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AUSTRALIAN HISTORY

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ASSIGNMENT 5

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DOMINICAN ORDER OF NUNS

had a divine vision in which he was told to set up a convent for these women. Mary of Proville. Therefore, in 1206, the first foundation of the order of Preachers was made.

YESTERDAY, TODAY AND TOMORROW

PRESENTED BY

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RAELEE CASWELL

The spread of the Order to the University cities of Europe was rapid and in 1224, after founding a Priory at Oxford, the Order spread to France.

25th AUGUST 1989

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In 1206, after a sermon from the Albergensians, nine Albergensian noble women confronted St. Dominic. These women asked him for two things: Spiritual direction and a safe refuge from the heretics. It is said that St. Dominic had a divine vision in which he was told to set up a convent for these women in the ruined church of St. Mary of Prouille. Therefore, in 1206, the first foundation of the order of Preachers was made.

The women were told to spread the word of Christianity. Their motto VERITAS has appeared on every convent and monastery wall, and throughout all schools founded by the Friars and Nuns. The spread of the Order to the University cities of Europe was rapid and in 1224, after founding a Priory at Oxford, the Order spread to Ireland.

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St. Mary's Priory was the home of the Prioress General until 1932, when it was decided that Maitland was not central enough to

he needed them.

At the time there was a great crisis within the Catholic Church. The Protestants were taking over the education of children and the population as a whole. On 11th January, 1867 a letter of immense importance reached Kingstown. It was a letter from Dr Murray asking for the nuns to come to Australia. Just three weeks after they sailed from Ireland their ship, the Martha Birnie, sailed into Sydney Heads.

Their convent was established in West Maitland in 1867. It was a two storey building in Grant Street. The Nuns took over the education of Catholic Children in St John's school across the road. There were 140 children enrolled at St. John's.

The St. Mary's Priory Boarding school opened in February 1868 with 12 pupils, three of whom became Dominican Nuns. There were six nuns who arrived from Ireland. The number of students has grown from 140 in 1868 to well over 6170 in 1948. On 30th April 1871, the first native postulant entered the Order under the name of Sr. Mary St. Joseph. This event was marred by the death of one of the pioneer band, in December 1871.

There was a need to set up another convent in Newcastle. The convent, Star Of The Sea, was established in 1873. The District, up till that date, was still part of the Arch-Diocese of Sydney. It was then decided that it should become part of the Diocese of Maitland. Being the only Catholic School in the district, the Nuns were asked to take charge of Catholic Education in Newcastle.

St. Mary's Priory was the home of the Prioress General until 1932, when it was decided that Maitland was not central enough to

the future. Today, the lay teachers are quite capable of taking the Dominican Christian doctrine well into the next century and beyond.

enough to where the other convents had been established. Santa Sabina, Strathfield, which was to become a convent in 1893, was herefore chosen as the Mother House, and the Prioress General has been in residence there ever since. There are four provinces of the Dominican Sisters. Santa Sabina, Strathfield, is the Mother House for the province which governs the whole of the eastern seaboard, namely, Queensland, New South Wales, Victoria and Tasmania.

In 1888, another convent was established at Waratah. The convent was established for the education of deaf children. Up until then the only school for the deaf was a State run institution in Sydney. The school was started as a co-ed school until some years later when the boys were transferred to the Christian Brothers school in Castle Hill, Sydney. the boarding schools at both Waratah and Maitland were closed in 1975. The reason\$ for the closures, was because of the declining number of vocations in the 1970's.

The schools which were set up by the Dominicans gave the impression that they were only for the education of the wealthy-(very posh.) In the early days at Maitland, there was segregated education. The boarders had a separate education to the day pupils, having separate teachers but only one Principal. Although this was the impression, there have been many a girl\$ educated within the walls of St. Mary's who did not have the money to pay their fees or who had their fees greatly reduced if their parents were in economic hardship.

In the 1970's, because of lack of vocations, Dominican schools along with other Catholic schools were increasing their intake of Lay Teachers. This enabled the religious people to undertake other duties of a pastoral nature. Today, the lay teachers are quite capable of taking the Dominican Christian Doctrine well into the next century and beyond.

The nuns have carried on St. Dominic's motto of truth, and have established great places of learning. Now it's time for the lay teachers to take over from where the nuns have left off and to keep the established traditions of the Order.

BIBLIOGRAPHY

S. ASUMPTA O'HANLON: DOMINICAN PIONEERS
1948 SYDNEY

My name is Raelee Caswell. I am a student at the University of Newcastle. I am doing the Australian History Foundation course. My subject is Australian History. We are doing an aspect of Regional History and my subject is The History of the Dominican order of Sisters. They were founded in 1867.

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RAELEEE: Sister, could I have your full name please?

SISTER: Sister YESTERDAY, TODAY AND TOMORROW

RAELEEE: Your age?

SISTER: 53

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RALEE: In what year did you enter the Order?

SISTER: 1939, at almost 18

RAELEEE: And you had a Dominican Education?

RAELEEE CASWELL

SISTER: Yes, I had a five year Dominican Education at Elm Court, Moss Vale

RAELEEE: So there was a 25th AUGUST 1989 which order you were going to enter?

SISTER: No, I had Dominican roots because my Mother and her two sisters were educated at Naitimed, and My Grandmother's two sisters were Dominican Nuns, Sr Cecily and Sr St. Andrew. So my secondary school was the nearest Dominican School closest to my home, which was in Young. I did spend one year at the Mercy Convent when I was seven, being being prepared for the sacraments and then I went back home to the state school until it was time to go to high school.

RAELEEE: There was a school set up in Newcastle called Star Of The Sea. It was later closed due to the fact that other schools, one at Merewether and one at Basildon, were being set up by other orders. When was it decided that another convent was to be chosen, and why Waratah?

SISTER: Well, deaf education in the Southern Hemisphere, so far as Catholic Education began in 1873 at Star Of The Sea. Starting with one pupil and gradually expanding, and it was found that we needed more space for the growing number of children. Also, Star Of The Sea had been a boy's boarding school, and the need for that gradually

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RAELEE: Sister, could I have your full name please?

SISTER: Sister Catarina Heffernan

RAELEE: Your age?

SISTER: 68

RAELEE: In what year did you enter the Order?

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RAELEE: There was a school set up in Newcastle called Star Of The Sea. It was later closed due to the fact that other schools, one at Merewether and one at Hamilton, were being set up by other orders. When was it decided that another convent was to be chosen, and why Waratah?

SISTER: Well, deaf education in the Southern Hemisphere, so far as Catholic Education began in 1875 at Star Of The Sea. Starting with one pupil and gradually expanding, and it was found that we needed more space for the growing number of children. Also, Star Of The Sea had been a boy's boarding school, and the need for that gradually

faded away. then in 1888 the deaf school was founded here at Waratah to cope with the rising number of children and to provide proper room and it for them. they came from all over Australia. court

RAELEE: The foundation stone for Rosary convent was laid on Rosary Sunday 1888, that's why the convent is called Rosary convent; was the deaf school established straight away? e upper class school

SISTER: Yes, the children were enrolled immediately.

RAELEE: So the convent was established and the school came soon after? ol and for the day school?

SISTER: Yes, that's right. there were boys and girls

RAELEE: up to the early 1920's and then three boys were

SISTER: transferred to the Christian Brothers at Cattle

RAELEE: Hill in Sydney until about 10 years ago when we

SISTER: started taking boys again. of date

RAELEE: And it was a boarding school?

SISTER: Yes, it was a boarding school from 1888 to 1975.

RAELEE: Right, St Mary's Maitland was also a boarding school. It was established as a boarding school first and then the day pupils started after that, I think there were about 140 pupils started at

SISTER: St John's and then it grew from there. When was Rosary place established as part of St. Mary's?

SISTER: I'm not sure, but it's interesting to notice the class distinction which fortunately has gone out now when SI entered the convent; for instance in 1939, there was the Parish school, St. John's

RAELEE: and then there was the upper class Rosary Place school where the more affluent children went to school which struck me as being rather silly to have class distinction because there was virtually the same teaching and the same teachers, the same Order of nuns in both schools, now I really don't

- SISTER: In the 1970's. I think there was a lot in the '50's and '60's, big crowds. I think in the '70's off hand when it was begun and when it was discontinued, but it did go on for some years and it happened in other places. It happened at Elm Court Moss Vale and at Santa Sabina, Strathfield. it wasn't just Dominican, It was the done thing in Catholic Education in those days, there was the poorer Parish school and the upper class school.
- RAELEE: Right, so did St. Mary's have two Principals or was it the same Principal for both schools, for the boarding school and for the day school?
- SISTER: They had the one Principal.
- RAELEE: But they had tow sets of teachers?
- SISTER: Yes.
- RAELEE: When did segregation for both schools end?
- SISTER: I don't really know the exact date.
- RAELEE: Do you have a year?
- SISTER: No I really don't know.
- RAELEE: I was a student at St. Mary's from 1974 to 1977. I boarded for two years and segregation had finished by then, so it must have been a few years before I arrived that segregation had become obsolete?
- SISTER: Probably for practical reasons, lack of numbers. The Rosary Place was still very small and it was silly to duplicate the teaching for two schools a couple of hundred yards apart, so I imagine it happened because of lack of staff to staff two schools and to try to get rid of this silly class distinction that was going on in those days.
- RAELEE: In between 1933 and 1948 there were 93 young women to enter the Order. When did the numbers start to decrease, when was there a noticable decrease in the number of vo^uctions?

SISTER: In the 1970's. I think there was a lot in the '50's and '60's, big crowds. I think in the '70's they began to fall off and some nuns beginning to leave the convent. The numbers have dropped off since then

RAELEE: Could you tell me how many are in the Order at the moment ?

SISTER: About 180 in our province. That's the Dominican Province of Eastern Australia. There are two in South Australia, one in Western Australia, where there are smaller numbers, but in our particular province, it is now called a congregation, we have about 180. And that's the whole of the eastern seaboard. That's Queensland, New South Wales, Victoria and Tasmania, and we're closely affiliated with the Solomon Islands. We still have some sisters working up there, although they are separate, we still have two or three of our sisters up there at the moment to help them train.

RAELEE: And there are two novices at the moment?

SISTER: That's right. As a matter of interest, there is one novice who is quite old. She is in her 60's and she's a retired University lecturer, and she looks like staying, she's very happy. And a younger one in her late 20's.

RAELEE: That's wonderful. Are there many late vocations or are they all younger?

SISTER: No, we've only had one or two over the years. One interesting lady, Sr Paul, who had also been a university lecturer, we could never find out her age. We knew she was, maybe 50 when she entered and when she died we thought ooh now we'll FIND OUT her age at last and we ran in and looked on the coffin and guess what's written - 67. she had the last laugh, she was really 76, it

was a mistake on the coffin. Sr Mary Paul was always the one to have the last laugh, and she would never let us know her age, and we thought we'd find it out and it was back to front on the coffin. She was actually 76 and 67 was written on the coffin. She was one of our true late vocations and we really enjoyed that.

RAELEE: So there don't seem to be many vocations at all these days, just bits and pieces?

SISTER: Just one or two a year, only a dribble.

RAELEE: So is it every year that you have at least one go in?

SISTER: No year with none yet, every year there's at least one or two each year.

RAELEE: How long does your profession go from the time you enter the postulancy to the time you're fully professed?

SISTER: Well, there's no set time at the moment it used to take about nine years but now it's different. The novice can ask for profession. It would be at least three years, but she can say when she feels ready "I would like to take my vows now" It would be minimum three years but when they feel ready they can ask to go on. There's no hard and fast rule.

RAELEE: So are there two separate occasions. Do you have a first and a second profession?

SISTER: Yes, you must take what's called temporary vows with maybe another year perhaps two before you take the final step. That's to safeguard the person. You have to give the person time to decide. And it gives us the time to decide if the person is suitable for our congregation and our type of work. It cuts both ways. It's lack of freedom.

enables the locals to rejoice with the person who has entered the convent, and maybe encourage some vocations from the local area.

RAELEE: Yes, it would be a hard decision to make.

SISTER: Well, it is and society in this day and age⁷

SISTER: young people take longer to decide what they want
to do. They often go on to university because

RAELEE: they don't know what to do. they tend to marry
later.

RAELEE: Yes, I suppose.

SISTER: There's a fear of committment. I think
throughout society fear of final committment
to anything.

RAELEE: Yes, there would be. How many in the order at
the moment who haven't taken their vows?

SISTER: I think there would only be one. One's going
to take her final vows in a few weeks. And then
there's the two novices. I think that might be
all

RAELEE: Right, so it's three years between first and final
profession. Who do they take their vows to?

SISTER: To the Sister Prioress. Sr Margaret Cameron.
She takes the vows. They really take their vows
to God but Sister represents this.

RAELEE: It's a special ceremony obviously?

SISTER: Yes, very special. It's public now, relatives
and friends can come, all sorts of celebrations.
It used to be done privately in the chapel.
There was nobody there except the sisters
themselves. Now it's a big public ceremony which
is quite special.

RAELEE: Where are the professions taken?

SISTER: It's generally up to the choice of the novice.

RAELEE: Now, the one who's going to be here in a few
week the girl lives locally in Newcastle so she's
chosen our church here in Waratah. They often
go back to the Parish from which they came which
enables the locals to rejoice with the person
who has entered the convent, and maybe encourage
some vocations from the local area.

RAELEE: So they don't necessarily have to take it at Strathfield, which is the Head House?

SISTER: No, no, quite often the person chooses her own Parish church.

RAELEE: Sister Margaret Cameron is stationed at Santa Sabina?

SISTER: Yes, that's called the administration centre now. Sydney is more central since we have spread the whole of the east coast of Australia. Sydney was found to be more central than Maitland.

RAELEE: Which is a shame in a way because St. Mary's has taken on a very much back seat in the last couple of decades because there weren't many vocations and because it was predominantly a school. The school was expanding so in the last couple of years the nuns have had to move .

SISTER: That's right they've established another convent The old convent was sold to the Catholic Education Office and now the whole building has become the school and we've built another convent to house about 12 nuns. One reason for moving, I'm sure, would have been the impossibility of keeping up the maintenance of such a huge building. It was no longer a boarding school, and it didn't have crowds of nuns here. It was impossible to maintain this huge building. Catholic Education took it over and renovated it.

RAELEE: So what is it now?

SISTER: It's all school. What was bedrooms, dormitories dining room, is all school now.

RAELEE: After 1975 when it closed, as I said I was one of the last boarders to go through, the main dormitories became the library, the smaller dormitories became the staff room, the old staff room became the office, and the Senior girls who

were going to Marist Brothers, their rooms were turned into the audio-visual rooms.

SISTER: The same thing happened at San Clemente, Mayfield, the next suburb. I was Principal there in '54 '55. We had closed down the boarding school and eventually handed over to the Catholic Education Office and again the lovely big dormitories are now classrooms and I was over there lately, my old bedroom is now an office and the nun's dining room is now the staff room. It is interesting watching the changes that have happened. It is a very fine co-ed school and it goes as far as year 10. We would not have been able to keep up the finance of the repairs of the building, don't have enough nuns to staff it.

But it's turned out to be a very fine Catholic school run by the Catholic Education Office.

No Dominicans there now, it's just a CEO school

RAELEE: Right, and it's staffed by Lay Teachers?

SISTER: Lay Teachers, yes.

RAELEE: There don't seem to be many Catholic schools with religious in them?

SISTER: No, and I am not at all concerned about that because this is my view, right or wrong, don't know, we were free labour from the beginning of the colony up to a few years ago, we worked virtually for nothing and we established Catholic Education in this country, and the time has come now for the Government does give state aid now and since State aid well there's money to pay Lay Teachers and the lay teachers are doing a superb job running the schools, There's no longer the need for our free services, that applies to hospitals as well as schools, we're not needed. This is hard to get through to parents they get

RAELEE: quite concerned. I've isn't it three schools really striving to keep the Dominican spirit going. We had great

"why isn't a sister teaching my child". they get quite concerned that the sisters and brothers aren't in the schools any more. Now, as I said, I don't

RAELEE: see that as a problem. From teaching with lay people, both here and elsewhere, that they are doing a very fine job. ~~holic pupils to Dominican school.~~

RAELEE: yes, I suppose it would be very distracting for parents who have themselves had Nuns, Priests, and brothers teaching them. So why when they enroll their own children why isn't there a religious teaching my child. ~~ing replaced by lay teachers~~

SISTER: They have the wrong idea that Nuns, Priests and Brothers are better than other people, which is laughable. We are no better than the lay teachers Good practicing Catholics can do a wonderful job. In fact children can identify with them better than nuns. This fact was brought home to me when I

SISTER: was at a conference in Dublin on Deaf Education- the first conference on Deaf Education, and there was a young deaf education teacher there. He was the only teacher from the only Catholic Deaf Education school in England. And he was saying that the teenage deaf children really identified with him because he had teenage children himself and he knew what adolescents were going through, he knew what they were like. ~~what, and she thought she could~~

There was more rapport with him than with the Nuns And I think there's something to be said for lay teachers running schools providing they live up to the principles of the Catholic school.

RAELEE: Yes and the particular order of which- ~~del they~~

SISTER: Yes, and the particular order, that's ri^hnt. The Parish school next to us - Corpus Christie^h school and the deaf school where I'm working, they both have wonderful lay Principals and San Clemente three schools really striving to keep the Dominican spirit going. We had great

celebrations for St. Dominic's day last week, they don't have to keep the Dominican spirit going but they're determined to do that.

RAELEE: Yes, because it would be a drastic shame if it died out seeing that it was the major educational area to send Catholic pupils to Dominican school. They were very (what's the word) proud to send their children to a Dominican school because of the standard set by the Dominican schools. It would be a drastic shame. The Religious people of all orders are being replaced by lay teachers so it is rather a shame to think that the whole thing could die out with the amount or lack of vocations.

I suppose that the majority of the nuns, of the 180 would be relatively elderly. (if you don't mind me saying).

SISTER: Yes we an aging community, we keep getting told that. One of the reasons for the falling off of vocations is that young girls feel "I could do that job just as well outside the convent." they say that. One novice left us a couple of years ago. She taught in Maitland for a few years and then she stayed about 18 months and left halfway through the noviciate. Now she was an excellent teacher, and she thought she could do the job of teaching just as well without being a nun and nurses feel the same, why be a nun to do it. And as I said it goes back to finance. We no longer need people to work for free. And I can understand why they feel they can have a career, as we say in the world, maybe as married woman or as single women doing their job as teachers or nurses or whatever and those of us who are left and young (like me), we can

do other work, rather than teaching Maths, English Geography, and History, we are now free to do more work in the Parish, for instance; there are some of our nuns at Maitland, not directly involved with the school, but they're involved working with families in the Parish in what we call Pastoral Care, it is still education, we're preparing the children for the sacraments, taking part in adult education. There's a desperate need for adult education, they haven't caught up with things (I'm talking now about religion). So a lot of our nuns are free from teaching reading writing, and arithmetic in schools but it's still education, in a different field. Adult education and pastoral care of children and, after all, the family is where education should take place. It's the parents who are the prime teachers. We've always seen ourselves as assistants to the parents, we're just going about it in a different way. Instead of having all the children herded together in the Parish school, and staffed entirely by nuns, now, schools tend to be staffed by lay teachers and a few nuns who are still at an age for teaching are teaching the families to educate their children. That's the way I see it and I think it's good. It's not something to weep and wail over

RAELEE: The Dominicans are an order of preachers, do you have a part of your noviciate where you specialize, where you go to university or you be a teacher or nurse, or whatever?

SISTER: Not now. We would insist that she be a teacher or have a university degree before she enters, because, as I said, because of the instability in in our society. I was 18 when I entered the convent (we call that baby snatching)

not accept a person of 18 now. Generally mid 20's and if someone applied at 18 we would say go off and do your teacher training first, go and do another university degree, and if you still feel the same after three or four years then we might accept you. We are encouraging people to be more mature. To have lived out there and to have done their study before they enter. I did my study after I entered. We changed our policy completely because people are so immature these days. They're not really ready to make final commitments. We would not accept a girl at 18 now, that's for sure.

RAELEE: Right, that's good in a way it's wonderful .

They have to know how the other half live and get their training done first.

SISTER: Right. That doesn't mean they don't often do post graduate studies. We send lots of nuns overseas. (I've forgotten how many are overseas at the moment). It's a regular thing the send sisters overseas for further studies. After a few years, between studies.

RAELEE: Right. Your chapter is coming up in October, and you have all your archives scattered. There'll be a decision then won't there about where the archives are to be kept?

SISTER: I haven't heard that there would be. Each convent has it's own archives on that particular convent and then there are what we call provincial archives The main ones.

RAELEE: Yes, they're the ones I was wondering about.

SISTER: Well the administration centre has them there. Each convent has it's own archives, but the main ones are at Strathfield. When this deaf school was going to close in 1975, a man called Joe Bourke had just finished writing the history of the place and he said, look there's too much valuable stuff here what's going to happen to

it, and he arranged for it to to up to Newcastle University where it is now. Actually, we didn't close down. Parents asked if we would stay and teach local day pupils which we did. But we didn't bother retrieving the archives, they're still up at the Newcastle Uni. But if we hadn't nearly closed down we would have all the archives here.

RAELEE: Right, so there are a lot of archives from St. Mary's in there.

SISTER: Are there?.

RAELEE: Yes, so all the founding diaries, are they at Strathfield or St. Mary's?

SISTER: I'd say they are at Strathfield or St. Mary's.

RAELEE: Your vows, what are your vowx?

SISTER: Poverty chastity and obedience, those three. Actually I think we only voice the vow of obedience but we strictly can keep the three vows. Poverty is not to own any property or personal, obedience we obviously do as we are told and chastity, we are not able to marry.

RAELEE: you obey your constitution?

SISTER: And we do what we're told. I see the vows as not as something that ties you down because I am perfectly free. I mean I am free from family commitments (not that they're bad, they're very good) but I'm free from (one of the children asked me why I didn't get married and I said that I said that I could have got married and had my own children, but I'm free. I haven't got my own children or husband to look after, and I'm free to look after hundreds, actually thousands of other children. I've got freedom to look after other this community.

RAELEE: That's a large number.

SISTER: This is the biggest because some are old bedridden people. Probably Santa Sabina would be the next biggest with 15.

of other children. I've got freedom to look after other people's children, to educate them. I'm free from financial worries, I haven't got any income tax returns, no rent to pay, nothing. I'm given all the food and clothing and travel expenses I need. I'm completely free from any kind of material worries, i'm free from any decisions of what will I do where will I go.

I'm given jobs to do. Of course, it's all done in consultation. These days dialogue is the in word these days, you would be. In the old days you would be told to do this and told to go there. Your superior will dialogue -

RAELEE: would ask you.

SISTER: I would like you to do this do you think you can do that. It's all done under discussion. But I thing^k it's great freedom from obsession from sex. I mean the world is sex mad, let's face it, (not that sex is bad, we know that), the obsession with sex and material goods, we're free from thesetwo things and we're free to be at the service of those who need a service and that's just wonderful,

RAELEE: Which of your communities is the largest; Santa Sabina?

SISTER: This would be in the sense that we have the rest home on the top floor with 17 residents in the rest home, maybe eight or ten of them would be sisters, the others would be relatives or just friends of the sister and on the ground floor we have 12 sisters, most of them semi retired, They're up and about, but they haven't got a day's work to do. I think there's a total of 30 in this community.

RAELEE: That's a large number.

SISTER: This is the biggest because some are old bedridden people. Probably Santa Sabina would be the next biggest with 15.

For a [^]gib place like that you'd expect to have more wouldn't you.

SISTER: Yes, again a lot of that part has been taken over for classrooms the way it happened as we said at Maitland and Mayfield, what was accommodation has become school now that's happened to an extent at Strathfield and lso it seems to be the fashion now to live in small groups, there's an idea that it makes for better community to have small groups So we have lots and lots of small houses or convents with four or five people in them. We've had three or four in Strathfield people even prefer to live in a small community group.

RAELEE: So it would depend on what you prefer?

SISTER: Yes, you're asked where you would like to be. I like to get away by myself. I wouldn't like to be in a little house with ~~herpans~~ four or five or more and maybe my bedroom opening onto the TV. it would drive me crazy. I like to have a great big place to study and pray. I just wouldn't like to be living on top of other people.

RAELEE: Even in a family environment things get a bit crowded

SISTER: Yes I know other people live like that but I've always lived in a big convent and I like it, and I like the choice of friends you've got. See I live here on th ground floor with 12 people. you know I'dve got 12 people I can associate with.

RAELEE: And it's such a good feeling to have other nuns from other communities, not just from your community, because you'd all have a stint with other memberof of other communities, so there's probably not one member of the community that you don't know .

SISTER: Yes, that's right, yes. When I was blind (I used to be blind and I had two corneal grafts) I used to go by voices I remember hearing this

voice, and I thought, "I don't know that one (it was a visiting nun from New Zealand) but I knew everybody by their voices because I couldn't see them. But I knew who was who by their voices. Talking about getting together for St. Dominic's Day, all the Maitland community came down here and we had a big celebration together, and next year we'll all go to Maitland. It's not far away, so we have this big alternate years we have a big get together, and about every other year, we have a big get together at Strathfield. It's a real morale boosting thing, especially when we all think that we're dying out, we're all old weve all got grey hair, how much longer will we be here. but when you get this great big crowd of nuns, it really does something to you

RAELEE: Yes.

SISTER: But I think the Dominicans will go on, but in smaller numbers, that's for sure. You see I think the need isn't in the church for great numbers of religious people the need is there and we've got plenty to do, but there isn't the need that there was in the first hundred years of Australian History I mean if we hadn't been her we wouldn't have the Catholic Education as we know it today.

RAELEE: Yes, yes, it.

Well that was a wonderful interview, thank you

Sr Catarina Jefferson has been teaching the Deaf pupils at both Warrulab and at St Mary's Delgarney, Portsea, Victoria for well over 50 years. She has a Diploma of Deaf Education and has taught many of the lay teachers who have been given the charge of Deaf Education. The teachers are not established as deaf education teachers, so Sr Catarina has taken them through inservice to have them established deaf education teachers. They do not teach sign language, but they are taught to lip read.

AUSTRALIAN HISTORY

DOMINICAN ORDER
It is very important for these children to be able to touch. It really seems incredible that they are taught to use the senses which they do have, sight, smell and touch. It is very important for these children to be able to touch. It really seems incredible that they are granted, yet these children are so in touch with life, it really is a sight to behold to watch these children learning about life and their world, with the help of this wonderful nun and her band of helpers.

YESTERDAY, TODAY AND TOMORROW

PRESENTED BY

RAELEE CASWELL
The interview was a history which to work on the History of The Order of Nuns although my inspiration originally came from being a Dominican Ex-student from Naitland. This was the original order to take up Catholic education in this country.

25th AUGUST 1989

SUMMARY

I feel very proud to have been able to carry with me, all which the Dominican Sisters hold dear.

St. Dominic's Day, which is held on 4th August every year, is a day of great celebration in all Dominican schools and convents. In the schools, there is usually a mass first and then the rest of the day is taken up with sports and concerts. As a boarder at St. Mary's, Naitland, the day was extra special because usually we had a Mass about 5.30 and then Dinner with the Sisters, or to make it extra special we would have a movie and watch it up in the dormitory with all the beds pushed together.

Sister Catarina explains in great detail how the class distinction was very apparent in the early part of this history, and how ridiculous it ultimately was, because everyone had to

Sr Catarina Heffernan has been teaching the deaf pupils at both Waratah and at St Mary's Delgarney, Portsea, Victoria for well over 30 years. She has a Diploma of Deaf Education and has taught many of the lay teachers who have been given the charge of Deaf Education. The teachers are not established as deaf education teachers, so Sr Catarina has taken them through inservice to have them established deaf education teachers. They do not teach sign language, but they are taught to lip read. They are also taught to use the senses which they do have, sight, smell and touch. It is very important for these children to be able to touch. It really seems incredible that we take so much for granted, yet these children are so in touch with life, it really is a sight to behold to watch these children learning about life and their world, with the help of this wonderful nun and her band of helpers.

The interview was a great source from which to work on the History of The Order of Nuns although my inspiration originally came from being a Dominican Ex-student from Maitland. This was the original order to take up Catholic Education in this country. I feel very proud to have had a Dominican Education and hopefully, have been able to carry with me, all which the Dominican Sisters hold dear.

St. Dominic's Day, which is held on 4th August every year, is a day of great celebration in all Dominican schools and convents. In the schools, there is usually a mass first and then the rest of the day is taken up with sports and concerts. As a boarder at St. Mary's, Maitland, the day was extra special because usually we had a Mass about 5.30 and then Dinner with the Sisters, or to make it extra special we would have a movie and watch it up in the dormitory with all the beds pushed together.

Sister Catarina explains in great detail how the class distinction was very apparent in the early part of this history, and how ridiculous it ultimately was, because everyone had to

be educated.

It is a fundamental right of everyone that they be able to have a decent education regardless of economic or social standing. the sisters have educated many a girl whose parents were unable to pay the fees or who had their fees gretly reduced because of economic hardship.

St. Mary's Mailand was always full of music. Hardly a week went by when there wasn't something going on which didn't involve music. Every girl who went through the gates of St. Mary's was encouraged to succeed in whatever avenue they were best at, be it sport, music,academic or a social nature, there was always encouragement.

Although the Dominican Sisters don't have a very big part in the running of their schools these days, the lay people who have taken over have a great sense of pride in themselves and in the school's ability to be able to carry on the great traditions and values which the Dominican Sisters have been able to impart since their humble beginnings one hundred and twnty two years ago.