

Chapter 9

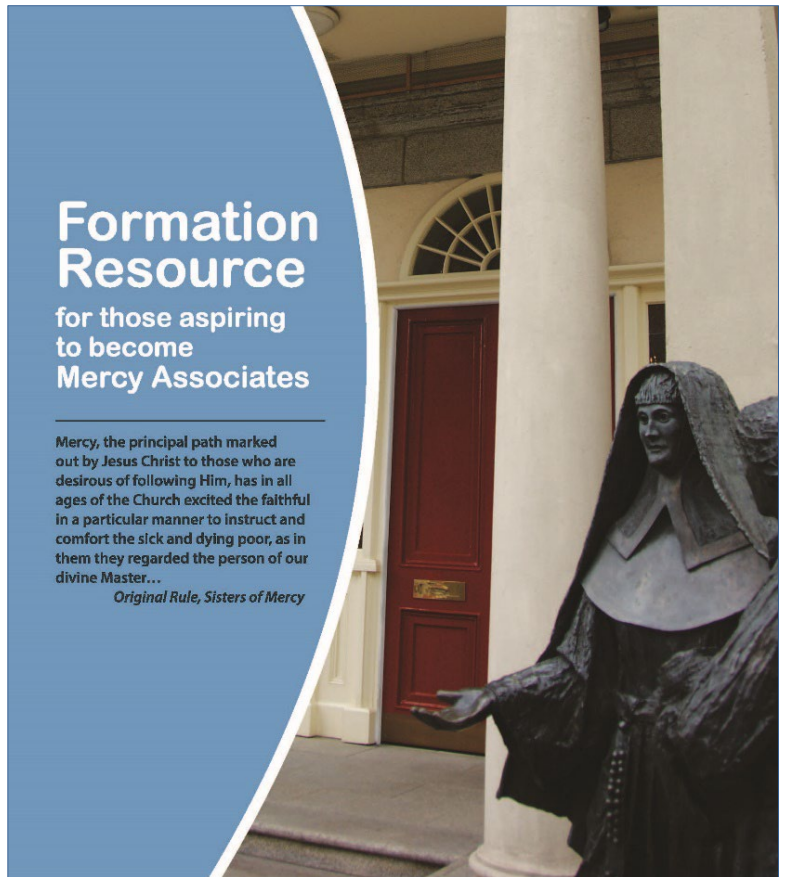
Being a Mercy Associate

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/>

Web edition v 1.1: current @ February 21

9.0 Being a Mercy Associate

The Vision Statement contains a wealth of information about what is involved in being a Mercy Associate. This section spells out some of this with the aim of guiding Mercy Associates in finding rewarding and fruitful ways to bring the Vision Statement into their personal lives.

9.1 Formation

In the Christian tradition, life is often spoken of as a journey, and our faith is also often described as a journey that is lifelong in nature. One of the ways personal faith can be deepened is by participation in formation programmes and activities, and this is a very important element of being a Mercy Associate. Faith formation programmes provide an opportunity to learn more about one's faith, and in doing so also provide the opportunity to deepen one's relationship with God.

For women and men seeking to become Mercy Associates, a preparation programme is undertaken and this includes faith formation. The formation period also involves an ongoing discernment process to help the person come to an understanding of whether becoming a Mercy Associate is the path for them to follow.

Most meetings of Mercy Associates groups will include some input on faith formation, and this will often lead to a time of reflection and prayer. Resources are available to groups to use for input, and discussion of the input is encouraged as it is often through discussion that we reach a better understanding of what has been presented and what it means for each individual's life. Some Mercy Associates also conduct retreats from time to time, and attendance at these provides a rich opportunity for a closer encounter with God.

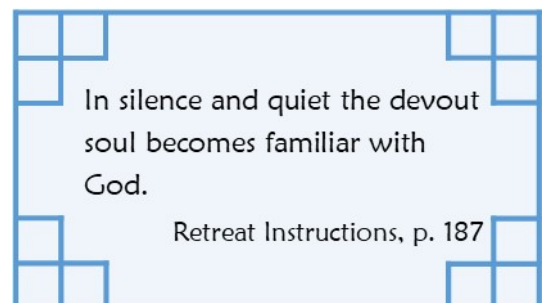
Additional to formation input provided at Mercy Associates meetings, Mercy Associates are also encouraged to engage in personal reading of a spiritual nature. Many suitable books are available, and some of these are listed in the Appendix.

9.2 Prayer and Contemplation

Part of the life of Christians is the practice of prayer. Prayer has been defined in many ways but at its most simple, it 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. For Catherine McAuley, the *Suscipe* (Appendix B) was a prayer that enabled her to present her ministry, her life and her needs to God and ask God's assistance in response. There are many other prayers that will have meaning for Mercy Associates, and Associates are encouraged to develop a collection of prayers they personally find of help to them.

Prayer is also sometimes simply a time of silence, when one expresses gratitude to God, praises God or seeks guidance. Lectio divina, the sacred reading of a scripture passage, also is a prayerful practice. Meditation is another practice many find helpful in reflecting on their lives and opening their heart to experience God's loving guidance. These are examples of the practice of contemplation, wherein one ponders deeply both the



realities and mysteries of life and of God. Contemplation often allows us to form more balanced views of how we should respond to social and justice needs around us so that our responses are effective and serve the reign of God in our time.

Prayer is also an essential element of a gathering of Mercy Associates. In most groups, one or a few group members have the role of preparing a prayer and reflection for each meeting.

As mentioned in the Vision Statement, prayer is a core, essential practice for Mercy Associates, both individually in their day-to-day lives, and when they gather, either for meetings or special celebrations.



9.3 Ministry – Service and Advocacy

The life of Catherine McAuley was characterised by her commitment to service of those in desperate need, the most disadvantaged of her city. For a woman to undertake such work at that time in history was uncommon and not necessarily approved of, yet Catherine had many supporters who could see the needs Catherine saw and who respected her willingness to devote her time and resources to responding to those needs.

The Sisters of Mercy around the world have continued this practice of Catherine's. They have continuously sought to identify needs and injustices and take action to redress these. The ministries they have founded over the decades and which they continue to be actively involved in now span a very wide range of services to those in need and action to overcome injustices.

Service. Mercy Associates have a focus on service to others. Within their local community, there are likely to be people in need who could be assisted by the efforts of Mercy Associates, whether individually or where a group as a whole takes responsibility for a social service initiative. All Mercy Associates, except those prevented by age, illness or other circumstances, are asked to involve themselves in service of other people in their local area. Options may be to join with an existing local service group such as St Vincent de Paul; or to initiate a service to meet a need identified by the group as a whole. If there are Mercy ministries (hospitals, community services, schools, aged care facilities, etc.) in the area, a Mercy Associates group may be able to support their work by offering voluntary assistance in an identified need.

It is important to note that if ministry by individuals or a group involves contact with children or adolescents (those under 18 years of age), a **Working with Children card** will be needed. These are applied for and issued on an individual basis, and the application process involves a police check for any previous issues concerning contact with young people. In some states, there are ministries with vulnerable adults that also require a police check. These requirements vary from state to state, and the Mercy office in Alphington (Melbourne) can advise on this (03 9499 1577).



Ballarat Mercy Associates assemble care packs for distribution to Berry Street, which provides support to those needing emergency assistance.

Mercy Associates who work in a Mercy ministry (e.g., Mercy school, hospital or community service agency), will already be immersed in an environment where the opportunity to be merciful to others. There is no expectation that Associates in such roles will undertake additional service, beyond their work role.

There are some Mercy Associates who, through age or infirmity, are unable to be involved in active ministries. There is no expectation that anyone unable to actively undertake a service initiative will do so. For some Mercy Associates, where they also can no longer attend meetings of their group, become a Mercy Associate Honorary may be an option – this can be discussed with a Network Facilitator.

Fund-raising. Most Mercy Associates groups have chosen over the years to undertake some fund-raising for organisations providing services to those in need, though this is entirely an optional initiative. Often the recipient of these funds is an ISMAPNG service organisation such as MercyWorks and sometimes it is local, such as St Vincent de Paul. Each group will make its own decision about where to direct funds it raises, and this should be determined through a process of discernment with the group coming to an agreed view of how to allocate such funds. Often fund-raising efforts will be made to support social service or social justice concerns of interest to the group.

Fund-raising can be as simple as taking up a collection at Mercy Associates meetings (however bear in mind that many Associates have limited financial means); it may entail small-scale initiatives such as stalls at fetes and markets selling goods produced by the members; or it may entail organising a social event where the ticket price includes provision not only to cover the function's costs but to make a donation to the chosen service organisation.

Advocacy. Mercy Associates also have a focus on striving to remove unjust practices and structures, whether local, national or international. This will usually involve advocacy of some kind: writing letters to politicians, organisations, corporations, etc., describing the perceived injustice and suggesting changes that will avoid further injustice. Advocacy might also at times be more active – attending public meetings and addresses, including protest meetings.

When Mercy Associates are involved in advocacy with respect to a social justice issue, it is essential that they behave with dignity and with due respect for all parties involved. As well, it is essential that whatever steps are taken, no action should bring any public criticism of ISMAPNG or in any way damage its reputation. No Mercy Associate has authority to speak on behalf of the movement as a whole, nor on behalf of the Sisters of Mercy, and actions taken are taken on a personal basis.

Prayer as Ministry. For Mercy Associates who are unwell, frail or otherwise physically unable to attend meetings, prayer may be their form of ministry (and of course, every Mercy Associate can pray as part of their ministry!). This is an invaluable ministry, and is practised by many existing Mercy Associates groups. Often a list of prayer intentions is drawn up by a Mercy Associate in the local group and distributed to all members of that group. It may contain names of people locally who are in need of prayer, as well as needs around the world, including refugees, indigenous people, or those living in poverty.

Service and Responsibility. Whether it be in respect of service of others in need or addressing injustices in society, it is essential that Mercy Associates take active steps to inform themselves accurately of the needs and injustices they have identified. Media reporting is often an insufficient means of learning about an issue, and it is important that groups educate themselves with accurate and current information before deciding whether to become involved in the issue and what action will be most effective. This might include inviting guest speakers from various agencies to address Mercy Associates meetings to brief the group on their work and the needs it addresses.

Identifying appropriate steps to take in the face of social justice issues is an occasion where the practice of contemplation is important. Once a Mercy Associates group has informed itself thoroughly on the details of the issue of interest, there should be a period of prayer and contemplation to consider what steps might be the most effective and appropriate in seeking to improve the situation. The **Mercy International Reflection Process (MIRP)**

provides a structured way for groups to gather information, consider it in light of the values of the gospels, and discern what might be an effective response to address the needs identified. Information on MIRP can be found at www.mercyworld.org.



Another way for Associates groups to complement the work of the Sisters of Mercy around the world is to participate in the unfolding journey of **Mercy Global Presence**, an initiative coordinated by Mercy International Association. In a globalized world in which the displacement of persons and degradation of Earth are reaching ever more extreme levels, Mercy Global Presence stands as a countercultural sign. Mercy Global Presence will share resources developed by sisters and partners in mercy, progressing through a number of themes over sixteen months from September 2019 until mid-2021.

Groups can access the Mercy Global Presence resources, for individual reflection and group discussion, at this link: www.mercyworld.org/about/our-inititives/mercy-global-presence/



9.4 Community – Mercy Associate Groups

Mercy Associates are women and men who associate with each other, all sharing a commitment to living the charism of Mercy in their daily lives. Human beings are relational by nature, created to be in relationship with each other and with God, and humankind flourishes in the presence of life-giving relationships. For Christians, involvement in a community is a means of participating in life-giving relationships:

- During his ministry years, Jesus formed a community of disciples around him, forming them to carry on his ministry after his death;
- The early Church was characterised by communities of Christians who met for liturgy (Eucharist) and fellowship; this practice has remained constant for 2,000 years, with parishes being the most common form of a faith community;
- Religious institutes are communities of women or men united by the expression of their faith through the charism of their founder – at a large and small scale they see community as essential in sustaining their faith and furthering their ministry.

It is important therefore that Mercy Associates join with other Mercy Associates in local groups. From the time an aspiring Mercy Associate contacts a group to express their interest, they will be invited to attend some if not all of the gatherings of that group. When they undertake their initial formation, they will be supported by two sponsors. When they make their commitment it will be at a gathering of their Mercy Associates group, and they will join that Mercy Associates group. When they make their renewal of commitment, this will also be in the presence of their local group. Should they

relocate elsewhere, they will be invited to join the nearest group to their new location. Being part of a Mercy Associates group is a core element of being a Mercy Associate.

As part of their commitment to their group, Mercy Associates attend most if not all of the gatherings of the group: meetings, seminars, liturgies, retreats, and ministry initiatives they have committed to. It is important to note that where a Mercy Associates group forms in a Mercy or other workplace, it is a totally voluntary initiative. It is not part of their job, and the time they commit to meetings or other activities is not paid, work time.

They also are asked to conduct themselves in a way that shows the importance of mercy in their relationships with others in the group. An

ISMAPNG Code of Conduct has been developed and is included in the Appendix – it is important for aspiring Mercy Associates to read through this, reflect on it and accept this Code as part of what they commit to when they become a Mercy Associate. Once they have made their first commitment, all Mercy Associates must undertake training in the Code of Conduct as well as other related training programmes that are implemented over the years.



Mercy Associates are associates of ISMAPNG, however in their living out of their calling, they become involved in a specific Mercy Associates group.

9.5 Mercy Associates Honorary

For Mercy Associates who, through age or infirmity, are unable to be involved in active ministry or attend meetings of their local group, the option of becoming Mercy Associate Honorary is available. This acknowledges the many years of previous active involvement these Associates have had and enables them to continue to identify as a Mercy Associate, e.g., wear their badge. They no longer need to participate in re-commitment ceremonies, nor undertake Safeguarding training. More information about this option is available in the Administrative Handbook.

9.6 Mercy Associates Logo and Motto

Logo

The elements of the Mercy Associates cross, used in the badge and on documentation, serve to communicate some important aspects about identity and values.

The interior cross is in the same shape as the exterior of the Mercy cross, worn by Sisters of Mercy around the world. The coloured interior of the cross is blue, a prominent colour in ISMAPNG branding, representing the relationship between Mercy Associates and the Institute of Sisters of Mercy of Australia and New Guinea.



The four sweeps around the coloured cross have multiple symbolic elements:

- They connect with the Mercy cross outline, as the Mercy Associates are connected with the Sisters of Mercy
- As they extend openly beyond all arms of the cross, they symbolise the openness of Mercy Associates to welcome lay women and men who share their commitment to living the charism of Mercy in their daily lives
- These extensions also symbolise the intention of Mercy Associates to reach out to the world, extending the reach of Mercy and complementing the work of the Sisters of Mercy.

Motto

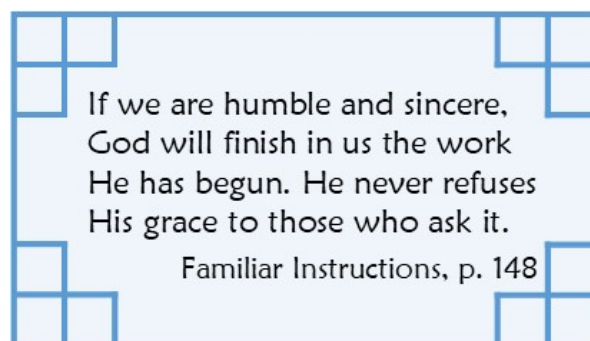
The motto 'One Charism, Many Paths' highlights the core, enduring quality of divine Mercy, the Mercy of God, as it is lived out in the lives of people across the millennia. Revealed in perfection in the life of Christ, women and men across the ages have expressed God's Mercy in their lives. Catherine McAuley, foundress of the Sisters of Mercy, expressed God's Mercy in a way that was radical for a woman of her time, reaching out to serve the most needy in her city.

The charism of Mercy lived by Sisters of Mercy is an ongoing expression of the charism Catherine McAuley lived. Yet that charism may be lived by all women and men: the charism is lived by Sisters of Mercy in a specific way that involves life-long vows as religious women. For Mercy Associates the charism of Mercy is lived in their daily lives as lay women and men, always aware that just as each human being is unique, so also the way in which each will live the Mercy charism is unique – one charism, many paths.

9.7 Becoming a Mercy Associate – Next Steps

During these last several months you have had the opportunity to learn about the Mercy charism – its divine source, the life of Catherine McAuley, the Sisters of Mercy, and Mercy Associates. Your sponsors will have talked with you from time to time about what you have experienced as you learn and reflect on all of this material. Through your own prayer you will also have considered whether you feel called to become a Mercy Associate or whether there are other ways through which you can live out your commitment.

The next step is for you to listen to the reflections of your mentor(s) about your participation in this formation period. They will discuss with you what they believe is the best option for you. If this is to go ahead with becoming a Mercy Associate, you will be invited to attend a Commitment Ceremony being held by the group you will join. If the conclusion reached is that this isn't the right time for you to become a Mercy Associate, or that your individual vocation is not to become a Mercy Associate but to follow another path, your sponsors will also discuss this with you and help you identify your future steps in a different direction.



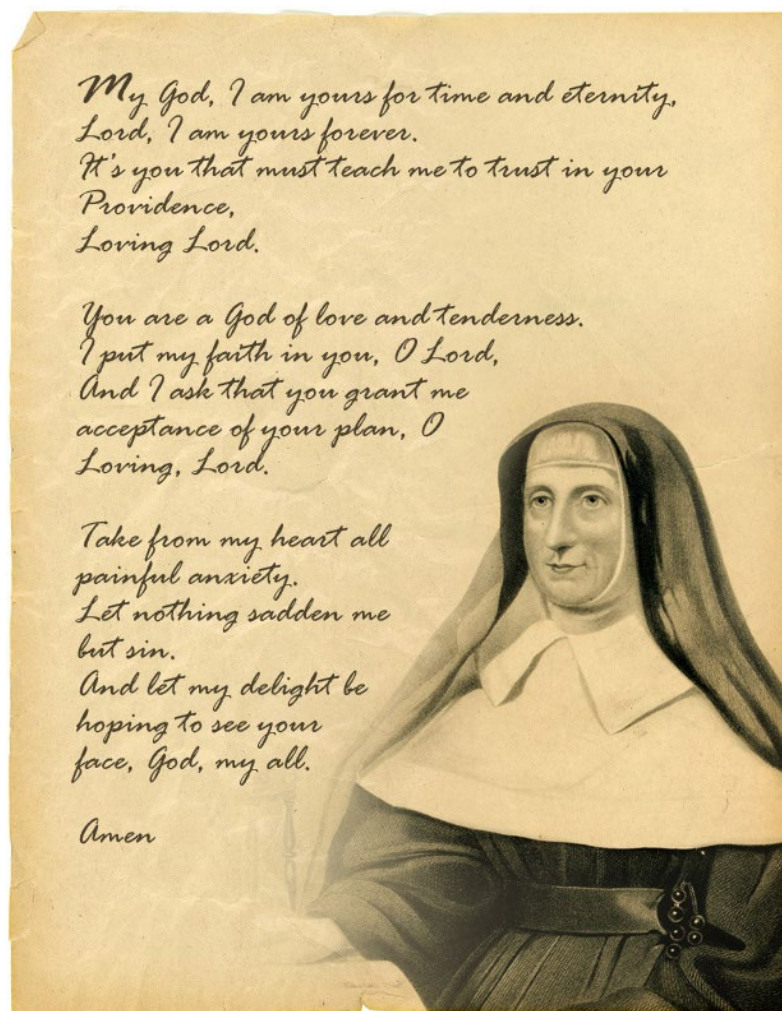
Appendix - SUSCIPE

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 - 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/>)

Appendix - ISMAPNG Code of Conduct

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 - 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.]

