



JOURNEYS

NEWSLETTER

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"....hope never disappoints. Optimism disappoints, but hope does not..." Pope Francis

HOPE

"....hope never disappoints. Optimism disappoints, but hope does not. We have such need in these times that can appear dark, in which we sometimes feel disoriented by the evil and violence that surrounds us, by the distress of so many of our brothers and sisters. We need hope." Pope Francis

Pope Francis spoke those words in Rome at the start of a series of addresses he would give on what he called "Christian Hope" from late 2016 to March 2017. Those words carry even more meaning now - post pandemic, with a continuing war in Ukraine and the brutality in the Middle East, both conflicts with no end in sight.

We live in fractured times where it is easy to see the bleakness of politics, division, conflict, degradation of people and planet as our hopeless universal reality.

The Gospels speak of hope in various ways, of redemption, as a greeting, as a descriptor of God. In the Gospels hope is shared with others and is an expression of trust that in doing God's will, everything we need will be provided.

The first five Sisters could not have known what the result of getting on that ship in August 1838 would be. What their love and trust in God did tell them, however, was that no matter what they encountered God would be with them providing what they needed.

They weren't a group of sweet ladies to be cherished for their naive hope and quaint faith. Quite the opposite, the Sisters have for the past 200 years answered the Gospel call to "bring glad tidings to the poor... to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free." (Luke 4:18). What they have been doing in visiting prisoners, establishing schools, hospitals, aged care and social services is share that with love the future will be better.

We can look back now and know something they could not - each generation of Sisters had a vision that drove change in Australia and created a vibrant ministry that continues to flourish today. It is that vibrant faith, palpable trust in Divine Providence and strong hope that is what we today know as Mary Aikenhead Ministries.

"When we speak of hope, often it refers to what is not in humanity's power to realise, which is invisible. In fact, what we hope for goes beyond our strength and our perception."
Pope Francis

This hope for the future is profoundly demonstrated by our shared commitment to the Preferential Option for the Poor. James B Nickoloff shares with us in *Journeys* his overview on the meaning of "Preferential option for the poor". It is a meaningful reflection on God's love for each of us and our ability to choose to take special care of the socially denigrated as an outworking of who we understand God to be.

HOPE

The counterpoint for us is to better understand who we are as persons, to each other and to God.

We live in a society that pulls us two ways.

One direction is our own ability to command choice in almost everything we do. Politics and democracy give power to autonomous choice as a preeminent value for a fulfilling life, as if each of us can properly express all our hopes and desires in the choices we make.

The other direction forces us to recognise our interconnectedness and the profound impact we have as a species on each other and the planet.

What and how much we consume impacts those less fortunate in so many ways. Not only do the poor 'miss out' in being able to make those choices themselves but they also miss out when we take more than we need, limit what we share and create lifestyles that destroy homes or the ability for others to live and work in a sustainable way.

Venerable Mary Aikenhead knew that society creates gaps and we know it too. Perhaps we see gaps at the end of life and care that the state won't resource properly, in the experience of anxiety or mental illness where meaningful family or social support seems to be missing, or maybe the isolating experience of addiction and the long road to help.

John XXIII *"Consult not your fears, but your hopes and dreams"*

"God saw all he had made, and indeed it was very good." Genesis 1:31

The unique role played by each person in Mary Aikenhead Ministries helps fill those gaps.

As I have often heard said, Mary Aikenhead Ministries is at its best when it is a place of encounter for people others don't see, offering hope for a better future.

With hope we dream of what could be and focus ahead, perhaps missing the detail of limiting choices along the way. "Just because it was never done before, doesn't mean it cannot be done now." So said our foundress. That is our challenge and our future. Is there a more hope filled way to look at the world than that?

As we celebrate Easter we are in a time of great hope - hope in the story of Jesus and the Gospels. When hope seemed lost, we can remember that Jesus was promised to be the hope of all the world. In the resurrection we see the greatest hope of all - renewal, forgiveness and new life. Together we share hope when we offer the same gift of love to the world.

May you have a blessed and peace filled Easter with the people you love.

Ms Penelope Wright
Trustee
Mary Aikenhead Ministries

TMAM SOCIAL INCLUSION STATEMENT

Last year, the Trustees of Mary Aikenhead Ministries (TMAM) developed and finalised a *Social Inclusion Statement*. This Statement was largely the vision of our dear colleague and friend, A/Prof. Peter Howard. Peter served on the Canonical Stewardship Committee during his time as a Trustee. The work of this Committee is focused on projects that bring to the fore our priorities as stewards of mission. Peter was deeply committed to this Statement, believing that the work of Mary Aikenhead Ministries had to be grounded in embracing and encountering everyone in the world around us. For Peter this is what it meant to be a ministry of the Church. We are pleased to share that he was able to see the final version of the Statement.

In this edition of *Journeys* we are publishing the Social Inclusion Statement in the hope that it be shared widely throughout our ministries.

In future editions of *Journeys* we hope to continue to highlight the importance of this document in our education and health ministries. Our aim is to share and celebrate the incredible work being done each day by individuals and teams working together to bring this Statement to life across MAEL and SVHA.

Entrusted to carry on the work of Christ as envisaged in the charism of the Sisters of Charity, the Trustees have a strong commitment to embracing all people. As leaders of the Church we hope to encourage and welcome individuals and communities across our ministries, most especially those who are poor and vulnerable.

We pray that this Statement will ignite in our ministries a renewed commitment to those we steward and that it will bring hope to those we wish to accompany.



MARY
AIKENHEAD
MINISTRIES

SOCIAL INCLUSION STATEMENT

MARY AIKENHEAD MINISTRIES - A PLACE OF WELCOME FOR ALL

Mary Aikenhead Ministries, inclusive of the education and health sectors which stand as the embodiment of our charism inherited from the Sisters of Charity, is a safe place of welcome for all.

We joyfully welcome all people because of who they are and because of who we are.

Mary Aikenhead Ministries is a ministry of the Catholic Church which is committed to unity with the human family in a way that honours the human person and their intrinsic dignity. Consistent with Ignatian Spirituality which has been a core part of the spirituality of the Sisters of Charity since their founding, we believe that God is found in all people and in all things.

We seek to be women and men with others, to accompany in solidarity each person, most especially those who are vulnerable, recognising their inherent human dignity. At the heart of our ministry, we welcome all because we believe that all are sacred¹. With that as a foundational tenet of our ministry, we strive to be open, compassionate, safe and welcoming to all.

We live in a common home and share our earth, believing that all people should have equal access to resources for survival and comfort. We are bound in a connectedness to others, regardless of proximity, time and place². We walk with all people, and believe we are one global community³.

We acknowledge we live in a world that is complex and imperfect. We know that people both individually and communally suffer, are marginalised, and are hurting. These sorrows are ours too⁴. We hope the work of our ministries will overcome the separateness we feel. That as works of the Church, we are able to break down barriers of exclusion and build up communities and people that they may thrive in relationship with others⁵.

Consistent with the life of Venerable Mary Aikenhead herself⁶, Mary Aikenhead Ministries is a place of welcome and inclusion for all people. We are committed to expressing her wisdom, faith and courage so that the ministries which bear her name continue to bring love, acceptance, connection and understanding to a world that is yearning for these gifts of the Holy Spirit.

¹ Genesis 1:27

² Pope Francis, *Fratelli Tutti: On Fraternity and Social Friendship* (2020), no. 2.

³ Francis, *Laudato si': On Care for our Common Home* (2015), no. 91.

⁴ Vatican II Council, *Gaudium et Spes: The Pastoral Constitution of the Church in the Modern World*, (1965), no. 1.

⁵ Francis, *Fratelli Tutti*, no. 276.

⁶ Religious Sisters of Charity, *Everyday Wisdom of Mary Aikenhead*, (Ireland: Veritas Publications, 2007), 99, 169.

PREFERENTIAL OPTION FOR THE POOR

Among the most significant developments in Catholic thinking and practice since the Second Vatican Council is the principle of God's "preferential option for the poor." While the phrase is relatively new, the notion is not: in both the First and Second Testaments God is portrayed as having a special concern for, and even taking the side of, those who are politically, economically, or socially shunned or oppressed (e.g., Deut 26:5-10 and Lk 4:18). Pope John XXIII summarized the consequence of God's choice for the Church's own practice: the Church, he said, "is and wants to be...the Church of all and in particular the Church of the poor" (radio address, 11 September 1962). For its part, Vatican II asserted that "in the poor and the suffering the Church recognizes the face of its poor and suffering founder" (LG 8). In 1968, in response to the Council and to the stark reality of massive, unjust poverty and marginalization in their countries, the Catholic bishops of Latin America called on the Church to enter into genuine solidarity with "the poorest and... those segregated for any cause whatsoever" (Medellín, "Poverty of the Church," 9-10). A decade later the Latin American bishops acknowledged that the Church had learned much about the Gospel itself through its growing commitment to the poor and promulgated what has become a classic formulation of the "preferential option for the poor" (Puebla 1134-1165). Because the image of God in which all human beings are made is "dimmed and even defiled" by the poverty inflicted on the poor, "God takes on their defense and loves them. That is why the poor are the first ones to whom Jesus' mission is directed" (Puebla 1142). In other words, God's option—and thus the Church's—has nothing to do with romanticized notions of the moral purity or deep faith of the poor; instead, they merit priority simply because they are poor. The Church thus rejects the distinction between the "deserving" and "undeserving" poor common to much contemporary political discourse.

Biography:

James B. Nickoloff lectured in Catholic systematic theology from at the College of the Holy Cross in Worcester, MA from 1989 to 2009 and is now Associate Professor Emeritus of the Department of Religious Studies. He has also taught at Boston College, Weston Jesuit School of Theology (Cambridge, MA), Santa Clara University, the Jesuit Theological College (Melbourne, Australia), and the Catholic Theological Union (Chicago). He is currently Director of Ministerial Formation in the Department of Theology and Philosophy at Barry University (Miami Shores, FL).

The preferential option for the poor involves more than the Church's social teaching or pastoral practice; fundamentally, it concerns the Church's understanding of who God is (theology). The three words that make up the phrase, originally forged in Spanish, are often misunderstood, especially in their English translation. First, in most English-speaking countries "preferential" readily conjures up unfair favoritism. But in the original Spanish the meaning of *preferencia* is closer to "priority." Second, "option" (*opción* in Spanish) has nothing to do with "optional" but rather refers to a decision or commitment—above all, to God's choice to stand with the poor and against their poverty by challenging the attitudes and practices of those responsible for their poverty. Indeed, the preferential option is binding on all followers of Jesus (rich and poor alike). And third, the word for "poor" in Spanish (*pobres*) refers to more than the materially disadvantaged; rather, it designates all those whom society denigrates for any reason whatsoever. Putting the three terms together, then, we can say that "preferential option for the poor" means making a decision (opting) to give priority (preference) to the socially denigrated (poor).

Perhaps a common practice of Jesus best elucidates the inner logic of the preferential option for the poor. While Jesus was pleased to dine with anyone, he was known to prefer the company of those treated as outcasts or considered sinners (Mk 2:15-17). Anyone who wished to eat with Jesus had to share the table with "God's favorites" (Pope John Paul II's term for the poor). This means that to take part in the banquet of Christ, oppressors must cease exploiting others and instead break bread in friendship with those they once ignored, scorned, or abused.

Dr James B. Nickoloff



Sister M. Maurus Tierney rsc, providing a meal for unemployed men during the Great Depression

ST VINCENT'S PRIVATE HOSPITAL TOOWOOMBA - Opening of Intensive Care Unit

The opening of the new St Vincent's Private Hospital Toowoomba (SVPHT) Intensive Care unit on 23 November 2023 was indeed a cause for great celebration as well as another opportunity to acknowledge the philanthropic contributions made by Clive Berghofer in greatly assisting the successful completion of this project.

In participating in the opening ceremony, the Trustees reflected on the fact that 2020 marked 100 years since the arrival of the Sisters of Charity in Toowoomba.

Their clear purpose then was to establish a private hospital for the Darling Downs community.

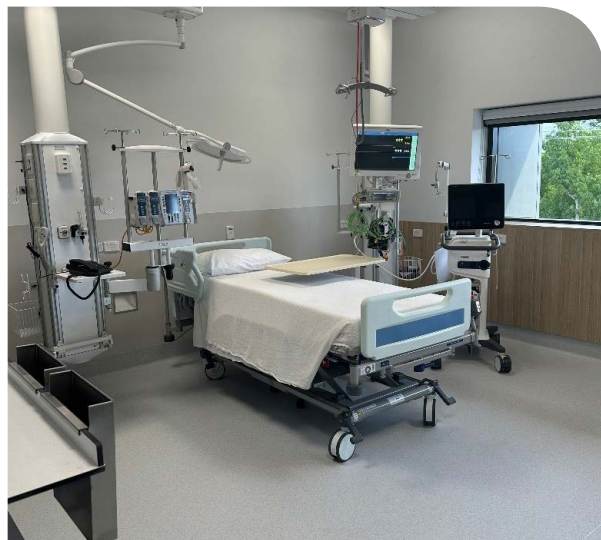
Overcoming extraordinary challenges, the Sisters initiated a fundraising campaign and purchased a 1.6 hectare estate facing Herries and Mackenzie Streets.

Many of the challenges the Sisters faced in building and operating a private hospital in a regional community are quite similar to what the SVPHT staff face today. Community fundraising is still a vital part of the facility's continuing sustainability.

While SVPHT was founded and has operated under the Catholic healthcare tradition, it has been clear from the outset that all would be welcome, all would be loved and given the best compassionate care possible.

The spirit of Venerable Mary Aikenhead and the Sisters of Charity lives on and their innovation, courage and conviction continues today through the care delivered by those who will work in this new facility.

Mr Gary Humphrys
Trustee
Mary Aikenhead Ministries



Trustees Mr Gary Humphrys, Mr Richard Haddock (Chair) and Prof. Michael Drew pictured with Clare Nolan rsc

ST VINCENT'S CARE GYMPIE 30TH ANNIVERSARY

On Monday 18 December 2023, the Trustees joined residents, their families, and the Care Team in celebrating the 30th Anniversary of St Vincent's Care (SVC) Gympie.

Trustees Richard Haddock AO (Chair), Gary Humphrys (Deputy Chair), and Professor Michael Drew welcomed The Very Rev. Dr Adrian Farrell, Episcopal Vicar for the North Country Deanery, Archdiocese of Brisbane who celebrated a lovely liturgy that recognised the long-standing contributions of the Sisters of Mercy, the Friends of the Villa, the Sisters of Charity, and St Vincent's Care Services.

SVC Gympie (St Patrick's Villa) has beautifully landscaped gardens, extensive verandas, and sweeping views of Gympie and the Cooloola Shire countryside.

The amazing staff and volunteers made us feel very welcome and have created a warm environment where residents can still feel like they're at home and live their happiest and healthiest lives.

Congratulations to Lincoln Hopper, Troy Tornabene, Julia Lawrence, Juanita Taylor, and all the team and every blessing for the next thirty years.

Prof. Michael Drew
Trustee
Mary Aikenhead Ministries



Mr Richard Haddock AO pictured with The Very Rev. Dr Adrian Farrell cutting the celebratory cake



L to R: Mr Gary Humphrys pictured with two residents, Mr Lincoln Hopper and The Very Rev. Dr Adrian Farrell



Front row L to R: Mr Gary Humphrys, Mr Richard Haddock AO, Ms Julia Lawrence, Ms Juanita Taylor
The Very Rev. Dr Adrian Farrell, Mr Lincoln Hopper
Back row L to R: Prof. Michael Drew, Mr Troy Tornabene

The sandals held by Gary Humphrys in the middle photo are symbolic of the dust they carry of all the lands we have travelled on and will travel to. They remind us of the past, where we have travelled from, our history and our heritage; and they will carry us on and into our future.

HOBART PILGRIMAGE MARCH 2024

PILGRIM REFLECTIONS

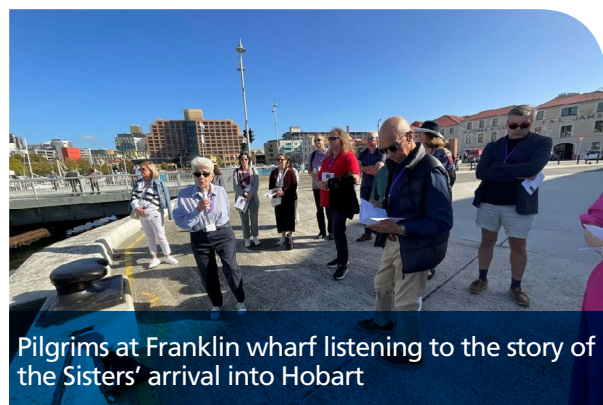
I have recently returned from a pilgrimage in Tasmania with a group from across the health and education arms of Mary Aikenhead Ministries. Led by the inspiring Sister Maria, for two days we spent time learning the history of Hobart and what it was like in 1847 when three Irish Sisters of Charity arrived at what was then called Van Dieman's Land. So, what was it like? The simple answer is that life there was brutal. Imagine arriving in a foreign land so inhospitable that thousands of women branded as "criminal class" had been sent for punishment and life of indentured slavery, with children separated from their mothers and siblings. Faced with this dehumanising and punitive environment, the three women set about educating and serving, creating orphanages, schools and eventually hospitals, and providing solace and support to desperate people in both the Female Factory and the Men's Penitentiary.

As an Emergency Physician I get the opportunity to help people on what can be their worst days. It doesn't matter who comes through our door, my amazing team in the Emergency Department aim to treat everyone with care and respect, including the desperate and incarcerated. We are lucky to have a flat hierarchy with a team that works with each other rather than for someone. The dangers of humans perceiving themselves above others are told loud and clear in the history of Hobart. With my own family history, I could have as easily been an English officer as a member of the Irish criminal class there.

During reflection periods, our group talked about the actions, achievements and what drove these women, the most commonly used words were "faith" and "resilience". For my own reflection, the relationship-building and hard-nosed negotiation skills, and sheer bloody-mindedness that would have been required to do what they did was staggering. They entered forbidden places, demanded changes to conditions for the powerless and built communities from scratch.

In comparison, my own work life is soft and easy, with the ability to work hard in a positive purposeful way, getting personal satisfaction from helping others. But our organisation is not perfect and can always be improved. We should not retreat from difficult conversations and we should remain fearless in asking what we can do better for our patients and our staff, even if that is uncomfortable. In short, look at the things that will make the most difference, recognise that they're difficult, and do them anyway. I'm pretty sure the three Sisters would.

Associate Professor Neil Cunningham
*Emergency Physician and Acting CMO
St Vincent's Private Hospital Melbourne*



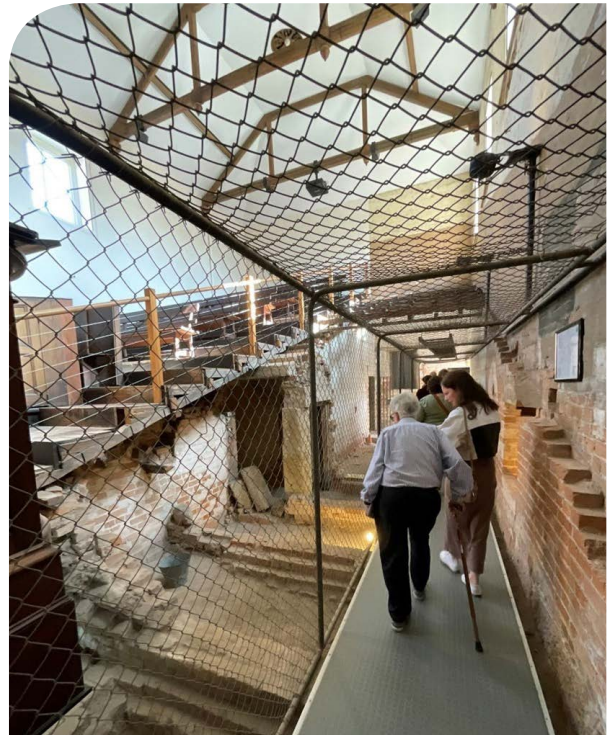
HOBART PILGRIMAGE MARCH 2024

PILGRIM REFLECTIONS

The Hobart Pilgrimage offered a profound journey into the past, illuminating the enduring legacy of resilient Sisters who demonstrated remarkable strength in their dedication to helping others. Delving into historical sites and hearing Sister Maria's narratives against the backdrop of Hobart's rich heritage and indigenous history deepened my understanding of the Sisters of Charity's journey. Engaging with participants from a health background, not just education, emphasised the interconnectedness of faith and understanding, prompting introspection and a commitment to embodying the Sisters' resilience and altruism. As I reflected on their stories and the challenges they faced, particularly during the visit to the Female Factory, where tales of rage and devastation unfolded, I was inspired by their unwavering determination and compassion. This pilgrimage not only celebrated their legacy but also instilled in me a renewed dedication to aiding others, carrying their spirit of strength forward into the present and future. I am eager to share these insights with my school community, encouraging students and staff to embrace resilience and compassion in their own lives.

Ms Nicole Lucchesi

*Teacher and Social Justice Coordinator
Catholic Ladies' College, Eltham*



Pilgrims walking through the cramped solitary cells and tunnels under the Convict Penitentiary Chapel



Pilgrims gathered around the children's statues at the site of the old Queen's Orphanage



Pilgrims standing on the Gallows of the Convict Penitentiary



From the Shadows statues dedicated to remembering the 6,000 children who were incarcerated in the early orphan schools



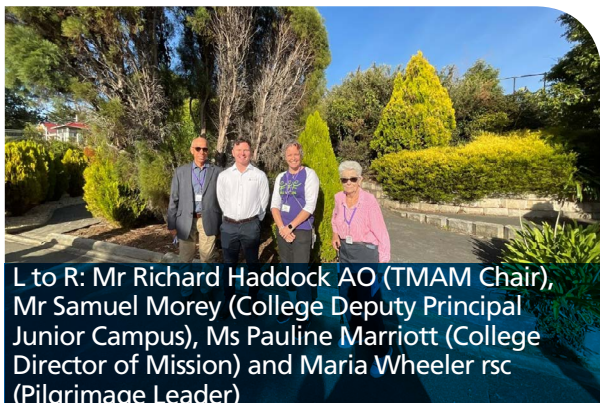
Pilgrims at Mass in St Joseph's Church, celebrated by Fr Mike Delaney



Pilgrims at St Aloysius Catholic College, Kingston



Pilgrims in the original St Aloysius Convent Building which is now used for the birth to 5 Explorers program



L to R: Mr Richard Haddock AO (TMAM Chair), Mr Samuel Morey (College Deputy Principal Junior Campus), Ms Pauline Marriott (College Director of Mission) and Maria Wheeler rsc (Pilgrimage Leader)



Pilgrims enjoying hospitality with the team at Mount Carmel College



Pilgrims pictured at Mount Carmel College, Sandy Bay in front of the plaque dedicated to the early three Sisters



Pilgrims gathered in prayer and reflection around the early Sisters' graves at Cornelian Bay Cemetery

WE ARE PEOPLE OF THE RESURRECTION

I remember sitting with the late Peter Howard soon after I had commenced in my current role with the Trustees. He had asked me to meet him at Green Park opposite the St Vincent's precinct in Darlinghurst. He only ever met me there, attesting to our Mission being evident most of all in this place, and so therefore, where else would we meet! And so, on this particular morning, he had brought along a juice for me, and we sat there and chatted about work, the ministries, and Jesus. *Of course.* We were reflecting on our Christian story. Peter said to me, 'The crucifixion is not our story. We are people of the Resurrection'. I pondered that... and then I ask him to tell me more. To be honest, I am still pondering that over a year later.

We are people of the Resurrection. Our story does not end with Good Friday's events. Our story does not end with the death of Christ. If anything, we might claim that our story in fact begins there because it leads us to the Resurrection. This reminds me of a song I have recently come across shared with me by a dear friend, "Sunday is Coming" by artist Phil Wickham who sings the words:

*"Friday's good 'cause Sunday is coming...
Don't lose hope 'cause Sunday is coming..."*

The movement of the Holy Spirit in the women, Mary of Magdala and her friends, who went to the tomb on Sunday to find it empty, is the movement I pray for in myself. That each day I might find Jesus resurrected in the world around me. Imagine if we all sought to be witness to the Resurrection in our daily lives and relationships. What a story of hope in the world we could be. This is why Good Friday is good, because it leads us to the resurrection, to rebirth, renewal, newness and light. The Resurrection leads us to life *in communion* with God.

*"The women came before the dawn
To find that stone already gone
When they looked inside the angel said
'Why you looking for the living among the dead?'
He's alive
He's alive
Hallelujah, He's alive"*

Saint Augustine is believed to having written something akin to this centuries ago. More recently, Pope John Paul II sang to the same tune. While on Australian soil, in Adelaide in 1986, he spoke these words:

We do not pretend that life is all beauty.

*We are aware of darkness and sin, of poverty and pain. But we know Jesus has conquered sin and passed through his own pain to the glory of the Resurrection. And we live in the light of his Paschal Mystery – the mystery of his Death and Resurrection. **"We are an Easter People and Alleluia is our song!"***



This is a message of hope and renewal. But it is also a message of joy! *We are an Easter People and Alleluia is our song!* What powerful words proclaiming joy for each of us in the Resurrection. To be a follower of Christ is to live *joyfully* in the *knowledge* of God. It is to live fully in the hope of the Resurrection. To be an Easter people, we are joyfully and hopefully bearing witness to Christ in the world each day. We are also bringing the resurrected Christ to others each day, in hope and in joy. This is why Alleluia is our song!

As we ready ourselves for Easter over the coming weeks may we focus on the joy and hope of our Christian story. Yes, we die with Christ but only so that we may be born again and anew in Him, through the Resurrection.

Thank you, Peter, for your words to me all those moons ago. Indeed we are an Easter people... and Alleluia is our song. *We are people of the Resurrection.*

I pray for hope and joy for each of you this Easter. I pray that you may die with Christ and be born anew in Him on Easter Sunday. And every day after that.

Happy Easter to you and yours.

And wishing you a joyful Resurrection, Peter.

Mrs Louwana Saba
Mission & Formation Director
Mary Aikenhead Ministries



For those of you who wish to listen to the song mentioned above, please check the link here or scan the QR code



For those of you who wish to read more on the address given by Pope John Paul II, please check the link here or scan the QR code

THE FACES OF MAM

CAROLYN MOORE

General Manager/Director of Clinical Services
St Vincent's Private Hospital, Kew

Which of the organisations within Mary Aikenhead Ministries do you work for, and how long have you been there?

I have been a proud part of St Vincent's Private Hospital Melbourne for 21 years in various roles. I have been the General Manager/Director of Clinical Services at Kew for just over 18 months.

The MAM values are love, justice, compassion, hope. Which of these resonates most with you and why?

I think Compassion is the value that resonates with me the most. A career that is focused on showing compassion to others is what appealed to me about becoming a nurse. It's at the heart of what we do every day in health for those who enter our hospitals in need of care and support, and it is equally important in the interactions we have with others.

What do you think sets your organisation/ministry apart from other workplaces?

One of the things I am most proud of in our organization is our people. They are an incredibly dedicated group who I think Mary Aikenhead would be amazed to see living her legacy.



If you were to have lunch with Venerable Mary Aikenhead today, what story would you tell her about your work?

Wouldn't that be amazing!! I would love to invite Mary Aikenhead to our hospital and show her the team at work and our staff providing care for those who may be poor in health or poor in spirit.

When I have the opportunity to reflect, I am in awe of the way everyone goes about their work, each team member playing such an important role in compassionate, quality care delivery. Whether it be our nurses, doctors, cleaners, allied health, food services or administration staff, everyone has their part to play. I often think about Mary calling upon the Sisters to be 'extensively useful'. This is what each and every member of our team does every day.

THE FACES OF MAM

DONNA GINZBURG

Gifted Education Coordinator
St Vincent's College, Potts Point

Which of the organisations within Mary Aikenhead Ministries do you work for, and how long have you been there?

St Vincent's College, 5 years.

The MAM values are love, justice, compassion, hope. Which of these resonates most with you and why?

The MAM value of Compassion resonates most powerfully with me. My role at St Vincent's College working with gifted, and sometimes misunderstood, students requires consistent and far-reaching compassion. Compassion for unique behaviors, diversity, difference, a sometimes wavering sense of self, and pressure to please is required to truly support and influence a thriving school experience for gifted individuals. I have witnessed the transformative power of compassion on St Vincent's students.

What do you think sets your organisation/ministry apart from other workplaces?

St Vincent's College, Potts Point, and its rich MAM heritage and unique spirit embrace you every time you walk through the gates. There is something very special about a workplace that projects a sense of come as you are, for both staff and students. It was immediately apparent to me when I joined the College, and this feeling has only grown over time. It is a great joy to see the impact of such acceptance on our students. To feel safe and valued in being yourself is a precious condition.



If you were to have lunch with Venerable Mary Aikenhead today, what story would you tell her about your work?

I would share with Venerable Mary Aikenhead some of the individual stories and triumphs of overcoming challenge of some of our students. I would proudly celebrate the privilege that I have been given in being able to support, guide and program for gifted students so that they might feel less alone, and better connected to their school journey.

What do you think she might say to you in reply?

Venerable Mary Aikenhead may note the link between her work with service to the vulnerable and my work today at St Vincent's College. I also wonder if she might recognise the gifted girl in her young self who with motivation, mentorship, perseverance, sometimes hardship, and challenge developed into an eminent woman.



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