

Governance as mission and opportunity for collaboration

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All organisations whether they be informal, corporate or faith-based require governance. What varies is how well this governance role is realised. For Catholic organisations, another vital element of good governance is the extent to which it is in accord with the will of God. Key questions are: “*Are those in governance roles the people that God most wants in these roles?*” and “*Is governance conducted in ways that best reflect God’s will?*” These are not easy questions to answer. This paper suggests that they are questions that must be asked. Furthermore, this paper argues that there is much that an organisation can do to nurture the sense of vocation and mission of those who hold its governance roles.

While this paper looks at governance within the Catholic Church in Australia, it does so through a particular perspective. This paper will use examples from health, community services and education ministries under the stewardship of Ministerial Public Juridic Persons (PJPs)¹. The concepts and questions explored here will also have an applicability for other parts of the Church.

Commissioner Robert Fitzgerald points out the catastrophic consequences of poor Church governance when he reminds us that:

“The Royal Commission (into Institutional Responses to Child Sexual Abuse) has exposed not only the truth of abuse and wrongdoing in religious and other institutions, but has revealed deep flaws in the governance, leadership and culture of the Catholic and other churches.”²

¹ The 1983 Code of Canon Law (canons 113 to 123) allows Bishops to establish public juridic persons (PJP) - corporate entities within the Church. Since 1991, the Bishop of Rome and other Bishops have established a number of PJPs to assume responsibility for Church ministries and property previously under the care of a diocese, parish or Religious Institute. These PJP are governed by a council of people (almost always lay people) whose role is defined in statutes approved by the establishing Bishop(s). As their role is the stewardship of ministries these entities are commonly called Ministerial PJPs. There are currently 11 Ministerial PJPs in Australia. (see: Mary Wright (2018) *The Development of the Ministerial Public Juridic Person: questions and challenges*. Canon Law Society of Australia and New Zealand Annual Conference, Adelaide 2018. Proceedings published in 2019: pages 14-23)

² Fitzgerald, Robert (2019) “*Governance for our Church - Out of hope, not fear: Exploring the lessons of the Royal Commission and beyond, for the future governance, leadership and culture of the Catholic Church and its people*”. Address to Concerned Catholics Canberra Goulburn, 16 April 2019.
<http://cathnews.com/cathnews/34705-participation-of-women-and-men-critical-to-the-church><accessed 11 April 2019>

Defining governance

A commonly used definition of governance came from the concluding report of the Royal Commission into the Failure of the HIH insurance group. In that report, Justice Owen defined governance as “...*the framework of rules, relationships, systems and processes within and by which authority is exercised and controlled...*”³

This quote says that governance: (1) involves the organisation’s authority (*not authority by virtue of person or personality*) and (2) is exercised in a wide range of ways (*decisions in meetings, organisational culture, relationships between people/roles etc*).

Almost all Catholic health, community services and education ministries have adopted governance structures similar to those in the corporate sector. That is:

- A governance board;
- Clear and predefined roles and responsibilities;
- Decision making which is open and transparent;
- Separation of governance and management roles; and
- Governance and management are both held accountable for their actions (or lack of actions).

A major characteristic of the corporate model is the distinction between governance and management (see table below).

| Governance | Management |
|------------------------------------|---|
| Determine core policies/philosophy | Develop and implement detailed policy |
| Approve long-term strategy | Implement strategy |
| Determine risk appetite | Finance and operational risk management |
| Monitor performance and compliance | Design and implement quality programs |
| Appoint and appraise CEO | Recruit and manage all other personnel |

It must also be acknowledged that governance is exercised differently in response to the organisations: values, philosophy, size, purpose, and structure. The governance-management distinction will also vary depending on the circumstance within an organisation. For example, during strategic planning processes those in governance and management often work collaboratively to define the strategic environment and options.

³ Justice Owen quoted in ASX Corporate Governance Council (2019:1) Corporate Governance Principles and Recommendations (4th Edition) <https://www.asx.com.au/documents/regulation/cgc-principles-and-recommendations-fourth-edn.pdf>

Governance within the Catholic Church in Australia

Many people assume that the structure and governance of the Catholic Church is monolithic and centralised. The truth is that there are multiple entities within the Church – each with their own, and largely independent, responsibilities and processes.

Many Religious Institutes⁴ have, or are, restructuring their relationships with their ministries along the corporate guidelines described above. Where their ministries are incorporated, the province leadership usually has a narrow and high level governance role and the more detailed governance is conducted by the ministries governance board. That board works with the ministry's management staff (which would include the Principal in the case of a school).

Ministerial PJPs have a similar structure. The trustees⁵ of the PJP, similar to the province leadership, are responsible for stewardship of the ministry's charism/catholicity and property. Any board appointed by these trustees is responsible for all other aspects of governance.

As the Royal Commission into Institutional Responses to Child Sexual Abuse noted there is a need for a review of governance in diocese and parishes which “... *should draw from the approaches to governance of Catholic health, community services and education agencies*”⁶.

Governance within the Catholic Church is exercised by person(s) who are authorised by a Church authority to have stewardship of Church personnel, property and ministries.

The bulk of governance within the Catholic Church in Australia is by, or under the authority of:

1. Bishops;
2. Superiors/Leaders of Religious Institutes; and/or
3. Trustees of Ministerial Public Juridic Persons.

These Church authorities are ultimately responsible for the governance of numerous boards, councils, management committees etc that are established within their jurisdiction.

There are also some organisations that are identified as Catholic but whose property and ministries are separate from the Church, e.g. Society of St Vincent de Paul, Southern Cross Care.

Governance within the Church takes many approaches. Ministerial PJPs and some Religious Institutes have systems that are accountable, transparent and participatory. Governance in other parts of the Church resembles a monarchy or military chain of command – these processes have a tendency to be unaccountable, idiosyncratic and disempowering.⁷

⁴ The term “Religious Institute” is used in this paper to refer to any Order, Society, Congregation, Institute of vowed Religious women or men within the Catholic Church.

⁵ Trustees is the term used in this paper for the group (here defined as council) of people that have the main canonical stewardship role in a Ministerial PJP (some Ministerial PJP call these people Directors or Councillors).

⁶ Royal Commission into Institutional Responses to Child Sexual Abuse (2018:73, Recommendation 16.7) [Final Report Volume 16 Book One](https://www.childabuseroyalcommission.gov.au/sites/default/files/final_report_-_volume_16_religious_institutions_book_1.pdf) https://www.childabuseroyalcommission.gov.au/sites/default/files/final_report_-_volume_16_religious_institutions_book_1.pdf <accessed 09 May 2019>

⁷ David Ranson has recently suggested that inclusion, accountability and transparency are more likely when Church governance reflects our theology of: Trinity, Communion, Synodality. Ranson, David (2019) “*Church Governance: A conversation between the Christian Tradition and contemporary insights of corporate*

Governance as a vocation

As Church, we know that our institutions need more than corporate governance. We know that Christ must be: our source, our means and our goal for “...*apart from (Christ) you can do nothing.*” (Jn15:5).

The Risen Lord continues to be present to us and lead us to the fullness of life. This must also be true of our corporate structures. Christ calls certain people to positions of authority. This means that governance should be seen as a vocation. Vocation is literally a person’s “calling”. It is a calling to be an identity or to be a particular type of person. It is about who you are – not so much what you do.

The 2018 Synod of Bishops on Young People, the Faith and Vocational Discernment⁸ and Pope Francis’ response, the Post-Synodal Apostolic Exhortation *Christus Vivit*⁹ (2019) have much to say about vocation that is relevant to governance.

Christus Vivit says that discipleship is the foundational vocation. Vocation is “...*in a broad sense is a calling from God, including the call to life, the call to friendship with him, the call to holiness, and so forth.*”¹⁰ For those in governance roles, this understanding has the potential to bring humility to their approach to self and others. Humility to self in that (1) discipleship is God’s initiative; (2) discipleship is more important than any other status, honour, role or achievement; and (3) discipleship is never completed (it is an ongoing - hopefully - deepening relationship). Humility towards others in that discipleship emphasizes the equal dignity, communion and responsibility of all the baptised.

The 2018 Synod also distinguished other vocations that coexist alongside discipleship. These can be primarily be grouped as: (1) a calling to a profession¹¹ (which could be expanded beyond professions/employees to also include positions such as trustee or board member) and (2) a calling to a particular lifestyle (married/family¹²; consecrated life¹³; ordained ministry¹⁴; or single life¹⁵).

governance”. Presentation at University of Divinity: Yarra Theological Union ‘The Principles and Practice for Church Governance workshop’ 2-3 March 2019. <https://www.ampjps.org.au/wp-content/uploads/2019/03/Ranson-Theology-of-Church-Governance-YTU-2Mar2019.pdf>

⁸ Synod of Bishops (2018) Final Document of the Synod of Bishops on Young People, the Faith and Vocational Discernment (hereafter referred to as *Final Document*) <http://www.synod2018.va/content/synod2018/en/fede-discernimento-vocazione/final-document-of-the-synod-of-bishops-on-young-people--faith-an.pdf> <accessed 09 May 2019>

⁹ Pope Francis (2019) *Christus Vivit*: Post-Synodal Apostolic Exhortation http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20190325_christus-vivit.html <accessed 09 May 2019>

¹⁰ *Christus Vivit* #248 (also: Synod of Bishops (2018) *Final Document* #61 and 84, Pope Francis (2018) *Gaudete et Exsultate*: On the Call to Holiness in Today’s World #10-13 http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20180319_gaudete-et-exsultate.html <accessed 09 May 2019> and Vatican II (1964) Dogmatic Constitution on The Church: *Lumen Gentium* #11 http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_en.html <accessed 09 May 2019>)

¹¹ *Final Document* #86

¹² *Final Document* #87

¹³ *Final Document* #88

¹⁴ *Final Document* #89

¹⁵ *Final Document* #90

Each of these vocations needs to be nurtured so that the person can fully express who God wants her/him to be. For example, a role on a board should not involve consistently high demands of time/energy that then jeopardise a board member's family life. Training and support must also be provided so people in governance can grow in their role.

The reality is that there are some people on governance boards within the Church who were selected for their skills and who do not see discipleship as important to them¹⁶. This is similar to the many people of other, or no, faith who work within Church ministries. The Church can safeguard the catholicity of its ministries with reserve powers in the constitutions of incorporated ministries that vest charism and identity with a specialised governing body of believers (such as a council of trustees within a Ministerial PJP)¹⁷. This specialised body will need formation in discipleship whether it is within a diocese, Religious Institute or Ministerial PJP.

The 2018 Synod was also very clear that individual and group discernment is needed to determine if God is calling a person¹⁸. God relates to us as/within the People of God/Body of Christ¹⁹. This means that all vocations/callings must be accepted/recognised by others within the Church²⁰.

- A Catechumen is accepted by the Church at the Rite of Election and Baptism.
- An employee is accepted by their employer.
- A board member is appointed by the relevant Church authority.
- A Novice is accepted into a Religious Institute at vows.
- Candidates for the priesthood must be accepted by a Bishop.
- Marriage is two people recognising and committing to their call to be for each other.

Regarding the vocation of governance, discernment is vital to decide: (1) if the person is called to this position, (2) if the person is living this position well and (3) if it is time for the person to leave. Church organisations need to review the extent to which their discernment in governance includes the right people (both individual and group) and has the time and processes that allow all to hear the voice of God.

Vocation and mission

As vocation answers the question "*who am I to be*" so mission answer the question "*what am I to do*".

Our Christological world view says that it is not really our mission. The mission is God's and we merely share in part of this as God's collaborators/partners²¹.

¹⁶ A point raised by participants in the 14 May 2019 workshop "Governance as Mission and Opportunity for Collaboration" at the *Mission: One Heart, Many Voices* Conference

¹⁷ A point raised by participants in the 14 May 2019 workshop "Governance as Mission and Opportunity for Collaboration" at the *Mission: One Heart, Many Voices* Conference

¹⁸ *Final Document* #77, 95, 99, 100, 104-5, 109, 112-3, 124, 137, 139, and 161-4

¹⁹ *Lumen Gentium* #9, *Final Document* #110, 122; *Gaudete et Exsultate* #145

²⁰ *Final Document* #105

²¹ *Mk* 6:7; *Lk* 10:1-2; *Mt* 10:25; *Jn* 15:20; *Christus Vivat* #253; and Pope Francis (2013) *Evangelii Gaudium: On The Proclamation of the Gospel in Today's World* #81

The Lord calls us to share in his work of creation and to contribute to the common good by using the gifts we have received. ²²

Governance and the organisation's mission

There are legal obligations that require those in governance to put the mission of the organisation first. Board directors have a legal duty to act in the “best interests” of the organisation²³. A key determinant of “best interests” is the progress of the mission/objectives of the organisation. There is also a legal duty not to succumb to conflicts of interest.²⁴ Trustee and board solidarity means that individual trustees and board members can raise contrary perspectives but once the council or board has decided a direction, all trustees and board members are bound to publicly support that direction. For these reasons, the organisation's imperative must take precedence over the personal agenda of those involved in its governance.

God's mission can be reflected both in “what we do” and “how we do it”. As Church ministries, it is not enough that we educate the poor, we must also communicate the God's love for them. It is not enough that we provide health care, we must also invite people to find God in illness, birth and death.

Similarly, the organisation's governors have a key role in both directing and modelling the organisation's mission.

Those on Church ministry boards can direct that the organisation's mission be fulfilled in terms of goals and processes – via:

- Mission integration structures and processes;
- Budgets (ensuring money to activities according to the organisation's mission);
- Setting and monitoring progress on outcomes and Key Performance Indicators; and
- The Chief Executive Officer's appraisal.

They can also model the organisation's mission via their:

- Christ-like relationships with executive/management;
- Christ-like interactions with service users – students, patients, clients etc;
- Inquiries and requests for input demonstrating their priority for mission;
- Decision-making that includes discernment and prayer;
- Commitment to their own formation; and
- Commitment to evaluating their collective and individual performance.

http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html <accessed 09 May 2019>

²² *Christus Vivat* #253

²³ Corporations Act (2001) (Cth) s. 181. (Austl). http://classic.austlii.edu.au/au/legis/cth/consol_act/ <accessed 09 May 2019>

²⁴ Corporations Act (2001) s. 182.

Pope Francis in his Exhortation *Evangelii Gadium* summed up vocation and mission in a way that could apply to those in governance when he said:

*My mission of being in the heart of the people is not just a part of my life or a badge I can take off; it is not an “extra” or just another moment in life. Instead, it is something I cannot uproot from my being without destroying my very self. I am a mission on this earth; that is the reason why I am here in this world. We have to regard ourselves as sealed, even branded, by this mission of bringing light, blessing, enlivening, raising up, healing and freeing. All around us we begin to see nurses with soul, teachers with soul, politicians with soul, people who have chosen deep down to be with others and for others.*²⁵

An Australian example of those in governance having an enthusiasm that their role is of, and with, God can be found in the Association of Ministerial PJP's submission to the Plenary Council 2020²⁶. This submission included the following statements from the trustees of Ministerial PJP's:

- *trustees see themselves as having answered God's call.*
- *While the role of trustee is for a limited term, it is part of the lay person's lifelong vocation as a disciple of Christ.*
- *trustees try to be authentic to their life experience and constantly critique the extent to which they are responding to the Holy Spirit and being counter-cultural.*
- *The role of trustee is one that enthuses trustees. They aim to be joyful – animating others and showing/passing on a vibrant faith*²⁷.

Nurturing mission at the governance level

Church organisations need to provide support and resources to nurture the vocation and mission of those in governance roles.

Board members without a strong personal faith may want to start with, or confine any, training or input to skills/knowledge directly related to their governance role.²⁸

Trustees and board members who see themselves as having a vocation both to discipleship and to governance will appreciate that the scope of their nurturance goes beyond governance skills/knowledge. They will seek/be open to develop as a whole person in relation to: God, self, others and their role. This holistic approach is generally called formation.

²⁵ *Evangelii Gadium*: # 273 (Also *Christus Vivit* #175)

²⁶ AMPJP (2019) *Submission to Plenary Council 2020* <https://www.ampjps.org.au/ampjp-submission-to-plenary-council-2020/> <accessed 09 May 2019>

²⁷ “*This transmission of the faith, the heart of the Church's mission, comes about by the infectiousness of love, where joy and enthusiasm become the expression of a newfound meaning and fulfilment in life. The spread of the faith “by attraction” calls for hearts that are open and expanded by love.... And that expansion generates encounter, witness, proclamation; it generates sharing in charity with all those far from the faith, indifferent to it and perhaps even hostile and opposed to it.*” Pope Francis (2018) *Message of His Holiness Francis for World Mission Day 2018* http://w2.vatican.va/content/francesco/en/messages/missions/documents/papa-francesco_20180520_giornata-missionaria2018.html <accessed 09 May 2019>

²⁸ A point raised by participants in the 14 May 2019 workshop “Governance as Mission and Opportunity for Collaboration” at the *Mission: One Heart, Many Voices* Conference

*Effective formation methods address the whole person: emotions, imagination, will, heart, and mind. It is the whole person who ministers, so the whole person is the proper subject of formation.*²⁹

A recent survey among Ministerial PJPs identified formation for those in governance roles: (1) before they commenced in governance; (2) during their initial period in governance; and (3) throughout their whole period in governance.

Preparatory formation for governance

Some examples of the person's vocation and sense of mission being nurtured before they commenced in a governance role were:

1. The person was invited to contribute as a volunteer within the organisation to gain skills and a better understanding of the organisation's charism/activities;
2. Reading material was provided on: the founder, the organisation, Church governance, missiology etc;
3. Information sessions for people interested in trustee/Board positions. These sessions and the public advertising of them were used to educate a wide range of people about the governance opportunities and roles for lay people within the Church organisations.
4. An experienced trustee met with the potential trustee for discussions which explored both the organisation and the potential trustee's charism, history, current situation and future plans to determine the degree of commonality;
5. Discernment days for people interested in trustee/board positions. These days of prayer and reflection also included information about the organisation's charism, ministries and roles. During these days, the candidate and the Religious Institute's leader met to mutually discern whether the candidate and the organisation are being called together.

Initial formation for governance

All Ministerial PJPs have an initial induction and orientation period with a focus on nurturing the person's sense of inclusion in the organisation's mission. Some examples of best practice from various Ministerial PJPs are:

1. Frameworks clarifying domains/priorities which underpin all mission education and formation initiatives. These frameworks set out key principles/core elements and sometimes competencies and content for the organisation's formation programs (see Appendix 1);
2. The organisation's Director of Mission having a structured interview with the new trustee or board member about their formation needs;
3. The Chair meeting with the new trustee or board member and discussing the ways in which the organisation's charism fits with the trustee or board member's life and role;

²⁹ United States Conference of Catholic Bishops (2005), *Co-Workers in the Vineyard of the Lord: A Resource for Guiding the Development of Lay Ecclesial Ministry* Pg 33 <http://www.usccb.org/upload/co-workers-vineyard-lay-ecclesial-ministry-2005.pdf> <accessed 09 May 2019>

4. New trustee or board member's having regular meetings with a person experienced in governance as a buddy/mentor;
5. The organisation having a Governance Handbook; and
6. The organisation having a Commissioning liturgy each year for the council of trustees and board(s).

Ongoing formation for governance

All Ministerial PJPs also recognise the importance of ongoing formation that nurtures the individual and collective sense of vocation and mission among those in governance roles. Examples from various Ministerial PJPs are:

1. Ministerial PJP trustees having a formation committee to suggest and organise formation resources and activities;
2. Ministerial PJP having an annual trustee formation day which also includes developing a trustee formation plan for the year ahead;
3. Trustees of a Ministerial PJP having a spiritual companion (a person with skills in spirituality who agrees to provide ongoing input, prayer and a neutral space for trustees to explore/develop their spirituality – both as a group and individually);
4. Ministerial PJP having a two-day annual meeting of trustees, board and members appointed by the sponsoring Religious Institute to explore current issues (the program includes: prayer, guest speakers (practical, ethics, context);
5. A self-assessment template where the person gauges their maturity against each of the competencies in the organisation's formation domains (the person then identifies the activities s/he will use to further her/his knowledge, understanding and skills);
6. Group pilgrimage (locally or overseas) to places of significance to the charism/heritage of the organisation. These pilgrimages can include: reflection, input, discussion and a project to be completed afterwards;
7. Ministerial PJP trustees having biennial 'Stewardship Visits' to each of their ministries (usually coinciding with the ministry's AGM or other significant event). These visits usually include: a ritual; a presentation of the ministry's works; hospitality; an opportunity for a Q & A; and a meeting with leaders (both board/executive and student leaders (in the case of schools));
8. Annual one or two day retreat for trustees (with individual and group activities);
9. Each full-day trustee meeting starting with one hour of prayer/spiritual formation;
10. A Ministerial PJP holding an annual or biennial conference for its trustees, board, and staff from the ministries on a theme related to the charism/ministries;
11. Trustees/board members accessing a diverse array of courses, conferences, workshops etc.. These will include offerings by internal or external providers and are able to be delivered on request, on site or online, or at scheduled events and other opportunities;
12. Ministerial PJPs having governance learning modules as a way of ensuring that the people address the essential topics in a consistent manner. (see Appendix 2)

Possibilities for collaboration in formation for mission³⁰

Religious Institute ministries and Ministerial PJPs often face challenges in delivering formation in a timely and quality fashion due to:

- Size of the organisation which means that there are always a large number of people with different formation needs at any one time;
- Geographical spread of ministries making it difficult to provide formation (to sometimes small numbers of people) when and on the topic desired;
- Diminishing numbers of Religious Sisters/Brothers/Priests from the founding Religious Institute who can provide personal testimony and in-depth input;
- Changing governance structures – sometimes the organisation has a changing organisational structure or philosophy e.g., due to: (1) a restructure; (2) a recently completed or anticipated merger; or (3) a transition from a diocese or Religious Institute to become a Ministerial PJP;
- Time, financial and regulatory pressures – especially diminishing income and restrictions in time from new funding models and changing regulatory requirements in aged care, disability services and other sectors ;
- Cultural variability – the wide diversity in cultural and faith backgrounds within ministries makes it a challenge to develop the organisation’s Catholic identity while also respecting the perspective of each person.

All of these challenges present opportunities for collaboration where organisations can share the burden and pool their collective knowledge/experience to ensure quality and cost-effective formation. There is an example of this in Queensland where a Ministerial PJP and a diocese jointly advertised for people to express an interest in joining their various local governance boards. This approach has the added benefit of demonstrating unity and cooperation within the local Church.

Possible areas of collaboration in formation across Catholic organisations are:

1. Joint information and discernment sessions for potential trustees/board members;
2. Generic governance and church context education for trustees/board members (this could merely be an agreed core curriculum delivered by each organisation or could also involve education delivered in sessions comprised of trustees/board members of different church organisations);
3. A session for new staff of Catholic organisations – explaining the Catholic context and Catholic Social Teaching in ways that allow the person to find meaningful links with their own values;
4. A shared conference for trustees/board members/staff open to all Catholic organisations;

³⁰ The following section was largely provided by Ellen Geraghty, Executive Leader Mission Integration, Institute of Sisters of Mercy Australia and Papua New Guinea, for the 14 May 2019 workshop “Governance as Mission and Opportunity for Collaboration” at the *Mission: One Heart, Many Voices* Conference

5. A buddy/mentor system possibly engaging previous of trustees/board members; and
6. Regional retreats and other spiritual formation.

It must be recognised that in many ways Catholic organisations are competitors for government grants, philanthropy, and individualised client funding packages. This could lead to a tendency to want to distinguish the quality of one's own organisation and not to assist a competitor. In such an environment the explicit direction of those in governance is needed to enable collaboration to occur.³¹

Church governance in to the future

Both effective functioning and public trust require the Catholic Church to demonstrate governance that is accountable, transparent and participatory. This paper has shown some of the ways that “corporate-like” governance structures can facilitate this type of governance.

This paper has also drawn on Scripture and Church Teaching to say that a personal faith and sense of vocation and mission are also essential to facilitate good Catholic governance.

Formation is the final ingredient essential for good Catholic governance.

While many Church organisations could achieve good governance on their own – they could also do so by working in collaboration. It is possible that by acting collaboratively Church organisations might find ways to be and work that are more Christ-like.

³¹ A point raised by participants in the 14 May 2019 workshop “Governance as Mission and Opportunity for Collaboration” at the *Mission: One Heart, Many Voices* Conference

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Appendix One. Examples of Formation Frameworks

1. **Ministerial PJP 1:** (1) mission, (2) catholic identity, (3) governance and (4) personal spirituality;
2. **Ministerial PJP 2:** (1) Charism, (2) Governance, (3) Continuing the work of Jesus, (4) Discernment, (5) Leadership, and (6) Sector specific knowledge (e.g., health or education).
3. **Ministerial PJP 3:** (1) human qualities critical to forming wholesome relationships and building Christian community; (2) a spirituality and practice of prayer that underpins a shared ethos and animates ministry; (3) adequate knowledge in theological and pastoral studies to support a shared understanding of mission; (4) the practical pastoral abilities to serve in the ministry of Catholic education

Appendix Two: example of multi-year formation program

1. ***Ministerial PJP 1***: A 12 Module comprehensive formation program delivered over three years to build knowledge, understanding and skills)