mirfield when testing his own vocation to the religious life.

In 1954 the community formally declined an invitation to establish a house in New Zealand.

The Rt Rev Ian Shevill, Bishop of North Queensland, approached the community in 1956 for help to establish a new order of teaching Brothers he had in mind, the Community of St Barnabas (qv). The Rev Raymond Raines, superior of the community, agreed to travel to North Queensland in late 1956 to advise the bishop and Brotherhood of St Barnabas, but never did so.

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*   Community of St Barnabas

This community grew from the Brotherhood of St Barnabas (qv) which performed normal parish work in the remote portions of the Diocese of North Queensland, but also operated two church schools in the diocese in the period to 1956 at Charters Towers Qld and Ravenshoe Qld. In order to operate its schools the Brotherhood accepted into its ranks a number of laymen in the years to 1956 (by April 1956 there were nine such laymen filling these teaching roles). The Rt Rev Ian Shevill, bishop of North Queensland, believed that these young men should be allowed the chance to serve church through the medium of a teaching order of

religious Brothers, which arrangement would give them the opportunity for a life vocation and a degree of permanence and security. Bishop Shevill discussed his proposal with the chapter of the Brotherhood of St Barnabas, obtained the Brotherhood's agreement to his ideas, and set out to establish such a religious community. He recognised that the creation of such a religious community needed professional guidance, and initially approached the Society of the Sacred Mission (qv) for help in creating and training such a community. He was advised by the Society of the Sacred Mission at the time that the Society could not give the help he asked for, because of their heavy commitments in Adelaide at the time. Bishop Shevill then approached the Community of the Resurrection, Mirfield, England, for help. Rev Raymond Raines, superior of that religious community, agreed to travel to North Queensland in late 1956 to advise the bishop and Brotherhood of St Barnabas on the matter. At the last minute Fr Raines was prevented by illness from visiting Australia. Bishop Shevill again sought help from the Society of the Sacred Mission. In mid 1957 the Society's Director agreed to provide three members from the Society's Australian province to help train those laymen who hoped to form the new teaching community to be known as the Community of St Barnabas. They started work in the diocese at the beginning of 1958 for a period of three years. Bishop Shevill stated that this new community was to be the first male religious community to be established specifically for a teaching purpose anywhere in the Anglican communion, and declared that the community would be given the freedom of a religious community, so that it was not under the direct control of the diocesan bishop. In establishing the Community at St Barnabas at Ravenshoe to operate the school at Ravenshoe it was determined that the Brotherhood of St Barnabas would continue for the time being to operate All Soul's School, Charters Towers.

The community formally began in Ravenshoe on 24 January 1958 when Fr John Lewis SSM was installed by the Australian Provincial of the Society of the Sacred Mission as Prior of the Society's house at Ravenshoe and as Prior of the new Order. The five new members, all laymen who had been attached to the Brotherhood of St Barnabas as teachers, were formally admitted to the novitiate of the new Community of St Barnabas on 25 March 1958. At the end of 1958 three of the five aspirant members of the new community withdrew from the community, and the Society of the Sacred Mission provided additional members to continue the operation of St Barnabas school, Ravenshoe during 1959 and 1960. The community was unable to recruit additional men into its ranks. In January 1960 the Society advised the bishop that it

would be withdrawing its members at the end of 1960. The diocese then found itself without sufficient religious brothers in its new community, with responsibility for a school that was too small to be operated by secular staff, but too valuable a resource to be abandoned. In March 1960 Bishop Shevill gained the agreement of the Brotherhood of St Barnabas to resume responsibility for the Ravenshoe school from the beginning of 1961. As a result the Community of St Barnabas ceased to exist from the end of 1960 when the members of the Society of the Sacred Mission withdrew from Ravenshoe.

References:

The Northern Churchman, the journal of the Diocese of North Queensland, various issues from April 1956 to December 1960.

SSM News, the quarterly journal of the Society of the Sacred Mission, Crafers SA, various issues from 1-1958 to 4-1960.

Hollingworth, Peter and Comben, Lyn   *Memories of bush ministry and the challenge of the future*, Brisbane, Anglican Diocese of Brisbane, 1999

Rowland, E C   *The Tropics for Christ: Being a history of the Diocese of North Queensland*, Townsville, Diocese of North Queensland, 1960

*   Community of St Mark (Fitzroy)

This community began on 8 November 1975 in the rectory of St Mark's parish, Fitzroy, a Melbourne suburb, when Rev Michael King and one other started to lead a communal life. They informally had commenced communal life at the beginning of 1975. Michael King had travelled to England when aged 19 and tried the contemplative life at the Benedictine Abbey, Nashdom. Subsequent illness forced him to withdraw, following which he returned to Australia, studied for the priesthood, and was ordained in 1966. The community came about because Michael King had offered his resignation as rector of the Fitzroy parish to Archbishop Sir Frank Woods so that he could join the Society of St Francis (qv), within which community he could lead the contemplative life he was seeking. Archbishop Woods suggested to him that, rather than go out of the diocese to seek a community, he should begin one within the diocese.

Archbishop Woods' successor, Archbishop Robert Dann, was less supportive of the embryonic community, so Michael King approached

the other Victorian bishops at Provincial Synod looking for support. The Bishop of Ballarat, Rt Rev John Hazlewood immediately offered him a property within the township of Camperdown in his diocese, to which centre King and his followers transferred. On 2 July 1979 they formally adopted the Rule of St Benedict for their community, and were professed as Benedictines before Rev Andrew St John, then their chaplain. From that day the community became known as the Order of St Benedict (qv), ultimately at St Mark's Abbey, Camperdown Vic.

References:

Interview with Abbott Michael King OSB, at Camperdown, 13 June 2004.

## *	Company of Brothers

The Company of Brothers came about in 1969 as an informal arrangement when the members of the Brotherhood of St Paul (qv), in the Diocese of Brisbane, and the Brotherhood of the Good Shepherd (qv), in the Bathurst diocese, began working in conjunction with each other, their areas of responsibility being contiguous across the New South Wales and Queensland border. In 1972 these two Brotherhoods invited the third operational Brotherhood, the Brotherhood of St Barnabas (qv), in the diocese of North Queensland, to combine with them. A Grand Chapter of the Brothers of all three communities met at All Souls' School, Charters Towers in 1972 and agreed to the amalgamation. Brother Max Timbrell, Principal of the Brotherhood of the Good Shepherd (which retained a separate legal existence after the amalgamation) was elected as superior of the Company of Brothers. In August 1972 all the current members of the Brotherhoods, and past members, celebrated the 75th anniversary of the formation of the first Brotherhood in St John's Cathedral, Brisbane.

The name of the amalgamated group was changed to 'The Bush Brothers' in 1977, a term that gained wider public acceptance. The Company of Brothers adopted new transport arrangements, at least one Brother learning to fly the light aircraft the Company of Brothers acquired in 1976. The reality was, however, that a continuing decline in the number of members of the Brotherhood made it impossible to continue the work done by the Brotherhood. A decision was made to cease operations at the end of 1980, announced by diocese of Brisbane's Archbishop Felix Arnott to his Synod during 1980.

References:

Frappell, Ruth   'Australian Anglicanism Inland: the Bush Brotherhoods and Sisters', in *Long, Patient Struggle: Studies in the Role of Women in Australian Christianity*, Mark Hutchinson & Edmund Campion (Eds), Sydney, Centre for the Study of Australian Christianity, 1994.

Hollingworth, Peter   *Memories of bush ministry and the challenge of the future*,
and Comben, Lyn   Brisbane, Anglican Diocese of Brisbane, 1999

Webb, R A F   *Brothers in the Sun: a History of the Bush Brotherhood Movement in the Outback of Australia*, Sydney, Rigby, 1978

*   Coolgardie Brotherhood

This community did not come to fruition, but evidently was proposed to the Society for the Propagation of the Gospel (SPG) by Bishop C O L Riley during the 1890s as a possible solution to his staffing problems. The diocese of Perth was established in 1857 by separation from the diocese of Adelaide, its boundaries the whole of Western Australia, centred on the Swan River Colony, which eventually became the city of Perth. It was not until the formation of the dioceses of Bunbury in 1904, North West Australia in 1910 and Kalgoorlie in 1914, that the diocese was reduced in size to more realistic proportions. Bishop Riley struggled to manage his diocese during the 1890s following the rapid influx of miners who came with the discovery of gold in the Coolgardie and Kalgoorlie areas, and the 1896 withdrawal from all the churches of government financial support. In its reference to Bishop Riley's proposed Brotherhood the Society simply noted:

> The need of clergy has at times been more urgent than that of funds, and a proposal has been made for the establishment of a brotherhood Mission at Coolgardie.

No other detail is known.

References:

Doncaster, E W   Personal correspondence with the author February 2007.

Pascoe, C F   *Two Hundred Years of the SPG: an historical account of the Society for the Propagation of the Gospel in Foreign Parts 1701-1900,* London, SPG, 1901

*   **Little Brothers of Francis (Tabulam NSW)**

This community began its existence in May 1987 when three members of the Australian and New Zealand Province of the Society of St Francis (qv) separated amicably and by agreement from the Society and began their own form of community life, initially in a residence in Toowong, a Brisbane suburb. The separation from the Society of St Francis came about because the three Brothers desired to remain as Franciscan Brothers under vows, but to lead a more prayer centred community life in the simplicity of a rural lifestyle than was envisaged by recent decisions of the majority of the Society, which recognised that the direction of its work was increasingly urban area oriented. The three Brothers also wished to develop a form of Australian spirituality in harmony with that rural existence. On 1 September 1987 the community acquired a relatively remote small property at Tabulam, in northern New South Wales, within the Diocese of Grafton, whose bishop (Rt Rev Bruce Schultz) welcomed them and agreed to become the community's first Bishop Protector. The community took up residence near Tabulam with a vision that small communities of like minded individuals might develop in other centres over time and form a federation of self governing, self supporting fraternities in fellowship with each other, inspired by St Francis of Assisi. The community's property was named *Eremophila,* the botanical name of a shrub found in arid zones, the name derived from the Greek words *eremos* (solitude, desert, wilderness, lonely place) and *phileo* (to love), so emphasising the aspirations of the members of the Tabulam community for hermitage style solitude. Their new home allowed this to happen.

The shape of the community has developed in the years since 1987. At the time of its formation the foundation members were open minded about the community's composition, but subsequently developed a strong Anglican and Franciscan ethos. In 1991 the Brothers adopted a traditional monastic habit for liturgical and formal occasions, grey in colour, the design being similar to habits worn by Franciscans living in hermitages in Italy. A constitution for the community was drawn up in 1992 and submitted to the Advisory Council for Religious Communities, following which the community was accepted as such within the Anglican Church of Australia. A group of Associates began

forming in 1992 with commitments to four principles of private prayer, recitation of an office, a study of the gospels, and to make known the work and ideals of the Brotherhood. In 2000, during a review of the community's constitution and rule of life, it was firmly established that members of the community must be members of the Anglican church. The community relies on four sources of inspiration for guidance, the Gospels, the life of St Francis, St Francis' Rule for Hermitages and the example of the lives of the Desert Fathers.

The Brothers regard themselves as a community of Brothers who desire to deepen their relationship with God through prayer, manual work, community living, and times of solitude in their hermitages. They accept invitations to make a few parish visitations each year, with limits on the number of visits so as not to disrupt the essentials of hermitage life. While the community's home is not a place or centre of ministry the Brothers do accept visitors who may join with the community for short periods in prayer and reflection.

References:

The Community *Bush Telegraph, a newsletter* produced twice yearly, Lent and Advent.

The Community *Little Brothers of Francis,* Tabulam, the community, no date (Leaflet).

The Community 'Little Brothers of Francis: a Short History', an unpublished brief history provided by the community to the author, December 2005.

*   **Melbourne Community**

This community never saw the light of day. The only reference to it is a mention in a letter dated 6 March 1914 from retired Bishop George Dowglass Halford, then living in Brisbane Qld, to his English friend Rev B A Browning:

> I had an amazing proposal a few weeks ago from the Archbishop of Melbourne and Canon Hughes, backed by the Bishop of Bathurst, and the Dean of Melbourne to come down to Melbourne to found the first community of male 'religious' in Australia. We have been talking about 'the separated life' in Australia. I had to read a paper (goodness only knows why) on it

at the Church Congress. But Hughes has been acting and in great generosity is ready practically to supply buildings, community house, church and endowment, and the thing could start tomorrow, and that's what they want to do. Just imagine all untrained men - men who have never even tested their vocation. Everything all ready - walk in - start. Australian community, episcopal head, drums and trumpets, newspaper notices. Just the way it ought not to be done.

But it agitated me a bit. For many years I have been looking that way. I should like to renounce everything, absolutely everything. I don't know whether it is for the glory of God or to ease my own little selfish soul. I don't know whether I should have the power to live the life of renunciation, but I have long looked at it, but thought I had put away the possibility by becoming a bishop. So what the possibility has opened again was agitating. However, I wrote my own views about the Life and the training needed and have had a reply from the Archbishop pressing it and a very interesting letter from Hughes showing how all the English communities, male and female, originated.

At the time this letter was written Canon Ernest Selwyn Hughes was rector of St Peter's, Eastern Hill. He attempted to merge the parish of St Mark's, Fitzroy with St Peter's Eastern Hill, to provide a suitably large area within which a religious community might operate. St Mary's Mission was a work of special interest within the Fitzroy parish. That proposal came to nothing at the time.

There is no indication whether the matter was taken further at this time. The sisters of the Community of the Holy Name (qv) were undertaking much work on behalf of the Diocesan Mission to the Streets and Lanes (qv) in the area at this time. An initial effort at forming a male religious community had occurred in 1908 and 1909 when several men at St John's Theological College, St Kilda, Melbourne discussed with Melbourne's Archbishop Lowther Clarke their desire to establish a religious community that they called the Association of the Divine Call (qv). Archbishop Clarke did not support that proposal, and recommended a delay before the matter was further considered. The start of World War I in 1914 and Australian involvement in that war from 1915 undoubtedly would have forestalled any further action on the formation of a religious community at that time. One of the men involved in that small group was Gerard Kennedy Tucker who ultimately

went on to found the Brotherhood of St Laurence (qv) in Adamstown, New South Wales. That community ultimately accepted an invitation to come to Melbourne, established itself in St Mark's parish, Fitzroy, and took responsibility for St Mary's Mission.

References:

Handfield, John   *Friends and Brothers: A Life of Gerard Kennedy Tucker, Founder of the Brotherhood of St Laurence and Community Aid Abroad,* Melbourne, Hyland House, 1980

Kidd, Alec P (Ed)   *Halford: the Friar Bishop*, Brisbane, Church Archivists Press, 1998

*   Murchison Brotherhood (WA)

This Brotherhood was not established. It was never more than a 1920 proposal by Bishop of Kalgoorlie Edward Elsey. He wrote to English supporters that he would like to establish a brotherhood based at Cue, in the northern portion of his scattered diocese, to service several extremely remote centres. The idea seems never to have been further advanced by him.

References:

Kalgoorlie Diocesan Quarterly, October 1921

Doncaster, E W   Correspondence with the author January 2007, February 2007.

*   Nymboida Bush Mission

When the diocese of Grafton and Armidale was divided into two dioceses of Armidale and Grafton, in 1914, the new bishop of Grafton C H Druitt began the division of his diocese into manageable parochial districts and thought deeply about how to service the needs of other more remote, inaccessible and sparsely populated areas. He established the Brotherhood of Our Saviour (qv), centred on Kyogle, to service the needs of the remote inland north of his diocese, and the Nymboida Bush Mission came into being to try to cater for the requirements of the area inland from the cathedral city of Grafton. A third Railway Mission (one man assigned especially to the task) also was begun, to look after the men working on the construction of the northern railway line as it was then progressing north through the diocese.

The Nymboida Bush Mission began on 10 September 1920. Not officially recognised as a Brotherhood it nevertheless was intended to work along Brotherhood principles, with its headquarters in Grafton. The Mission's area of responsibility embraced an area of 2,200 square miles, nearly half mountainous and heavily timbered, including the parochial districts of Woolgoolga and Nymboida, and a portion of tableland territory previously attached to the parish of Dorrigo, including Ebor. A priest was attached to the mission occasionally, but none remained for any period of time, leaving the work of the mission area to be carried out by lay Brothers, who equally moved on after only short stays. The Nymboida Bush Mission came to an effective end in October 1923

References:

Nymboida Bush Mission, Minute Book, Diocese of Grafton archives, items 1407/1408

Year Book of the Diocese of Grafton, various years from 1921 to 1923, Grafton, The Diocese

Webb, R A F   *Brothers in the Sun: a History of the Bush Brotherhood Movement in the Outback of Australia*, Sydney, Rigby, 1978

*   Oratory of the Good Shepherd

The Oratory was established at Cambridge University, UK, in 1913. It is a society of celibate priests and laymen who, under the direction of a common rule, but not normally living in a community house or houses, labour in individual centres as required. The members commit to a celibate life with profession for limited periods until after ten years, when profession for life is possible with the consent of the General Chapter of the Oratory. Members also commit to a regular accounting of their spending, and to direction of life. An additional feature of the Oratory is a commitment to 'labouring of the mind', the devotion of time to study. There is provision for Companions, who may be lay or ordained people, whether married or single. Those Companion members also keep a Rule of Life and are regarded as part of the Oratory family. The Oratory did have a communal House until 1939 at Oratory House, Cambridge. The members of the Oratory come together regularly for formal Chapter meetings and other purposes.

An Australian college of the Oratory began in 1925 in the diocese of Rockhampton Qld at the invitation of bishop Philip Crick, a former member, when three priest members and four laymen came to Rockhampton. The arrival of these men in the city evidently caused some unrest for various reasons, some related to churchmanship. Two priests and three laymen from the group moved to Barcaldine in 1926 to take charge of St Peter's School. In 1929 two of the original priest members returned to England, and the remainder moved to other roles within the diocese. The college of the Oratory finally closed in 1930. One member of the founding group remained in Australia, Archdeacon Arthur Robinson. He participated in the 1932 revival of the Brotherhood of St Andrew (qv) within the diocese by accepting the position of Warden.

With a small number of members scattered in Australia and Fiji the Oratory resumed its presence in Australia in 1964 by the formation of two Mission Colleges located in Brisbane and Melbourne. That action led eventually to the formation of a Province, the first Provincial Chapter being held in 1968. A third college eventually was established in Sydney. Provincial Chapters are held annually, at which time the members also go on an organised retreat.

References:

	Church of England Yearbook 2002-2003
Brandreth, H R T	*A History of the Oratory of the Good Shepherd,* to be found at http://www.ogs.net
Fellows, A A	*Full Time: the story of how I became a priest and of the Rockhampton diocese which I served for over fifty years,* Rockhampton, [the author], 1967
Greaves, Barry J (OGS)	Correspondence with the author 4 March 2007
Kidd, Alec P (Ed)	*Halford: the Friar Bishop*, Brisbane, Church Archivists Press, 1998
Philp, R H H	Steel all Through: the Church of England in Central Queensland: transplantation and adaptation, 1892-1942, PhD thesis Central Queensland University, 2002
Rowland, E C	'The History of the Religious Life in Australia', in *The Australian Church Quarterly - the Journal of the Australian Church Union,* Sydney, Sept 1970, p 28.

*   Oratory of the Love of God, Brisbane

This community is listed for the record, as it apparently had no formal structure or life, other than in the minds and hearts of the two brothers who comprised it.

Brothers Eric Lefroy Cassidy and Darryl Price Cassidy were ordained as priests of the Brisbane diocese in 1928 and 1930 and became members of the Community of the Ascension, Goulburn NSW (qv) in 1932. When the members of that community went in different directions in 1940 and the community formally was disbanded in 1943, the two brothers returned to the Brisbane diocese and parish work, but formed themselves as the Oratory of the Love of God. They shared their resources and continued to live the life and rule of the Community of the Ascension as far as was possible. Eric Cassidy went to Papua New Guinea in 1950 at the invitation of Bishop Philip Strong to establish and operate Newton Theological College at Dogura, as a centre for the training of indigenous men for the ministry, so transferring that clergy training role from St Aidan's College Dogura which then became available solely for teacher training. He remained in that position until 1970. In the 1960s Darryl Cassidy resigned from his Brisbane parish of Auchenflower after the death of his mother who had been living with him, and joined the Diocese of New Guinea as a missionary. Darryl Cassidy then spent some time on various mission stations, then died at Taupota on Christmas Day 1969 just before he was scheduled to take up duty at Newton College with his brother. Eric Cassidy then retired to North Queensland where he died.

References:

Newsletter of the Diocese of New Guinea, Michaelmas 1970

Kendall, H T A   *Not Forever in Green Pastures: the personal memoirs of The Rt Rev H T A Kendall MA,*

Strong, P N W   Staff Letter as Bishop of New Guinea to all Diocesan Staff, 3 March 1962, page 8 (National Library of Australia Manuscripts Collection NLA MS 3921)

*   Order of St Benedict, Brunswick WA

This putative community never successfully established itself. The founder was Rev John Foley-Whaling of the Bunbury diocese, rector of St David's, South Bunbury, a strongly Anglo-Catholic parish, He resigned his parish, acquired a property of some 500 acres to the north east of Brunswick, and attempted to enlist recruits. Support for his project from official sources was in principle, not in kind, and English authorities insisted they would not lend support until he had undertaken a period of training in the monastic life in England (Nashdom Abbey was suggested). He refused on the grounds that English monasteries had no knowledge of the harsh realities of life in distant Australia. Foley-Whaling attempted to lead a monastic life despite leaving the property three times weekly to provide services at South Bunbury until a replacement could be put into place. In the first half of 1930 he sold up the property and left for England, with a lingering argument about ownership of an organ formerly on the property. He subsequently was licensed in Chile, the Falkland Islands, the Windward Islands, and from 1941 at Halsham in England, to the east of Hull, in the diocese of York, where he led a quasi monastic life running his parish until his death in 1970.

References:

Bignell, M   Little Grey Sparrows of the Anglican Diocese of Bunbury Western Australia, Nedlands, University of Western Australia Press, 1992

Foley-Whaling,   Letters signed 'Father John' published in West Australian Church
William John   News, 1 April 1928 p 19, 1 May 1928 p16, 1 June 1928, 1 August 1929 p 12

Holden, Colin   Ritualist on a Tricycle: Frederick Goldsmith: Church, Nationalism and Society in Western Australia 1880 – 1920, Perth, University of Western Australia Press, 1997.

Lawson, Dom Placid   'Benedictines at Brunswick? Fr John Foley-Whaling and his Proposed Foundation in Western Australia', in Tjurunga, an Australasian Benedictine Review, Sydney, The Benedictine Union of Australia and New Zealand, No 36, May 1989, pp 42 - 57.

*   Order of Witness (Tingalpa)

This community was established by retired Bishop of Rockhampton, George Dowglass Halford, who had come to Queensland in September

1897 to start the Brotherhood of St Andrew (qv) at Longreach Qld, established by Nathaniel Dawes, first Bishop of Rockhampton. Consecrated Bishop of Rockhampton on 2 February 1909 Halford resigned office in 1920, his resignation taking effect when he was in England attending the Lambeth Conference. Following the Conference he then lived for a time with the Community of the Resurrection Mirfield to test his vocation to the life of a religious living in a community. In May 1921 he returned to Brisbane, evidently having discussed with the Archbishop of Brisbane an idea by the Archbishop to found a community of men in Brisbane dedicated to evangelisation. Halford wanted, however, to dedicate himself to a mendicant life as a friar under the direction of the Archbishop, living and working very simply, mostly in a tent, among itinerant workers in central and outback Queensland, in localities where married priests could not or were most unlikely to go. He saw the need for some form of religious community, and a community house. He worked for a time as a Mission Chaplain in the Brisbane suburb of West End. In November 1922 his Order of Witness was given a disused church at Tingalpa, a Brisbane suburb, and Halford moved to the 10 acre site in January 1923, on which was a small timber home which he named The Priory. The new headquarters were blessed and dedicated by Archbishop Donaldson on 22 February 1923. The membership of the community comprised both ordained and lay men.

Having formed the community Halford took off into remote areas to live and work among the people at Baralaba, west of Gladstone Qld and did not return to Tingalpa for nine months, when he discovered that almost all the original members of the community had left. After his return to Tingalpa for a time the number in the community grew again, but again members left the community when Halford went back into the remote areas of Queensland. In 1924 Halford was invited by the Bishop of Salisbury to return permanently to England and do similar work in his diocese. Halford refused, but ended up in 1927 acting as bishop of Rockhampton once again following the resignation of bishop Philip Crick. At that time he was pressed into remaining permanently at Rockhampton, to which end a house was made available at Yeppoon, and to which he transferred the headquarters of the Order of Witness from Tingalpa. The Tingalpa property remained in the hands of the trustees of the Order, despite an intention to sell it in 1927 when he returned to Rockhampton, no doubt because of the difficulties of the depression affecting the nation at the time. After the arrival of the new bishop of Rockhampton, Rt Rev F L Ash, Halford again went on

country duty for the Order of Witness, with only one or two members of the Order comprising the community. In October 1932 Halford was urged to spend three months at St John's Theological College, Morpeth NSW (Rev Ernest Burgmann was the Warden, an old friend) to help encourage the devotional life of the students, the bishops with students at the College being of the belief that matters were unhealthy at Morpeth at the time. There was then only one other member of the Order of Witness, and he was a student at Brisbane Theological College. In 1933 Halford moved permanently to Brisbane to a house bought for him by benefactors, and named it The Priory.

Halford died in Brisbane on 27 August 1948. There is no evidence that the Order of Witness was operational in any sense from that period, although the assertion is made in an article published in September 1948, by 'A Member of the Order of Witness':

> More than twenty five years ago, Bishop Halford founded in Queensland the Order of Witness. That Order stills exists - a band of people living in the world, who pledge themselves 'to strive by prayer, example and witness to win souls for Christ'. The emphasis lies on prayer as the well-spring of witness.

References:

Halford, G D   'Bishop Halford Looks Back', in *The Australian Church Quarterly - the Journal of the Australian Church Union*, Sydney, Sept 1948, pp 37-41

Kidd, Alec P (Ed)   *Halford: the Friar Bishop*, Brisbane, Church Archivists Press, 1998

A Member of the Order of Witness   'The Lord's Remembrancers' in *The Australian Church Quarterly - the Journal of the Australian Church Union*, Sydney, 30 Sept 1948, pp 33-34

Tomlin, J W S   *Halford's Challenge*, London, Gibbs and Sons, 1952

*   Riverina Brotherhood, Hay NSW

This Brotherhood never came to pass. Bishop of Riverina, Reginald Charles Halse said in his charge to the 3rd Session of the Diocese's 13th Synod in Hay on 28 April 1926:

Having spent twelve years of my life as a member of a Bush Brotherhood, I need hardly say how much I should like to see the same organisation at work in the more scattered areas of this vast Diocese, with possibly its headquarters at Bishop's Lodge. But here we should be faced with the double problem of finding men and means. But if its formation is the Will of God, let us remember that faith and prayer can move mountains.

The Brotherhood of Our Saviour (qv) had existed for a period in the diocese, located at Broken Hill.

The Synod resolved at its first session of the 14th Synod in 1927:

That Synod gives its approval and support to the matter of the formation of a Bush Brotherhood in the Diocese.

The Synod resolved at its first session of the 16th Synod in October 1929:

That the Synod request the Bishop to form a Bush Brotherhood and to this end to look for suitable men, and that the Diocesan Council be asked to investigate the possibility of financing the initial stages.

The problems that developed in all areas from the impending great depression undoubtedly stopped any further consideration of this proposal. The Brotherhood never eventuated.

References:

Halse, Reginald Charles

'The Bishop's Charge' in *Diocese of Riverina Year Book, 1926* page 6; 'Abstract of Proceedings of the First Session of the 14th Synod April 1927' in *Diocese of Riverina Year Book 1927* Resolution 9; 'Abstract of the 1st Session of the 16th Synod October 1929, *Diocese of Riverina Yearbook 1928-1929*, Resolution 6.

*   **Rokeby Community**

See **Community of Christian Reconciliation**

*   **Societas Sanctae Crucis**

See **Society of the Holy Cross**

*   **Society of the Holy Cross**

This Society (in Latin: Societas Sanctae Crucis) is a fraternity of ordained clergy which was established in England on 28 February 1855 by Father Charles Lowder and five other Anglican priests. It grew from the revival known as the Oxford Movement, which was taking place within the Church of England at that time, and had as its early aim the recovery of Catholic doctrine and practice within the Anglican Communion. The aims and objectives of the Society have varied over the ensuing years but always have focussed on the need to help members consecrate themselves to their calling and retain their commitment to it. The Society is organised in a series of autonomous Provinces around the world. Those Provinces are presided over by a Provincial Master, who is elected periodically by the Province's members. A Master General is elected as the chief guardian of the Society's aims and objectives, with the special responsibility of ensuring that members adhere to the spirit of the Society, as expressed within the Society's Rules and Statutes. Where there are sufficient members within an individual Province there is provision for smaller groups known as Regions, headed by a Regional Vicar, and even for local Chapters under a Local Vicar. Within Australia, in 2004, there are about 50 members who form several Chapters. They meet at regular intervals for fraternal prayer and conference, in order to defend and strengthen the spiritual life of the clergy, to defend the faith of the Church, and to carry on and aid Mission work within Australia and overseas. Only ordained clergy may be members. Admission to the Society is by nomination by two members, publication of the nominee's name in the Society's journal, and election and admission at the next Provincial Synod. There is provision for theological students to attend Chapter meetings as Associate members or aspirants. Members do not take vows, but do make solemn promises to follow the Statutes and Rules of the Society while they remain members. The Society does not require the celibate life of its members.

Nathaniel Dawes, the first bishop consecrated in Australia (St Andrew's Cathedral, Sydney 1 May 1889), as co-adjutor bishop of Brisbane, and subsequently translated as the first Bishop of Rockhampton diocese, was

a member of the Society. That membership attracted much criticism and misunderstanding at the time of his consecration as a bishop.

References:

The Society of the Holy Cross, a brochure produced by the Australian Provincial Chapter of the Society, no date.

http://www.anglocatholic.com/SSC.htm

*   **Society of St Francis, Australia**

The Australian branch of the Society of St Francis was established in Brisbane, Queensland in 1965 following the 1959 foundation of the Society of St Francis New Guinea (qv). The Society was formed in England in 1937, and developed a structure of three Orders known as the First, Second and Third Orders. The English Society established its presence in New Guinea in 1959, rather than in Australia, by deliberate decision of the English leaders at the time, and despite a recommendation by the Society's Brother Charles, who was sent out by the Society to New Guinea and Australia to explore what work might be awaiting the Society, consider foundation possibilities, and make recommendations. Brother Michael Fisher made a follow up visit to the region in mid 1957.

In 1963 Philip Nigel Warrington Strong, bishop of New Guinea, and the driving force behind the Society's arrival in New Guinea, was translated as Archbishop of Brisbane, Queensland. He immediately urged the Society to establish an Australian presence in Brisbane. The Society agreed, and despatched the first two Brothers to the city from England in late 1964 to start a community, supplementing them with three others in 1965. They first settled into St Christopher's Lodge Brookfield, the former home of the short lived Community of the Daughters of St Clare, Brisbane (qv), an unsuitable building for the Society's long term needs. In May 1966 the community moved to a new friary in Taringa, another Brisbane suburb, but when it was gutted by fire, they were forced back to St Christopher's Lodge. This became known as The Friary, Brookfield. The community then moved to the inner suburb of Fortitude Valley in 1987. Other responsibilities were taken on at this stage. A group of three then went to the outer Newcastle suburban parish of Windale where, from 1990 to 1993 they were in charge of the parish, chaplaincy work at the University of Newcastle, and

for youth work in the area. In December 1993, the Brisbane community moved again, this time to the inner city southern suburb of Annerley, where they took responsibility for the city parish of St Philip, several brothers from Newcastle returning to Brisbane to participate in this work.

As far back as 1978 the community expanded its work in Australia at the invitation of the Bishop of Newcastle. The Society opened a house in the Newcastle suburb of Islington, from which base the members undertook a range of pastoral work within parishes, and among the student body of the growing University of Newcastle. That work continued for three years before closure, when The Hermitage of St Bernardine of Siena at Stroud was built and dedicated on 12 July 1980. That enabled the brothers to provide chaplaincy services for the Clare Community (qv), the group of Sisters of the Second Order who had come to Stroud from Freeland in England in 1975. Occupancy of The Hermitage at Stroud also allowed a contemplative life alternative for members of the Society.

The management of the Society's work and friaries in the southern hemisphere in the 1960s became a very real issue for the Society which had been working in a centralised fashion from its Cerne Abbas headquarters in relation to its other more easily accessible European establishments. Brother Geoffrey, one of the founders in New Guinea, had been made Guardian of the first friary in that country. In 1965 he was appointed Deputy Minister for the Pacific for a six year term, and then was appointed as Minister Provincial of the newly established Pacific Province, following its creation in 1967. He operated out of Brisbane and oversaw the establishment of a friary in New Zealand in 1970, the result of a number of planned visits by Brothers from 1962 from New Guinea and then Australia to meet with the growing number of Third Order members resident in that country. In 1970 the Society also participated in the start of a community at Honiara in the Solomon Islands at the invitation of Bishop of Melanesia John Chisholm to both the Society and to the Community of the Sisters of the Church to take up contiguous residence in a newly erected purpose built building, Patteson House.

In late 1980 the Society's Pacific Province, which was formed in 1967, and which embraced Australia, the Pacific Islands and New Zealand, recommended to the Society's General Chapter that the Province should be further divided into an Australia/New Zealand Province and a Pacific

Islands Province, so reflecting the expansion and changing nature of the Society's work in the southern hemisphere.

In its years in Australia the Society has spawned two offshoot communities. The Community of the Servants of the Love of Christ, Coraki NSW (qv) was formed in 1978 by two individuals who had connections with the Society as a novice and a Third Order member. The attempt to form a community was unsuccessful. It folded in 1979. In 1987 three professed members left the Society by mutual consent, following the Society's decision to move the Brisbane house from Brookfield to Fortitude Valley. They established the Little Brothers of Francis at Tabulam NSW (qv).

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	See also www.franciscans.org.uk for additional information.

*   **Society of the Sacred Mission**

See **Society of the Sacred Mission** in Mixed Communities in Australia

*   **Western Brotherhood**

See **Brotherhood of St Paul (Queensland).**

5.   MALE COMMUNITIES IN NEW ZEALAND

*   Community of the Resurrection

Reference is made to this English community because a number of its members spent some time in New Zealand on several occasions conducting missions, undertaking other work and apparently exploring opportunities, mostly in the 1920s. In 1954 the community formally declined an invitation to establish a house in New Zealand.

See also **Community of the Resurrection, Australia.**

*   Order of the Holy Cross

This Order was established as a Benedictine community in the United States of America in November 1884 by Rev James Otis Sargent Huntington, with headquarters in New York. The order bases its life on two main documents, the Rule of St Benedict and a Rule written for the community by the founder. The community has established monasteries in Canada, California and in South Africa. In those communities there is a structured prayer life. The communities also engage in a wide variety of ministeries that take account of particular needs and capacities within each monastic area.

The order also admits lay people and diocesan clergy (both male and female) as Associates who align themselves as closely as practicable with the community. There is a group of Associates in New Zealand who are attached to the community's monastery in Berkeley, California. The New Zealand Associates make periodic retreats, attend a eucharist regularly together, and attempt to go annually to Berkeley to participate in the life of the monastery.

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* Society of the Holy Cross

The New Zealand membership of this Society (in Latin: Societas Sanctae Crucis) is too small to allow the formation of a separate Province. Individual members living in New Zealand retain informal fraternal links with each other, and with the Australian Province. See the listing under 'Male Communities in Australia' for a detailed outline of the constitution and work of the Society.

* Societas Sanctae Crucis

See **Society of the Holy Cross**

* Society of St Francis, New Zealand

The establishment of a house for the Society in New Zealand grew from a 1962 visit to New Zealand by Brother Geoffrey, the first Guardian of the Society of St Francis Friary in Papua New Guinea (qv), his visit being the first by a member of the Society to New Zealand since the initial exploratory visit in 1956 by Brother Charles. Several brothers then began making planned visits to New Zealand from New Guinea from 1964 to lend support to the growing number of Third Order members in New Zealand, and also the Society's Companions. Four Brothers, one each from England, the United States of America, Australia and the Solomon Islands formed the first community in 1970, at the invitation of the bishop of Auckland. They were housed in St Francis' House, Auckland, a home formerly occupied by the sisters of the Order of the Good Shepherd (qv) until the remaining members were absorbed into the Community of the Holy Name (qv) at Cheltenham Victoria, Australia in 1958. In 1979 the New Zealand community established a new Friary at Parnell, Auckland, and opened a second house at Otara, South Auckland in 1983. The nature and range of the Society's work changed in its first years in New Zealand.

In 1976 the Society divided the Pacific Province into two components so that it could meet the differing cultural needs of the Pacific region. New Zealand and Australia formed the Southern Region, and Papua New Guinea and Solomon Islands formed the Northern Region. The Province then was divided into two Provinces in 1981, forming the Australia New Zealand Province, with Papua New Guinea and Solomon Islands forming the Pacific Islands Province.

In 1998 the Society in New Zealand moved to Vaughan Park, Torbay, Auckland, where they managed the Retreat Centre. Then, in 2002 they moved to Hamilton, to Te Are Hou Centre.

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* **Society of the Sacred Mission**

In 1992 a member of the Australian Province of the Society was permitted to live for a time in the north of New Zealand as part of an assessment process. The experiment did not last for too long, and no further attempt was made to establish a formal presence in the country.

See: **Society of the Sacred Mission, Australia**

6.   MALE COMMUNITIES IN THE SOUTH PACIFIC

*   Brotherhood of St Aidan

This short lived Brotherhood in Melanesia was formed by Rev C E Fox in approximately 1912 at Pamua on the island of San Cristoval in the Solomon Islands group. As a member of the Melanesian Mission Rev Fox made his headquarters at Pamua. There is no connection between this Brotherhood and a Brotherhood of the same name located briefly in South Australia. Fox described the formation of this Brotherhood in Melanesia in a book published by him:

> At the time I was wondering how to get into touch with the hill villages, for I had no teachers to send up into the hills. To meet this difficulty I formed a small Brotherhood of young Melanesian lads who had finished school at Norfolk Island. It was called St Aidan's Brotherhood and they promised to take no pay, to remain unmarried and to go wherever they were sent, for as long as they remained in the Brotherhood. They went up two by two into the hill villages and after two months of this returned to our headquarters for a month of teaching and then went off again to the hills. The leader was Ellison Kokou from Ini's village of Maravovo, a lad of great promise who died only a few years later; otherwise I am sure he would have become an outstanding priest. This Brotherhood did not last very long, but Ini, then at school close by and a friend of Ellison, may have kept the memory in mind when he came to found his own greater Brotherhood twelve years later.

No other details of membership, the rule followed or the work undertaken by the community during its short life are known. 'Ini' was Ini Kopouria, the man who established the Melanesian Brotherhood (qv). At the time Fox formed this Brotherhood Norfolk Island was the headquarters of the Melanesian Mission, and promising students from the Solomon Islands were taken to Norfolk Island for their education. The Bishop of Melanesia was resident on Norfolk Island until Bishop Steward moved the headquarters to Siota in 1919.

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*   Community of the Ascension, New Guinea

On 2 June 1936 the Bishop of New Guinea, Henry Newton, wrote a personal letter to the Secretary of the Church Assembly Missionary Council, London. In that letter Bishop Newton indicated that he had every hope that the Community of the Ascension would open a branch house of the community in 1937, noting that a priest and a layman were even then in preparation for the task. In the event that never came to pass. The priest in training was the English born Rev James Benson, who had migrated to Australia to become a Bush Brother, was ordained, married and served in the Diocese of New Guinea from 1919 to 1921. He then returned to Australia and accepted a parish on the south coast of New South Wales, where he remained until the accidental death of his wife and family. Benson then joined the Community of the Ascension in Goulburn NSW (qv), with the intention that the Comunity would send him back to New Guinea. The Community of the Ascension changed its plans during 1936. Benson separated from the Community of the Ascension and returned as a priest of the Diocese of New Guinea in January 1937, remaining in that role until retirement in 1955.

The Community of the Ascension never did open a branch house in New Guinea.

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*   **Lichfield Brotherhood**

Little is known of this Brotherhood. It was established to provide groups of men who would be unmarried and who would work under a simple rule, provide mutual support for each other, and undertake missionary work in the Diocese of Melanesia. The community was named the 'Lichfield Brotherhood' after the Diocese of Lichfield, England, to which diocese Bishop George Augustus Selwyn, the first bishop of New Zealand, transferred after many years in Auckland. He had established the Diocese of Melanesia by separating the northern portion of his huge South Pacific diocese in 1861. John Coleridge Patteson was appointed as the first bishop of Melanesia. The men who participated in this missionary endeavour as the Lichfield Brotherhood worked mostly in the Santa Cruz group of the islands of Melanesia. No details are known of the numbers of men involved, for how long the Brotherhood existed, the location of its headquarters, or when the Brotherhood ceased to exist. Bishop Patteson located the headquarters of his diocese on Norfolk Island from 1867, where it remained until moved to Siota in 1919 by Bishop Steward.

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*   **Melanesian Brotherhood**

The Melanesian Brotherhood was established by Ini Kopouria at Tabalia, on Guadalcanal Island, Solomon Islands in 1925. The Melanesian Brotherhood is also known as the Retatasiu (the word 'Brotherhood' in Mota, the language of the Banks Islands, used as a *lingua franca* by pre World War II Melanesian Mission personnel). Ini Kopouria was helped in the formation of the Brotherhood by John Mainwaring Steward, bishop of Melanesia. Ini Kopouria was educated at schools of the Melanesian Mission at Pamua on San Cristoval Island, then on Norfolk Island, following which he joined the Solomon Islands Police force. Following an experience which caused him to determine he must devote himself to work among the Solomon Islands people he resigned from the police force, and formed the Brotherhood. He was joined by a small group of indigenous men who had studied at the Melanesian Mission's Pawa School on Ugi Island, and also by Rev Charles Fox, a long time

New Zealand missionary, who had formed the short lived Brotherhood of St Aidan (qv). Fox provided considerable help in establishing the Brotherhood and training novices. The Brothers take vows of poverty, chastity and obedience for limited periods of time and operate in small groups in all areas where sent, adopting simple lifestyles and following a prescribed prayer life. The primary work of the Brothers is evangelisation. They are formed into households, and each household consists of three or four members. Since the formation of the Brotherhood, the number of Brothers has grown considerably. The Brotherhood operates in the Solomon Islands, Papua New Guinea, Fiji, Vanuatu and at Palawan in the Philippines. Members of the Brotherhood also served for a time in the Diocese of Carpentaria Queensland, among Aboriginal people. The community receives many more applications for membership than it can handle, and there is a constant turnover of Brothers, as a period of service within the Brotherhood is regarded by many as an opportunity for travel and education in a country where there is serious unemployment of young males. Membership is around 250 men under vows with about 150 in novitiate training at any one time.

The first Brothers to work in Papua New Guinea, a group of 10, arrived in Rabaul from Honiara in February 1956. The original intention was that they would work in the Madang region, but Bishop David Hand soon judged that they would best be useful in the Eastern Highlands beyond Goroka. They worked in that region for long periods of isolation from the structures of the church, other than for periodic visits from Bishop Hand, and endured some personnel problems, but gained their first postulant recruits by December 1957. The Brotherhood has been generally unsuccessful in attracting Papua New Guinean recruits to the Brotherhood, although a Regional Headquarters has been established at Deboin, Oro Province, with a novitiate at Aiome, Madang Province.

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*   **Oratory of the Love of God, New Guinea**

See **Oratory of the Love of God, Brisbane Australia**.

*   **Society of St Francis, Papua New Guinea**

The Society of St Francis was formed in England in 1937 when two male communities amalgamated and established their headquarters at Cerne Abbas, Dorset, England. Those communities were The Brotherhood of St Francis of Assisi and the Brotherhood of the Love of Christ. They formed the First Order of the Society. There was a subsequent 1967 linkage with the Order of St Francis in the United States of America. The female Community of St Francis, founded in England in 1905, became a part of the Society of St Francis in 1964, and was formally recognised as a First Order community in 1973. The Second Order of the Society comprises two female enclosed communities, the Community of St Clare in England (established 1947) and the Poor Clares of Redemption in the USA (established 1922). A third community, the Clare Community in Australia (qv) (established 1993) was recognised as a Second Order community in formation in 1996. The Third Order of the Society comprises men and women in secular life and not under vows, who adhere to certain principles set out for them, and who are in close association with the First and Second Order communities. The Third Order has been a recognised part of the Franciscan family since the formation of the Society. An additional element in the Franciscan family are people known as Companions, supporters of the Society in real and practical ways, but people who may not wish to make commitments of religious practice. The Society of St Francis came to the South Pacific region in 1959, when members of the Society of St Francis established a presence in New Guinea (later Papua New Guinea).

Immediately after he was consecrated in his native England and took up duty in his diocese Philip Nigel Warrington Strong, Bishop of New

Guinea 1936 - 1962, made efforts to obtain religious communities for his diocese. His first success was the establishment of a branch convent of the Australian Sisterhood, the Community of the Holy Name (qv) at Dogura where his cathedral seat was located. In his quest for a male religious order for the diocese Bishop Strong unsuccessfully first invited the Society of the Sacred Mission, Kelham, England in 1948 during a visit to England. He then approached Father Algy Robertson, Father Guardian of the Society of St Francis in England, whom he knew personally, having made an initial informal exploration of the possibilities with Father Algy during a visit to England in 1944, and a subsequent visit to Cerne Abbas, the Society's headquarters in 1948. Within the Society's England headquarters there was much debate at that time about future directions for the Society generally, existing commitments to Africa, India and Canada creating strains and problems within the Society. As a consequence of that deliberation Brother Charles Preston was sent on a fact finding mission to the southern hemisphere, the USA and Canada from December 1954 to August 1956, during which period he visited Papua New Guinea in January 1956 and conducted the annual retreat for members of the staff of the Diocese of New Guinea at Dogura. Brother Charles assessed the possibilities in New Guinea, and recommended the formation of a small community of three at Dogura to work in tandem with the Community of the Holy Name. He also advised the establishment of a presence for the Society in Australia where a novitiate might be based. Brother Charles' recommendations were put to one side for some months, then not acted upon following his return to England.

A second Brother, Michael Fisher, subsequently was sent on a trip to the USA, Australia, New Guinea, the Philippines, Hong Kong and India for various purposes, one being to make a further assessment of opportunities for the Society in New Guinea and Australia. He visited New Guinea in mid 1957, during which time he conducted the retreat for the Community of the Holy Name at Dogura. By then the Community of the Holy Name had changed markedly the work it was doing in the country; they started a school for girls in February 1956. In May 1958 the Society's General Chapter again rejected engagement for the Society in New Guinea, despite a supportive report from Brother Michael.

In July 1958 Bishop Strong, in England for the Lambeth Conference, visited Cerne Abbas, addressed a special meeting of the Society's Chapter, persuaded the Chapter to change its opinion so recently

expressed, and gained the Society's agreement to establish itself in his diocese. That decision having been made the Society then moved quickly, and the first Brothers were despatched to the diocese of New Guinea in early 1959.

The founding Brothers were Fr Geoffrey Pearson (Superior), who left England for New Guinea on 12 January 1959, and Fr Stephen Lambert, Brother Mark Sharpe and Brother Andrew Ince-Jones, who all departed England on 12 May 1959. Soon after his arrival in New Guinea Brother Geoffrey inspected several possible sites for a friary with Bishop Strong and settled on St Francis Mission, Koke, near Port Moresby, where the community's founding residence was dedicated in June 1959. A year later a second friary was established as a novitiate at the quieter centre of Jegarata, near Popondetta in the Northern province, despite Bishop Strong's preference that the friary should be at distant Dogura. That Jegarata friary was dedicated on 16 September 1960, with the aim of encouraging vocations from Papuan men to the religious life. The first two candidates were clothed and formally admitted to the community as novices on 8 November 1961. Two additional Brothers came from England to the community around that time. The first Solomon Islander, Michael Davis, came to Jegarata in 1962 to test his vocation.

In February and March 1962 Brother Geoffrey made a first trip to New Zealand from New Guinea. His task was to visit the Society's Companions and establish a Third Order of the Society in New Zealand. The Companions proved to be very supportive of the new foundation in New Guinea and provided the funds in 1963 to enable the Brothers to build accommodation for St Francis Evangelist Training College at Jegarata, where the new novices could be taught the skills needed for evangelism, which was proving to be the main ambition of the men who were joining. That initial trip led to a systematic programme of visitation to New Zealand and Australia by several of the Brothers. St Francis College remained open until 1975 when closed, mainly for financial reasons.

The work done by the Brothers in New Guinea proved to be very different from that done by Brothers in European and American establishments. The extent to which the founding Brothers in New Guinea absorbed, adapted to and adopted local customs into their daily life and ritual led to much soul searching back in England at the Society's headquarters, especially as the Brothers in New Guinea kept highlighting the differences that were being encountered. They urged the need for

decentralisation of decision making so that they could adapt to local conditions more easily than currently prescribed by the Society's Eurocentric rules and practices. The result was that the Jegarata complex was formally established as a friary in May 1961. Koke became a dependent house, and Brother Geoffrey was installed as the friary's first Guardian.

Brother Geoffrey attended the Society's May 1961 General Chapter in England, as the sole representative of the PNG community, despite the fact that all professed brothers were entitled to attend Chapter meetings. The reality was that the cost of travel from New Guinea made that impossible in this instance. Brother Geoffrey had to defend his community against concerns being expressed about the New Guinea community's efforts at cultural sensitivity and balance, to such an extent that Geoffrey pressed for the establishment of an Australian presence of the Society so as to strengthen the Society's representation in that half of the southern hemisphere. He recommended Brisbane. That recommendation took on added importance when Bishop Strong was transferred from the diocese of New Guinea to Brisbane as Archbishop in 1963; he immediately asked the Society for Brothers to join him in Brisbane. The matter was discussed at a special Chapter in December 1963, when Brother Geoffrey went a step further and recommended the formation of a Pacific Province of the Society. Confirmation of that rearrangement was deferred until the 1966 General Chapter, but Brother Geoffrey was elected as Deputy Minister for the Pacific in mid 1965 for a six year term, so providing senior representation in the region. That Pacific Province was duly established, and was further split in 1981 into two Provinces, one for Australia/New Zealand, the other for the Pacific Islands.

The Society agreed to Archbishop Strong's request, and sent two Brothers to Brisbane from England in late 1964 to establish a community. They first settled into St Christopher's Lodge, Brookfield, the former home of the short lived Community of the Daughters of St Clare, Brisbane (qv). In May 1966 they moved to a new friary in Taringa, another Brisbane suburb, but when it was gutted by fire, they were forced back to Brookfield for a time.

The Society has undertaken a wide range of work within the Papua New Guinean church. They took responsibility for the running of the Dennis Taylor Farm at Jegarata in association with St Francis College, to enable the students to gain experience in simple farming techniques and

practices so that they could impart those skills when undertaking evangelist missions in remote outposts. Rev Dennis Taylor was one of the diocese's missionaries to lose his life during the Mount Lamington volcano eruption in January 1951. Members built the church at Hohola and then took responsibility for the Port Moresby suburban parish of Hohola, living and working among and with the people of the area, and with responsibility for the church of the Holy Family. The Society handed that ministry back to the diocese in May 1970 when they were unable to staff it in the manner needed. The community also has had establishments at differing times at Bumbu in Lae and Nambaiyufa in Simbu. The Society has always provided chaplaincy services for the Community of the Visitation (qv) at Hetune, near Jegarata, and Brother Clement was responsible for the design and construction of the community's beautiful chapel and several other buildings. One of the original founding members, Brother Andrew, who originally had commenced medical studies in England before joining the Society, resumed his medical studies in 1969 at the Papuan Medical College, Port Moresby, graduated in 1973, worked as a doctor, then undertook post graduate training in psychiatry, following which he spent a number of years practising in that specialist field.

In 1969 the Brothers went to New Zealand from Australia and established a presence in that country.

Recognition came that the Society had truly established itself in Papua New Guinea when the Society held its General Chapter meeting in Papua New Guinea, at Jegarata, in 1970.

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*   Society of St Francis, Solomon Islands

In 1967 the Right Rev John Chisholm, Bishop of Melanesia, who had been an assistant bishop in New Guinea, and who was a member of the Third Order of the Society, and therefore knew their work in that country, invited the Society of St Francis, then operating in New Guinea and Australia, to establish a presence in the Solomon Islands. The Society agreed and, in 1970, began a joint venture with the

members of the Community of the Sisters of the Church (qv), who also had been invited to the country. The two communities arrived in August 1970 (the four Brothers) and December 1970 (the Sisters). Patteson House, the intended joint house for occupancy by the two communities, was built by the diocese for that purpose. It was dedicated on 17 January 1971. Michael Davis, a Solomon Islands man who had originally come to Papua New Guinea as a member of the Melanesian Brotherhood (qv), and who became an early novice with the Society following its establishment in the country, returned to Honiara from Hohola, a suburb of Port Moresby, where he was in charge of the Society's work, as part of that founding group. One of the Brothers, Philip, the first Papua New Guinean to take life vows with the PNG community, also spent some time as chaplain to the Melanesian Brotherhood (qv) at its Tabalia headquarters. The two communities lived in their separate ends of Patteson House until 1973 when the house was divided into two, both communities working together as a team ministry in Honiara, running the parish of All Saints, and developing ministries to the prison and among seafarers. In 1975 a training friary was established at Alanagaula on Ugi Island, following which a succession of novices arrived. Brother Daniel was elected as the first Guardian of the Solomons Custody in 1976 when the Province was divided into two regions with two custodies in each region. In 1978 a house was opened at Taroaniara on Gela Island, from where three brothers ministered to the local are and other small islands for five years. When that house was closed another Friary was opened at Auki, Malaita. In early 1988 the Training Friary was moved to Hautambu on Guadalcanal, for reasons of cost and accessibility. Since that time here has been a steady expansion of the community in both numbers and houses, houses having been opened at Kira Kira, on Makira, Luasaleba on Santa Cruz and at Vuru on Guadalcanal Plains.

In 1981 the Pacific Province was divided to form the Australia New Zealand Province and the Pacific Islands Province. In 1996 a further change was made to allow the Pacific Islands Province to run as two regions, with Melanesian Friars holding the office of Regional Minister, and with the Minister General technically the Provincial Minister, but in reality as back stop for the Regional Ministers. With the continued growth of these two regions it seems likely that they will become two separate Provinces in due course.

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*   Society of the Sacred Mission, Papua New Guinea

Bishop of New Guinea Rt Rev Philip Strong approached the Society of the Sacred Mission, Kelham, England in 1948 during a visit to England, looking for men who might serve his diocese. That request was turned back by the Society. He then went to the English headquarters of the Society of St Francis (qv), ultimately being successful in his quest.

In October 1995 the Archbishop of Papua New Guinea, Rt Rev Bevan Meredith, invited the Australian province of the Society of the Sacred Mission (qv) to visit Papua New Guinea and look at Anglican theological training in the country. Two members were sent on the mission. They visited Newton Theological College, Popondetta and Lae, and also made trips to several other regional centres. As a result of that visit, and advice to the Bishops of Papua New Guinea, the Society accepted an invitation to supply two members who would teach at Newton College, one assuming the position of Principal, and work in conjunction with the Australian Board of Missions in support of the College. One member also spent time teaching at Martyrs School, Dogura. The Society remained at Newton College until the end of the 1999 academic year when its members were withdrawn back to Australia at the conclusion of the agreed period of work in the country.

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7. MIXED COMMUNITIES IN AUSTRALIA

*   Avalon Community, Lara Vic

The Avalon Community was the idea of Rev Vernon Cohen of Mitcham Victoria, who had links with the Institute of St Luke, and was engaged as part of his pastoral ministry in caring for people needing healing. He practised such things as prayer with the sick and the laying on of hands. He was involved during 1965 in a series of healing ministry services in Sydney, then travel to the United Kingdom to look at healing ministries, following which he came back to Australia inspired to do similar work in Melbourne. During 1966 Vernon Cohen was encouraged by Archbishop Frank (later Sir Frank) Woods of Melbourne to establish a community to carry out his work. He was helped by Bishop Geoffrey Sambell, Director of the Brotherhood of St Laurence, the owners of an 86 acre property at Lara, on Corio Bay, left to the Brotherhood of St Laurence by the Austin family in 1962. That property became the community's home. The official start of the community was on 8 January 1967, following its blessing and dedication by Archbishop Woods. The founding Warden was Rev Vernon Cohen, whose idea it was, the other founding members being Mrs Joan Cohen, Thelma Nicoll and Ellen Hick. The Lee Abbey community in Devon was a contemporary model that was followed during the community's formation, as recommended by Archbishop Woods. It had been established in 1946. Another community was that of St Julian's, Coolham, England, which ultimately passed to the control of another faith community.

The Avalon community established itself as a home for visitors to experience hospitality, the opportunity for prayer and reflection, and to receive the care they might need on any particular occasion. The number of visitors staying overnight grew rapidly, and the complex was extended on several occasions by grants from generous donors and the Brotherhood of St Laurence. A self imposed pause in their activities by community members during 1974 enabled them to refocus the purposes of the community, but a gradual reduction in the number of community members meant that, by 1978, the community was reduced to Rev Vernon Cohen, his wife and one other at one stage. He accepted the charge of the parish of Elwood from the end of 1979. The second Warden, Rev Peter Kahn, commenced in February 1980, gained other community members, and then he departed in late 1980. Following

interim arrangements, with Mr John McGarry as acting Warden, the third Warden arrived in March 1982, Rev Roy Bradley. Roy Bradley and his wife, who was a trained social worker, shifted the emphasis of the community to total healing, looking at issues as social relationships, diet, and care for each other. They placed an emphasis on making all the people living within the community feel part of the community. Roy Bradley continued the work of the community, with numbers of other members in constant flux, until April 1987, when they departed. Another period of interim arrangements followed until January 1988 when Rev John Price was commissioned as the fourth Warden of the community, with his wife Denise.

The community was run to some basic rules, although there was no formal written rule. Those rules included participation in morning and afternoon prayer, and the daily offices of the Anglican church. People were made to feel welcome, and there were individuals who came to the community from time to time, and who had lived in other communities.

The community ultimately came to an end in 1994 when the continued operation of the facility for the purposes intended became impossible. The property reverted to the control of the Brotherhood of St Laurence, which sold it to Geelong Grammar School, and Rev John Price moved on to undertake other work.

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*   Community of the Celebration of Christ, Queanbeyan NSW

This contemporary community, known more familiarly to its members and supporters as The Celebration Community, began informally in 1975 at Koorawatha, near Young NSW when Rev Michael Cockayne, rector at Koorawatha, was joined by two others over time in leading a communal life based on principles espoused by Rev Graham Pulkingham who, with his wife Betty, established the Community of Celebration, originally in Houston, Texas, then in Cumbrae, Scotland, and now in Aliquippa, Pennsylvania. The Celebration Community seeks to apply

new approaches to the spiritual and physical relationship between the formal church and the broader community. While it comprises full members and Associates, the full members do not take formal vows, but regard their Baptismal promises as their formal commitment to their work.

Since its 1975 start the Celebration Community gradually has evolved in its work. The parish of Christ Church, Queanbeyan, was an important part of the community's life for some years at the request of Bishop of Canberra and Goulburn Cecil Warren. While the community now has no formal connection with the local parish, it remains based in Queanbeyan, with a mission to care for marginalised members of society. The community operates a shelter for homeless men, and engages in other works of charity.

In the period from early 1987 the community based some of its members in Goulburn at Bishopthorpe, the residence formerly occupied by the original Bishops of Goulburn, and later restored and used as a community base by the Community of the Ascension (qv). Celebration Community members provided chaplaincy services at the Goulburn gaol, with the aim of developing the Bishopthorpe complex as a place of quiet reflection and retreat centre. That ambition was not realised, in part because of the constant problems encountered by the diocese to finance Bishopthorpe's retention, matters which caused the Celebration Community to be cautious about committing funds to implement its proposals. The community finally withdrew from Bishopthorpe in April 1995.

The community's essential spirit is its daily prayer life and sharing of resources as it leads a communal life. An Associates group was formed in 1987 to cater for the closer engagement of those who support its work, but cannot, or choose not to live a committed daily communal life. Within the community there are single people and married couples. The community is a living example of several similar communities that have been attempted in various parts of Australia with differing degrees of success and permanence, as devoted individuals seek to identify appropriate contemporary responses to desire for a dedicated communal life within the church.

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*   Community of Christ the King, Flemington Vic

The driving force for this community was Rev Alan Lewis, Rector of St George's, Flemington, a Melbourne suburb, in the period 1976 to 1984. After priesting in 1973 by the Archbishop of Melbourne Lewis served in Hawthorn and Frankston, Victoria. Prior to taking up duty in Flemington he went on approved leave from the diocese, during which time he undertook a period of training in England with the Community of the Glorious Ascension. That religious community was founded in England in 1960, its declared objective being an emphasis on sharing the fruits of prayer, worship and common living, through everyday work and involvement with people.

While rector at Flemington Lewis began to form the Community of Christ the King, gathering several members around him. The provisional directives for the Community of Christ the King provided for three levels of engagement, the Core, being a residential community living in the monastic tradition, the Oblates, individuals living out the principles of the community not necessarily in residential community, either as celibates or in family households, and Associates, being those who associate with the community, seeking with them to discern the leading of God for their lives, with the possibility of being part of the Core community or becoming an Oblate. In November 1984, after he was unsuccessful in establishing a core group to form the basis of a community Lewis then tried to establish the Oblates of Christ the King, people who committed themselves to the community concept as oblates or associates, in accordance with the principles set out in the provisional directives. A number of lay and clerical members, both male and female, took membership as either oblates or associates. Alan Lewis formally left

the Community of Christ the King in 1990 and the community dissolved soon afterwards.

In November 1993 several members of the Community of the Holy Name, Cheltenham Vic (qv) established a female contemplative community at Wangaratta Vic. That community adopted the name , the Community of Christ the King, for itself (qv). There is no relationship between the Flemington or Wangaratta communities, being of different times.

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*   **Community of the Glorious Ascension (Flemington Vic)**

See **Community of Christ the King (Flemington Vic)**

*   **Community of Servants of the Love of Christ, Coraki NSW**

This community began its short lived existence on 2 February 1978. Two individuals, one female (Jan Roberts), one male (Paul McGavin), participated in a service of postulation at the Brookfield Priory of the Society of St Francis, Brisbane Qld, conducted by Brother John Charles SSF, Minister Provincial, who agreed to be the Acting Warden of the new community. Brother John Charles accepted Paul as a postulant in the new community, and appointed him its acting Guardian. Paul had been a member of the Society of St Francis in Brisbane for five years prior to this event. Jan next presented herself to Paul, as Acting Guardian, and was accepted into the community as a postulant. They established themselves in the vacant rectory at Coraki on 4 February 1978 at the invitation of Bishop of Grafton Donald Shearman, who then visited the new community on 15 February 1978. Paul subsequently was ordained a deacon by Bishop Shearman in the church of St Mary Magdalene, Coraki, on 5 March 1978.

The purpose of the new community, as set out in its printed literature, was to live and grow in God's love and will for the members, rejoicing in their vocations to be children of God, and with a first response to live in Christ in a simple and fruitful life of shared prayer, study, manual and ministerial work. The first 'work' of the community was described as emanating from a simple desire to live a life in God's love, the forthtelling of the Gospel of Christ.

The two founding members funded the new community from their own savings. Jan subsequently separated from the new community in the second half of 1978, leaving Paul on his own. The attempt to form the community ended in May 1979 when Paul left the diocese and transferred to Melbourne.

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*   **Company of the Good Shepherd**

The Company of the Good Shepherd was established in 2002 within the diocese of Bathurst NSW. The Company describes itself as an open community made up of men and women, married, single, ordained and lay. The principal aim of the Company is to minister to the people in the remote areas of the Bathurst diocese. The Company comprises two types of membership. Companions are active members living in those remote communities designated by the Bishop within the Bathurst diocese, ministering to those communities. Friends are members who commit themselves to prayer, visitation, assistance to Companions, and financially supporting the Company.

The Company has its roots in the Brotherhood of the Good Shepherd (qv) and is financially supported by the Brotherhood of the Good Shepherd Council, the body which administers past endowments to the former Brotherhood of the Good Shepherd for ministry to remote communities.

The Companions follow the principles of the former Brotherhood of the Good Shepherd, gathering as a community about every six weeks for prayer, bible reflection and learning, and rest and recreation.

The Principal and Deputy Principal of the Company are appointed by the Bishop of Bathurst. The founding Principal, Rev Peter Thomas Danaher, rector of the parish of Dubbo 1997 to 2001, and administrator of the diocese in the period 200-2001, was consecrated as an Assistant Bishop of the Bathurst diocese on 30 July 2005. The headquarters of the Company are located at Dubbo.

References:

'Company of the Good Shepherd, Ministry in the Bush, Committed to Christ - Serving Good's People', an undated Leaflet issued by the Company of the Good Shepherd

The Bushranger, the official journal of the Company of the Good Shepherd, Dubbo NSW

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*   **Malabar Parish Community, Sydney**

Established within the parish of Malabar, a Sydney suburb, in 1973 by the parish's rector, Rev David Crawford, his wife Joy, a married couple and two single people. It followed a 1973 visit to the United States by the Crawfords to the Church of the Redeemer, Houston, Texas, the headquarters of Rev Graham Pulkingham and his colleague Bill Farra who had preached at Malabar at a meeting sponsored by the Rev Canon Jim Glennon at Easter 1972.

In 1976 the Malabar parish built a house on parish land at Phillip Bay, next to a redundant church with its redundant rectory. Both these buildings were made available to the new community. The community fluctuated in size to about 15 members at its largest, with sometimes up to 20 participating in the life of the community. The community adopted a communal life with a communal purse. Its common life and worship was expressed in weekly meals together, regular times of worship and prayer, and periodic whole days devoted to particular topics or

issues. The community created its own lifestyle and identity. To support themselves and serve the broader community they opened and ran a gift shop, a post office agency, a resale shop, and a computer training centre (assisted by government and corporate business).

The community disbanded in 1994 at a time when members felt they had served their purpose and desired to move on to other walks of life.

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*   **Order of St Benedict, St Mark's Abbey Camperdown Vic**

The origins of this community will be found in the formation of the Community of St Mark, Fitzroy (qv). The community formally came into being on 2 July 1979 when the members adopted the Rule of St Benedict and were professed before Rev Andrew St John, then chaplain to the community and also the Community of the Sisters of the Church in Melbourne. In January 1980 the community moved from Melbourne to the diocesan property made available to them within the town of Camperdown. In November 1981 the community acquired the property at the edge of Camperdown. They took up residence in June 1982 in the original house on the property, supplemented by two surplus huts acquired from the Royal Australian Air Force. The present specifically designed monastery was built between 1991 and 1994 to a design worked out by Dom Michael King and the local builder; the monastery church was consecrated in February 1995.

In 1993 the community decided to admit female members, in order to establish a mixed community of monks and nuns. Two nuns from Malling Abbey in the UK joined the community.

Dom Michael King, the first Prior, installed 21 March 1980, was inducted as the first Abbot of the community on 6 August 2002. Dom

Phillip Turnbull became the second Prior on 6 August 2002. Other changes have followed since that date.

Members of the community take vows of Stability, Conversion of Life and Obedience.

The community provides private retreats and spiritual direction. Clerics and lay people who choose to become closely involved with the community may become Oblates of St Benedict, following the Benedictine life to the extent practicable within their own individual circumstances.

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Interview with Abbott Michael King OSB, at Camperdown, 13 June 2004.

Ball, Gail   'The Best Kept Secret: the religious life for women in Australian Anglicanism 1892 - 1995', Unpublished PhD thesis, University of Sydney, 2000

*   **Society of the Sacred Mission**

This Society was established in London in 1893 by Fr Herbert Hamilton Kelly, with a view to training men for work in the church, using the framework of the religious life as a model.

The Society established its Australian presence in Adelaide South Australia in July 1946. The community came to Adelaide at the invitation of virtually all the Australian bishops, extended through but particularly urged on by Rt Rev Bryan Robin, English born Bishop of Adelaide since 1941. Bishop Robin had decided views on the intellectual rigour needed in the training of clergy and the value of religious orders in

the life of the church, and he gained the support of the other bishops to extend the invitation to the Society. Bishop Robin offered the Society a large residence available to the diocese at Crafers, in the Adelaide Hills, and he also selected the man he wanted as the first leader of the Society in Australia, Fr Basil Oddie. The Society started its theological training work in 1947, with the first professions of Australian born members into the Society on 11 June 1951.

The Australian foundation was formally constituted as a separate province in 1947, with Basil Oddie as Provincial, and by the end of 1948 there were eight Australian novices. Despite their declared support for the training of clergy for the Australian dioceses at Crafers the reality was that most of the Australian bishops did not use the facility for their own students, preferring other centres around the country. An additional reality that soon became obvious was that, while in the period to 1971 the Society professed nearly 100 Australian novices, only about 25 went on to final profession, one of whom (Dunstan McKee) became the Society's Director at the 1972 Great Chapter.

The Society undertook a number of different assignments after establishment. In 1958 the Society accepted an invitation from the Bishop of North Queensland to provide members who would lead and provide guidance to the members of a newly created Community of St Barnabas (qv), which community would be the first in the Anglican communion devoted to the education of boys, in the manner of a dedicated teaching order. That community was established at Ravenshoe, Queensland in January 1958, and operated St Barnabas' School, Ravenshoe. The Society withdrew from Ravenshoe in December 1960, at which time the Community of St Barnabas collapsed.

In August 1960 the Society accepted an invitation from the Archbishop of Perth WA to open a priory in that city, initially at Mount Lawley. The Society undertook chaplaincy work at the University of Western Australia, responded to invitations from several Western Australian dioceses for preaching and other activities, undertook parish work in several areas, taught in various church supported schools, and took responsibility for a parish. The Society also participated in the training of deacons within the Perth diocese at Wollaston College. The priory moved to Hollywood, part of the parish of Nedlands, to continue the work in 1968. It then was moved to Girrawheen in June 1975. That Perth experiment continued until 1981 when the Society withdrew from the diocese after the Archbishop attempted to direct the Society's work

into roles they did not wish to perform. The Society returned to Perth, and Wollaston College, in January 1997, departing at the end of 1999.

The Australian Province of the Society took responsibility in late 1968 for the establishment of a house in Japan in the Diocese of Kobe, to supplement work being done in Japan by the English Society of St John the Evangelist, at the request of the English based Director of the Society. The members of the Society of St John the Evangelist remained in Japan at the several houses they were staffing until mid 1975, when the Kobe house became the sole remaining male religious establishment in Japan. The Kobe priory was established in mid 1969 with two members of the Australian Province and three Japanese Society members who had been part of the English province. Fr John Lewis SSM of Adelaide was appointed as the prior of the new house, and remained in Japan until late 1970 when called as Bishop of North Queensland, where he had worked some years previously on the establishment of the Community of St Barnabas (qv). The Japanese priory was separated from the Australian province, and established as a Japanese province, by the Society's Great Chapter in May 1977.

The Society accepted an invitation from the bishop of Canberra and Goulburn in 1971 to undertake the development of a new parish in the rapidly growing areas of Canberra which was expanding at that time into the Woden Valley. That work formally commenced on Sunday 21 March 1971 with the start of the Provisional District of St Alban, encompassing the whole of the Woden Valley. That work included an involvement in the construction and operation of the Woden Churches Centre, a co-operative venture by a number of the major Christian churches in the national capital. From November 1972 the newly appointed Provincial of the Australian province, Fr Douglas Brown, who was Prior in Canberra, retained that office and continued to live in Canberra, fulfilling his new role from Canberra until he moved to Crafers in November 1975. The Society also provided assistance in other Canberra parishes such as Ainslie, and was part of the original group that helped to establish the pastoral care service at the Woden Valley hospital. A community member also started visits to Goulburn Training Centre (a prison 100 kilometres from Canberra) in 1976. In February 1983 the Bishop of Canberra and Goulburn asked the Society to end its involvement in the Woden Valley, passing on the work to diocesan clergy, and take on the task of developing the church in the southern end of the newly developing Tuggeranong Valley. That new parish area was formally inaugurated on Sunday 6 May 1984, its first services at Gowrie

primary school, later Richardson primary school. The mission area was named St Mary in the Valley during 1985 when responsibility for the village of Tharwa was transferred from Queanbeyan parish. The Society ultimately withdrew from its Canberra work on Easter Sunday 1988. Fr Christopher Myers SSM, who had responsibility for that Tuggeranong development, subsequently became the Director of the Society.

In 1948, during a visit to the United Kingdom, the Society was invited by Philip Nigel Warrington Strong, Bishop of New Guinea (but declined the invitation) to send staff to his diocesan headquarters at Dogura to train indigenous ordination candidates. The Director and the Australian Provincial proposed that, if they came to New Guinea, the Theological College should accept students from not just Papua New Guinea, but also other dioceses in the Pacific, such as Singapore, Labuan and Sarawak. Bishop Strong subsequently visited Adelaide to advance that proposal in October 1949. The proposal came to naught and he finally was forced to admit, at his January 1956 Diocesan Synod, that the idea was not going anywhere. Bishop Strong then approached the Society of St Francis (qv) for help, and was more successful.

Significant changes began to occur within the Australian province in 1978 to meet changing circumstances and the realities of life within the Australian context. In May 1978 the Society took responsibility for the Adelaide central city parish of St John's, Halifax Street. That meant an Adelaide address for the Society, enabling opportunities for practical pastoral work by the students doing their training at St Michael's, Crafers. In 1990 the Society began a new work in Port Augusta, within the Diocese of Willochra, at the invitation of the bishop. That work continued until 1995. From 1990 to 2006 the Society also undertook pastoral work in Alice Springs, in the diocese of the Northern Territory.

On Ash Wednesday, 16 February 1983, St Michael's House Crafers was razed to the ground by a massive bush fire that did enormous damage in South Australia. A new St Michael's priory subsequently was established at Digger's Rest, outside of Melbourne, on land bought by the Society in late 1983, where a new priory was constructed and occupied from April 1985, officially opened on 5 October 1985.

In 1992 the Society allowed a member of the Australian province to reside temporarily in the northern part of New Zealand for a time. That experiment did not last for too long and no further attempt was made to establish a formal presence in the country.

In October 1995 two members of the Australian province visited Papua New Guinea to look at Anglican theological training in the country. They visited Newton Theological College, Popondetta and Lae, and also made trips to several other regional centres. As a result of that visit, and advice to the Bishops of Papua New Guinea, the Society accepted an invitation to supply two members who would teach at Newton College, one assuming the position of Principal, and work in conjunction with the Australian Board of Missions in support of the College. One member also spent time teaching at Martyrs School, Dogura. The Society began that work in June 1996. The Society remained at Newton College until the end of the 1999 academic year.

The Society made a major change in its membership in 1999 when it admitted its first female full member in the Southern Province (Australia). Margaret Dewey had long been actively involved with the life of the Australian Province, and also had served on the teaching staff at Newton Theological College, Papua New Guinea, during the time the Society was engaged in that work. She was professed as a member of the Society on 2 February 2000.

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8. DEACONESSES AND DEACONESS INSTITUTIONS IN AUSTRALIA

*   Bush Church Aid Society Deaconesses

The Bush Church Aid Society was established on 26 May 1919 at a meeting in St Andrew's Chapter House Sydney, attended by twenty six people, both clerical and lay, who believed that the time had come for the Australian church to take responsibility for supporting the work of pioneer and country Australian dioceses (much help having come from the Colonial and Continental Church Society of London, among other organisations, over the years). Theses founding member supporters were responding to the charge that evangelical churchmen had frequently appeared unwilling to engage in the harder work of the ministry in remote and isolated areas; and were determined that they should do something tangible to ensure that the conscience of the city in relation to the needs of the country was educated. An Organising Missioner was appointed from January 1920 when the work of the BCA, as it became known, was started.

While both men and women were recruited for the work of the Society, it is the work of the female staff that has been of most significance over the years, with a number of deaconesses from the Deaconess Institution Sydney and perhaps other training centres involved in various locations over time. The Society never became a formal Deaconess organisation, but employed deaconesses. The first hostel opened by the Society was at Wilcannia NSW. It was recognised that children in this isolated region had little opportunity for even primary schooling, and the only boarding opportunities were in the Roman Catholic convent at Wilcannia, which meant education in the Catholic school, a matter regarded as inappropriate by the Society. Premises ultimately were acquired at Wilcannia and a boarding hostel commenced under the wardenship of a resident Minister. In 1927 Deaconess [Ivy] Agnes McGregor commenced duty in Wilcannia and remained in the region until 1933, constantly travelling through the surrounding territory. It was said of her when she left: 'She made a study of these outback roads, in order to visit the lonely isolated settlers, many of them off the beaten track, and I do not think there is one home in this vast parish she has not entered'. At least one other Deaconess also served for a time at Wilcannia but it appears that Deaconess McGregor was not replaced when she departed.

Other localities served by Deaconesses under the direction of the Society were at Croajingolong in the Gippsland diocese, based at St John's Memorial Church, Cann River, and briefly in the Bendigo diocese. Deaconesses also worked for the Society in Tasmania and Darwin as recently as the 1980s. Hospitals at Ceduna and Penong in remote South Australia were medical bases staffed by nursing sisters, not deaconesses, and a mobile van also serviced a number of regions with medical attention from nurses who also undertook religious duties as appropriate from time to time.

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*   Deaconess Institution, Sydney

Bethany Church of England Deaconess Institution in Sydney was established by the Rev Mervyn Archdall, Rector of St Mary's Balmain on 17 August 1891. Archdall became the first Director. He had arrived in Sydney in 1882, but had visited Kaiserwerth Deaconess Institute Germany established in 1836 as a response to pressure from women for more active involvement in the work of their church. Archdall borrowed ideas from that organisation in forming the Sydney Deaconess Institution. The push for some form of dedicated life for women in the Sydney diocese began at its 1884 diocesan synod, with a motion recommending the introduction of religious sisterhoods. The committee formed to review the recommendation reported favourably to the 1885 diocesan synod, submitting a draft resolution that was defeated, following which Archdall worked towards the establishment of the Deaconess Institution. Deaconesses, being subject to the direct control of bishop and parish rector, and not a religious superior to whom they had pledged obedience, were regarded more favourably by the evangelical minded members of the Sydney diocese.

The first two trainees at Bethany, known as probationers, were set aside as deaconesses by Bishop William Saumarez Smith in St Andrew's cathedral Sydney on 21 September 1893. Their first work was in education, teaching at a school established in July 1893 in Balmain. A boarding house for students soon appeared, and a secondary school also was started in the nearby suburb of Lewisham. The deaconesses were soon invited to take responsibility for several children's homes, the first at Ashfield, the second at Paddington (known as Lisgar), both homes ultimately combined and located at Marrickville. A further work not realised until 1936 was the establishment of Pallister Girls' Home for females in trouble. The Homes of Peace hospitals for the care of the terminally ill were started in 1907. Nursing homes also became part of the work of the deaconesses, and chaplaincy services continued in them after those homes were taken over by other authorities.

Deaconesses also worked in a number of parishes as pastoral assistants in close association with the clergy. They performed a wide range of duties, including visitation of the poor and the sick, and teaching at Sunday schools.

Deaconesses trained at Bethany have spread out across Australia and internationally, undertaking a wide range of tasks. Changes in attitude to the ordination of women to at least positions as deacons within the church has seen the demise of the deaconess as originally trained at Bethany.

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West, Janet	*Daughters of Freedom: a history of women in the Australian church*, Sydney, Albatross Books, 1997

## *	Deaconesses of Gippsland

Bishop George Harvard Cranswick of Gippsland, his cathedral at Sale, Victoria, was consecrated as the second bishop of the diocese in 1917. Within a year he has sought out and dedicated women as deaconesses to work within his diocese. Cranswick attended the 1920 Lambeth Conference in London, and used the opportunity while in Britain to recruit men to commence a Bush Brotherhood, known as the Brotherhood of St John the Evangelist (qv), and four women who would add to and enhance the capacities of his Deaconess community. Two of those women were trained nursing sisters, and they worked in that role within the diocese. The women attended the Deaconess Institution Sydney (qv) for training, then returned to the diocese where they were ordained for their office. Cranswick ordained the women in accordance with the approved rite for ordaining deacons, at that time very much a male preserve. He allowed the women to use the term 'Reverend', although some chose to use the term 'Sister'. Ahead of his time in the matter Cranswick set out publicly the principles that guided him in his paper to the 1925 Ninth Australian Church Congress entitled 'The Ministry of Women'.

Cranswick's successor as bishop from 1942, Donald Burns Blackwood, continued this work and support for deaconesses in the diocese. In 1949 he saw through his synod the Bill that enabled the deaconesses to sit in the diocese's synods as members of the House of Clergy, well before any other diocese contemplated such recognition for its women who were performing similar work. They also were treated and regarded as the equivalent of clergy, participating as equals in clergy conferences and clergy retreats.

The Gippsland deaconesses undertook a range of work within the diocese. They were given responsibility for St Anne's Church of England Girls' Grammar School from 1924. Originally established as a primary school it quickly became a secondary school. St Anne's Hostel for boarders subsequently was integrated with it. The deaconesses also began clubs and organisation for mothers and children, diocesan camps for

girls, a correspondence course for religious instruction of isolated families, and the visitation of families in remote locations. They were placed in charge of parochial districts under the general supervision of an Archdeacon.

The last deaconess was ordained in February 1985, following which women became even more fully engaged as deacons within the structures of the church. In 1989, during a rally of the Anglican Women of Australia at Sale, the work of the deaconesses was marked by a special ceremony in the cathedral, including the installation of a Cross 'to hang permanently in the Cathedral, to honour the work of the Deaconesses who formed a special part of the spiritual history of this Diocese.'

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*   Diocesan Mission to the Streets and Lanes (Melbourne)

The Diocesan Mission to the Streets and Lanes of Melbourne was established by Melbourne's Bishop James Moorhouse in 1886 after he had expressed concern through 1885 about the increase in immorality and crime in inner Melbourne and other developing social problems of homelessness, poverty and the numbers of orphan or neglected children. He sought help from Melbourne's three city parishes of St Peter's, Eastern Hill, St Paul's, Swanston Street and St John's, La Trobe Street, and appointed Rev Henry Handfield, Rector at St Peter's as Chaplain and principal organiser of the Mission. A Council of Ladies from the

three parishes commenced the work of the Mission in 1886. The Mission soon bought an inner city property as the Deaconess Mission House and headquarters.

Bishop Moorhouse left Melbourne and was translated as Bishop of Manchester in 1886 so never saw the results of his initiative. Its development was left to his successor, Bishop Field Flowers Goe, who arrived in the diocese in 1887 and actively promoted the work.

From the Mission's inception in 1886 the Council of Ladies experienced great difficulty in finding the people needed to run the Mission, as few volunteers stepped forward to undertake the difficult work involved. In mid 1888 they heard that Miss Emma Caroline Silcock was coming from England to Melbourne for a period of recuperation. They knew that Miss Silcock was a novice from the Community of St Mary the Virgin, Wantage, Oxford; they knew she had experience in the slums of London doing work similar to that being attempted in Melbourne, and also knew that she wished to be of service to the church while recuperating in the colony from her illness. After arrival in Melbourne Emma Silcock met Bishop Field Flowers Goe and the Council of Ladies, agreed to help with the Mission, and accepted office as a probationer for one year at the Diocesan Deaconess' Home. Two other women quickly joined her and all were licensed by the bishop as deaconesses. The presence of the three women in the Deaconess Homes created a number of tensions within the diocese. Those members of the diocese of evangelical persuasion believed that they had approved the engagement of deaconesses who would serve under the direction of the bishop. While the concept of the deaconess was novel at that time, and a difficult issue for the many who believed the role of women ought not be clerical in any shape or form, as was intended with deaconesses, it was tolerated. The reality, however, was different, as the women who soon took on the work of the Mission and persisted with it lived communally in the Little Lonsdale Street Deaconess' Home and were autonomous in their lives from the directions of the bishop. The title 'deaconess' was the most acceptable term for these women at the time. Several others who were licensed as deaconesses over the following years ended up as the only deaconess members attached to the Mission. From 1891 it seems that the three original women publicly were known by the title 'Sister', some using names in religion that were different from their given names. Publicly they were licensed deaconesses, but privately they were living as members of an emerging religious community, subsequently known as the Community of the Holy Name (qv).

The Mission to the Streets and Lanes continued as a work of the Melbourne Diocese until 1997 when it merged with certain other Anglican organisations to form Anglicare, following the passing of the *Anglican Welfare Agency Act 1997* by the Victorian parliament. The members of the Community of the Holy Name continued the community's involvement with the Mission to the Streets and Lanes for many years from 1888, operating several of its outreach services for the diocese for varying periods of time. One such work was the House of Mercy established in 1892 at Cheltenham, then a rural location outside of Melbourne. The adjacent land ultimately was bought by the Community of the Holy Name and the community then established its headquarters in that location.

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*   **Melbourne Deaconesses**

This group of deaconesses must be understood as a completely separate entity from that of the deaconesses of the Melbourne Diocesan Mission to the Streets and Lanes (qv). A separate order of deaconesses was established in the Melbourne diocese in 1924, as a flow on from discussions at the 1920 Lambeth Conference, when attempts were made to establish common standards world wide for the recruitment, training and ordination or setting aside of deaconesses and the roles they best could perform within dioceses. St Hilda's College, Melbourne, already established and operated by the Church Missionary Society as a training institution for female missionaries, also became a deaconess training institution for the Melbourne diocese from 1924 under the leadership of Deaconess Minna Johnson, a Melbourne woman who had been trained and set aside as a deaconess at Bethany Deaconess Institution, Sydney in 1922. Because of problems with the training undertaken at St Hilda's, a separate physical institution was established at Fitzroy (subsequently Fairfield, then Hawkesburn) by the diocese in 1940. That separate institution continued until 1978 when dedicated and specific deaconess training ceased in the Melbourne diocese, and deaconesses studied alongside other student candidates for ordination at both Ridley College and Trinity College, adjuncts at Melbourne University. A separate category of professional women, known as Trained Women Workers, was also established by the diocese during World War II, with subtle differences between these women and deaconesses. The last deaconesses were ordained within the diocese in 1984.

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9. DEACONESSES AND DEACONESS INSTITUTIONS IN NEW ZEALAND

*   Auckland Deaconess Institution

A small group of women first called 'missioners' was established in Auckland in 1894, with the intention of setting up a Deaconess House. One of the women was Frances Williams, who trained for a time in Christchurch under an English trained deaconess from England in that city. While bishop Cowie regarded them as deaconesses the whole approach changed in 1900 after the arrival at Deaconess House from Melbourne of a Sister Mary Buckley. Following her arrival the Order of the Good Shepherd rapidly appeared (qv), and several of the deaconesses left at a time of some internal dissension. That saw the end of deaconesses as such within the diocese for many years.

Bishop Eric Gowing of Auckland attempted to develop a group of Deaconesses within his diocese in the early 1960s just after the religious community known as the Order of the Good Shepherd had folded and at the time of the arrival from Melbourne, Australia of the Community of the Holy Name (qv) in 1959. In 1965 Bishop Gowing invited Deaconess Glenys Lewis to establish and head up a Deaconess Training Centre in Auckland. Lewis had trained in New Zealand and in London as a Deaconess and had spent some time travelling New Zealand trying to inspire young women to join the ranks of the Deaconess. Her rather rigid attempts at that time to enforce strict observance of rules were not appreciated by well educated students who also were undertaking external tertiary training, at a time when the first moves ere being made to seek ordination for women, and in a time when women generally were beginning to enjoy the first fruits of the social upheaval known generally as women's liberation. Despite these changes that were occurring the bishop gave the Deaconess Centre responsibility in late 1969 for the operation of the Hostel of the Holy Name, previously operated for the diocese by the Community of the Holy Name, which had withdrawn from Auckland at that time after only ten years of operation. Glenys Lewis found herself on her own, managing a small workforce of paid staff to operate the hostel, and finally was forced to relinquish the role in 1973, having seconded the motion in Synod in 1970 that Deaconesses should be absorbed into the Order of Deacons. That ended the Deaconess revival in Auckland diocese.

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                    the Community of the Holy Name in Auckland, 1894 - 2000,*
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*   **Christchurch Deaconess Institution**

This deaconess community was the forerunner of the Sisterhood that
became known as the Community of the Sacred Name (qv). The
proposal for the formation of a Deaconess Institution was first raised
within the Synod of the Christchurch diocese in 1879 and 1880. A
formal resolution that one should be established was passed at the 1880
Synod, but Bishop Henry John Chitty Harper regretted, at the 1882
Synod, that lack of resources meant he could not do anything to advance
the proposal for the time being.

On 17 July 1885 Bishop Harper blessed both the building and the
workers operating St Catherine's Lodge, Christchurch, a home
established under the auspices of the diocese and supported by women of
means as a suitable charitable work. One of those original workers was
Frances Torlesse who, in 1890, went to England from Christchurch and
spent time studying the work of sisterhoods and deaconesses. She met
Edith Mellish at St Andrew's Deaconess House, London, and Mary
Anne Vousden at another institution. Mary Anne Vousden returned to
Christchurch with Frances Torlesse and they, with Mary Pursden, who
joined them in New Zealand, worked and operated three institutions, St
Catherine's Lodge, St Mary's Home, Addington and a Female Refuge. In
January 1892 the new Bishop of Christchurch, Churchill Julius, formally
admitted the three women as Probationer Deaconesses. The deaconess
community was established.

Within two years, and after the arrival in 1893 in Christchurch of Edith
Mellish from England, the deaconess community began to evolve into a
Sisterhood somewhat along the lines of the London Diocesan Deaconess
Institution, where Edith Mellish had trained. That institution had been
established around 1861, and from its earliest days provided internally
for those members who wished for a more formalised dedicated life to
take life vows and live and work under the direction of the head sister.

The name of the Christchurch Deaconess Institution remained for some time. The further history of the Institution should be understood, however, as the history of the Community of the Sacred Name, Christchurch (qv).

In 1931 Archbishop Campbell West West-Watson of Christchurch attempted to establish a new deaconess centre for women's ministry in Christchurch, with the help of Miss Joan Spencer-Smith who came out from England to become Principal of St Faith's House of Sacred Learning. In the event it was not successful. Very few women completed training as deaconesses at St Faith's, which closed in 1943 when Joan Spencer-Smith returned permanently to England.

A third attempt to establish a deaconess community was started in Christchurch on New Year's Day 1960, with the arrival from England of Deaconess Glenys Lewis, who had been a deaconess from 1949, and head deaconess in the Guildford diocese when encouraged to come to Christchurch. She quickly recognised that the work of deaconesses needed better publicity within New Zealand, and devoted 1963 and 1964 to travelling the country promoting the work. That and other lobbying resulted in the order of deaconess being canonically recognised by the New Zealand church at its 1964 synod, with a Deaconess House established by the Auckland diocese in 1966, Glenys Lewis was appointed as Head Deaconess, on her return from England. From that time on deaconesses for the Christchurch diocese were trained in Auckland.

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*   **Mission to the Streets and Lanes, Auckland.**

This Mission was the forerunner of the Order of the Good Shepherd, Auckland (qv). The Mission's origins can be found in the desire of the Rev Lyttelton Fitzgerald, rector of St Matthew's Church, Auckland, to

replicate the work he saw being done among the poorest people of Melbourne by the Mission to the Streets and Lanes (qv), a church sponsored activity, when he was stationed at Newport, a working class suburb in the city. Rev Fitzgerald encouraged an Auckland widow, Frances Williams, to join him in the work, so dissuading her from undertaking mission work in Japan. A meeting in Auckland in September 1894, backed by Auckland bishop W G Cowie and his wife, resulted in a decision to form a Mission Committee which began taking subscriptions, rented a premises and otherwise supported the work of Frances Williams and the two other women now involved. During 1895 these women formulated some basic Mission Rules to set out their goals, identified themselves as the 'Church Mission to the Lanes', determined that they would become Deaconesses within the church, and selected one of their number as Head Missioner. They established themselves in Grey Street, Auckland, which was to become a well known address. They adopted a standard modest grey dress, and became known to the public as 'Sister'. In 1895 also the founder Frances Williams spent three months in Christchurch training under Sister Edith of the Deaconess Home in that city, Sister Edith having herself come to Christchurch from the London Diocesan Deaconess Institution at the invitation of Bishop Churchill Julius to found a Deaconess Institute in Christchurch. Within a year the group's name appeared in an expanded form as the 'Church Mission to the Streets and Lanes'. The women also extended their activities into parish work, undertaking parish visitations and other duties under the direction of the parish clergy.

The Rule of the Mission was revised in 1899 and a new constitution introduced, reflecting the diocesan nature of the Mission's work and responsibilities, and the formal position of the bishop. A further significant change was that the Head Missioner's title changed to that of Lady Superior. A sequence of events occurred in the years immediately following, as a result of which the Mission gradually evolved into the Order of the Good Shepherd and the Mission to the Streets and Lanes disappeared.

In 1969, following the demise of the Community of the Holy Name in Auckland (qv) Bishop Eric Gowing set out to establish a new Deaconess community within his diocese, by first establishing a Deaconess House and Deaconess Training Centre (qv).

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*   Waiapu Deaconesses

Bishop William Walmsley Sedgwick of the diocese of Waiapu started a deaconess group in Napier in 1914 with the help of Deaconess Esther Brand, who had trained in London. Deaconess Esther established a rescue house known as St Mary's Home, Napier, and that establishment remained in the church's ownership until 1940. It is known that Deaconess Esther moved her training house to Hastings in 1921, then later to Gisborne, but only five women were set aside in the period to 1931. One work adopted by the deaconesses was the conduct of Abbotsford Children's Home in Waipawa. Around 1937 the deaconesses working in the diocese disappeared from view.

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10. INDIVIDUALS WHO LIVED AS IF IN COMMUNITY

*   **Sister Isabella, Geraldton WA and Bourke NSW**

Isabel Mary Smith, born in England on 19 March 1889, became known as Sister Isabella when professed as a member of the Community of St Mary the Virgin, Wantage, Oxford in 1918. In 1939 she obtained her community's permission to live away from her community, a process known as exclaustration, and came to Geraldton, Western Australia, where she placed herself under obedience to the Bishop of North West Australia, John Frewer, who had been a member of the Brotherhood of St Boniface (qv) based at Williams, Western Australia, until his consecration as bishop of North West Australia in 1928. In Geraldton Sr Isabella built at her own expense, opened and conducted Broughton Lodge, a church sponsored hostel for girls attending the Geraldton High School. Associated with this work was the care of women and girls in difficulties by providing a refuge as required. Sr Isabella also did other parish work, made altar breads for use in the diocese, was well known for her art work throughout the diocese, and was an accomplished organist. She is credited with having largely been responsible for the commencement of the 10.00am Family sung Eucharist that was a feature of the life of the church in Geraldton. Sister Isabella also started a small organisation or prayer group called the Fellowship of Christ the King, whose members committed themselves to pray daily for the extension of God's kingdom in North West Australia. She also created a set of vestments given to the parish of St George, Bluff Point, after construction of the new church.

Sister Isabella returned to England in 1952, and resumed her life within her religious order for a time, but was released from her Wantage community in December 1952. She then returned to Geraldton and continued her work, remaining known as Sister Isabella. In April 1958 Sister Isabella left the diocese and travelled to Bourke NSW, within the diocese of Bathurst, where she joined up with the Bourke community of the Brotherhood of the Good Shepherd (qv), led in Bourke at the time by Brother Timothy (Rev Dr Barry Marshall), with the intention that she would operate for the Brotherhood a church sponsored hostel being readied for remote students attending school in Bourke. In Bourke Sr Isabella was described as Sister Isabella, Servant of Christ the King

(SCK). In the event Sr Isabella suffered a stroke within weeks of her arrival in Bourke. She died in Bourke on 5 June 1958 of the effects of the stroke, and was buried in Bourke. Her obituary published in the *Western Herald* of 6 June 1958 used the initials SCK after her name as a descriptor.

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*   **Sister Ray, the Angel of Erskineville**

Sister Ray was only ever a one woman operation, so far as can be discovered. Born Violet Ivy Elizabeth Ray at St Leonards in Sydney in 1878, the sixth of the eight children of John William Ray and his wife Emma (two of whom did not survive infancy), Ivy was educated at Fort Street Public School and taught for some years in the Infant Sunday School attached to St Thomas' Church of England, North Sydney.

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Described as a Deaconess, but not listed as a graduate of the Deaconess Institution, Sydney, it appears she commenced her work in the Erskineville area of Sydney from about 1916, visiting the troubled, the sick and the dying in homes and hospitals, teaching Sunday school, and performing other charitable work. Her dress was quite distinctively religious in appearance. How she was supported is unknown. She died on 14 April 1937, and was buried in St Thomas' cemetery, North Sydney following a service in the Funeral Chapel Crow's Nest. A commemorative service conducted at Holy Trinity church, Erskineville on 25 April 1937 followed.

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11. GROUPS OF DOUBT OR UNCERTAINTY OF EXISTENCE

*   Lucy Osburn's Sydney Infirmary Group

Lucy Osburn, born in Leeds on 10 May 1835 as the daughter of a wealthy brewer, trained in nursing at the Nightingale Training School attached to St Thomas' Hospital, London. Established in 1860 by Florence Nightingale the hospital sought to improve the quality of nursing in the hospitals of the day by attracting better quality and better educated women than was normal at the time. Hospitals were at that time dreaded, filthy places, including the Sydney Infirmary, the one publicly run hospital in the city. The only other hospital in Sydney at the time was St Vincent's Hospital, Potts Point, established in 1857 by the Catholic Sisters of Charity. In July 1866 New South Wales Colonial Secretary Henry Parkes wrote to Florence Nightingale seeking some of her trained nurses to operate the Sydney Infirmary. Nightingale agreed, selected Lucy Osburn and five other nurses for the mission, and they arrived in Sydney on 5 March 1868, took up duty in the Infirmary, and immediately ran into a wall of criticism, interference and sectarian strife. The tenor of religious life within the Church of England in the Sydney diocese was decidedly evangelical in outlook, meaning that anything that appeared even obliquely to be similar in nature to Roman Catholic practice or dogma was viewed with great suspicion. The use by these women of the terms 'Sister' and 'Lady Superior' to address the other nurses and Lucy Osburn caused problems, despite their common use in England, as they were distrustfully similar to terms used within Roman Catholic religious communities. In addition, the availability of bibles for the patients and staff to read was viewed with great suspicion. The Nightingale Training System had encouraged a degree of spirituality into the regular life of the nurses, a number of whom met daily for prayers in a dedicated chapel or prayer room set aside for the purpose in the hospital. Despite that, at no times did any kind of formal religious community exist.

Lucy Osburn resigned at the end of 1884 and returned to England. She died of the effects of diabetes at Harrogate, Yorkshire, on 22 December 1891.

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*   Goulburn NSW Sisterhood

The evidence that a Sisterhood may have existed in the area of Goulburn NSW in the late 1800s is quite sketchy and insufficient to prove it as fact. An 1887 manuscript history of the Catholic diocese of Goulburn, written by its Bishop, William Lanigan, and selectively used by Cardinal Patrick Moran in his *History of the Catholic Church in Australasia*, does refer to some 'Protestant nuns' in Goulburn. These Sisters reputedly performed works of charity, and visited the sick, regardless of denomination. There was a lengthy debate conducted in various newspapers over several years in relation to the matter, culminating in an exchange of letters in 1896 between Cardinal Moran and Goulburn's Bishop W Chalmers, Chalmers denying their existence.

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12. ADVISORY COUNCIL OF ANGLICAN RELIGIOUS LIFE IN AUSTRALIA

Introduction

The functional link between the hierarchy and religious orders within the Anglican Church in Australia is the body known as the Advisory Council for Anglican Religious Life in Australia. That body was established at a meeting in Melbourne on 18 and 19 March 1968 under the name of the Advisory Council of Religious Communities for Australasia and the Pacific. This chapter tells how, when and why the Advisory Council was formed.

Since they started to form in the first half of the 19th century Anglican religious communities jealously have guarded their independence from hierarchical control within the church, while remaining actively involved in the life of the church in many different guises. The very existence of religious communities within the Anglican church has not been universally accepted since their revival, and that reality remains today. Why that is so is not the subject of this essay.

The revival of religious communities within the Church of England had been taking place in England and various other countries of the world for around 50 years in some cases before the church as an organisation started to take notice of them or give support to their work. The 1897 Lambeth Conference of the world's bishops resolved:

> That this Conference recognises with thankfulness the revival alike of brotherhoods and sisterhoods and of the office of deaconess in our branch of the Church, and commends to the attention of the Church the Report of the Committee appointed to consider the Relation of Religious Communities to the Episcopate.

Various discussions occurred in that forum over ensuing years until the 1920 Lambeth Conference received a Report from its Committee of 32 bishops from around the world (Ballarat, Gippsland, Grafton and Sydney were the Australian members, with none from New Zealand), chaired by the Bishop of Ely. That lengthy report contained a telling paragraph:

It will be observed that in our terms of reference nothing is said about religious communities of women. That great subject therefore with its special problems lies outside our purview. But we cannot refrain from expressing our sense of the notable services they have rendered to the Church and to the world, and our hope and belief that God will be pleased to perfect that which He has begun in them and by them. We may be allowed to add one remark suggested to us by our slight contact with the subject. We believe that much good would result by a closer relationship between a community and the Bishop of the Diocese and by the creation of central advisory bodies, containing an ample representation of the communities themselves, which would promote co-ordination and mutual communication between the several communities.

In that report the Committee also agonised at length over the role of Deaconesses, their making and unmaking, and the duties they might rightly perform within the church, as increasing numbers of dioceses were accepting deaconesses into the life of the church, each diocese in its own way.

The 1930 Lambeth Conference considered that 1920 Conference Report in detail and resolved:

> The Conference recognises with thankfulness the growth of religious communities both of men and women in the Anglican Communion and the contribution which they have made to a deeper spiritual life in the Church and their notable services in the mission field, but advises the establishment, by canon or other means, of closer co-operation between the episcopate and the communities on the general lines indicated in the Report of the Committee.

The Church of England in England established its Advisory Council on Religious Communities in 1935, but it was 1968 before there was a broader international discussion at Lambeth. A Working Party was established to prepare a paper on Religious Communities and the issues surrounding their relationship with the Church. That Working Party completed its 14 point brief paper in 1968, and it was published with an extensive commentary by Rev A M Allchin, who had been a member of the Working Party, and who was an acknowledged scholar in the area.

That document was circulated widely to all members of all religious communities world wide for information and discussion.

Religious Communities in the Australian and New Zealand church

The work of religious communities within the Australian and New Zealand churches equally began from the late 19th century with varying degrees of support and acceptance from the bishops of the dioceses concerned. At the end of World War II there were four female communities in Australia, two in New Zealand and one in Melanesia. There were several Bush Brotherhoods in Australia (the first had begun in 1897) and one male community in Melanesia. There were no male communities in New Zealand. It would seem that the booklet produced in England in 1943 outlining the work of the religious communities in existence at that time made its way to Australia, and it would seem that its existence may well have encouraged the Australian communities to begin conversation with the country's bishops to gain some kind of recognition as a group within Australia. Religious communities had been a contentious issue within Australia for many years.

Certainly the Australian bishops discussed the work of religious communities when they met in Adelaide from 5 to 7 November 1946 for their annual conference under the chairmanship of Archbishop Reginald Halse of Brisbane, acting Primate. The Bishop of New Guinea, Philip Nigel Warrington Strong, later archbishop of Brisbane and then Primate of Australia, was a participant in that Adelaide meeting, as New Guinea was part of the Australian province at the time. His involvement was to be important in coming years.

The bishops indicated their willingness to disseminate information about the religious life within their dioceses and promote participation. They recommended that the communities prepare a small booklet or brochure to promote the religious life. It seems that the superiors of the female communities in Australia then met to advance matters, and a booklet about the work of their communities was published in 1948 with the backing of Archbishop Halse of Brisbane and Archbishop Joseph Booth of Melbourne.

There were discussions at the 1958 Lambeth Conference on the recognition of religious communities. The Australian bishops discussed the need for an Australian equivalent of the Advisory Council on Religious Life when they met for their annual Bishops' Meeting from 7

to 10 October 1960. They resolved that 'the Primate should be asked to form a small committee to inquire into this need, seek information on liaison with the English Council and report to next meeting'. The matter came up again in 1961 (there was no mention of a report from a committee), and the bishops decided that there was no immediate need for such a Council in Australia, but the Primate was asked to constitute an Advisory Committee of Bishops and representatives of the religious life.

In 1962 the Australian bishops and diocesan representatives attending the first General Synod of the Church of England in Australia (as it was then called) followed up on resolutions of the 1958 Lambeth Conference and specifically adopted a resolution that read:

> The General Synod of the Church of England in Australia congratulates the Religious Orders of the Community of the Holy Name, the Sisters of the Church, the Society of the Sacred Advent, the Society of the Sacred Mission, and Brotherhoods now at work in many dioceses of the Church of England in Australia, and hopes that there will be an ever increasing number of vocations for the work of these and other communities.

When the bishops met for their 1962 annual meeting at Menangle (18-22 October 1962) the Primate (Sydney's Archbishop Hugh Gough) reported that he had formed an Advisory Council as requested, but that the persons invited to sit on the Council had told him that there was no need for such a body, that the Orders themselves had told him the same, and had also told him that if they needed advice they simply would ask the English Advisory Council. The Bishops approached by the Primate had said that the real problem was that of the relationship between the Orders and diocesan authority. Archbishop Gough was asked to call a meeting of bishops with Orders within their dioceses to discuss this finding. In the event that meeting did not occur. The 1963 minutes of the bishops' meeting simply record that the bishops with religious orders within their boundaries were asked to confer during the gathering, but no report was submitted.

Archbishop Gough reported to the 1964 bishops' meeting that 'no useful purpose could be served by such a Council and that the Advisory Council in England was available for reference'. The matter then appears to have died, for there was no mention at all in the minutes of the 1965 meeting. But the matter obviously had not died. Archbishop Gough

resigned office and left Australia in mid 1966 and Archbishop Philip Strong of Brisbane replaced him as Primate. Archbishop Strong was intensely supportive of the work of religious communities. He reported to the 1966 meeting of the bishops that he had had conversations with the superiors of religious orders, who would welcome such a council. No other explanation of why there was such a change of heart is given in the record, but the meeting of bishops resolved:

> An advisory council on religious life be formed consisting of two bishops, two priests and two members of orders elected by the superiors, to meet once a year unless there should be a need for more frequent meetings. The bishops asked the Primate, in consultation with the other metropolitans, to appoint the two bishops and two priests.

In September 1966 the Community of the Holy Name, Cheltenham, (Mother Faith, Superior) was host community for a meeting of the superiors of all the religious communities then in Australia and New Zealand. The meeting probably was held at the adjacent Retreat House conducted for the diocese of Melbourne by the community. Who started the process to convene the meeting is unknown but the Community of the Holy Name was the largest in Australia and New Zealand, and was also active in Papua New Guinea in its own name at Dogura, and assisting in the establishment of an indigenous community at Hetune near Popondetta. There apparently had not been a similar kind of gathering in Australia for at least 15 years prior to 1966. One of the senior leaders of the Society of St Francis, the English based Brotherhood then well established in Papua New Guinea, was able to attend part of that meeting while transiting Australia. A report of the meeting indicates that it was exploratory in nature, but that the superiors devoted time to the discussion of various aspects of community life, and the possibilities of a closer engagement of communities with the broader community. Archbishop Frank Woods of Melbourne, Visitor of the Community of the Holy Name, attended the opening evening sessions of that meeting, and attended the dinner that followed. The report notes that the Archbishop took an active role in the discussions that were held. The report also records that he suggested the establishment of an Advisory Council on the Religious Life in Australasia, along the lines of the English body, comprising a number of episcopal nominees and the superiors of the religious communities. While those in attendance evidently supported the suggestion it is obvious they did not like the idea of just two community representatives, as a request was made to the

1967 Bishops' meeting to expand the membership to include all superiors of orders in Australia. That request was agreed to by the bishops.

On 16 and 17 March 1968 the representatives of the six communities then operating in Australia and New Zealand met in conference at the Retreat House, Cheltenham in Melbourne, again hosted by the Community of the Holy Name. On 18 and 19 March 1968, still at Cheltenham, they were joined by Archbishop Woods, Bishop T B McCall (Wangaratta) and Canon C Thomas (Melbourne), with an apology from Very Rev J N Falkingham (Newcastle), and met to establish the Advisory Council. Those present at that meeting adopted a constitution for the Advisory Council of Religious Communities for Australasia and the Pacific. They set out the functions of the Advisory Council:

i)   To advise the Bishops upon

       (a) questions arising about the charters and rules of existing communities.

       (b) the establishment of new communities.

       (c) matters referred to it by a diocesan bishop.

ii)   To keep a Directory of Communities recognised by the Council in the area of Australasia and the Pacific.

iii)   To advise existing communities with a view to their obtaining recognition, or in other matters if they so desire.

iv)   To give guidance to those who wish to form communities.

v)   To certify the recognition of a community to the Bishop concerned.

vi)   To certify the recognition of a community to the Archbishop of Canterbury, and to inform the Advisory Council on Religious Communities of the Church of England accordingly.

Archbishop Strong referred to the Advisory Council's establishment in his Presidential address to the Third General Synod of the Church, held in Sydney from 16 September 1969.

Further reference was made to the broad subject of religious communities at the Third General Synod in September 1969, at which matters dealt with by the 1968 Lambeth Conference were discussed. The Fourth General Synod in 1973 expressed its thanks to the Advisory Council of Religious Communities for Australasia and the Pacific for its endeavours to assist and guide the development of the Religious Life in this Church.

The operation of the Advisory Council in 2006

The published objectives of the Advisory Council are:

1.   To advise Bishops:

    a) in their oversight of religious communities and individual religious by providing them with the procedures for the accrediting and recognition of new expressions of religious life:

    b) on the protocol of receiving religious vows;

    c) on any other matters referred to it by a Bishop.

2.   To be a clearing house for receiving, promoting and information about the religious life.

3.   To encourage relationships with those following other expressions of Christian community living.

4.   To sponsor and organise religious life conferences which embrace religious communities, individuals in vows, other interested parties in the Church, and religious groups from other churches.

5.   To encourage relationships with people living the religious life in other communions.

6.   To assist in the nurturing of those who are living the religious life.

7.   To raise the awareness of the Church that the religious life is an inherent part of the normal life of the Church.

8.   To keep a record of communities and individuals recognised by the Advisory Council.

9.   To encourage relationships with other such Advisory Councils within the Anglican Communion.

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Religious Communities *of the Anglican Communion, Australia, New Zealand and the South Pacific*

Anglican religious communities, whether exclusively male or female, or made up of both sexes, and deaconesses, are some of the great unknowns within the Anglican church in Australia, New Zealand and the South Pacific. They have laboured away in the background for the past 115 years in various places. They have allowed women in particular to engage very actively in the life of the church, and all communities have contributed greatly to the work of the church. Some communities have come and gone in those years, others still remain. Some communities left very soft footprints during their existence; others have been well known and respected organisations. This work is an attempt to provide a snapshot of the life and times of all communities known to exist or have existed in this southern hemisphere part of the world, and to lead interested observers to published material that might enable further research if desired.

Tom Campbell lives in Canberra, Australia's national capital. Born in 1941 he grew up in Gunnedah NSW, and was educated by the nuns and brothers of the Roman Catholic church in both Gunnedah and Armidale NSW. In 1993 he accepted early retirement from the federal public service and took up research into aspects of late 19th century New South Wales political history, during which research he saw a passing reference to a controversy in 1892 in Sydney involving the arrival of Anglican nuns. Some years later he got back to looking at that report and saw the lack of current published material on Anglican religious communities in the southern hemisphere. Other published work in recent years and this monograph are the result.