

MERCY
Associates

Institute of Sisters of Mercy
of Australia & Papua New Guinea

One Charism, Many Paths

Chapter 10

Appendices

Formation Resource

for those aspiring
to become
Mercy Associates

Mercy, the principal path marked out by Jesus Christ to those who are desirous of following Him, has in all ages of the Church excited the faithful in a particular manner to instruct and comfort the sick and dying poor, as in them they regarded the person of our divine Master...

Original Rule, Sisters of Mercy

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Notes for users:

The Formation Resource is designed for use by candidates aspiring to become Mercy Associates. This entails proceeding steadily through the resource, guided by a sponsor or other Mercy Associates, with time for reflection, discussion and prayer to discern if Mercy Associates is a suitable pathway for candidates.

The resource has a number of chapters, each available separately on the Mercy Associates screen of the ISMAPNG website: <https://institute.mercy.org.au/become-involved/become-a-mercy-associate/>

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Appendix A - BASIC TERMS

Advocacy	Activity by an individual or group which aims to influence decisions within political, economic, and social systems and institutions. It includes activities that a person or organization undertakes including letter-writing and speaking at meetings. *
Calling	In a Christian context, to be called is to experience an inner sense that one should serve God in a particular way. Through baptism, all Christians are called to serve God, and each person discerns the nature of their calling, including professional and voluntary pursuits.
Charism	A gift given to Christians by the Holy Spirit for the good of the Church. Founders of religious institutes are said to have received a particular charism that urges and inspires them to commit their lives to living the gospel with a special emphasis on the insights that are the gift of their charism.
Chapter	The highest governing authority of the Institute is the Chapter, held every six years. It has legislative, executive and policy making power. In the period between Chapters, authority is vested in the Institute Leader. Four Institute Councillors assist the Institute Leader in exercising the role of leadership and together they make up the Institute Leadership Team (ILT). These five members of the ILT are elected by delegates at each Chapter. #
Community	A multi-faceted word, community for ISMAPNG refers to Sisters living within one of six geographic regions drawn up to administer the Institute. At a more general level, community refers to a group of people who belong together because of a shared characteristic – for Mercy Associates, their local group is a community for them, sometimes referred to as an intentional community because involvement is voluntary.
Community Leader	Within ISMAPNG, a Community Leader is a Sister who has pastoral oversight of one of the six community regions in Australia and Papua New Guinea. Their main role is to create bonds of unity among the members' and to help them grow in fidelity to the community's life and mission and also to contribute to the larger life and mission of the Institute. #
Commitment Statement	After an aspiring Mercy Associate has completed the formation process and been accepted as a suitable candidate, they are invited to attend a ceremony at which they publicly pronounce their commitment to be a Mercy Associate, and to undertake particular ministries. This is a temporary statement of commitment, made for no more than three years at a time. If a Mercy Associate wishes to continue as an Associate, they then renew their commitment.
Discernment	The process of determining God's desire in a current situation or for one's life. * Discernment usually involves a period of prayer and reflection as one seeks to hear God's desire. Though this is an individual undertaking, the counsel of others is often sought as options are considered.
Formation	A process a person willingly undergoes when they want to learn more about a faith tradition and develop their personal spirituality within it. It is usually some months or even years in duration, and the learnings gained will allow the person to make decisions about their calling in life. Candidates to become a Sister of Mercy undergo a period of formation, as do Mercy Associates.
Institute Leadership Team (ILT)	Elected by Chapter delegates each six years, this group comprises the Institute Leader and four Councillors, who are all vowed Sisters of Mercy. For the period of time between Chapter meetings this group exercises governance over all Institute matters. #
ISMAPNG	The Institute of the Sisters of Mercy of Australia and Papua New Guinea (ISMAPNG) is a community of Catholic Religious Sisters in Australia, Papua New Guinea and further abroad. Founded in December 2011, ISMAPNG brought together the congregations of Adelaide, Ballarat East, Bathurst, Cairns, Goulburn, Grafton, Gunnedah, Melbourne, Perth, Rockhampton, Singleton, Townsville, West Perth, Wilcannia-Forbes, as well as the autonomous region of PNG. There are three other Mercy congregations in Australia: Brisbane, North Sydney and Parramatta. #

Liturgy	Liturgy is the official, public worship of the Church. It is always an action, something we do; it is not simply a text in a book. Liturgy is a public action, a ritual action, and a symbolic action. We participate in the action of the liturgy by responding, singing, listening and joining in the gestures. http://liturgybrisbane.net.au
Mercy International Association (MIA)	Mercy International Association is an organisation of the leaders of Mercy Congregations, Institutes and Federations throughout the world, founded to serve the <i>Sisters of Mercy</i> , their associates and colleagues in ministry. Members of the Association share the passion of their foundress, Catherine McAuley, to bring mercy to people who are poor, sick and uneducated. ~
Mercy	The disposition to be kind and forgiving. Founded on compassion, mercy differs from compassion or the feeling of sympathy, by putting this feeling into practice with a readiness to assist. It is therefore the ready willingness to help anyone in need, especially in need of pardon or reconciliation. https://www.catholicculture.org/culture/library/dictionary
Mercy Associate	Lay women and men who have undertaken a formation process and been accepted to make a public commitment (see Commitment Statement above). They cherish the virtue and practice of mercy in their lives, and seek a faith community to nurture their commitment to mercy; meet for prayer, formation, reflection, and to engage in service initiatives based on mercy and justice within and beyond their local community; and ‘associate’ with each other and with the Sisters of Mercy, complementing and extending the work of the Sisters in Australia and Papua New Guinea.
Ministry	Ministry is the expression of mission (see below) through activity we undertake to advance the reign of God. It is based on the life of Jesus, whose ministry was to teach and heal. Christians are called, through their baptism, to undertake ministry according to their gifts, in response to needs local and distant. Mercy Associates, in their Commitment Statement, indicate the particular ministries they will undertake as part of this calling. The corporal and spiritual works of mercy are examples of ministry, indicating that prayer and one’s inner disposition are aspects of ministry as are our active ways to serving the world.
Mission	In Christianity, mission refers to all baptised persons being ‘sent’ to continue the work of Jesus Christ in advancing the reign of God by expressing the love of God in word and action.
Network Facilitator	A person employed by ISMAPNG to work in a supportive way with Mercy Associates groups. They also liaise with Mercy workplaces to promote Mercy Associates and encourage the establishment of new Mercy Associates groups.
Prayer	Prayer, at its most simple, is the practice of placing oneself in reverence before God, being open to experiencing the presence of God. Prayer will sometimes comprise formal, written prayers that are said either privately or in a group of other Christians; it might also be practices such as reflection, meditation, silence, sacred reading (lectio divina). For a Mercy Associate, prayer for others may be a form of ministry.
Service	Service is an expression of ministry, based on identifying the needs of others and responding to those needs in a practical way that alleviates suffering or disadvantage and upholds the dignity of those being served.
Spirituality	One of our gifts as human beings is the ability to consider what meaning life holds, and in particular, what is the meaning of our own life. For many people, spirituality involves religious faith such as Christianity, Islam, Judaism, etc., while for others the meaning of life they perceive in life does not involve a particular religious tradition.
Sister of Mercy	A Sister of Mercy is a woman who responds to the call to know God’s loving kindness and commits her life to sharing this with others through a life of service. Sisters of Mercy make life-long vows of poverty, chastity, obedience and apostolic service and in this case, become a member of a community of Catholic religious women called the Institute of Sisters of Mercy of Australia and Papua New Guinea.

	There are three other congregations of Sisters of Mercy in Australia and many others around the world. #
Suscipe	This a prayer of offering written by Catherine McAuley as an expression of her total commitment to loving and serving God. It is of special importance to Sisters of Mercy around the world and often Mercy Associates also pray and sing this prayer.
Vision	Vision describes the hopes and aspirations we have in some particular area of our life. It takes us beyond our daily lives and guides us to live in such a way that the vision might one day become reality. In Christianity the ultimate vision focuses on the love of God and the reign of God. For Mercy Associates, the Vision Statement describes how Mercy Associates strive to bring mercy and justice into their own lives and to participate fruitfully in their local Mercy Associates group.
* Adapted from Wikipedia, https://en.wikipedia.org/ # Adapted from the ISMAPNG website, http://institute.mercy.org.au/ ~ Adapted from the MIA website, http://www.mercyworld.org/	

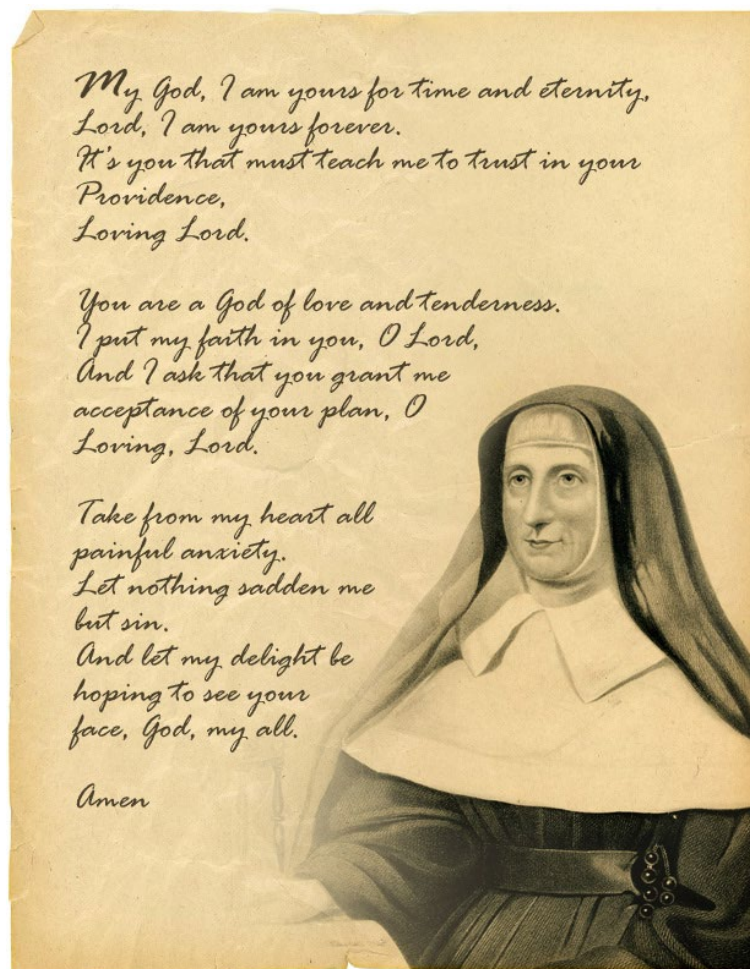
Appendix B - SUSCIPE

The Suscipe is a prayer Catherine McAuley wrote and prayed as a way of reconfirming her lifelong commitment to her faith and her ministry.

Some details about the background to this prayer may enrich its meaning. Mary Sullivan has written:

Catherine never said or wrote that 1837 – with its five deaths, fatiguing travels, human separations, and severe clerical controversies – was one of the hardest years of her life. But one may hazard a guess that it was. Was it then that she began, privately, to compose her Suscipe, the prayer that is now sung throughout the world, in many languages, the singers perhaps little realizing what its words meant to their author. (Mary Sullivan, The Path of Mercy, the life of Catherine McAuley, p. 216)

Image from www.mercyworld.org/spirituality



Appendix C - URSULA FRAYNE (1816–1885) – FOUNDESS IN AUSTRALIA

Clara Frayne (1816-1885), mother superior, was born on 5 October 1816 in Dublin, Ireland, daughter of Robert Frayne, a prosperous businessman, and his wife Bridget. In 1834 she entered the Institute of Mercy, founded in 1831 in Dublin by Mother Catherine McAuley, and took the name Ursula. She worked closely with Catherine and was recalled to Dublin to nurse Catherine as she in her final days in 1841. In 1842 she was appointed Superior of the institute's first foreign mission foundation in Newfoundland and in 1845 went on to establish the first Australian foundation in Perth, WA, at the request of the newly consecrated Bishop John Brady for Sisters to staff his proposed schools. She and her companions arrived in Perth on 8 January 1846.



From the outset the Sisters of Mercy experienced great hardship. So small was the Catholic population that government aid, granted to denominational schools in 1849, was insignificant and the bishop, who was close to bankruptcy, could not be relied on for support. Shocked by the conditions under which the Sisters worked in the first two years, the Dublin mother-house sent money for their return passages. This money Mother Ursula gratefully acknowledged but she refused to abandon the mission. However, she soon realized that the Sisters would have to supplement their meagre income. In 1849 she opened the first secondary school in Western Australia, a 'select' fee-paying school catering for an almost exclusively non-Catholic clientele; it brought much-needed security. This school was located on the site now occupied by Mercedes

College. Its success determined the pattern of future Mercy expansion, which was to establish, almost simultaneously and often within the same building, three separate schools: a 'select' fee-paying school, a primary school and an infants' school. By 1856, despite the impending withdrawal of government aid, the schools of the Sisters of Mercy in Western Australia were flourishing. Probably with some relief, having experienced the bitter Brady-Serra dispute over ecclesiastical jurisdiction and seen Brady recalled to Rome, Ursula Frayne responded to a request from Bishop James Goold for a Victorian foundation.

She arrived in Melbourne in March 1857 and within six weeks had raised loans to pay off the mortgage on her convent in Nicholson Street, Fitzroy. Rapid expansion followed. Large building programmes were undertaken for educational and social work, culminating in the erection of the first wing of the present 'Academy' in 1870 at a cost of £6000. The Sisters of Mercy were the first teaching nuns in Victoria and under the vigorous leadership of Mother Ursula their establishment included a boarding and day school for girls, together with two primary schools and a domestic training school for orphans. She also founded the St Vincent de Paul's Orphanage at South Melbourne and managed it until the Christian Brothers took over the boys' section, leaving the girls under the care of her Sisters. Although the 1872 Act caused temporary retrenchment in Catholic education, it resulted in expansion for the Nicholson Street community, and Sisters replaced lay teachers when salaries could not be met. Ursula Frayne's first Victorian country foundation was at Kilmore in 1875 and was especially dear to her for its rural setting. She died at Nicholson Street on 9 June 1885.

Her letters give evidence of the qualities which distinguished her as a religious woman: intelligence, blended with shrewd, practical wisdom; tenacity and great powers of endurance; strict and loving observance of the Rule; and a keen Irish wit. A fine Gothic chapel was built by her successor as a memorial within the convent grounds at Nicholson Street. There her remains were interred in a vault flanked by a Celtic cross, reminiscent of her origin.

Imelda Palmer, 'Frayne, Ursula (1816–1885)', Australian Dictionary of Biography, National Centre of Biography, Australian National University, <http://adb.anu.edu.au/biography/frayne-ursula-3572/text5527>, published first in hardcopy 1972, accessed online 14 June 2017. (with minor editing)

Appendix D - RESOURCES

The ISMAPNG website contains a resources section, accessed via <https://institute.mercy.org.au/flare/resources/> Resources on many topics can be found on this webpage.

NEWSLETTERS and WEB INFORMATION:

Just Mercy is an e-newsletter published each month by ISMAPNG. Subscribe by clicking the link at <http://institute.mercy.org.au/news-centre-2/just-mercy/>

Many Paths is the Mercy Associates newsletter, published four times per year. This is available via a link at <http://institute.mercy.org.au/become-involved/become-a-mercy-associate/>

Mercy eNews is the newsletter of Mercy International Association. Available via a link at http://www.mercyworld.org/news_centre/enews_archives.cfm?loadref=15

Ministries, <https://institute.mercy.org.au/mercy-in-action/>

Works of Mercy, <https://www.mercyworld.org/about/works-of-mercy/>

BOOKS:

The Little Book of Catherine of Dublin, Don Mullan, ISBN: 0-9547047-5-4, 2005 available from MIA (miaexec@eircom.net)

Praying in the Spirit of Catherine McAuley, Sisters of Mercy of the Americas, Liturgy Training Publications, 1999.

According to Catherine – Words of Wisdom from Catherine McAuley – A Thematic Approach, Bonaventure Brennan RSM, Congregation of the Sisters of Mercy, Dublin, ISBN: 0-9546133-0-9, 2003, Email: bbrennan@merboy.net

Praying with Catherine McAuley. Helen Marie Burns, Sheila Carney (Minnesota: St Mary's Press, 1996). *A compendium of spirituality and prayer brings us closer to Catherine's oft-repeated ideal of being centred in God, for whom alone we go forward or stay back.*

The Path of Mercy: The Life of Catherine McAuley. Mary Sullivan (Washington: Catholic University of America, 2012). *The story of Catherine McAuley, and her founding of the Sisters of Mercy.*

ESSAYS and ARTICLES:

Many contemporary reflections by Sisters of Mercy and lay women and men, are available on <https://www.mercyworld.org/library/>

History of the House of Mercy in Baggot St. <https://www.mercyworld.org/our-centre/our-history/>

Ursula Frayne: A Woman of Mercy <https://www.mercyworld.org/catherine/mercy-foundresses/mother-ursula-frayne/>

CD's/CD-ROMs

Circle of Mercy (Music composed by Sisters of Mercy and Associates from around the world; Lyrics of Circle of Mercy are in Appendix F), from <https://www.mercyworld.org/spirituality/>

Mercy and Justice Shall Meet, can be purchased from

<https://www.mercyworld.org/bibliography/mercy-and-justice-shall-meet-cd-rom0E4CF/>

DVD's

In God Alone (a 7min DVD on the life of Catherine McAuley, <https://www.mercyworld.org/film-in-god-alone/>)

CODE OF CONDUCT

INSTITUTE OF SISTERS OF MERCY OF
AUSTRALIA AND PAPUA NEW GUINEA



INTRODUCTION

The Institute of Sisters of Mercy of Australia and Papua New Guinea (ISMAPNG) is a religious order of Catholic women. The mission of ISMAPNG is to advance the reign of God in a contemporary world.

In carrying out its mission, ISMAPNG partners with employees, contractors, associates and volunteers.

Sisters of the Institute and others who choose to be involved with it are expected to respect the Gospel of Jesus and to appreciate the founding inspiration of Venerable Catherine McAuley.

ISMAPNG affirms the fundamental Christian belief that God, in whose image every person is created, is the source of human dignity. It wants to encourage practices that reflect this belief.

This Code of Conduct (Code) promotes attitudes and behaviours, as well as practices in the delivery of professional services, that are consistent with ISMAPNG's deep values and the teachings of the Catholic Church.

The Code is founded on a set of commitments, each of equal importance. It does not attempt to list every aspect of those commitments.

The Code applies to all sisters wherever they are at any time. It applies to others while they are engaged in the work of ISMAPNG.

In these times, when Australian Church agencies are wishing to comply with the recommendations of the Royal Commission into Institutional Responses to Child Sexual Abuse, this Code of Conduct has particular relevance.

All individuals are accountable for their own conduct, but any breaches of the Code have implications for ISMAPNG as a whole.

If the Code is breached by an individual, the person to whom she or he is immediately accountable will take action appropriate to the nature of the breach and appropriate to the individual's status and role within ISMAPNG.



COMMITMENTS

1. I commit to behaving respectfully, justly, honestly and with integrity.

2. I commit to creating a supportive, safe and caring environment.

3. I commit to safeguarding all people, particularly children and vulnerable people.

4. I commit to acting within the law, carefully, diligently and as a good steward of resources.

1 I COMMIT TO BEHAVING **RESPECTFULLY, JUSTLY, HONESTLY AND WITH INTEGRITY**

I support the values of Compassion, Hospitality, Respect and Justice and I demonstrate these in my relationships with all people.

I acknowledge the inherent value of every member of the Earth community.

I treat others with courtesy and am appropriate in my relationships with them.

I listen attentively to all, including those who may not be of the same mind or faith as I am.

I recognise the strength and value in diversity of thought and experience.

I display compassion and generosity of spirit.

I am fair in all my interactions with others.

Consequently

I do not behave in a manner inconsistent with the stated values of ISMAPNG.

I do not dismiss a person's opinions or beliefs.

I do not talk about others in a disrespectful or inappropriate way.

I do not engage in illegal or disreputable activities.

I do not engage in behaviour that seeks to diminish or embarrass a person.

I do not make decisions or take actions that may harm ISMAPNG in any way.

2 I COMMIT TO CREATING A SUPPORTIVE, SAFE AND CARING ENVIRONMENT

I prioritise and take reasonable actions to ensure the health, safety and wellbeing of myself and all people I encounter.

I ensure that my behaviour is consistent with my commitment to respect all people and uphold the work of ISMAPNG.

I promote a culture of safety and maintain a safe environment, free from hazards and risks.

I foster right relationships with those with whom I interact.

I search for ways to improve ISMAPNG's environmental sustainability.

Consequently

I do not tolerate harassment, discrimination, bullying or any disrespectful behaviours or language, especially in relation to race, culture, age, gender, disability, religion, sexuality or political views.

I do not shame, humiliate, oppress, belittle or degrade any person.

I do not engage in any form of physical, psychological or emotional behaviour that could be considered inappropriate, wrong or unsafe.

I do not ignore hazards and risks which may harm me or others.

I do not intentionally waste resources.

3 I COMMIT TO SAFEGUARDING ALL PEOPLE, PARTICULARLY CHILDREN AND VULNERABLE PEOPLE

I ensure that all people, particularly children and vulnerable people are treated with respect and have their rights protected.

I act appropriately with children, vulnerable people and others with whom I come into contact, including maintaining boundaries, using appropriate language and tone.

I act according to acceptable standards of physical and sexual contact at all times.

I communicate respectfully with and about all people, particularly children and vulnerable people.

Consequently

I do not engage in activities with any person that are likely to be physically or emotionally harmful.

I do not use physical action or threats of physical action as punishment.

I do not develop "special" relationships with children or vulnerable people for my own gratification.

I do not initiate unnecessary physical contact with individuals or do things of a personal nature for them that they can do for themselves.

I will not be alone with a child or vulnerable person unnecessarily or in an inappropriate context.

I do not use any means, including online contact or text messaging, to make inappropriate contact with any person, particularly children or vulnerable people.

I do not engage in any inappropriate conversations of a sexual nature with children or vulnerable people.

I do not photograph or video children or vulnerable people without consent of parents or guardians.

4 I COMMIT TO ACTING WITHIN THE LAW, CAREFULLY, DILIGENTLY AND AS A GOOD STEWARD OF RESOURCES

I comply with the law, respect the privacy of others, and am a good steward of the Mercy heritage, assets and reputation.

I take my legal responsibilities seriously and strive to maintain the highest levels of compliance with relevant authorities.

I maintain confidentiality and discretion and protect the privacy of people's personal information.

I strive to ensure my ministry or work is consistently conducted in accordance with professional standards.

I meet my obligations to report suspected wrong doing, including conduct which is not consistent with this Code.

I comply with reasonable and lawful instructions, whether or not I personally agree with them.

I take appropriate action to avoid actual, potential or perceived conflicts of interest.

I comply with all ISMAPNG Policies where applicable.

I use social media and public forums in ways that are acceptable to ISMAPNG.

Consequently

I do not misuse my position for personal or financial advantage.

I do not engage in ministries or activities for which I have inadequate experience or qualifications.

I do not personally solicit gifts, rewards or other benefits.

I do not intentionally commit any unlawful or illegal act.

I do not divulge confidential information to those who have no need or right to know it.

I do not engage in conduct that may harm ISMAPNG in any way.

Glossary of Terms:

Child or Children: any person under the age of 18 years.

Culture of Safety: a culture that places a high level of importance on safety beliefs, attitudes and values – and these are shared by the majority of people.

Diversity: celebrating differences and valuing everyone.

Engaged in the work of ISMAPNG: any person, whether paid or unpaid, involved with the mission of ISMAPNG. This may include religious, employees, contractors, associates, volunteers and others.

Hazards and Risks: a hazard is something that can cause harm whilst a risk is the probability that the hazard will cause harm.

Earth Community: the interconnected diversity of cultures and life forms which call Earth home and have a shared reliance on Earth's life support systems.

Environment: the surroundings or conditions in which a person lives or operates.

Right Relationships: good, healthy working relationship appropriate to the person based on trust, mutual respect, diversity and open communication.

Safeguarding: the action that is taken to promote the welfare of children and vulnerable people and protect them from harm.

"Special" Relationship: providing inappropriate preferential treatment to a child or vulnerable person.

Vulnerable Person or Vulnerable People: any person or people aged 18 years and above who is or may be unable to take care of themselves, or is unable to protect themselves against harm or exploitation by reason of age, illness, trauma or disability, or any other reason.

Please read the Code carefully and sign below to confirm your acceptance.

I, _____
(full name)

agree that I have read and understood the Code of Conduct and will behave in accordance with it. I will attend training to develop a deeper understanding and appreciation of my Code of Conduct responsibilities.

(signature)

(date)

It is important that you:

Know your responsibilities: familiarise yourself with the Code, attend training information sessions and ask questions if you are unsure.

Speak up: if you do or see something you believe is not right, tell your Community Leader, Manager, Human Resources, or a member of the Institute Leadership Team.

Understand the potential consequences: which may include responding to breaches through remedial education, counselling, warnings, suspension, restrictions, termination and official reports to police and other statutory agencies as required.

Complementary Policies and Related Documents:

Compliance Policy

Conflict of Interest Policy

Integrity in the Service of the Church

Integrity in Ministry

Pastoral Care for Survivors Policy

Privacy Policy

Protocols for Right Relationships in Ministry (PNG)

Safeguarding Policy

Sustainable Living Policy

Workplace Discrimination, Harassment and Bullying Policy

Workplace Health and Safety Policy

Note: this Code of Conduct is to be read and understood along with each ministry's Code of Conduct or comparable document.

Appendix F - Circle of Mercy (hymn) by Jeannette Goglia rsm

In Mercy, we touch the hearts of those who are in mis'ry.

In Mercy, we're touched by them and feel their strength and courage.

In Mercy, we heal the pain of those who are in sorrow.

In Mercy, we're healed by them and see the face of hope.

Ref.: For the circle of Mercy is timeless: it is Spirit of Life itself
 Which roots us in Faith, and lifts us in Hope,
 And holds us in God's loving care,
 And holds us in God's loving care.

In Mercy, we welcome those the world has left rejected.

In Mercy, we're drawn within the loving heart of God.

In Mercy, we forgive the incompleteness in another.

In Mercy, our sins are healed and we are whole again. [Ref.]

In Mercy, the Spirit Faith will root us in God's Presence.

In Mercy, the Spirit Hope will lift us out of doubt.

In Mercy, the Love of God will be our joy in living.

In Mercy, we join with one another on our journey. [Ref.]

