MARY AIKENHEAD MINISTRIES

Pilgrimage to Sacred Places

Hobart Pilgrims' Guide



"Continuing in the Footsteps of the Sisters of Charity"

Pilgrimage Program		
Day 1		
Time	**Place**	**Pilgrimage Activity**
8.00am	Kannenner 1/2 Meeting Room Level 1, Mövenpick Hotel 28 Elizabeth Street, Hobart	Acknowledgement & Prayer Trustee Welcome Comment of Pilgrimage The story thus far
9.45am	Macquarie Wharf Hunter Street (outside MACq 01 hotel)	The arrival of Hope Footsteps of convicts
10.45am	Cascades Female Factory 16 Degraves Street, South Hobart	Prison ministry
12.20pm	Old Queen's Orphan Asylum St John's Avenue, New Town	Exploring significant sites
1.00pm	St David's Park Salamanca Place and Davey Street, Hobart	Lunch & Reflection
3.00pm	Hobart Convict Penitentiary Cnr Brisbane & Campbell Sts, Hobart	Prison ministry
4.45pm	St Joseph's Convent, School and Orphanage *Rear of St Joseph's Church on Harrington St* 163 Macquarie Street (cnr Harrington St), Hobart	Exploring significant sites
5.15pm	St Joseph's Church 163 Macquarie Street (cnr Harrington St), Hobart	Mass
6.00pm	Hadley's Orient Hotel 34 Murray Street, Hobart	Group Dinner
Day 2		
Time	**Place**	**Pilgrimage Activity**
8.00am	Mövenpick Hotel foyer 28 Elizabeth Street, Hobart	Depart for Kingston
8.30am	St Aloysius Catholic College 123 Roslyn Avenue, Kingston Beach	Exploring significant sites
9.30am	Mount Carmel College 9 Quorn Street, Sandy Bay	Exploring significant sites
11.15am	Graves of early Sisters Cornelian Bay Cemetery	Liturgy
12.15pm	Kannenner 1/2 Meeting Room foyer Level 1, Mövenpick Hotel 28 Elizabeth Street, Hobart	Group Lunch
12.45pm	Kannenner 1/2 Meeting Room Level 1, Mövenpick Hotel 28 Elizabeth Street, Hobart	Concluding Reflection
2.00pm	Hotel to Hobart Airport	Departures

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Acknowledgement of Country

At Mary Aikenhead Ministries, we begin our gatherings by acknowledging the Traditional Custodians of the lands on which we live, work, and serve. We honour their deep spiritual connection to land, waters, and community, upheld through generations of care and wisdom.

In the spirit of Mary Aikenhead, we commit to walking with First Nations peoples in reconciliation, respect, and partnership. We pay our respects to Elders past, present and emerging, and to all Aboriginal and Torres Strait Islander peoples.

With humility, we pledge to listen, learn, and act for justice, healing, and inclusion across our nation.

What is a Pilgrimage?



A pilgrimage is a journey to a place of deep significance in the company of fellow pilgrims. The second level of a pilgrim's journey: a pilgrimage becomes a personal journey about what is important in my life, a spiritual journey. Along the way there are chance encounters that open up the depths of my being. I meet fellow pilgrims and share stories. I reflect on what I read and hear. I sense I am part of a graced creation. I begin to understand the experience of pilgrimage and come back carrying the grace of that in my heart.

Prayer & Spirituality – at the heart of pilgrimage

At the heart of a pilgrimage is seeking a connection with God, and prayer and reflection play a significant role in this. For people of all faiths, prayer is as simple as talking to God. Christians believe that God created everyone to be in relationship with God.

You don't even need to be a Christian. God has made God's-self known to many who have reached out to God with an open heart.

Over the next two days of pilgrimage, we will enter into moments of prayer, quiet and reflection as we go. There will also be a celebration of Mass in St Joseph's Church later today.

Our Catholic communities are called to be places of inclusion, and welcome for all who gather – as such all are welcome to fully participate in the moments of prayer and worship. We welcome others because of who **they are**, and because of who **we are**.

Aims of the Hobart Pilgrimage

The specific aims of MAM's pilgrimages are to enable each pilgrim:

- a deeper knowledge, understanding and appreciation of the Sisters of Charity story in Australia and Ireland.
- a deeper appreciation of the woman, Mary Aikenhead, and of her times and circumstances.
- an increased capacity to respond to the needs of the world today through the application of Gospel values.
- a greater understanding of the meaning of 'preferential option of the poor'.
- to develop and inspire each of you in your leadership so that your understanding of the MAM mission and charism is lived daily in your roles and workplaces. In time this may lead to the transformation of the leader.

Continuing in the Footsteps of the Sisters of Charity
Saying of Mary Aikenhead

"May we always act more and more purely by faith and love, and we shall be able to 'do all things in God who strengthens us.'"

In brief:

Mary Aikenhead was born on January 19, 1787 in Cork Ireland. In 1815 she founded the Religious Sisters of Charity as a direct response to the poverty that surrounded her. She felt impelled by her love of Christ to act and this remains integral to the charism of her congregation. Mary Aikenhead died on July 22, 1858 in Dublin Ireland…

Much has been written about Mary Aikenhead, her early life and conversion, the founding of the Religious Sisters of Charity and how the congregation grew during and beyond her lifetime…Although Mary's life was one of comfort, education and advantage, there is little doubt that her early years (with the Rorke Family) had considerable influence on her outlook. Mary Aikenhead was able to see very early in her life that poverty was dire and evil and that it led to starvation and sickness…

At the invitation of her friend Anna Maria O'Brien, Mary Aikenhead left Cork in 1807 to work in Dublin with people in need…The assistant Bishop of Dublin, Dr Daniel Murray was aware of what the two women were doing and approached Mary Aikenhead in 1811 to head up a new congregation of religious women, the Religious Sisters of Charity…This new congregation would be like no other before it in Ireland. It was created specifically to witness to the love of Christ by being present in the community and of service to those in need…

Mary Aikenhead began her work, starting with a school and a women's refuge, all the while visiting people who were sick and suffering in their homes. She was invited to Kilmainham Prison in Dublin to visit women prisoners including those sentences to execution.

At the request of Bishop Polding in Australia, five Sisters of Charity volunteered to travel to the penal colony in 1838. This was the first community to be established outside Ireland…

Mary Akenhead's story and what happened in the early years of the congregation are essential to understanding and appreciating all the work and commitment that followed right up to this very day…

The history of the Religious Sisters of Charity is not without difficulty and challenge, conflict and struggle. It is a history that is very human…

Extracts from: Ministry of Love, the story of the Sisters of Charity. Danielle Achikian

Published by the Sisters of Charity Australia 2018.

Context:

Sr Moira O'Sullivan's narrative speaks of the early Sisters differing understandings and interpretations with the NSW clerical hierarchy. These different understandings were related to their constitutions, their housing and financial independence and the Ignatian Spirituality central their respective vocations.

Independent or Tied to Ireland?

The question about whether the five sisters in Australia were a branch or filiation under the control of the central government in Dublin or, instead, a new foundation was an issue that would affect the Sister's lives and their relationship with the Sydney hierarchy. There were different interpretations of the matter, and these inevitably caused misunderstandings and conflicts between the two. Personalities also played their part in these…

The first official document written by the Sisters after arrival describes Polding reverently as 'our venerated Bishop John Bede Polding, Founder and Ecclesial Superior of the congregation of the Religious Sisters of Charity in New South Wales.' This makes absolutely clear that at least de Lacy, the writer, believed Polding's transplanting of the five made him the founder of them as a new religious institute. That was impossible under church law at the time for various reasons. Polding had no permission from Rome to begin such an institute, while there was a Roman rescript (or law) that forbade Sisters of Charity to leave and join another institute, unless it was more severe. At the same time, de Lacy's description explains why there was conflict among the Sisters in Sydney, because Cahill at least knew they were still part of the Irish group…

Tampering with the constitutions:

Religious women live by the gospel in the way expressed by their constitutions, which, if they receive papal approval, cannot be changed without permission from Rome. Even though Archbishop Troy was allowed to begin the Sisters of Charity in 1815, it was not until 1833 that the constitutions passed the muster at Propaganda Fide, the section of the Roman curia (the papal system of government) that dealt with missionary countries. Ireland was included in those, because it was ruled by a power hostile to Catholics…

Ullathorne began 'tampering' on board the Francis Spaight by replacing Cahill, who had been appointed as superior for the voyage by Aikenhead. Since Ullathorne's authority was temporary, because acting on Polding's behalf, he had limited authority… On the other hand, Aikenhead had practically no leeway in choosing. The others had only brief experience as members of the congregation, Williams being only a novice, not yet professed, while O'Brien had spent months of convalescence in England and another year in Paris with a different group of religious women. Admittedly, though O'Brien had been professed only in 1834, she had been twice in the novitiate, once when very young. At the same time, she and Cater had been close to Bodenham, whose vision conflicted with Aikenhead's… (Eliza Bodenham was an early member of the Irish Congregation)

After the initial days at the Bishop's' house in Woolloomooloo at the beginning of 1839, where they visited the sick and taught religious doctrine, the Sisters moved to Parramatta (first living in a rented house) and began work in the Female Factory, as the women's penal establishment was called…

Murray's (Dublin Archbishop) instructions that the Sisters of Charity were to be 'universally useful' made them ideal for an emerging church. They were free to go outside the convent into houses and institutions like prisons, asylums, homes for immigrant women, hospitals and schools, wherever they were needed…

Settled in Sydney, there followed a period of uncertainty and challenge for these Irish Sisters of Charity. Under the auspices of the Benedictine bishop of Sydney, Dr Polding, Abbot Gregory initiated a rescript of the Sisters of Charity Constitutions. This effectively saw the canonical separation of the Australian congregation from the founding Irish congregation and most particularly, separation from their founder and leader Mother Mary Aikenhead. An unfortunate and confusing aspect of this rescript was the time lapse in communication to the Australian Sisters. Whilst the rescript occurred in 1842, the Australian Sisters were not informed until 1846. The letters to and from the Sisters in Australia and Ireland during this period highlight differing understandings related to who was able to grant consent for their Australian Mission, the Sisters' autonomy and the growth and development of their Australian ministries.

The Tasmanian project:

O'Brien wrote (March 1847) …saying how impossible Gregory made life for the Sisters of Charity… She suggested that she and Cahill commence a Province of the Order in Van Diemen's Land…

On 7 April (1847) Cahill and O'Brien wrote to Murray (Dublin Archbishop) to inform him that Aikenhead's consent had asked for their transfer to Hobart and they asked his approval. Both these requests, as seen already were technically useless because the 1842 rescript had been promulgated in Ireland the year it was given…

While O'Brien and Cahill were suffering in March and April, perhaps inspired by the departure of the Christian Brothers, the two sisters wrote to Willison's vicar general, Dr William Hall, offering their services if they would be welcome in Hobart. His warm answer of 23 April 1847 offered an escape from Gregory's hostility.

Sr Moira continues:

The five Irish Sisters of Charity who arrived in Sydney on 31 December 1838 were the first religious, or canonically consecrated women to reach the colony. They had all left Sydney by June 1859, claiming that the Benedictine hierarchy had made it impossible for them to live according their constitutions as Irish Sisters of Charity. Though the circumstances of the Australian Catholic church in the new colony, along with the personalities involved share responsibility for the Sisters' departure, many of their problems arose from belonging to a new type of religious institute for women…

A Cause of Trouble? Irish Nuns and English Clerics. M.M.K O'Sullivan (Moira RSC) Second Edition. Published by the Trustees of the Sisters of Charity 2019.

Brief overview of Sisters of Charity in Hobart

Leader: Abbot Gregory then tried to send the two Sisters of Charity that offended him (Sr John Cahill and Sr de Sales O'Brien) to New Zealand, but they refused to go, saying that they intended to remain in Sydney until the Archbishop returned. An answer from Hobart, changed their minds because Dr William Hall (Vicar General) had written on behalf of the absent Bishop Willson begging them to come as soon as they could. At first, Abbot Gregory said they were to take nothing with them, then he relented and gave them twenty pounds and, at Sr Xavier's pleading allowed them to have a few of the many items they had brought with them from home. Sr Xavier had decided to go with them because Sr John was elderly and Sr de Sales had never been very strong and she realised how lonely one would be if the other died. Maybe other reasons were that she dearly loved Sr de Sales and that Jane Williams, the widow of her twin brother, William, was living in Bothwell, Tasmania. In the end Abbot Gregory said that he would give her his blessing and permission to go, but not his consent!

Leader: You have heard a lot so far about the early pioneering Sisters and their struggles. I invite you now to take time to reflect on the following questions:

- How am I feeling as I hear of the struggles of the early congregation?
- Do I pause and reflect when the going gets tough?

Saying of Mary Aikenhead

"We must, as steadily as we can, with the divine assistance, go on in the path laid out for us. Amen! Amen!"

Beginning Pilgrimage Prayer

We Gather

Gathering Song: Pilgrim (Liam Lawton)

Pilgrim, on our journey at the break of day,
follow the sun's rising as heaven lights our way.
Pilgrim, on our pathway deep within our heart,
may you find the wisdom to help you journey far.

May God guide you, may God guide you
God is your peace, God is your hope, God is your light.
May God guide you, may God guide you,
God is the way, God is the truth, God is the life.

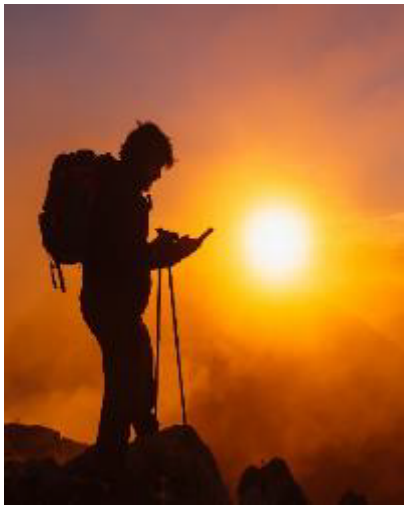
Pilgrim, in your footsteps may you tread with care,
reach your destination, find your comfort there.
Pilgrim, in your praying, may you heed his call,
come, now, all you weary, God is your rest, your all.

May God guide you, may God guide you
God is your peace, God is your hope, God is your light.
May God guide you, may God guide you,
God is the way, God is the truth, God is the life.

Pilgrim, in your darkness may you find your light,
in strangers who are trav'lers, find the face of Christ.
Pilgrim, in your resting may you find your peace;
weary from your trav'ling, know heaven's gentle sleep.

May God guide you, may God guide you
God is your peace, God is your hope, God is your light.
May God guide you, may God guide you,
God is the way, God is the truth, God is the life.
God is the way, God is the truth, God is the life.

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We Pray

Leader: Gracious God, as we gather on this pilgrimage, we are conscious that you walk the journey with us, as we begin our days together. Open our eyes and hearts to all that you invite us to experience in Hobart as we encounter the three sisters, Mother John Cahill, Mother de Sales O'Brien and Mother Xavier Williams.

May we be aware of those who struggle in life especially our patients, residents, students, families, friends, and colleagues. May we have the courage to be a voice and to challenge unjust structures that cause pain, suffering and poverty.

Help us to accept that we can make a difference. We ask this through Christ, our Lord.

Pilgrims: Amen.

We Listen

Reader: A reading from St Paul to the Corinthians (1 Corinthians 12:4-11)

There is a variety of gifts but always the same Spirit; there are all sorts of service to be done, but always to the same Lord; working in all sorts of different ways in different people, it is the same God who is working in all of them. The particular way in which the Spirit is given to each person is for a good purpose. One may have the gift of preaching with wisdom given by the Spirit; another may have the gift by preaching instruction given by the same Spirit; another the gift of faith given by the same Spirit; another again the gift of healing, through this one Spirit; one, the power of miracles, prophecy; another the gift of recognising spirits; another the gift of tongues and another the ability to interpret them. All these are the work of one and the same Spirit, who distributes different gifts to different people just as he chooses.

This is the Word of the Lord.

Pilgrims: Thanks be to God.

We Reflect

Reader: On the spiritual levels, we are all undertaking our own unique journey, and our inner pathways wind through very different emotional landscapes. Each of you have been gifted the silver scallop shell.

The Scallop shell itself represents the many different spiritual/religious/humanist pathways that lead to the same place, to the universal centre of all life-forms, the spirit, the soul. When pilgrims carry the Scallop Shell it represents their personal journey and reminds them why they are walking.

We Respond

Trustee: We choose to continue our journey towards pilgrimage

Pilgrims: **By listening and discerning the needs of today's world.**
By being patient with the unknown and the uncertainties.
By respecting a variety of responses.
By fostering an understanding of global conditions.

Trustee: We sense that beyond the known lies

Pilgrims: **Unfathomed means of expressing.**
Our centredness in Christ.
Our commitment to life.
Our dedication to our call within Mary Aikenhead Ministries.

Trustee: We call each other as pilgrims

Pilgrims: **To enter more deeply into the richness of the journey.**
To reflect on our own experiences.
To accept the challenge of shared visions.

Trustee: We call upon each other

Pilgrims: **To shape our future.**
To walk where there are no paths.
To enjoy the "wilderness" and the sacred places.

We Go forth

Leader: As we prepare to begin our journey together, let's join in the Pilgrims' Prayer:

Pilgrims: Loving God, we thank you for the life and inspiration of Mary Aikenhead. Her love and ministry with the poor and marginalised inspire us today.

Help us to surrender to your providential love In all the circumstances of our lives.

We pray that, as true followers of Mary, We may be impelled by your love.

We pray that we who breathe her spirit may be impelled by this same love and trust in your Divine Providence. Amen



Macquarie Wharf – The Arrival of Hope!

Historical Context

The Wharf

Hunter Island was the disembarking point in the early 1800s for the women & children to begin a life of punishment, separation and alienation, different from everything that was familiar to them. Men waded across the shallow channel or along the sandbar and women were carried in sedan chairs by able seamen (the prettier the woman, the longer the crossing apparently). In 1820 a stone causeway was built to link the island to the main shore of Hobart and port activities increased dramatically. More than 65,000 convicts took their first steps into the penal colony at Old Wharf, jostling for room with whalers, seamen and merchants as they were marched in chains to their barracks in the town centre.

The current Macquarie Wharf is located across Hunter Island. By the time Parliament House was completed and Hobart town is proclaimed a city in 1842, Hunter Island had disappeared. The area around had been filled in during the construction of the many wharves built around Sullivan's Cove, erected to handle the increasing amount of goods and people passing through the port.

Sydney Harbour on 14 June 1847.

Anchored at the wharf and prepared for sailing to Hobart is the small two-mast brig, of 181 tonnes, the "Louisa". On board are Sisters de Sales O'Brien, John Cahill and Xavier Williams. When they departed Sydney harbour on 14th June 1847 the wind speeds were such that the journey took 5 days. Once in the Derwent on the Saturday night the winds dropped, and they did not move. On Sunday 20 June 1847 Dr William Hall, the Vicar General, was instructing children in St Joseph's Church when news was brought to him that the "Louisa" was lying at anchor and unable to land. Immediately he secured a small boat and was taken out to meet the Sisters. He gave them "a most cordial welcome" and they gladly accepted his invitation to accompany him back to the town in the small boat.

Picture the sisters dressed in their flowing serge habits being lowered down into a small rowing boat! By this time word of the arrival had spread amongst the Catholic population and when the sea voyagers stepped ashore a large crowd had assembled to welcome them. From the wharf a procession formed as the Sisters of Charity were taken up Macquarie Street to St. Joseph's Church for the liturgy which had been prepared for the memorable occasion. Hopefully they were given some refreshments before moving into the Sunday liturgical celebration but in those days the mid-night fast existed, so probably not!!

Saying of Mary Aikenhead

"To be able to continue requires no less than Almighty and miraculous aid.
May the all mighty merciful father grant that. Amen."

We Pray

Leader: Generous God, we gather in this historical place to remember with gratitude the Sisters of Charity and those colleagues and benefactors who supported them in these early days in the Tasmanian church.

Help us to listen to your call and to respond to the needs of the poor and disadvantaged in our own context, even into uncharted waters.

We pray in gratitude for those who have gone before us especially the early Sisters of Charity. We are thankful for their legacy and ask for the courage to continue the mission that they began long ago. Lord be with us on our journey today and always.

Help us to accept our limitations, to live to the full the rich lives that we have been given.

Pilgrims: **Amen**.

We Reflect

Leader: Mary Aikenhead in farewelling the Sisters from Ireland stated that "I would gladly join the party if I were younger and in health". One could imagine Mary Aikenhead, as the fourth Sister sailing up the Derwent on that cold June day in 1847.

I invite you to look up the harbour. Try and imagine the unpopulated Hobart and the "Louisa" sitting, windless in the Hobart waters, waiting for a breeze to deliver its precious cargo onto the wharf.

Close your eyes and smell the seas and imagine the wave swells. Listen to the seagulls. Blot out any traffic noise and imagine the scene in 1847.

- How am I feeling now?
- When have I 'set sail' on a new venture within my family or career?
- What can I learn from the courage of these three sisters?
- Where do I presently heed the gift of courage?

We Respond

Pilgrims: Loving God,
we thank you for the life and inspiration of Mary Aikenhead.
Her love and ministry with the poor and marginalised inspire us today.

Help us to surrender to your providential love in all the circumstances of our lives.

We pray that, as true followers of Mary, we may be impelled by your love.

We pray that we who breathe her spirit may be impelled by this same love and trust in your Divine Providence. Amen

Footsteps to Freedom



A sculpture in the forecourt of MACq 01 on the Hobart Waterfront by Irish sculptor Rowan Gillespie honouring the convict women transported to Van Diemen's Land and the children who sailed with them. The sculptures are rendered from the descendants of the convict women who trod this path.

Footsteps Towards Freedom is inspired by the extraordinary lives of common women and children born into circumstances that found them at the centre of building a new nation.

Of international significance this story needed to be reconnected on the very ground that the women and children walked as they reached their destination and stepped forward into a life unknown.

Quiet Reflection

- What do these sculptures evoke in me?
- What impact do these sculptures have on me?
- What is the connection between the sculptures and our ministries?
- The poor and marginalised today – my sculpture would be….



They came in their thousands, shiploads of impoverished convict women and children. From 1803 to 1853, almost 13,000 convict women together with 2,000 children arrived in Van Diemen's Land. Decades after transportation stopped and the island was renamed Tasmania, a "convict stain" spread over the stories of their lives. This project lifts the amnesia, and publicly remembers them at the very place where they disembarked.





A convict woman who was young and healthy might have a much better life under sentence in Van Diemen's Land than in a prison at home.

After she walked from the wharf to the Cascades Female Factory, she would be assigned to a master as an unpaid domestic servant. If she was lucky, she would find herself in a stable household where the mistress appreciated help with the never-ending cycle of cleaning, cooking, laundry, and childcare. Once she was trusted to go out on errands, she would begin to learn how the colony worked as she walked about the streets.

Assigned service could be a horror, however, a convict who was a servant was still a convict and might be treated with contempt, or worse. Most convict women had no experience at all as domestic servants, nor had they ever entered the domain of the middle class. Learning the ways of a middle-class household was a new, and not necessarily attractive, experience. Daily conflict with an incessantly critical mistress might turn a convict woman surly and insolent. That was enough to charge her with an offence and return her to a female factory for punishment.



Anxiety and grief might paralyze any woman compelled to leave behind forever her children, family, and the world she knew.

Her life may have been tossed about for years before she stood in the dock to hear a judge pronounce the sentence of transportation beyond the seas. Rural poverty drove many women from the landscapes of their childhood into towns and cities looking for work. They crowded into rooms without heat, on streets without sunlight. Few had skills and even those who did, like the needlewomen, were badly paid. Factories hired, but they laid off as well. Some women haunted the pubs, looking for men who did not keep a close eye on their watches or money when distracted by sex.

Adjusting to radical change got harder and harder as the woman grew older and less physically resilient. What was an older woman going to do in Van Diemen's Land once her sentence was finished? With no money, paying for a passage home was out of the question. What settler household would hire her for money when they could get a young woman from the female factory for free? The future looked very bleak, not just the time under sentence.



Giving birth on board a sailing ship on tossing seas had been a terrifying ordeal, but the baby in her arms made it all worthwhile. Taking her first footsteps on land she felt contented for a moment. But not for long.

Once inside the gates of the Cascades Female Factory she would encounter the full disaster of the convict nursery. Here nursing mothers from the ships joined women returned to the Factory to give birth after becoming pregnant while under sentence, an "offence" for which they would be punished by time in the crime class after their babies were weaned. At least they would still be in the Factory and might see their children once a month, while this newly arrived mother would be sent out as an assigned servant as soon as her baby was weaned. She had no choice in the timing: wean the baby at six months and hand it over to another mother still nursing. The weaned babies were the most vulnerable in this dark smelly enclosed space where diarrhoea and dysentery were rife, and so many children died before they reached the age of two or three and could be sent out to the Orphan Schools.



This boy has been separated from his mother and has no idea what will happen to him next.

Three-quarters of the children of convict mothers were left behind, and without a clearly articulated policy for deciding which children could sail, the selection process appears haphazard. Somehow, he got on board even if his brothers and sisters did not. His mother probably had no notion of what would happen to him if she brought him to the penal colony, no idea that the convict system spread out to include "children of the state" incarcerated in their own institution, the Orphan School. Until his mother received a ticket of leave, allowing her to work for wages, he was stuck. Or maybe in two or three years she would marry and her new husband could support them both. Or maybe she would marry and leave him in the Orphan School, unwelcome baggage from a former life. If so, he would remain institutionalised until he was between 12 and 14 and could be apprenticed. After that, he would have to make his own way. Meanwhile, he was eating regular meals, and at least learning to read and write and do basic arithmetic.

The Sisters of Charity of Australia sponsored a sculpture in recognition of the order's long history of ministering to women and children from the colonial period to present day.

Cascades Female Factory

Historical Context



This was situated about 4km further up Macquarie Street, then a dirt track, which was near impassable in winter with the snow. The women were unloaded from the ship in the early hours of the morning under cover of darkness. Once on land they were separated from their children and marched to the Female Factory, while the children were sent to the Queen's Asylum. This was purpose-built in 1828 and operated as a convict facility until 1856. It was intended to remove women convicts from the negative influences and temptations of Hobart, and also to protect society from what was seen as their immorality and corrupting influence. The Factory was located, however, in an area of damp swamp land, and with overcrowding, poor sanitation and inadequate food and clothes, there was a high rate of disease and mortality among its inmates.

Saying of Mary Aikenhead

"May the Lord relieve the suffering poor."

We Pray

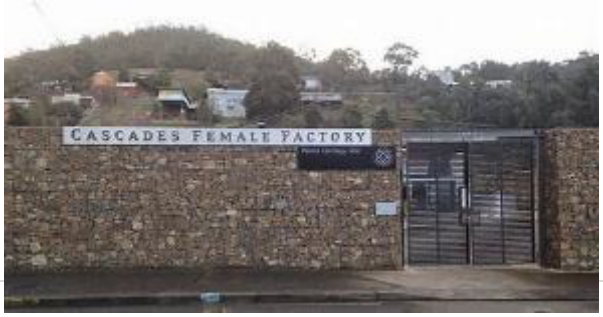
Leader: Gracious God, as we recall how the first sisters walked the rough bush track to visit the suffering poor in the Female Factory, often in cold, bleak conditions, help us to continue to do good for others, even in times of trial and difficulty. May all who died in this place now rest in peace.

Pilgrims: Amen.

We Listen

Reader: A reading from the Gospel according to Matthew (25:34-36)

Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry, and you gave me food, I was thirsty, and you gave me something to drink, I was a stranger and you welcomed me, I was naked, and you gave me clothing, I was sick, and you took care of me, I was in prison and you visited me.



We Reflect

Leader: With this experience in your mind, listen to the words of **"Abide With Me"**

Abide with me; fast falls the eventide;
The darkness deepens; Lord, with me abide;
When other helpers fail and comforts flee,
Help of the helpless, oh, abide with me.

Swift to its close ebbs out life's little day
Earth's joys grow dim, its glories pass away
Change and decay in all around I see
O Thou who changest not, abide with me

I need Thy presence every passing hour;
What but Thy grace can foil the tempter's pow'r?
Who, like Thyself, my guide and stay can be?
Through cloud and sunshine, Lord, abide with me.

- How am I feeling as I stand in this place?
- As I look out to the surrounding hills do I feel the despair of the women in this factory?
- Do I feel the hope and comfort that the ministry of the Sisters brought to the factory?
- What is my role in this work today?
- Where does my ministry fit into the bigger picture of the continuing legacy of bringing hope and comfort to others?
- How can I bring hope and comfort to those I work with and serve?

We Respond

Pilgrims: Loving God, we thank you for the life and inspiration of Mary Aikenhead. Her love and ministry with the poor and marginalised inspire us today.

Help us to surrender to your providential love
In all the circumstances of our lives.

We pray that, as true followers of Mary,
We may be impelled by your love.

We pray that we who breathe her spirit may be impelled by this same love and trust in your Divine Providence. Amen



Reflections/Notes

Reflections/Notes

Reflections/Notes

Reflections/Notes

Old Queen's Orphan Asylum



Once on land, children were separated from their mothers and sent to the Queen's Asylum. The Asylum first opened in New Town 1833 as the King's Orphan Asylum. It was the first purpose-built institution for orphaned, destitute, and neglected children in Tasmania (it closed in 1879).

Reflection - St David's Park

Questions for your reflection throughout Day 1

As you journey through your first day, take some time to consider the reflection questions below. You may also choose to return to them at the end of your day or at the end of your Pilgrimage.

- What stirred within you when visiting the Queen's Orphan Asylum?
- What images do you have of the Sisters ministering to the children and women here?
- What does that tell you about the times they were in and the work they were doing?

The Sisters were guided by a strong and deep faith to care for those who were sick, poor and marginalised.

- What guides and inspires you?
- What motivates you to do good in the world, to serve those most in need?
- How is your work contributing to the healing and teaching ministry for others in our organisations?

The Gospels (in the Bible) are full of stories of hope, courage, love and compassion. These are the stores pertaining to the life of Jesus.

- Who are you bringing the Gospel to?

'Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world, for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me…for truly I tell you, just as you did it to one of the least of these brothers and sisters of mine, you did it to me.' (Matthew 25:31-46).

"In everything do to others as you would have them do to you" (Matthew 7:12).

- What does the Gospel mean by love of neighbour? Who is our neighbour?
- What message do you think the Pioneer Sisters felt from extracts such as these?

- What message do you feel in these scripture extracts to direct your work in the ministries today?

"May each be faithful in doing her best to keep alive peace and good will" V.MA

"There is no charity where there is no respect for the poor" V.MA

"May we never act contrary to justice and truth, and may we ever be guided by charity in all our actions and words" V.MA

- What resonates with you from these messages from Venerable Mary Aikenhead (V.MA)? Why?
- What meaning do you think the Pioneer Sisters found in these words of Venerable Mary Aikenhead? How do you think it guided and directed their work?
- How might these words guide and direct your work?
- Where else might you find inspiration and encouragement to continue to serve others and bring love to the world?

Hobart Convict Penitentiary: Prison Ministry

In a letter (copy following) Bishop Willson wrote to Mary Aikenhead on 8th September 1849 he says not less than 500 prisoners in Hobart Town derive benefit from the visits and instructions of the sisters. There were two penitentiaries beside the common gaol where the poor men were executed and Sr John Cahill in particular remembered as one who sat with those awaiting execution.

Hobart Town, Van Dieman's Land.
Nativity of the Ever Blessed Virgin,
1849.

My dear Rev. Mother,

I am on the point of sailing for Norfolk Island, but before I do so, I will take the liberty of addressing a few lines to you, by way of reparation to my dearly valued friends, the Sisters of Charity, who by their labours and holy example, are aiding so much in my peculiar and ardous mission.

Permit me then to state how edified I am by these excellent religious. It is impossible for me to express to you the comfort I derive, or the comfort this flock reaps, from their labours. Sensible, prudent, humble, cheerful and fervent, their holy lives are a continual lesson of edification, and my only regret is that I have not more to aid them. Not less than five hundred prisoners in Hobart Town derive benefit from their visits and instructions. Full one hundred female orphans are also visited by them. Then they have their own school with an average of about eighty daily, and besides the common Gaol, where the poor men are executed, also the Hospital and Infirmary for aged females to visit. What a harvest! My only regret is that I have it not in my power to do all for my Dear Sisters that I could wish.

I am, my dear Rev. Mother,
Your ever faithful servant in J.C.,

R.W. Willson

The first ministry undertaken by the Sisters of Charity in Tasmania was their Prison ministry. They were welcomed as visitors by the women and children of the Cascades Female Factory in South Hobart from 1847 to 1856, when the Female Factory ceased to operate.

Visits to the Hobart Town Gaol continued to be a regular feature of their ministry until the gaol closed in 1960, when it relocated to Risdon Vale. For the next forty-seven years, the Sisters visited prisoners at the Risdon Prison Complex.



St Joseph's Convent & School



The Convent was attached to St Joseph's Church located on the corner of Macquarie and Harrington Streets. This was to be the sisters' home for the next 100 years till they moved to Sandy Bay in 1957. There was a school in the course of construction. The two-storey building was completed under the Bishop's direction and the opening took place on 23 August 1847 with lay teachers in charge of the secular instructions. A large room upstairs was used as a girls' school; while the boys were on the ground floor. Some Government assistance was given in accordance with provisions of legislation introduced by Governor Denison. The Sisters of Charity undertook the religious training of the girls and exercised general supervision.

Typically, an ordinary day's timetable included: the usual hour of prayers, Mass and breakfast, one Sister went to the school till twelve o'clock when she was relieved by another who had been up at the Cascades Female Factory instructing the women. This Sister gave religious instruction to the children and dismissed them for dinner at one o'clock. They returned at half past two and remained till four o'clock. The evenings (4.00-600pm) were devoted to visiting the sick at home, the Colonial Hospital and the men's gaol. There is also mention of having a 'poor' school connected with the

Government where the average attendance was eighty, On Sundays they gave religious instruction to the Catholic children in the Queen's Orphanage at New Town.

The sisters continued to minister to the prisoners on a weekly basis up until the end of 1997. Thereafter, a sister was appointed official visitor until 2007.

The Queen's Orphan Asylum opened as the King's Orphan Asylum in New Town in 1833. It was the first purpose-built institution for orphaned, destitute and neglected children in Van Diemen's Land, later Tasmania. It closed in 1879.

A new secondary school on the corner of Molle and Macquarie streets was blessed and opened on 29th April 1923. In 1957 the secondary classes merged with Mt Carmel at Sandy Bay. Primary classes continued at Molle Street till 1964. This site is now part of Collegiate - the Church of England Girls College.

St Joseph's Orphanage-Aikenhead House

In 1870's Fr Dunne the VG and Sr Xavier Williams were concerned about the plight of the orphans and wanted to set up an industrial school/orphanage. Sister Xavier Williams then purchased a two-story office across the road from St Joseph's which became St Joseph's Orphanage and was blessed & opened in 1879.

In 1958 the name was changed to Aikenhead House and young boys were accepted - the idea to keep families together. In the late 1960's the sisters set up family group homes in the care of trained house mothers in the suburbs. As the need for such facilities decreased they were handed over to Centacare for emergency accommodation.



Why Hadley's Orient Hotel, Hobart?

History & Scandals



On the first evening of Pilgrimage, Pilgrims gather for an evening meal together at Hadley's Orient Hotel. This hotel has been specifically chosen due to its heritage. The hotel is located in central Hobart and is a heritage-listed hotel boasting nearly two centuries of Tasmanian history.

Hadley's was the main venue for many school formals until the mid-1980's, including Mount Carmel College Formals.

From famous stories and little-known secrets to splendid soirées and more than a few scandals, Hadley's has a rich and at times colourful past. Each room and space boasts a tale or two that adds to the experience. A Rich and Colourful Past - Originally founded and operated as Webb's Family Hotel in 1862, 20 years before the launch of the Hobart Stock Exchange, Hadley's Orient Hotel has seen more than a few changes — and more than a few owners — in its time. The Hadley family purchased the property in 1890 and in 1935 it was purchased by a business consortium while retaining the Hadley name.

Hobart was a very different place in those days, an epicentre of commerce and culture in Australia's most far-flung territory. Significantly smaller than today, Hobart has an intriguing history and Hadley's played host to many of the city's most famous — and infamous — visitors and events.

From royal guests and politicians to famous explorers and celebrities — and more than a few convicts and ne'er-do-wells — the scenes which have played out at Hadley's are among the city's most celebrated.

Restored and Relaunched - Authentically restored and relaunched in 2014, guests could find themselves staying in the very same rooms as some of the city's famous visitors. These include Antarctic explorers Douglas Mawson and Roald Amundsen, and the Duke of Penrieve (France), Tasmania's first royal visitor who stayed at Hadley's in 1866.

Hadley's plays host to almost two centuries of stories, scandals and secrets to be explored. The floorboards whisper of the hotel's rich and often tumultuous history.

In fact, the halls house memories of gentlemen's lunches, nights of cabaret and the most marvellous soirées. It's true that the very fabric of the property is woven with tales of convicts, entrepreneurs, celebrities-past and countless other patrons of days gone by.

Some such figures include Sir William Don (1862), Tasmania's first royal visitor, the Duke of Penrieve, France (1866), Dame Nellie Melba (1909), Antarctic explorers Douglas Mawson (1911) and Roald Amundsen (1912) as well as a host of visiting governors, premiers and prime ministers.

Day 2

Aloysius Kingston Beach

St Aloysius primary school opened in 1960 on what had been an orchard. The cottage became both convent and classroom for the first 40 students who enrolled on day one. At that time area consisted of lots of orchards and holiday shacks. Today Kingborough has the second highest population growth in Tasmania and the population in the main urban areas of Kingborough have higher income and home ownership levels, higher percentages of managerial and professional employees and people with tertiary qualifications.

The school has grown to in excess of 450 primary students with a secondary campus located nearby.

Mount Carmel College

In 1942 the Parish Priest of Sandy Bay purchased 1 View Street (Friends Prep) Sandy Bay and opened Mount Carmel primary school staffed by Sisters of Charity who lived at St Joseph's. In 1948 "Lauramont'' at 365 Sandy Bay Rd was purchased and the primary school moved there. In 1957 the St Joseph's secondary classes merged with Mt Carmel Primary and became Mt Carmel College - P-12. A house in Quorn Street had been purchased the previous year and the community from St Joseph's moved to Sandy Bay in May 1957. In 1980 & 90 three adjoining properties were added to the College. In 1995 Catholic Secondary Schools in Hobart were restructured, so they finished at Year 10 and a new senior secondary college established for all years 11 & 12 on two campuses, one near the Cathedral and the other at Glenorchy.

Cornelian Bay Cemetery

Saying of Mary Aikenhead

"Your own soul is the garden given to your care."

We Gather

Leader: Today we stand before the grave of Mother John Cahill, Mother de Sales O'Brien and Mother Xavier Williams, three courageous and pioneering Sisters of Charity who came to Australia in 1838 and sailed up the Derwent River on the 20 June 1847 to begin their ministry at the female factory. We give thanks for the many gifts they gave to our country and the legacy that they left for us, we who follow in their footsteps.

May we keep their spirit alive in all that we do in your name.

Pilgrims: **Amen**.

We Listen

Reader: A reading from the Gospel according to St Luke (4:16-22)
Jesus, with the power of the Spirit, returned to Galilee; and his reputation spread throughout the countryside. He taught in their synagogues and everyone praised him. He came to Nazareth, where he had been brought up and went into the synagogue on the Sabbath day as he usually did.

Pilgrims: **We are called to life, relationship, justice.**

Reader: He stood up to read, and they handed him the scroll of the prophet Isaiah. Unrolling the scroll, he found the place where it is written:
"The spirit of the Lord has been given to me, for he has anointed me."

Pilgrims: **We are called to challenge oppression, to respond creatively and to act with courage.**

Reader: "He has sent me to bring good news to the poor,"

Pilgrims: **We are called to act in communion and with openness to the needs of all humanity.**

Reader: "To claim liberty to captives and to the blind new sight, to set the downtrodden free, to proclaim the Lord's year of favour.".

Pilgrims: **We are called to be prophetic and inspired to be carriers of truth, hope and healing.**

Reader: He rolled up the scroll and sat down. Then he began to speak to them, "This text is being fulfilled today as you listen."

We Reflect

Reader: *A reading from "To the Beckoning Shores" (Josephine Cannell rsc)*

Let us listen to an account of the final hours of Mother John Cahill and Mother de Sales O'Brien in Hobart.

1. Mother John Cahill, the first of the pioneers to go to her eternal reward, died at 10.30am on 13 April 1864. For years after her death there were many in Hobart who remembered the grave, dignified nun who stood erect before the rood screen, which then separated the sanctuary from the nave in St Joseph's Church, her piercing eyes looking out over her spectacles, her slender hands grasping her book as she gave religious instructions to the classes which filled the church. Monsignor Cullen wrote: "Her love of the poor and of straying souls accomplished in old Hobart, marvels of reform and conversion, even more remarkable than had ever been recorded during her eight trying years of missionary service in Sydney."
2. "On 6th November 1871 at the convent of the Sisters of Charity, Hobart Town, Reverend Mother Francis de Sales O'Brien in the 63rd year of her age and the 38th of her religious profession. RIP." The writer went on to say that the whole Catholic community of Hobart Town, and, indeed the whole of Tasmania was filled with sorrow and mourning by the death of Mother de Sales who had departed this life on the previous Monday night at 11.30pm. The many noble qualities and heroic virtues which distinguished her life, and the number of years during which she had exercised her charity in Hobart Town had endeared her to everyone, and especially to the poor. Fortified by the graces of the Last Sacraments and surrounded by her weeping sisters, she departed this life without any apparent pain, whilst holding a candle blessed by the Holy Father in her hand and pressing her lips to an indulgenced crucifix."
3. Mother Xavier Williams passed away on 8 March 1892, aged 91. The Catholic Standard tells us that she was laid out in one of the rooms in the convent and that hundreds of sorrowing people passed round the coffin to take a last look at the peaceful features of the one who had always been there for them in their times of happiness or grief. It was draped in black mourning cloth with white bows, and with many floral tributes of affection hanging from the rood screen. Before the Requiem Mass at St Joseph's Church the coffin was carried into the church by the Sisters of Charity themselves.
4. Following the Mass and blessing, the procession of cross bearer, Archbishop and priests, and the sisters carrying lighted candles walked before the coffin to the waiting hearse. The funeral cortege of members of the Hibernian Society in regalia, private citizens and the children of St Joseph's Orphanage wended its way to Cornelian Bay. Prayers and psalms were chanted as the coffin was lowered into the vault to rest beside Mother Joseph O'Farrell whom she had loved so dearly.
5. The last of the pioneer religious of Australia had finished the work which she had set to do fifty-four years earlier. She had ministered to the outcast convicts, visited the poor and the sick in their homes and prisoners in gaols. She had been a solace to the suffering in hospital and to those in sorrow, had rejoiced with others in their glad times, had instructed the children and adults and been a compassionate and loving mother to the orphaned. She had gone to wherever there was a need, urged on by the charity of Christ and her wonderful trust in Divine Providence.

Leader: Let's take time to reflect.

- How am I feeling as I stand in this place the final resting place of these three founding Sisters?
- What legacy will I leave behind in our ministry?

Silence

Song: "I Was Here" (Beyonce)

I want to leave my footprints on the sand of time
Know there was something that, something that I left behind
When I leave this world, I'll leave no regrets
Leave something to remember, so they won't forget.
I was here, I lived, I loved, I was here
I did, I've done, everything that I wanted
And it was more than I thought it would be
I will leave my mark, soul, everyone will know, I was here.
I wanna say I lived each day, until I died
You know that I, been something in, somebody's life
The hearts I have touched
Will be the proof that I leave
That I made a difference
And this world will see.
I was here, I lived, I loved, I was here
I did, I've done, everything that I wanted
And it was more than I thought it would be
I will leave my mark so everyone will know.
I was here, I lived, I loved, I was here
I did, I've done, everything that I wanted
And it was more than I thought it would be
I will leave my mark so everyone will know, I was here.
I just want them to know
That I gave my all, did my best
Brought someone some happiness
Left this world a little better just because, I was here.
I was here, I lived, I loved, I was here
I did, I've done, everything that I wanted
And it was more than I thought it would be
I wanna leave my mark so everyone will know.
I was here, I lived, I loved, I was here
I did, I've done, I was here,
I lived, I loved, I was here
I did, I've done, I was here

By Beyonce. Songwriters: Diane Eve Warren
I Was Here lyrics © Universal Music Publishing Group.
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We Pray

All: **Eternal rest grant unto them, O Lord**
and let perpetual light shine upon them.
May their souls and all the souls of the faithful departed,
rest in peace, Amen.



Concluding Pilgrimage Reflection

We Pray

Leader: The call to all pilgrims is captured in the prayer attributed to St Teresa of Avila:
Christ has no body now but yours, no hands, no feet on earth but yours.
Yours are the eyes through which he looks, compassion on this world.
Yours are the feet with which he walks to do good.
Yours are the hands with which he blesses all the world.
Yours are the hands, yours are the feet, yours are the eyes, you are his body.
Christ has no body now but yours, no hands, no feet on earth but yours.
Yours are the eyes through which he looks, compassion on this world.
Christ has no body now on earth but yours.
Shared Reflection

We Reflect

Leader: We will take a few moments of silence and reflect on the following questions and share our response.

- What insights do I carry in the light of the last day?
- How did this day connect with my ministry?
- I take back to my ministry…

Missioning and Blessing

Strength for the Journey - Anointing of Pilgrims

Each pilgrim comes forward to be anointed for the journey beyond the pilgrimage. The response to the anointing is, ***Amen***

Quite Music: Worthy of it all. Dan Musselman.

Leader: Anoint my head so that all of my thoughts come forth from the well of Your Being to fill me with grace and peace.

Anoint my hands to hold and heal the many lives that are broken, that I may do good and do what I must to bring hope into hopelessness.

Anoint my feet to walk in Your ways, to run and never grow weary, to stand up for justice unafraid.

Anoint my heart with warmth and compassion and a genuine generosity toward all who are in need.



Anoint my spirit for mission, that I might reach out and into the heart of the whole hurting world.

Blessing

All: **Bless our hands to Your service, our feet to Your path, our heart to Your purpose, our spirit to dwell in the depths of Your Spirit for Your glory now and forever.**

Trustee: We give thanks to God for you and pray God's blessing as you journey in the footsteps of Mary Aikenhead.

May God strengthen you and infuse your ministry with passion and creativity.

May the Spirit of God, Source of Deep Listening, open your heart and enliven you in this ministry of service you exercise within Mary Aikenhead Ministries.

Pilgrims: **Amen.**

THE SISTERS OF CHARITY OF AUSTRALIA

170 Years in Tasmania 1847-2017

The Early Years

On 31 December 1838, five Sisters of Charity arrived in Sydney from Ireland. In 1847, three of these Sisters sailed from Sydney on the "*Louisa*" to Hobart, first stepping on shore on Sunday 20 June 1847. The citizens of Hobart welcomed the Sisters, Mother Mary John Cahill, Sr Mary de Sales O'Brien and Sr Mary Francis Xavier Williams, who was the first Sister professed in Australia.

In Tasmania, as elsewhere, the fourth vow of the Sisters of Charity, "*Service of the Poor*" was a driving force for their ministries. The emphasis has always been working with the poor - not just the financially poor, but the poor in spirit, those excluded and marginalised and those affected by family breakdown.

Initially, the Sisters visited and instructed the female convicts and their children at the "*Cascades*" Female Factory in South Hobart and children in the orphanage at New Town. Visitation to the sick in their homes was also a feature of their ministry.

Their presence in Hobart was described as a blessing - unobtrusive yet zealous. In those days, Hobart must have been a harsh environment with sickness amongst the Sisters a common feature. Although two of the early postulants of the Hobart community died, the Sisters gradually attracted young, local women to join them in their good works. By 1888, there were fifteen Sisters in Hobart. The Hobart community remained separate from the original community in Sydney until 1890, when they were amalgamated.

Before the sisters could commence any of these works it was necessary to get the Governors permission. This was granted on 3rd August 1847 By Lieutenant Governor Denison, although on condition their visits did not interfere with the prisoners' labours, especially at the Female Factory and the Anson Prison Ship. They were strictly forbidden to communicate either directly or indirectly with protestant women prisoners.

Education Ministry

In Hobart, the Sisters focused on the educational needs of Hobart's young, establishing St Joseph's School in August 1847 with 80 students. As demand grew, in 1923 the girls' secondary section moved nearby and later become St Joseph's College in 1926.

In 1873, the Sisters became responsible for St Luke's (Ragged) School in South Hobart, remaining there until 1946. In 1926, a small community of Sisters moved to New Norfolk to found St Brigid's Primary School, teaching there until 1949.

In 1942, their education ministry was extended to Sandy Bay with the opening of Mount Carmel Primary School.

From 1964 to 1973, the Sisters were responsible for St Francis Xavier's Primary School. South Hobart.

Mount Carmel College Sandy Bay, under the Sisters of Charity, was founded in 1957 from an amalgamation of Mount Carmel Primary School and St Joseph's College.

In the late 1950s, a need for a primary school in Kingston was identified and in 1960, St Aloysius' Primary School was opened, with the Sisters being in charge until 2001.

St Luke's Ragged School/Francis Xavier School

In 1873 the Bishop asked the Sisters of Charity to take over St Luke's School in Anglesea Street, South Hobart - known at the time as St Luke's Ragged School. Ragged schools set out to provide minimal education and reform for vagrant, neglected and destitute children and then from 1893 at St Luke's Free School. Some classes were transferred to St Luke's which became a preparatory school to St Joseph's. It was closed in 1949.

In 1965 new buildings were built at South Hobart at what was St Luke's and the school reopened as St Francis Xavier.

Child Care Ministry

The women were unloaded from the ship in the early hours of the morning under cover of darkness. Once on land they were separated from their children and marched to the Female Factory, while the children were sent to the Queen's Asylum. The sisters were regular visitors to the Asylum where the conditions were horrific with up to 10 percent of the inmates dying each year. The sisters recognised the need for an institution to care for orphan children when the Orphan Asylum closed in 1879 and in May 1879 opened St Joseph's Orphanage in Harrington Street, later known as Aikenhead House. Twenty girls were transferred from the Asylum to the orphanage.

The facility remained in Harrington Street for ninety years, the service later becoming known as St Joseph's Child Care Centre in Taroona, with a number of family group homes providing care for children.

When such facilities were no longer needed the Centre at Taroona became an emergency Centre for women and children escaping domestic violence, under the auspices of Centacare. Sisters continued to assist at the Centre till around 2000

Health Ministry

Mother John Cahill wrote to Mary Aikenhead telling her about abundance of work for the sisters and detailing their daily activities. The evening 4-6pm were devoted to visiting the sick in their homes and in Hobart's two hospitals, the Colonial Hospital and the hospital for prisoners. Visitation of the sick continued in the areas where the sisters resided

Soon after the sisters took over the school at New Norfolk, they commenced visitation at the Royal Derwent Hospital, also known as an 'insane asylum" for paupers. They continued this until they withdrew from the school in 1949.

In 1944 the Sisters of Charity acquired St Margaret's Hospital in Launceston. The Sisters renamed the hospital St Vincent's Private Hospital, running it successfully until 2005. The hospital was then acquired by the Sisters of the Little Company of

Mary and is now part of Calvary Health Care. From 1996 to 2005, the Sisters of Charity Health Service operated in the Launceston region.

Outreach Ministry

A need for an Outreach program, based in Devonport, was identified and Sisters of Charity Outreach operated grief and trauma counselling services from 2000 to 2008.

Ministries in Tasmania

1847-1856	Visitation of the Cascades Female Factory, South Hobart
1847-1960	Visitation of the Hobart Town Gaol
1847-1964	St Joseph's Primary School, Hobart
1947 – 2000	Visitation to the Royal Hobart Hospital
1873-1949	St Luke's Primary School, South Hobart
1879-1969	St Joseph's Orphanage, Hobart (Aikenhead House from 1958)
1923-1957	St Joseph's College (known as St Joseph's Secondary School until 1926)
1926-1949	St Brigid's Primary School, New Norfolk
1926-1949	Visitation of the Royal Derwent Hospital, New Norfolk
1942-1957	Mount Carmel Primary School, Sandy Bay
1944-2005	St Vincent's Private Hospital, Launceston
1957-1997	Mount Carmel College, Sandy Bay
1960-2007	Continued visitation at Risdon Prison Complex, Risdon Vale
1960-2001	St Aloysius' Primary School, Kingston
1964-1967	Family Group Home, "*Villa Maria*", New Town
1965-1973	St Francis Xavier's Primary School, South Hobart
1966-1983	At various times, Family Group Homes at Taroona, Howrah, Rosny and Blackman's Bay
1970-1978	St Joseph's Child Care Centre, Taroona
1978-1999	St Joseph's Crisis Accommodation Centre, Taroona
1996-2002	Sisters of Charity Health Service, Launceston Region
2000-2008	Community Care Outreach, Devonport – grief and trauma counselling services

Courtesy of the Sisters of Charity of Australia Congregational Archives.

30 January 2018

Recent Ministries conducted by the Sisters of Charity.

Parish Ministry: *From the 1970s for about 30 years, several Sisters were involved in Parish Pastoral Ministry in the Sandy Bay and Kingston parishes.*

Spiritual Direction and Retreats *Two sisters of Charity were involved for a number of years in this ministry in 1980 and the 1990s in both Hobart and Launceston.*

Journey: *This was a Scripture programme that was offered in a number of parish centres by a Sister of Charity in the 1990s.*


Patrick St
Argyle St
Hobart Convict Penitentiary
Edward St
Domain
Aberdeen St
Domain Boat Rai
A3
Hobart Cenotaph
Hobart Rivulet
Bathurst St
Melville St
Liverpool St
Campbell St
Collins St
A6
The Old Woolstore Apartment Hotel
Norman Hobart
Car Park - Macquarie Point
Woolworths Hobart Cbd
Hotel Grand Chancellor Hobart
Drunken Admiral
rm Gate Market
Crowne Plaza Hobart by IHG
Town Hall
Macquarie Wharf N 2 Cruise Termir
Constitution Dock
Watchorn St
Franklin Square
Sawak Cafe
Victoria St
Harrington St
Brooke Street Pier
ibis Styles Hobart
Salamanca Pl
St. David's Park
Castray Esplanade
Salamanca Arts Centre
CSIRO - Hobart Site
B68
Hampden Rd
Wilmot St
Sculpture Tr

The First Five Sisters

The Mission in Australia is Established



Artist: Hazel Cope

Clockwise from the top …

Mother *Margaret* John Cahill
Sister *Julia* Lawrence Cater
Sister *Catherine* Francis de Sales O'Brien
Sister *Eliza* Francis Xavier Williams
Sister *Alicia* John Baptist De Lacy

To read profiles on each of the first women Religious to set foot on Australian soil, scan the QR Code: