



Parish News



Advent Edition 2011

From the Vicar



Advent is the beginning of a new liturgical year. As we begin the lead-up to Christmas, we also look forward to a new calendar year, with new possibilities and new challenges. This coming year at St Mary's is shaping up to be an exciting time. Work will begin on renewing the parish's houses on Chetwynd Street, the old tennis court area is about to be transformed

into a beautiful and prayerful garden space, and improvements to heating, lighting and other facilities in the church are also in the pipeline. At a more missional level, I hope soon to announce the parish's direct involvement in a new local social justice initiative, and of course we continue to focus on our mission statement aim of growing the worshipping community in faith and numbers.

I encourage you to take full advantage of the range of services and opportunities for prayer and reflection over the Christmas period and beyond. It is as a people of prayer that St Mary's has its *raison d'être*, and it is always a joy to gather together, and to encourage new friends to join us, in expressing our love for the God who came to us in Christ Jesus, born of the Blessed Virgin Mary so many years ago.

A Visit to Notre Dame University, Broome

Catherine King

I had an interesting week visiting the Notre Dame University's Broome campus in August this year. This was my second visit to Broome and the university. I have had an association with Notre Dame for a few years now as I wished to direct some of an inheritance to Aboriginal health or education programs. I am supporting 2 scholarships per intake for indigenous students in enrolled nursing and subsidising part of the salary of an IT traineeship at the university.

I understand that the bishop of Broome had asked Notre Dame in Fremantle to establish a campus in Broome to meet educational needs in the Kimberley. About 200 students are enrolled but only a small proportion of students are indigenous. Courses in Education, Nursing and Aboriginal Studies are offered.

The university aims to be a 'place of reconciliation' by assisting Aboriginal students to access the courses offered. The university is also involved in creating education pathways for Aboriginal people: for example, the Indigenous Park Rangers program has been successful but at present there is no next educational step for rangers to enhance their qualifications which would enable them access more senior roles. Some students in the degree of nursing from Fremantle choose to do some course units at the Broome campus; clinical placements can give them some insight into nursing in

indigenous communities in remote locations.

The Nungulu Research Centre was established at the university in 2008. Its five staff are all Aboriginal and have been involved in projects such as the evaluation of the effect of restriction of alcohol in Fitzroy Crossing (no full strength alcohol to be sold in Fitzroy Crossing). The Research Centre has also played a role in a 'Caring for Country' project in which Kimberley indigenous community groups articulated the aspirations, concerns and needs of traditional owners in the management of cultural and natural resources in the region. Almost all these meetings took place on country. The consultation process employed has become the foundation of a range of new models of community engagement. The Research Centre also facilitates access to Aboriginal communities for outside researchers.

I attended a graduation of Broome campus students. The intention of the university to encourage Aboriginal people to access tertiary education was implicit in the choice of guest speaker, a young woman graduate who is now teaching in a Broome school. Her exceptional achievement is borne out by her experience of parents visiting the classroom and asking her 'Where is the teacher?'. Aboriginal students from the local secondary college were also present at the graduation and were acknowledged for their participation in a school-level health training certificate.

The possibilities for achievement are also exemplified by the life story of the Deputy Vice-Chancellor, Professor Lyn Henderson-Yates who is from the Worrova people. Lyn told me that she was brought up in a tent outside Derby near the tip as the eldest of eight children. While at school, a representative from the Native Welfare Department spoke to her mother, encouraging Lyn to keep going with her education: 'She might even be able to be a secretary'. Lyn did continue secondary schooling in Perth and did secretarial training but found that the work was 'not to her liking'. She returned to Derby, married and had a family. With some other Aboriginal mothers Lyn was working at the primary school as a volunteer assistant. Sister Leonie, the St John of God principal, encouraged these women to undertake the Diploma of Primary Teaching. Finding a suitable place to study was a problem but one of the teachers made his home available during the school day for them to work together. Lyn later qualified with a Bachelor of Education while living in Perth where her children were doing their secondary schooling. Lyn became deputy principal at Clontarf Aboriginal College. She then went as a lecturer at Curtin University in Perth and has recently submitted a PhD. It was a privilege to meet her.

At a Graduation Mass in the campus chapel the Lord's Prayer from Missa Kimberley was sung accompanied by clapsticks:

You are our Father, you live in heaven,

We talk to you, Father, you are good.
You are our father, you live in heaven,
We talk to you, Father, you are good.

We believe your word, Father,
We are your children, give us bread today.
We believe your word, Father,
We are your children, give us bread today.

We have done wrong, Father, we are sorry,
Teach us Father all about your word.
We have done wrong, Father, we are sorry,
Teach us Father all about your word.

Others have done wrong to us and
We are sorry for them Father today
Others have done wrong to us and
We are sorry for them Father today

Stop us from doing wrong Father
Save us all from the evil one.
Stop us from doing wrong Father
Save us all from the evil one.

You are our Father, you live in heaven,
We talk to you, Father, you are good.
You are our father, you live in heaven,
We talk to you, Father, you are good.

I was struck by the lines 'Others have done wrong to us
and we are sorry for them Father today'. It seems very

generous to say 'we are sorry for them' considering that Aboriginal people have suffered many gross injustices. Compared to other parts of Australia, the Kimberley was settled by European pastoralists relatively late and some injustices are within living memory. I did not ask about it at the time, but perhaps 'sorry' is used in a similar way as in 'sorry business' which I understand to mean 'sad or grieving'. Perhaps it raises the issue of forgiving the unforgivable.

I also had the opportunity to sit in on classes, including interactive distance education which means that students can do their classes and tutorials without relocating from their communities where I understand there is almost always internet access. I sat in on a session where one of the Nungulu Research staff told the Bachelor of Nursing students about some Aboriginal beliefs and practices surrounding pregnancy and birth.

I attended the Annual Nungulu Reconciliation Lecture, which this year was given by June Oscar who is a member of the Bunuba language group in the Fitzroy Valley of the Kimberley, and who has been very active in addressing social justice issues, particularly in improving the lives of children, women and the elderly in her community. She is committed to addressing Foetal Alcohol Spectrum Disorder, both in prevention, and assisting affected children.

In all, a most interesting and thought-provoking week.

Notes from Synod 2011

Simon L Jackson

My feeling is that Synod 2011 wasn't one of the best I had been to.

A motion requesting the state education minister to facilitate the introduction of General Religious Education (GRE), as differentiated from Specific Religious Instruction (SRI) provided by organizations such as Access Ministries, was defeated despite the understanding of the proposers that the motion would be accepted by all parties.

It became clear that there is a group within synod of both clergy and laity who wish to push a "hard core" agenda of non-acceptance and proselytizing, an agenda which won't sit well with many at St Mary's. Certainly there were comments from both "sides" of Synod which needed to be withdrawn.

Presentation of the Diocesan budget was the clearest I have yet seen. Normally, I discuss the shortcoming with the Registrar after the presentation, but this year I couldn't find anything to complain about.

Another motion made the bulk of proceeds from the sale of properties available for building new parishes, mainly at the outer fringes of Melbourne. St Mary's discovered this when we were considering the sale of properties, and this policy helped us to re-examine our position on

the matter.

My question from last year regarding asset claims by Nearly Autonomous Church OrganizationS (NACHOS) had not been answered by the beginning of Synod. A letter arrived in time for the second night which provided some degree of answer, but I still need to follow this up.

There is also a move to rework the legislation relating to Parishes, including restructuring Vestries into Parish Councils.

While most of Synod wasn't too bad, the difficulties with the "hard core" group and the lack of easily available coffee made our time less than it might have been.

Reflection for St Mary's North Melbourne

Michael Symons

I've recently been working on a lectionary that I can use myself - a kind of 'home grown' lectionary for the purposes of daily prayer. I've been in the habit of using the Franciscan *Celebrating Common Prayer* (CCP) over the years, and like the way it breaks up the week into various liturgical themes. So on Sunday the responses and canticles and some psalm choices follow the theme of Easter: Monday, Pentecost; Tuesday, Advent; Wednesday, Christmastide; Thursday, Epiphany; Friday, Lent; Saturday, the Kingdom season (the four

Sundays before Advent).

The lectionary for the psalms in CCP follows a seven-week cycle. Interestingly, not all the psalms are used throughout this weekly cycle, however most are. Some are used weekly as the last psalm for Morning Prayer – 150 on Monday; 146 Tuesday; 147b Wednesday; 148 Thursday; 147a Friday; 149 Saturday; and 118 Sunday.

Others are used weekly as canticles in the morning – 100 Sunday; 103 Monday; 24 Tuesday; 8 Wednesday; 67 Thursday; 95 or 51 Friday; 63 Saturday.

Others are used weekly for Midday Prayer – 119 is broken into seven sections; 121, 122 Sunday; 123, 124 Monday; 125, 126 Tuesday; 127, 128 Wednesday; 132 Thursday; 129, 130 Friday; 131 Saturday.

Others are used weekly for Night Prayer – 104 Sunday; 86 Monday; 143 Tuesday; 31 Wednesday; 16 Thursday; 139 Friday; 4, 91, 134.

A very small number are only used once a year for their strong associations on a particular day – for instance 22 on Good Friday. The so-called ‘cursing’ psalms, like 58, 83 and 109, are not used at all. Some are repetitions of others (108 repeats 57 & 60; 14 repeats 53).

This usually means there are between one and three psalms used at either Morning, Midday, Evening or Night Prayer in the seven week cycle.

I have used this structure and most of the selections for

particular days in my ‘home grown’ psalmody, with the only difference being the use of a four week cycle. This works out at four psalms for Morning Prayer (three in weeks 3 and 4), and two psalms for Evening Prayer (one in week 4), as well as ditching a small number of psalms that I actually don’t find very helpful at all.

The biggest challenge in this exercise however was the selection of other biblical readings. I wanted to develop the principle established in CCP that there are some readings worth more regular attending to than others. I wondered what it would look like if I developed say a twelve week cycle of both New Testament and Old Testament readings – readings that I would want to reflect on more regularly than typically offered in most lectionaries for Daily Prayer (usually annual cycles).

As I started to work on it, I decided to begin with the New Testament, did the maths, and worked out I could select an average of approximately six readings from each book. It didn’t take long however to realize that I would want more readings from some books than others.

Selections from the gospels are the most represented, as are from the Pauline books. Despite its length, Acts doesn’t get much representation; neither does Revelation. And one or two didn’t even rate once!

My table of readings from the New Testament for Morning (MP) and Evening Prayer (EP) is set out below, which turned out to be a thirteen week cycle – four times a year.

I wonder what choices you would make?

	Sunday	Monday	Tuesday	Wed	Thursday	Friday	Saturday
1. MP	Mat 1:18-25	Mk 1:1-13	Lk 1:26-38	Jn 1:1-18	Acts 1:1-11	Rom 3:19-26	1Cor 1:18-31
1. EP	2Cor 4:7-18	Gal 2:15-21	Eph 1:3-14	Phil 2:1-13	Col 1:15-23	1Th 5:12-24	2Th 2:13-17
2. MP	1Tim3:14-16	2Tim 1:7-14	Titus 2:11-14	Philem 8-21	Heb 2:14-18	Jam 1:12-18	1Pet 1:3-9
2. EP	2Pet1:16-21	1 Jn 1:1-10	Rev 5:1-14	Mat 2:1-12	Mk 1:14-28	Lk 2:1-20	Jn 2:13-25
3. MP	Acts 2:1-13	Rom 5:1-11	1Cor 2:1-15	2Cor5:1-10	Gal 3:23-29	Eph 1:15-23	Phil 3:7-21
3. EP	Col 1:24-29	2Th 3:1-5	1Tim 4:6-16	2Tim2:8-13	Titus 3:1-11	Heb 4:1-13	Jam 2:1-13
4. MP	1Pet 1:13-25	2Pet 3:8-18	1 Jn 2:7-17	Rev 7:9-17	Mat 5:43-6:8	Mk 1:29-2:12	Lk 4:1-13
4. EP	Jn 3:1-21	Acts 2:14-21	Rom 6:1-14	1Cor3:16-23	2Cor5:11-21	Gal 5:1-15	Eph 2:1-10
5. MP*	Phil 4:4-9	Col 2:6-15	1Tim6:11-19	2 Tim 4:1-8	Heb 4:14-5:10	Jam 2:14-26	1Pet2:1-10
5. EP	1Jn 3:1-10	Rev 19:1-10	Mat 6:24-7:5	Mk 2:13-3:6	Lk 4:14-30	Jn 4:7-30	Acts 2:43-47
6. MP	Rom 6:15-23	1Cor 6:12-20	2Cor6:1-13	Gal 5:16-26	Eph 2:11-22	Col 3:1-17	Heb 8:1-13
6. EP	Jam 3:13-18	1Pet3:8-22	1Jn3:11-24	Rev 21:1-7	Mt 10:37-11:6	Mk 4:1-25	Lk 6:20-26
7. MP	Jn 5:19-29	Acts 4:32-37	Rom 7:1-13	1Cor 10:14-22	2Cor8:1-15	Gal 6:1-10	Eph 3:1-13
7. EP	Col 4:7-18	Heb 9:23-28	Jam 4:1-10	1Pet4:1-11	1 Jn 4:1-6	Rev 21:22-27	Mat 11:25-30
8. MP	Mk 5:1-20	Lk 10:25-37	Jn 6:35-59	Acts 6:1-15	Rom 7:14-25	1Cor 11:23-34	2Cor 9:6-12
8. EP	Eph 3:14-21	Heb 10:19-25	Jam 5:7-12	1Pet5:6-11	1 Jn 4:7-21	Rev 22:1-7	Mat 13:24-43

	Sunday	Monday	Tuesday	Wed	Thursday	Friday	Saturday
9. MP	Mk 6:30-44	Lk 12:13-21	Jn7:53-8:11	Acts 9:1-19	Rom 8:1-17	1Cor 12:1-11	2Cor 12:1-10
9. EP	Eph 4:1-16	Heb 10:32-11:3	Jam 5:13-20	Mat 18:13-35	Mk 7:1-23	Lk 15:11-32	Jn 9:1-41
10. MP	Acts 11:1-18	Rom 8:17-30	1Cor 12:11-31	Eph 6:10-20	Heb 11:39-12:4	Mat 20:1-16	Mk 8:27-37
10. MP	Lk 16:19-31	Jn 10:1-18	Acts 15:1-21	Rom 8:31-39	1Cor 13:1-13	Heb 13:1-8	Mt 22:1-14
11. MP	Mk 9:2-8	Lk 19:1-10	Jn 11:1-44	Acts 17:16-34	Rom10:5-17	1 Cor 15:1-10	Mt 23:23-28
11. EP	Mk 10:17-31	Lk 22:15-38	Jn 12:20-26	Acts 22:1-21	Rom 11:11-24	1 Cor 15:12-28	Mt 25:31-46
12. MP	Mk 10:35-45	Lk 23:33-49	Jn 12:26-36	Rom 11:25-36	1 Cor 15:35-49	Mt 28:1-16	Mk 11:1-10
12. EP	Lk 24:1-12	Jn 12:44-50	Rom 12:1-8	Mk 12:1-12	Lk 24:13-35	Jn 13:1-20	Rom 12:9-21
13. MP	1 Cor 15:50-58	Mk 12:41-44	Jn 13:31-35	Rom15:1-13	Mk 14:1-16	Jn 15:1-17	Mk 14:26-42
13. EP	Jn 17:1-26	Mk 15:22-41	Jn 19:16-30	Mk 16:1-8	Jn 20:1-18	Jn 20:19-29	Jn 21:15-19

Thank you and good night...

Jacqui Smith

As my time at St Mary's draws to a close, I think back on these months and how quickly they have passed. I remember when I started my placement back at Easter - it was very much a case of "We're not in Kansas any more Toto". I had never regularly worshipped in an Anglo-Catholic environment and it was all new and just a little scary! Was I sitting correctly, did my face look attentive enough, when should I bow, how do I set up for the Eucharist were just some of the many questions that swirled in my mind during those early services.

Yet I was intrigued and everyone's warm welcome, acceptance and tolerance (along with Craig's, Philip's and the various servers excellent 'stage direction') got me through and I began to relax and enjoy it. And I was surprised by how much I did enjoy this liturgical style of worship, I wasn't expecting that! I feel St Mary's is an accepting, wonderfully generous Church and a great learning experience for any theological student. In fact I have been signing its praises so much that a few of my fellow students have been taking a real interest in coming here next year for placement and, I wish I could stay on now that I've finally got the swing of things!

Speaking of 'swinging', this calls to mind the only downside to my placement - the incense! I remember one time I ended up with streaming eyes. As I sat there wiping my eyes, I hoped the congregation thought I was

having a spiritual experience but the accompanying runny nose betrayed the truth. And I think of the times reading the gospel - choked up, not by the lyrical beauty of the words and actions of Our Lord, but the wafting fumes drifting into my throat.

But I wish to end on a high note and thank everyone, but especially Craig, Philip, all the servers, my field committee and Pat Storey for my wonderful time at St Mary's.

God bless you all. Jacqui

Lola Adair Gleeson: 8 March 1916 - 12 Nov 2011, 47 years a parishioner



*Lola & John's Wedding Photo
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Lola on a day trip aged

Tribute by Kevin Wong Hoy, friend.

Lola's life has been full of adventure and variety. I know this because Dawn, Gerard and Kimberley McMahon and I attended to her collections of memorabilia. As a result, I have had the very great privilege of almost unlimited access to her journals and photographs.

Mrs Lola Gleeson was born Lola Adair Havilah at Lismore in north-eastern NSW on 8 March 1916, which is somewhere near the middle of the Great War. Inexplicably, the Havilah family celebrated Lola's birthday as 9 March and continue to do so, although in later life, Lola celebrated both Birthdays each year. The Havilah family name came into being through Eugenio Avila, originally from the Portuguese islands, the Azors, and his wife, Caroline Brewer deciding to add two 'h's, one at the beginning and another at the end to make a new surname. On her mother Gladys' side, she was a descendant of the Amesbury family.

Lola was one of seven children from her elder and only brother, William Cedric, to her youngest sister, Betty. Lola and all the other children attended Rous State School, with Lola also attending Altonsville School from grade 7. Lola started taking sewing lessons and became a skilled dressmaker.

It was during the very hot summer c.1938, that her future husband Eric John Gleeson (John) appeared on the scene probably at one of the popular local dances. Jack, as Lola called him, was born on 22 January 1917.

As a young woman on the farm, she was very much part of the farm workforce but her social life was spent at the pictures, the beach and doing the 'Lambeth Walk.' Her relationship with Jack progressed by means of weekend visits by bicycle (Jack being a keen cyclist), letters and phone calls. While he was out of work, Jack worked with Lola's father at the farm. However, 1939 marked the start of WW2 and although employed as a sales assistant at Woolworths, Lismore, John Gleeson enlisted in the RAAF early in November 1940.

Lola and John married in 3 April 1941. He trained in Canada, as many Australian pilots did, and was posted to the UK, but his plane was reported as missing over the sea near Norway on 26 January 1943.

Before the news that John was missing reached Australia, Lola's mother was inspired to buy a leather-bound bible to present to her daughter on 27 January. The terrible news John Gleeson was missing in action was delivered two days later.

Both John Gleeson and Lola Gleeson's names have been inscribed on the honour roll at St John's Anglican Church, at Rous, NSW. Lola's name is also on the honour roll because, after John was officially considered to be a casualty of war, she joined the WAAAF (Women's Auxiliary Australian Air Force) and was posted to Melbourne.

On being demobbed, she decided to make Melbourne her permanent home, apart for the years she worked in London. From her many employment references, we learn that she was a reliable and steady employee. During her lifetime, she took many overseas holidays as well as trips back to her family. Besides being an enthusiastic correspondent receiving letters from many Australian and overseas friends and family, Lola generously contributed to numerous local charities, as well as the Anglican church, baking muffins and scones virtually on demand, and always presented herself as a woman of flair and elegance.

Possibly because of her kind-hearted demeanour, Lola was exceedingly well liked by those who came into her life. A fine illustration of this was a memorandum sent to her by Messrs Duncan, McDonald, Couzens and all the others who were temporarily doing her work in 1966 when she had been forced to take leave from the CML due to illness. The memo, personally signed by her sixteen colleagues, read:

Please hurry back as we are rapidly approaching a state of dire emergency. If you do not represent yourself at this office within a minimum period of time, we cannot be held responsible for the catastrophic chaos which will follow.

PS. We all hope you are feeling better, and will soon be up and giving cheek again, Love and kisses from all in the Policy Loans.

PPS. Frank hasn't been down as much since you have been away.

Lola and I only became friends a couple of decades ago. This came about through our worshipping at St Mary's and this led on to Lola enthusiastically agreeing to study sign language with me as her ability to hear, even with a hearing aid, became more severely impaired. The McMahons and I became her helpers as her need for support increased. Lola was happily close to the McMahons, enjoying a surrogate three generational relationship. Many saw them as mother, daughter and granddaughter. As for me, I realised that Lola's family and my family had had several opportunities to connect although nothing of the kind transpired. At some stage, Lola's grandfather, (then still) Eugenio Avila made his way to Cooktown, port for the Palmer goldfield, sometime after the start of the rush in 1873 and his return to Sydney possibly in 1878. However, it seems that he did not encounter my relatives while he was there. Similar opportunities for meeting arose in the northern rivers region of NSW from the 1930s onwards, but it was only in North Melbourne that a connection eventually came about.

On 18 November 2011, we farewelled a dear and loyal friend. We pray for her safe passage on this – her ultimate voyage home.

When Lola was almost fifteen and on the threshold of womanhood in February 1931, a family friend, John Newman, wrote in her autograph book a wish which I suggest to you has come to pass. He wrote, "May there be just enough clouds in your life to make a glorious

sunset.” With Lola’s passing, we not only celebrate the richness of her life, but also her most glorious of sunsets.

Thank you *from Maureen Postma*

On behalf of the Yallop and Postma families I would like to thank the Revd Dr. Craig D'Alton and the members of St. Mary's Anglican Church for all the assistance provided for the Thanksgiving Service for the life of Colin Yallop, and your hospitality for the afternoon tea following. It was appreciated very much by us all.

Colin and I both enjoyed being with you for Lenten Studies, musical evenings and Carols on the lawn (or in the Manse). They were good times of fellowship, music and learning together. You had become our second worshipping ‘home’ in North Melbourne so it seemed appropriate to come to St. Mary's when our own church is under repair.

Colin was a man of faith and loved music. Because his death was sudden, no discussion of favourite hymns had taken place so choices for the Service of Thanksgiving were made by the family. Since then I have come across a hymn book (Colin, ever the collector, had quite a few) with scraps of paper marking favourites. So, as a tribute to Colin, and as an affirmation of his faith:

Jesus, Lover of my soul, let me to thy bosom fly,
While the nearer waters roll, while the tempest still is
nigh.

Hide me, O my Saviour hide, ‘til the storm of life is
past;

Safe into thy haven guide, o receive my soul at last.

Christmas 2011 Service Times

Sunday 18th December: Carols on the Corner

6.00pm BYO Picnic/BBQ for 6.30pm Carols

BBQ facilities provided

Christmas Eve - Saturday 24th December

6.00pm Crib Service for Children

11.00pm Carols Around The Crib

11.30pm Midnight Sung Eucharist

Christmas Day - Sunday 25th December

9.00am Sung Eucharist

All are welcome - Bring a friend

Upcoming Events

Friday 6th January: Epiphany Mass and Evening BBQ,

6.30pm

Saturday 21st January: Gilbert & Sullivan Spectacular -

Dinner and Concert, so book in your family and friends.

Sunday 19th February: Palestrina Project - Feast of

Transfiguration

This Edition of the Parish News has been printed in black & white to help save money. If you would like to view this edition of the Parish News in colour, please go to our website www.stmary.org.au

Making Contact with St Mary's

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The Parish Office is open
Tuesday & Thursday 9.00am - 2.00pm.

The church is open during the day.

Morning Prayer is at 8.30am Monday to Friday. All
are welcome, and for coffee afterwards.

Evening Prayer is at 5.30pm Monday to Thursday.

Wednesday Eucharist is celebrated 12.30pm in the
Mary Chapel.

The clergy are happy to be contacted to discuss
matters of faith with anyone, and to prepare people
for the church's sacraments.

If you would like to be part of this vibrant community, please complete the details below. We will contact you within the next few days.

New to St Mary's

Name(s):

Phone number:

Email:

Address:

_____ Today's date: _____