MARY
AIKENHEAD
MINISTRIES

CHRONICLE OF SIGNIFICANT DOCUMENTS

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FOUNDATIONAL DOCUMENTS

BUILDING ON THE FOUNDATION

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TRUSTEE CHARTER

CONTENT	RESOURCES
1. CONTEXT	
▪ Vision Statement	As approved March 2009
▪ Theological Statement	As submitted in Petition
▪ Role Statement	Final as at 27/03/09
2. LEADERSHIP & HERITAGE	Leadership Development Task Group Induction program; Leadership Framework; Ongoing Development Program (To be developed by Leadership Development Team)
3. GOVERNANCE and ACCOUNTABILITY	
▪ Canon Law Responsibilities	Lucas, B., Slack, P. & d'Apice W. (2008). Church Administration Handbook. Homebush NSW: St Paul's.
▪ Civil Law Responsibilities	AICD Company Directors Manual
▪ Governance Framework	To be developed from National Governance Framework, 2006, SCHS and Partners

▪ Mission Framework	References: CHA Crafting Catholic Identity, Being a Catholic Hospital, A Preferential Option for the Poor and Catholic Care of the Ageing.
▪ Ethical Framework	As per Petition
	References: CHA Code of Ethical Standards
▪ Matrix of Responsibility [SCHS, SCES, SCCC]	To be developed from National Governance Framework Document and Mandate of Sisters of Charity Education Service (2005), as adapted in the light of incorporation of MAE.
▪ Governance Structures [SVHA, MAE, SCCC]	To be adapted from Sisters of Charity of Australia, Group Structure, January 2009
▪ Trustees Code of Conduct	Adapted from SCHS document, 2007
▪ Procedures	Document "Additional Procedures", elaborating on Constitutions. (See end of document)
▪ Decision Making Framework	Adapted from St. Vincent's Health Australia Limited document
▪ Appointments Procedures	As per Constitution and Constitutions of St. Vincent's Health Australia Limited, MAE, SCCC. Other appointment processes also to be adapted from National Governance Framework.
▪ Social Accountability Framework	To be adapted from SCHS Stewardship Reporting Framework, 200
▪ Ceremonial and Ritual Guidelines	Document adapted from SCHS document May 2007
▪ Trustee Contact with Board and Management (Guidelines)	Document adapted from St. John of God (Sisters) document
▪ Pastoral Visit Guidelines	To be developed by Trustees from Brothers of St. John of God document
▪ Finance Committee Guidelines	See Church Administration Handbook, especially Pp 148 – 149 and Appendix C
▪ Guidelines for Reporting to Rome	See Canonical Statutes, 8.1
▪ Guidelines for Reporting to the Member – Procedures for AGM	Format of report to be similar to that above. See also Constitutions 10.3; 10.4
▪ Framework for Evaluation of Our Ministries	Resources can be provided to assist with this, such as Brothers of St. John of God Sponsorship review Model
▪ Guidelines for Self-Evaluation of Trustees	See SCHS Governance Framework and SCES Mandate.

ADDITIONAL PROCEDURES

RETIREMENT OR REMOVAL OF MEMBERS (SEE 8.1 OF CONSTITUTIONS)

- If any Member resigns as a Member by notice in writing to Trustees the Chairman is to promptly notify the other Trustees and all other Members of the resignation.

OTHER APPOINTMENTS OF TRUSTEES (SEE 14.5 C OF CONSTITUTIONS)

- Trustees not appointed by the Sisters of Charity of Australia will be appointed in accordance with the following process:

TERMINATION (SEE 14.7 D OF CONSTITUTIONS)

- If the Trustee resigns by notice in writing to the other Trustees, the Chairperson is promptly to notify the Members of the resignation

ASSUMPTIONS & GUIDING PRINCIPLES

The Future Sponsorship Steering Committee developed a set of Assumptions and Guiding Principles as part of their process to ensure that any recommendation made regarding the future sponsorship of the Incorporated Ministries was in keeping with the charism and traditions of the Sisters of Charity of Australia and with the teachings of the Catholic Church. These have guided discussions throughout the entire process.

UNDERLYING ASSUMPTIONS

1. A recognition by the Congregation that the focus of religious life in the 21st century has shifted from administering and governing the ministry works to ensuring the prophetic nature of the ministries into the future.

2. There is a deepening awareness that the role of religious involves sharing of the charism, spirituality and theological knowledge with those who will lead the works into the future, in order to keep alive the vision of Mary Aikenhead which is lived out in the founding story of the Sisters of Charity of Australia.

3. A desire by the Congregation to embrace the Vatican II Council's direction of engaging in a partnership with all who are baptised. The universal call to holiness and mission (vocation) is shared by all. Thus, the works of the Congregation are undertaken by all who share in this call.

4. To prepare for future leadership within the Church, consideration needs to include the obligations and responsibilities of stewardship in canon and civil law and the demographic profile of the Congregation.

5. Ongoing financial support for the Congregation will be ensured prior to the establishment of the PJP and reviewed, in consultation with the CL&C as agreed.

GUIDING PRINCIPLES

1. In the first instance, *Mary Aikenhead Ministries* will include the Incorporated Ministries of the Congregation.

2. The ministries will remain works of the Catholic Church.

3. *Mary Aikenhead Ministries* will aim for simplicity and flexibility while recognising the complexity of the organisation at an operational level.

4. *Mary Aikenhead Ministries* will have the ability to respond to "the signs of the times".

5. It will embrace the principle of subsidiarity in all its endeavours.

6. *Mary Aikenhead Ministries* will be open to engagement and collaboration with other like-minded groups to enhance the Mission of Jesus Christ into the future.

7. The structure of *Mary Aikenhead Ministries* will be sustainable and perpetual in the Church.

8. *Mary Aikenhead Ministries* will be effective, efficient, ethical, and financially viable.

9. A leadership formation process will be integral to *Mary Aikenhead Ministries*.

10. Future leaders will participate in formation in Gospel-based servant leadership; the teachings of the Catholic Church; spirituality of the baptised and the charism and spirituality of the Sisters of Charity of Australia.

11. The moral and spiritual support of the Congregation will be offered to *Mary Aikenhead Ministries* for as long as feasible.

12. *Mary Aikenhead Ministries* will invite Sisters of Charity of Australia to contribute their presence, experience, involvement, wisdom and spirituality for as long as Sisters are willing and able.

THEOLOGICAL STATEMENT

PREAMBLE

The Theological Statement presents an understanding of how we see ourselves and the Congregation's ministries at this point of time. It gives a particular context to our thinking, and it is a way of recording how we reflect theologically on the work we carry out in the name of the Church. It is a way of saying how, in the light of the gospel, we think about how we live, what we stand for and what we hope for in the future. It is a statement to align our legal and canonical entities with the mission of the Church.

"And no-one sews a patch of unshrunk cloth to an old coat; for then the patch tears away from the coat, and leaves a bigger hole. Neither do you put new wine into old wine-skins; if you do, the skins burst, and then the wine runs out and the skins are spoilt." Mark 2:22

In the spirit of renewal and responding to the needs of the Church in the 21st century, the Sisters of Charity look towards the future with joy and hope. In considering a new sponsorship model, we have focussed on the ministries, with respect for and celebration of the rich heritage of the works originally undertaken and developed by the Sisters of Charity. We trust that the newly chosen sponsorship model will further these ministries.

"To live justly, to love tenderly and to walk humbly with your God." Micah 6:8

The biblical image of God's people is that of a people on the way, a pilgrim people who have received God's promises but await the fulfilment of God's plan. The Church is primarily a community drawn together by God. The Church is the people of God. Every Christian disciple is centred in Jesus the Incarnate Word, who constantly calls us to life, relationship, and action for justice. Jesus inspires hope, encourages reconciliation, challenges oppression and responds creatively and courageously to people's needs.

"By this everyone will know that you are my disciples, if you have love for one another." John 13:35

The Australian Sisters of Charity, energised and inspired by Mary Aikenhead, were founded to continue Christ's mission in the world. The love of Christ continues to inspire those who work within this mission to bring about God's reign of justice for all, especially the poor and marginalised. Our task is to act in communion with the Church in recognising and promoting the Holy Spirit's presence and activity in our world, with openness to the needs of all humanity. At the heart of this commitment is our service of the poor, understood to include every manifestation of poverty at any time or in any place to which we are called.

(RSC Constitutions, Norm 25).

"The Spirit of truth will guide you into all truth." Jn 14:13

Mary Aikenhead valued the tradition of St Ignatius of Loyola which informed the Congregation's Constitutions, spirituality and decision-making. This new sponsorship model will embrace and acknowledge the movement of the Spirit of God discerned through prayerful reflection which enables truth to be known and lived.

"All the believers were together and had everything in common." Acts 2:44

As faithful stewards of these ministries, we have been entrusted by the Church with the patrimony which allows these ministries to continue to flourish in response to the needs of God's people.

"I tell you in so far as you did it to the least of mine, you did it to me." Matthew 25:40

All the baptised are called to be prophetic in challenging the prevailing culture in light of the gospel announcement of the presence of God's reign in the world. The Australian Sisters of Charity story is expressed within the context of Christ's mission and the Church. The central prophetic elements of this culture are found in stories, rituals, service and advocacy, the hope and the humour, the risks and the vision.

This prophetic culture discerns the "signs of the times" and recognises the image and voice of God in all humanity and all creation. In this spirit we are committed to collaborate with others as we strive to be:

- *welcoming and embracing,*
- *passionate and compassionate,*
- *strong and courageous,*
- *contemplative and creative,*
- *inclusive and empowering,*
- *inspired and inspiring,*
- *in service for and with others,*
- *while always trusting in Divine Providence.*

MESSAGE STICKS

The Message Sticks were designed to reflect a small window into the driving force behind Mary Aikenhead and particularly the connection that the Sisters of Charity have to Aboriginal people across Australia.

Depicted on the message sticks are joined circles, this represents the Rosary and the initial influences on Mary by Mrs Rourke, praying to the Rosary, working hard without judgement and respecting all. It also represents the importance of prayer, spiritual respect and reverence.

Within the circles are Aboriginal symbols of U shapes, these represent women and Mary's work in recruiting and training novices and sisters within the Order of the Sisters of Charity to go out and help the poor regardless of colour or creed.

Some circles contain a cross (✝) shape representing the many missions that were established by the Sisters across the world and how Mary had a firm belief in the church.

Some circles contain three touching circles, this representing Mary's devotion to the Holy Trinity, the spirituality of the teachings of St Ignatius and her stoic Catholic faith.

The small dots outlining the Rosary represent the many lives that have been touched and those who are still influenced by the Sisters along the way.

The two hands represent the helping hands of Mary Aikenhead and the Sisters of Charity who serve the poor, the sick, the children and the downtrodden with compassion, dignity and respect.

Kim Hill
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ETHICAL FRAMEWORK

INTRODUCTORY STATEMENT

The permanent principles of the Church's social doctrine … are: the dignity of the human person, the common good, subsidiarity, and solidarity. These principles, the expression of the whole truth about the human person known by reason and faith, are born of "the encounter of the Gospel message and of its demands summarised in the supreme commandment of love of God and neighbour in justice with the problems emanating from the life of society".

Compendium of the Social Doctrine of the Church, par.160

THE FOUR PERMANENT PRINCIPLES

1. THE DIGNITY OF THE HUMAN PERSON

God has imprinted his own image and likeness on man (cf. Gen 1:26), conferring upon him an incomparable dignity… In effect, beyond the rights which man acquires by his own work, there exist rights which do not correspond to any work he performs, but which flow from his essential dignity as a person.

John Paul II, Centesimus Annus, 1991, #11

2. THE COMMON GOOD

It grows increasingly true that the obligations of justice and love are fulfilled only if each person, contributing to the common good, according to his own abilities and the needs of others, also promotes and assists the public and private institutions dedicated to bettering the conditions of human life.

Gaudium et Spes, 1965, #30

3. SUBSIDIARITY

Just as it is gravely wrong to take from individuals what they can accomplish by their own initiative and industry and give it to the community, so also it is an injustice and at the same time a grave evil and disturbance of right order to assign to a greater and higher association what lesser and subordinate organisations can do.

Pius XI, Quadragesimo Anno, 1931, #79

4. SOLIDARITY

Solidarity is undoubtedly a Christian virtue… In the light of faith, solidarity seeks to go beyond itself, to take on the specifically Christian dimension of total gratuity, forgiveness and reconciliation. One's neighbour is then not only a human being with his or her own rights and a fundamental equality with everyone else, but becomes the living image of God the Father, redeemed by the blood of Jesus Christ and placed under the permanent action of the Holy Spirit.

John Paul II, Solicitudo Rei Socialis, 1987 #40

ETHICAL FRAMEWORK

This is an ethical framework, rather than a complete code of ethics. It is meant to be used in conjunction with other relevant documents, including the Theological Statement of *Mary Aikenhead Ministries*, the Leadership Framework for Mary Aikenhead Ministries and relevant canon, civil law and the teachings of moral theology.

The Ethical Framework is a public statement of what the works of *Mary Aikenhead Ministries* stand for and what the wider community can expect of these Catholic services.

PURPOSE OF ETHICAL FRAMEWORK

In faithfulness to the Gospel, the social doctrine of the Church and its moral teaching, the Ethical Framework for *Mary Aikenhead Ministries* will:

- provide a guide for the behaviour and decision making of all persons in *Mary Aikenhead Ministries,*

- facilitate a prophetic stance against policies, positions and practices contrary to the vision and values of *Mary Aikenhead Ministries,* and

- encourage an organisational culture which expresses the vision and values of *Mary Aikenhead Ministries.*

HUMAN DIGNITY

- Recognises the dignity of each individual human person as inviolable.

- Brings with it natural rights and duties.

- Promotes the human rights especially of those who: lack services, lack access to services, cannot participate or are refused the opportunity to participate in significant national, state and/or community activities and discussions.

- Ensures that every person, especially the most disadvantaged and marginalised, has reasonable access to more than just the basic necessities of life.

THE COMMON GOOD

- Actively seeks conditions that enhance the good of all.

- Requires that the poor, the marginalised and in all cases those whose living conditions interfere with their holistic growth should be the focus of particular concern.

- Ensures a response to injustice at local and global levels and a commitment to working for a more just society and a more humane world.

- Takes the issue of poverty beyond charitable acts and into the questioning and challenging of social values and structures.

- Demonstrates responsible stewardship in the quality and professionalism of individual and collective work.

- Fosters collaboration rather than hierarchical management, ensuring a cohesive engagement of all involved.

- Contributes to the achievement of a quality common life together.

- Takes responsibility for caring for the environment.

SUBSIDIARITY

- Enables participation of and among those who make up the organisation.

- Fosters life within the organisation, without undue social control and unwarranted interference.

- Ensures participation in decision making processes affecting personal and organisational life.

- Promotes decision making that is empowering of those involved and affected in the process.

- Ensures that decision-making processes include consultation with those who will be most affected by them.

SOLIDARITY

- Acknowledges that our responsibilities to each other cross national, racial, cultural, economic and ideological differences.

- Respects and promotes personal, social, economic, cultural and political rights.

- Presents a spiritual and material solidarity with all people, especially those who are marginalised, vulnerable or distressed, giving priority to those in greatest need.

HUMAN DIGNITY

SUBSIDIARITY

SOLIDARITY

HEALTH & AGED CARE

- *Code of Ethics*
- *Policies & Procedures*

EDUCATION

- *Code of Ethics*
- *Policies & Procedures*

WELFARE WORKS

- *Code of Ethics*
- *Policies & Procedures*

THE COMMON GOOD
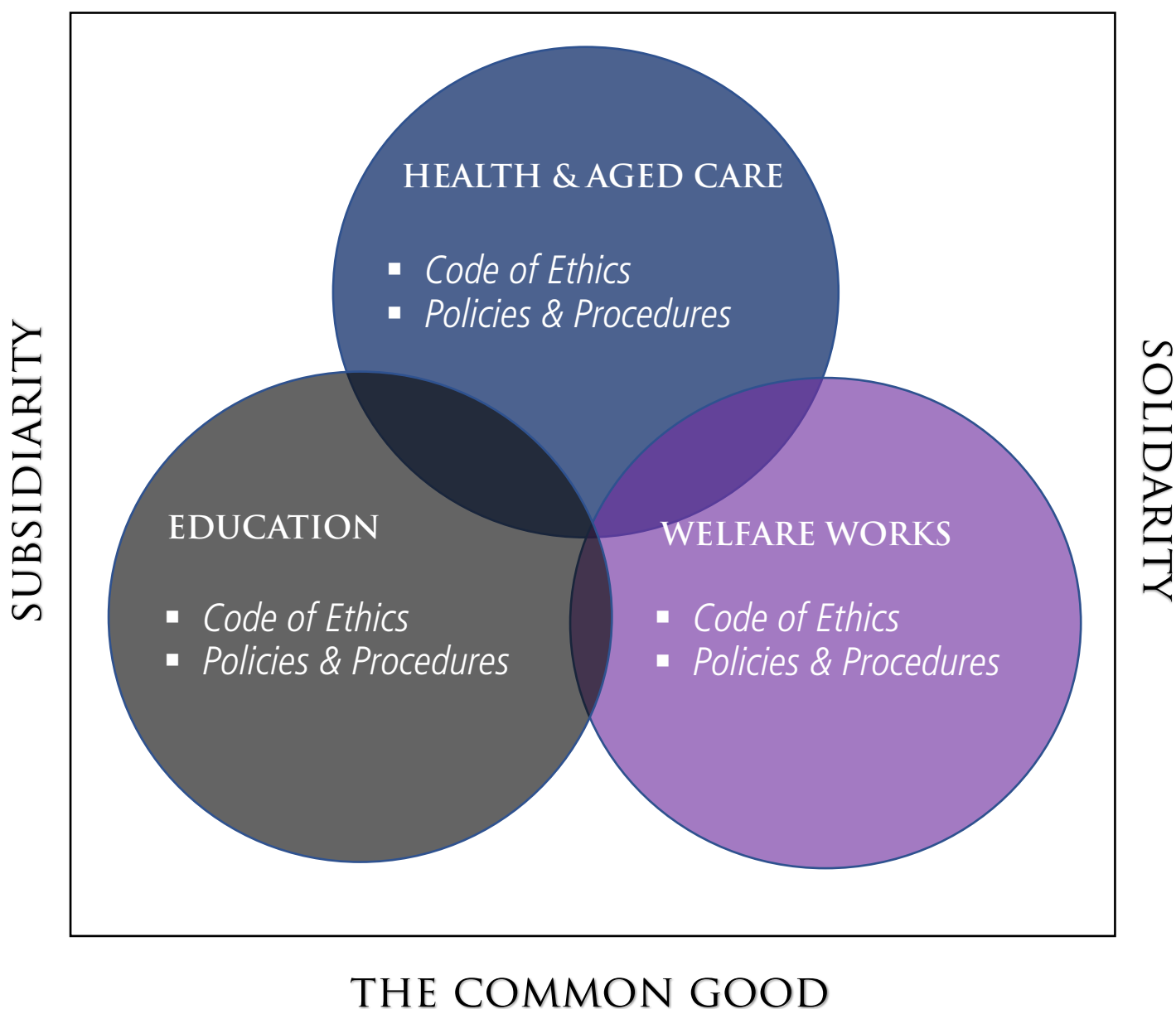
LEADERSHIP FORMATION FRAMEWORK

FORMATION OF THE HEART

Senior leadership formation in Catholic ministry needs to be dynamic and engaging, transforming and supporting, practical and visionary, empowering leaders to respond to the sometimes chaotic and fragmented world in which we live and work. Above all, leaders in Catholic ministry are called to embody the mission of Jesus as proclaimed in the Gospels.
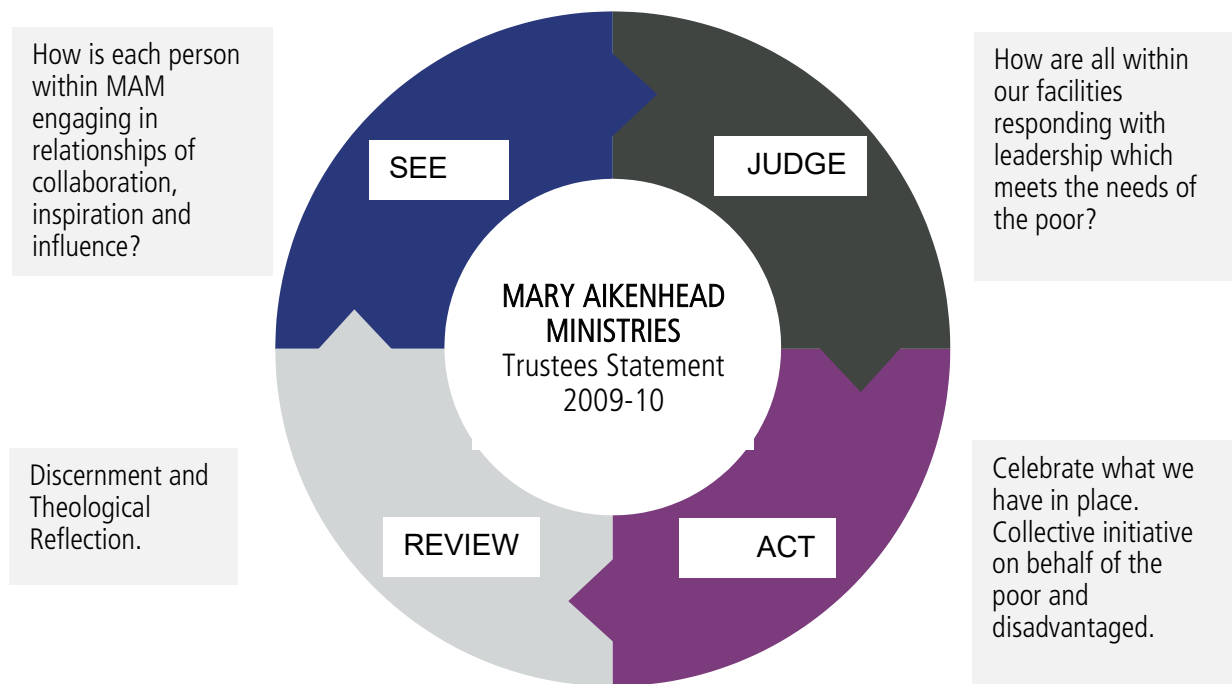
TRUSTEES' STATEMENT

In the spirit of Mary Aikenhead, the Trustees of Mary Aikenhead Ministries (TMAM) call all to a shared and collaborative leadership which seeks to respond to the needs of the poor at this time. The Trustees acknowledge that our heritage and our values place service of the poor at the heart of our work and thus we commit our ministries to a preferential option for the poor.

The Trustees recognise that each person within Mary Aikenhead Ministries (MAM) has the capacity to engage in relationships of collaboration, inspiration and influence. Recognising the gifts of all within our ministries, we seek to respond to all people with courage and flexibility, focusing with hope and compassion on the common good of humankind. This, we believe, is at the heart of our call to minister within the Church.

As Trustees we invite all to a leadership, which meets the needs of the poor. As well as responding within each specific ministry the Trustees call all to a collective initiative on behalf of the poor and disadvantaged. The process for this call to action is firstly, to identify within our facilities and services the evidence of current response and in so doing, celebrate what we have in place and then to work on behalf of the reign of God in the present and for the future.

How is each person within MAM engaging in relationships of collaboration, inspiration and influence?

SEE

JUDGE

How are all within our facilities responding with leadership which meets the needs of the poor?

MARY AIKENHEAD MINISTRIES
Trustees Statement
2009-10

Discernment and Theological Reflection.

REVIEW

ACT

Celebrate what we have in place. Collective initiative on behalf of the poor and disadvantaged.

When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

"The spirit of the Lord is upon me,
because he has anointed me
to bring good news to the poor.
He has sent me to proclaim release to the captives
and recovery of sight to the blind,
to let the oppressed go free,
to proclaim the year of the Lord's favour."

And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, "Today this scripture has been fulfilled in your hearing."

(Luke 4:16-21)

Jesus Lover of all
Jesus Liberator
Jesus Teacher
Jesus Healer

PREFACE

As leaders in the organisations of Mary Aikenhead Ministries (MAM) we understand our leadership to be in the context of a vocational call; that is, to bring the good news of the Gospel, Jesus' liberating message of love, justice, compassion and hope, to all those we encounter through our ministries.

We are responsible not only for the corporate and institutional aspects of the task, but also to the community of people who join us in delivering the mission and those whom we serve. Our vocation is to nourish and inspire the mission through our leadership.

INTRODUCTION

This document presents a Leadership Framework as a resource to be shared within MAM in order to:

- Enable and provide oversight and evaluation of Mary Aikenhead Ministries formation processes, content and outcomes that represent leading practices across the ministries;

- Enable board directors, chief executive officers and other senior executives, mission leaders, principals and other senior educators, health professionals, researchers and welfare professionals to implement effective senior leadership formation processes successfully;

- Ensure progress across the ministries towards developing well-formed leaders who will proclaim and strengthen Catholic identity and the living charism of Mary Aikenhead;

- Provide opportunities for leaders to experience and reclaim our founding stories;

- Prepare for appropriate pilgrimages and immersion experiences.

RATIONALE FOR DEVELOPING A MARY AIKENHEAD MINISTRIES' FRAMEWORK FOR SENIOR LEADERSHIP FORMATION IN CATHOLIC MINISTRY

WHY A MARY AIKENHEAD MINISTRIES' FORMATION FRAMEWORK?

Our ministries touch the lives of thousands of people across Australia through our schools, hospitals, aged care facilities, services, research programs, outreach programs and welfare groups. In order to ensure our ministries remain vibrant in the coming years, ongoing formation of senior leaders is a high priority. Each ministry is required to demonstrate its commitment to this process.

Further, many other changes are taking place in society and in the Church that call for a new focus on the formation of senior leaders. These include, among others:

- Developing a shared understanding of our baptismal call to holiness, ministry and leadership in the Catholic Church as promulgated by Vatican II;

- The availability of well-qualified people who have a lived experience of faith who will respond to the calling to serve as leaders in our ministries;

- A workforce in our Catholic ministries who represent a variety of faith traditions and diverse beliefs;

- Developments in the life of the Catholic Church;

- Increasing external influence and pressure on education, health care, research and welfare to be more transparent, accountable and authentic;

- An Australian society which is secular;

- Growing pressure on charitable organisations to demonstrate viability and relevance; and

- Growing inequities in society with increasing numbers of people living in poverty;

We are hopeful for the future of sustainable Catholic ministries fostered by forming leaders well-prepared to address the challenges of the 21st century and to create a life-giving future for the ministries.

Recognising the many challenges facing Catholic ministries today, this formation framework is written as a resource for leadership formation within MAM to support the integrity of each ministry and the credibility of current and future leaders.

Our priority is to share across our ministries a common vision to love and serve God's people, in particular the poor and marginalised.

In doing so, best practice and insights are shared, so all can benefit and improve their leadership formation efforts.

> *Our priority is to share across our ministries a common vision to love and serve God's people, in particular the poor and marginalised.*

The Catholic Church

The mission of MAM is grounded in sacred scripture and rooted in the great traditions of the Catholic Church and the rich heritage of the Sisters of Charity. The mission and ministry of Jesus Christ is to bring the "good news" of God's reign to all people – He came "to bring good news to the poor, to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free" (Luke 4:18).

The opening statement of the 1965 Vatican II document, "The Church in the Modern World" ("Gaudium et Spes") (GS), describes the context for leadership formation in Catholic ministry today:

"The joy and hope, the grief and anguish of people of our time, especially of those who are poor or afflicted in any way, are the joy and hope, the grief and anguish of the followers of Christ as well. Nothing that is genuinely human fails to echo in their hearts. For theirs is a community composed of people united in Christ and guided by the Holy Spirit who press onwards towards the reign of God and are bearers of the message of salvation intended for all people. That is why Christians cherish a feeling of deep solidarity with the human race and its history." (GS1)

More recently, Pope Benedict XVI in his encyclical, "God is Love" ("Deus Caritas Est") (DCE), recognises that there is a need beyond professional training for formation of the heart:

"Those who work for the Church's charitable organisations must be distinguished by the fact that they do not merely meet the needs of the moment, but they dedicate themselves to others with heartfelt concern, enabling them to experience the richness of their humanity. Consequently, in addition to their necessary professional training, these charity workers need a "formation of the heart": they need to be led to that encounter with God in Christ, which awakens their love and opens their spirits to others. As a result, love of neighbour will no longer be for them a commandment imposed, so to speak, from without, but a consequence deriving from their faith, a faith which becomes active through love (cf. Gal 5:6)." (DCE31)

Our ministry is an enduring sign of God's love rooted in our belief that every person is valued and every life is a sacred gift. In the tradition we have inherited from Mary Aikenhead the motto, "Caritas Christi Urget Nos" ("the love of Christ impels us"), expresses the spirit in which we commit ourselves to work together to fulfil Christ's mission to bring about the reign of God in our time and in our communities.

We seek to bring to life the Gospel vision of love, justice, compassion and hope. We answer God's call to act with compassion, and promote fullness of life for all persons and communities; we give special attention to our neighbours who are poor, marginalised and most vulnerable through our commitment to justice. By our service, we strive to transform hurt into hope.

IN THE DISCHARGE OF OUR RESPONSIBILITIES WE COMMIT TO:

- Celebrating our place and role as Church;
- Promoting and defending human dignity;
- Attending to the whole person;
- Caring for the poor and vulnerable;
- Promoting the common good;
- Acting on behalf of justice; and
- Stewarding resources.

Mary Aikenhead Ministries' Vision for Formation

As the canonical leaders of the ministries, TMAM have identified ministry-wide formation as a key responsibility of their role. The Trustees call for and encourage leadership programs that will inspire, empower and prepare those who will guide, govern and lead each ministry, including board directors, senior executives and other key leaders. This working document affirms that the responsibility of passing the values and traditions integral to MAM to present and future generations is dependent on a commitment to this framework. We invite all leaders to embrace the invitation to develop well-thought-out and systematic formation programs as an essential requirement for the future of our ministries.

Formation Programs

Formation provides leaders with the skills, knowledge and spiritual grounding necessary to animate our ministries to be communities that embrace "the joy and hope, the grief and anguish of people of our time."

Senior leadership formation in Catholic ministry needs to be dynamic and engaging, transforming and supporting, practical and visionary, empowering leaders to respond to the sometimes chaotic and fragmented world in which we live and work. Above all, leaders in Catholic ministry are called to embody the mission of Jesus as proclaimed in the Gospels.

A foundational element of all formation programs within MAM is Ignatian spirituality, which Mary Aikenhead chose for her own formation and for that of the Congregation she founded. In particular, we share the call to engage in Ignatian discernment through reflection in our decision-making.

Being required to do serious personal reflection and being able to build community are two significant outcomes of quality formation.

Programs for the formation of senior leaders in our ministries need to incorporate values and processes that will enable them to bring about cultural transformation.

The passage from Luke's Gospel where two disciples who had been listening to the risen Lord said, "Were not our hearts burning within us" (Luke 24:32), expresses the importance of discerning where Gospel values are present in our ministries and fostering them. The living presence of Jesus in our ministries impels us to proclaim love, justice, compassion and hope.

We give special attention to our neighbours who are poor, marginalised and most vulnerable through our commitment to justice. By our service, we strive to transform hurt into hope.

A PATH TOWARD THE MARY AIKENHEAD MINISTRIES' SENIOR LEADERSHIP FORMATION FRAMEWORK

THE FRAMEWORK INCLUDES THE FOLLOWING ELEMENTS:

- Key principles to guide the development and implementation of formation processes;

- An overview of key outcomes for quality formation;

- An outline of core content information programs;

- Approaches to senior leadership ministry formation; and

- Criteria for creating sustainable senior leadership formation.

OUR APPROACH TO FORMATION IN THE CONTEXT OF MARY AIKENHEAD MINISTRIES

Ministry formation has its foundations in a personal and communal process:

- Rooted in Christian tradition and ministry;

- Engaged in the living experience of women and men in their ongoing growth as leaders;

- Articulated, integrated and implemented in the rich tradition of Catholic education, health care, research and welfare;

- Which gives life to those being served as well as those leading ministries and communities;

- Which operates as a transforming influence in Catholic education, health care, research and welfare ministries both in the present and for the future.

Key Principles to Guide the Development and Implementation of Formation Processes

The Catholic tradition rooted in sacred scripture, theology, ethics and spirituality upholds and sustains our ministries;

The founding charism guides and supports the current ministries;

- Leadership formation is open to all who share the values of Catholic ministry;

- All leaders within Catholic ministry are required to be engaged in ongoing ministry formation and, in turn, fulfill their responsibility to provide ministry formation to others;

- Formation programs develop participants' understanding of their place within the broader ministry of the Church;

- Quality formation shapes and transforms the individual, the ministerial culture and society;

- Reflective and integrative processes are essential for quality ministry formation;

- The desired formation outcomes will provide the basis for program content and processes;

- Core content will be updated periodically to remain relevant to the signs of the times, the needs within the ministry and the experience of participants;

- Effective formation is integrated into each ministry and its outcomes will be reflected in all leadership practices, business procedures and professional protocols across the ministries.

AN OVERVIEW OF KEY OUTCOMES FOR QUALITY FORMATION

Observable and measurable outcomes provide the basis for program content and processes.

"We must acknowledge that people in leadership of our institutions do not come as empty vessels to be filled by our stories. They have a story of their own, a perspective on life, on suffering, and on hope which has been forged form their own history, a story which gives impulse to their involvement in Ministry, and from which they weave purpose and direction. They come with their own spiritual energy, even though they may not be fully conscious of it. And yet, it is the energy which sets them alight with enthusiasm and interest and commitment. In other words, the most promising candidate for leadership comes with at least a nascent sense of personal mission already." (David Ranson).

Four descriptive elements of ministry formation are used below as a way to organise a number of identifiable outcomes.

Identified Outcomes

The leader engages and inspires the lived experience of women and men in their ongoing growth through ensuring that he/she:

- Develops an increased self-awareness and a greater understanding of personal giftedness as integral to his/her call to education, health care, research or welfare ministry;

- Facilitates prayer, reflection and sharing;

- Fosters a healthy work-life balance;

- Possesses a spiritual awareness of the dignity of persons through empathy and solidarity.

The leader articulates, integrates and implements the rich tradition of education, health care, research and welfare through ensuring that he/she:

- Builds on and expresses an appreciation for the legacy of our founding congregation;

- Understands the Catholic Tradition, as the basis for promoting the Catholic identity and mission of the ministry;

- Provides health care services in accord with the compassionate healing ministry of Jesus;

- Provides education in accord with the values of Jesus as teacher;

- Values research that is attuned to Christian wisdom for its new discoveries and for its capacity to liberate people from suffering;

- Undertakes welfare services for the poor and marginalised in accord with the concerns of Jesus whose love is extended to all people;

- Makes decisions based on Catholic social teachings related to dignity, justice, service of the poor, the common good and sound stewardship.

The leader gives life to those being served as well as leaders, organisations and communities through ensuring that he/she:

- Exercises servant leadership and decision- making processes which reflects our Ignatian spirituality of discernment, inclusion, reflection and service;

- Creates the conditions for individuals and ministries to promote the common good; and

- Promotes a culture of inclusion.

The leader sustains education, health care, research and welfare ministries in the present and in the future through ensuring that he/she:

- Endeavours to speak with a "prophetic" voice, on behalf of those who are in any way marginalised;

- Is an advocate for the dignity of every human person;

- Exercises stewardship in light of good business practice; and

- Ensures the ministry's Catholic mission and identity is maintained and strengthened whilst overseeing operational excellence.

An Outline of Core Content in Formation Programs

Core Content Areas

a. Heritage and Tradition

- Teaching, healing, research and welfare ministries according to Gospel values and beliefs

- A contemporary understanding of Scripture and sacraments

- Sacramental life of the Church

- Key rituals, signs and symbols

- Stories and charism of Mary Aikenhead and the Sisters of Charity

- Education, health care, research and welfare as ministries of the Church

- The Christian significance of our MAM crest

- Australian and international pilgrimages and immersion experiences.

b. Mission and Values

- Our purpose

- Our core beliefs and values

c. Vocation

- Response to the universal call to holiness/wholeness;

- Call and response to the ministries of Catholic education, health care, research and welfare

d. Spirituality

- Personal

- Communal

- Ignatian

e. Decision-Making

- Ignatian discernment

- Ethical decision-making

- Integration of mission and business outcomes as part of discernment

f. Catholic Social Teaching

- Human dignity

- Care for people living in poverty

- Advocacy for the common good

- Solidarity

- Stewardship

- Subsidiarity

- Participation and association

g. Organisational and Clinical Ethics

- Code of Ethical Standards for Catholic Health and Aged Care (CHA)

- Codes of Ethics for Teachers – State-based

- Research

- Welfare

h. Servant Leadership

- Qualities of servant leadership

i. Holistic Care

- Care of mind, body and spirit

- Work-life balance

j. Diversity

- Racial, cultural and religious

- Generational

- Gender

- Leadership styles

k. Socio-cultural Context

- Inter-faith

- Multicultural

- Trans-national character of Australian society

l. Church Relations

- Public Juridic Persons (PJPs)

- Dioceses

- Parishes

- Other Catholic organisations

- Deepening collaboration with the local and universal Church

APPROACHES TO SENIOR LEADERSHIP MINISTRY FORMATION

There are many different approaches to formation as well as stages or phases that participants experience while engaged in formation. The overall goal is to assist leaders to be confident and competent in guiding and directing their ministries. A critical element in effective leadership formation for MAM is to realize that it is beyond theory and focused on the lived experience of mission and ministry. It involves information and understanding of content, yet goes beyond this to elicit commitment to lived values.

Possible Formation Experiences

Retreat model: Off-site 1-3 day experiences, two to four times a year;

Personal journeying: Through study, professional reading, journaling, self-reflection and engaging in conversations with others;

Spiritual companioning: Providing the opportunity of a companion for individuals to reflect on their life and ministry experience through the spiritual lens;

Cohort model: A selected group of people learning together in community with some off-site time and, for some, distance learning opportunities etc.;

Team model: Dedicated time for team formation within the institution as well as possible in-service externally;

Pilgrimage: Reflective visits to sites of significance for the MAM story;

Voluntary service and immersion model: An immersion experience in voluntary service to persons who are poor and marginalised. This may be followed up by a report or theological reflection:

- Allowing time for personal and communal prayer and reflection
- Narrative and storytelling, journaling, discernment and appreciative inquiry
- Recognising key people as mentors across the ministries

Mentoring approach: A 'hands-on approach' connecting experienced leaders with participants and peers in order to maximise their learning experience. Mentoring may be with individuals and with teams.

CRITERIA FOR CREATING SUSTAINABLE SENIOR LEADERSHIP FORMATION

(a) Trustees

Strategic international and national opportunities will be identified by the Trustees for key leaders to broaden, strengthen and enrich their ministry formation in a way that will shape Catholic identity into the future.

(b) Board support

Board support is an essential component of effective leadership formation. Boards need to make ongoing formation of leaders a priority and strongly endorse and support quality and relevant formation and ensure that it occurs. Board members need ongoing formation so that they model what is expected of senior leaders and ultimately all in the organisation.

(c) Organisational Commitment to Formation

High quality formation is the core element in sustaining our ministries. It is mandatory for senior managers to participate in formation activities. Senior leaders formed in the dynamic traditions and legacy of the Catholic Church should understand, appreciate and promote the mission of education, health care, research or welfare respectively in their area of ministry. This is critical if ministries in the future are to be inspired and animated by the life of Jesus.

Now and into the future (following appropriate recruitment and employment practices) ministry formation of senior leaders must be seen as central to the sustainability of MAM. Senior leaders need to provide all employees and volunteers with opportunities for mission and ministry formation.

(d) Funding

Funding for senior leader formation needs to be seen as an investment in the future of MAM. Without such an investment, the ministries' future is at risk. In making the case for funding, effective evaluation and reporting should show the impact that the formation program has on each ministry.

The need for high quality formation programs is essential for the sustainability of our ministries and funds for formation at all levels of the ministries need to be incorporated in annual operating budgets.

(e) Ongoing Formation

Ongoing formation provides seniors leaders with support and new insights as their leadership journey develops. Follow-up to initial formation is essential. The environment in each of education, health care, research and welfare is continually changing. Cultural and economic diversity, increased ambiguities related to ethical issues, and the need to deal creatively with tensions in the relevant system are all focal points where leaders need support, new knowledge, greater understandings and the courage to lead in uncertain times. All these and many more issues point to the need for sustained leadership formation.

(f) Personal Commitment to One's Own Formation

Leaders must take personal responsibility for their own 'formation of the heart' which compliments programs and experiences developed within the ministries.

In the tradition we have inherited from Mary Aikenhead the motto, "Caritas Christi Urget Nos" ("the love of Christ impels us"), expresses the spirit in which we commit ourselves to work together to fulfill Christ's mission to bring about the reign of God in our time and in our communities.

SOME USEFUL DESCRIPTIONS

Charism: Women and men religious use the word to describe their spiritual orientation and any special characteristics of their mission or values that might be exhibited as a result of the vows that they have taken and the particular spirit of the order to which they belong. For Mary Aikenhead Ministries we often refer to the charism of the Sisters of the Charity and their particular vow committing their life to service of the poor.

Mary Aikenhead Ministries also refers to the charism of St Ignatius of Loyola as it is within this charism that Mary Aikenhead herself experienced her first formation and training as a Sister educated by the Loreto Sisters.

Congregation: Refers to a group of Religious women or men, such as The Sisters of Charity of Australia, who take vows to God and are publicly recognised by the Catholic Church. Every Congregation has a designated ministry within the Catholic Church.

Discernment: Discernment is important on a personal individual leadership level, but also on a group level such as an executive team, board or Trustees.

For Ignatius of Loyola, the discernment of spirit is part of everyone's spiritual journey. Discernment enables us to examine the motives, hopes, desires, consolations, and desolations in one's life and decisions. Sometimes discernment is best assisted with a guide, mentor or Spiritual Director in order to facilitate an honest insightful reflection which connects the head, the heart and the soul.

Ignatius reasoned that authentic discernment brings us to informed and well considered decisions whilst the lack of discernment will often lead to quick, emotional and conflicted decisions.

Formation: Formation is about opportunity; both planned and unplanned that will enable us to come to know ourselves, our place in the world, our service to the Church and ultimately our relationship with the Divine at a deeper level. In our role in leading, on behalf of the Church, we should be empowered to explore that which lies at the very heart of our existence. This calling to the unique experience of leadership in Catholic ministry by nature may be delivered through education but, in order to be deepened, must be accompanied by reflection, discernment, prayer and conversation.

Ministry: Ministry is service done in the name of the Church and describes the particular interpretation of our Mission. It expresses how we deliver our Mission as it influences and shapes how we do 'our business', whether that be in a school, a hospital, a research institute, or a service of outreach to the poor and marginalised. It has four key elements.

Ministry is personal. That is, ministry does not exist detached and independent of the person (or people). In leadership it is intrinsically connected to the way we lead and who we are as leaders in our community.

Second, ministry is relational and interpersonal and therefore is about the community engaged in bringing the Mission to life. It is often expressed in how we relate to the communities we serve and the relationships we build. As leaders when we reflect on how we are different as 'Catholic' we can often refer to the special importance placed on (Gospel) values which impact behaviours.

Third, ministry involves people. As Paul emphasises in 1 Corinthians 12:5, "there are varieties of ministries, but the same Lord." Therefore, amid the diversity of people ministering, and diversity of Mary Aikenhead Ministries through education, healthcare, research and welfare, the content of ministry centres upon the gospel and everything that message entails.

Fourth, ministry is something that needs great wisdom,effort and courage. We know Christ's ministry was not warmly received by everyone. We embrace our Mission through each ministry knowing that at times there is conflict and challenge with the way that the world might interpret success and prosperity versus what the Gospel might call us to as communities of faith. This tension reminds us that as a Ministry our distinctive calling requires us to embrace the ministry as the centre of our being.

Mission: The concept of Mission is best captured in the expression 'Raison d'être' or the reason for being. It describes the source or origin of our particular mission. It therefore shapes, not only our understanding of our purpose, but also the way in which we live it out. In a practical sense the Mission not only explains the foundation of our schools, hospitals, research institutes or community services, but it also influences and shapes how we conduct the education, healthcare, research or welfare ministries we are engaged in.

For Mary Aikenhead Ministries the Mission or source of meaning is Jesus; expressed through the Gospel, the Church and the people of God.

Mission for the most part remains constant and, although responding to the signs of the times in each new generation, always calls us back to our reason for being and our invitation to continue Jesus' ministry through each school, hospital, research institute, service and outreach program we conduct.

Pilgrimage: Pilgrimage is an important part of spiritual life which involves a journey. The journey, taken by an individual or group, sees the pilgrim seek to separate themself from the everyday concerns of the world, and to get in touch with the bigger picture; which finds its source in the questions such as: Who are we?, Where have we come from?, Why are we here?

For Mary Aikenhead Ministries a pilgrimage can be local, in Australia, or international such as to retrace the historical and spiritual "footsteps" of Mary Aikenhead and the Congregation of the Sisters of Charity. A pilgrimage could also include an immersion experience, for example, to a developing country.

Prophetic: Alford & Naughton (2001) in 'Managing as if Faith Mattered' refers to prophetic engagement as: 'to be in the world but not of the world'. This refers to the paradox of our professional lives working within contemporary world including legal requirements, public policy and the myriad of other organisational complexities, whilst living and witnessing to the Christian commitment to our Mission. This commitment is powerfully expressed in the example of Jesus' life and leadership (Luke 4:16-21).

People who assume a prophetic stance have an awareness of what is at stake and their desire to bring people back to a realisation of the need for real engagement between faith and work.

To be prophetic is a challenge extended to those who are called to lead within Mary Aikenhead Ministries.

Public Juridic Person (PJP): A public juridic person is established either by law or by a decree, it has legal rights and obligations in the same way as a physical person. A public juridic person has the following characteristics:

- It is constituted by a competent church authority;

- It acts on behalf of the Church, not merely in its own name;

- It fulfils a specific task entrusted to it for the common good;

- It acts within the limits established by Church law and its approved statutes;

- Its property is Church property and is administered in accordance with the requirements of canon law.

Religious Institutes, such as The Sisters of Charity of Australia, become public juridic persons when they are established; others such as Mary Aikenhead Ministries are established by competent Ecclesial authority. (Lucas et al:2008:69)

Second Vatican Council (Vatican 11): The Second Vatican Council was opened under Pope John XXIII on 11 October 1962 and closed under Pope Paul VI on 8 December 1965, and is identified as the most significant event in the modern era of the Catholic Church. Around this time the world's bishops faced tremendous challenges driven by political, social, economic, and technological change. Some of these bishops sought new ways of addressing those challenges.

The Council was instrumental for renewal in the self-understanding of the Church, its inner life and its relationship to other Christian traditions, other religions and the world. Those participating in or who lived through the time of the Council felt a profound, exhilarating sense of renewal. Pope John XXIII set the tone when opening the Council:

The Church should never depart from the sacred treasure of truth inherited from the Fathers. But at the same time she must ever look to the present, to the new conditions and the new forms of life introduced into the modern world.

http://vatican2voice.org

Senior Leadership: For the purpose of this framework senior leadership includes the following: Trustees, Board Directors, CEO's, Principals, Department Heads, Mission leaders, Senior Executives, Educators, Health professionals, Researchers and Welfare Practitioners.

Servant Leadership: "The servant – leader is servant first. It begins with the natural feeling that one wants to serve. Then conscious choice brings one to aspire to lead. The best test is: do those served grow as persons; do they, while being served become healthier, wiser, freer, more autonomous, more likely themselves to become servants?"

(Greenleaf,1970)

It is suggested that servant leaders demonstrate 10 characteristics. The servant leader listens, empathizes, seeks healing relationships, has awareness (of self and others), gift or persuasion (vs positional authority), conceptualizes, has foresight, exercises stewardship, is committed to growth of people and builds community.

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Indianapolis, IN: The Robert K. Greenleaf Center.

Lucas, B. Slack, P. & d'Apice, W. (2008) *ChurchAdministration Handbook.* St Pauls, Australia.

THE MINISTRY OF GOVERNANCE FOR THE TRUSTEES OF MARY AIKENHEAD MINISTRIES [1]

PREAMBLE

Service as Trustee is a response to the baptismal call to mission:

> *In virtue of their baptism, all the members of the People of God have become missionary disciples… The new evangelisation calls for personal involvement on the part of each of the baptised.* [2]

In recent years, as a flowering of the vision of Vatican Council II and in response to the "signs of the times", the ministry of Church governance has been opened up to the laity.

Recognising the new ways of sustaining ministry, in 2009 the Religious Sisters of Charity of Australia transferred their education, health and some welfare ministries to *Mary Aikenhead Ministries*, a new public juridic person established by the Holy See at the Sisters' instigation.

> *See, I am doing a new thing!* (*Isaiah* 43:19)

The canonical stewards of *Mary Aikenhead Ministries* are designated Trustees. Their role is the stewardship of the Ministries' resources for Jesus' mission.

APPOINTMENT OF TRUSTEES

Following a discernment and formation process for prospective appointees, conducted by the Congregational Leader and Council of the Religious Sisters of Charity of Australia, the Congregation currently appoints between five to nine Trustees, normally for a 3-year term.

A recent publication describes the characteristics of canonical stewards as follows:

> *… such individuals are committed to their role; are confident, respectful, just and compassionate; have a sense of vocation and their baptismal call; are informed about Catholic intellectual tradition; are reflective about the nature of God and the Church; and understand their responsibility for the stewardship of the Catholic identity of their ministry.[3]*

The Trustees of *Mary Aikenhead Ministries* are missioned also to bring to their stewardship the "joy of the gospel", a "compassionate gaze" and "the power of tenderness".[4]

Their stewardship of education, health, social service and research ministries is underpinned by *Mary Aikenhead Ministries'* values of love, justice, compassion and hope. Coupled with their canonical governance role, the Trustees of *Mary Aikenhead Ministries* are also the members of the civil body corporate.

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[1]   This document replaces the *Role Statement: Trustees of Mary Aikenhead Ministries* (2010), which has guided the Trustees since the Sisters of Charity's successful petition to the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life that led to the establishment of Mary Aikenhead Ministries in 2009. With the *Theological Statement for Mary Aikenhead Ministries*, *Ethical Framework for Mary Aikenhead Ministries* and *Mary Aikenhead Ministries Educational Philosophy*, the *Role Statement* formed the foundational documents for Mary Aikenhead Ministries.

[2]   Pope Francis (2013) *Evangelii Gaudium*, St Pauls Publications, Strathfield, NSW, §120.

[3]   J.H. Thornber and M. Gaffney (2014) *Governing in Faith: Foundations for Formation*, Connor Court, Ballarat, xii.

[4]   Pope Francis (2013), §1, §169 and §270 respectively.

THE MINISTRY OF GOVERNANCE

While their civil responsibilities are in common with those of other corporate entities, aspects of the Trustees' canonical responsibilities are specific to *Mary Aikenhead Ministries*.

In the tradition of Mary Aikenhead and the Religious Sisters of Charity of Australia, the Trustees of *Mary Aikenhead Ministries* seek:

> *to bring to each person the love, tenderness and concern of Christ for the poor, seeing Christ in everyone.*[5]

Drawing on the Gospel and its expression in Catholic Social Teaching, they work within a shared leadership framework.

In fostering and developing the ministries, the Trustees seek to promote the common good.

Recognising the "suffering Christ" in the poor, they commit the ministries to addressing "new forms of poverty and vunerability".[6]

> *Our faith in Christ, who became poor, and was always close to the poor and the outcast, is the basis of our concern for the integral development of society's most neglected members.*[7]

In preparation for and in carrying out their ministry of governance, the Trustees accept a period of induction and then commit themselves to ongoing formation.

FORMATION [8]

For the Trustees, as for those in leadership roles across the Ministries, the key formation document is the *Mary Aikenhead Ministries'* Leadership Formation Framework:

> *Formation is about opportunity, both planned and unplanned, that will enable us to come to know ourselves, our place in the world, our service to the Church and ultimately our relationship with the Divine at a deeper level. In our role in leading, on behalf of the Church, we should be empowered to explore that which lies at the very heart of our existence. This calling to the unique experience of leadership in Catholic ministry by nature may be delivered through education but, in order to be deepened, must be accompanied by reflection, discernment, prayer and conversation.[9]*

In their commitment to induction and their own formation, the Trustees of *Mary Aikenhead Ministries* participate in monthly sessions with a spiritual companion, a beginning-of-year formation day, an annual retreat, and liturgies, pilgrimages and immersion experiences with the Ministries. They conduct an annual conference and biennial pilgrimage for the Ministries, open their gatherings with a reflection, and undertake periodic visits to the Congregational Leader and Council, local ordinaries and the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life. They are also committed to personal journeying through professional reading, self-reflection, journaling and engaging in conversations with others. Their formation has a focus on Ignatian spirituality and discernment, and seeks to foster human, spiritual, intellectual and pastoral development.[10]

> *Set your stakes on great ideals, the ideals that enlarge the heart, the ideals of service that make your talents fruitful.[11]*

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[5]   *Constitutions of the Sisters of Charity of Australia,* Norm 25*.*

[6]   Pope Francis (2013), §210.

[7]   Pope Francis (2013), §186.

[8]   The Trustees' formation and ministry take inspiration from the Gospel text of *Luke* 4:16-21.

[9]   *Mary Aikenhead Ministries' Leadership Formation Framework* (2012), p. 16.

[10]   J.H. Thornber and M. Gaffney, p. 48.

ROLE OF TRUSTEES [12]

The Trustees:

(a) are the canon law stewards of the ministries of *Mary Aikenhead Ministries* including the Services conducted by the Civil Entities;

(b) govern and manage *Mary Aikenhead Ministries* and the Body Corporate in accordance with the Statutes, the Act and this Constitution;

(c) exercise all powers of the Body Corporate that are not by the Statutes, the Act or this Constitution, required to be exercised by the Members;

(d) also act as the 'members of the body corporate' as that expression is defined in the Act. The Chairperson is the 'provincial' of *Mary Aikenhead Ministries* and the other Trustees are the 'community consultors' of *Mary Aikenhead Ministries*, as those expressions are defined in the Act.

POWERS OF THE TRUSTEES [13]

The powers of the Trustees include, without limitation, the following:

(a) to ensure that the business and affairs of *Mary Aikenhead Ministries* and the Body Corporate are conducted in a manner consistent with the teachings and laws of the Roman Catholic Church;

(b) to approve all acquisitions, by gift, purchase, transfer or otherwise for *Mary Aikenhead Ministries* in accordance with canon law and the constitution;

(c) with the prior approval of the Members and the Holy See, to carry into effect any alienation of temporal goods belonging to the stable patrimony of *Mary Aikenhead Ministries*, by gift, sale, transfer or otherwise for *Mary Aikenhead Ministries* in accordance with canon law;

(d) to determine in accordance with canon law the acts of administration which go beyond the limits and manner of ordinary administration, and the process by which acts of extraordinary administration will be carried out.

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[11]   Pope Francis, general audience, Saint Peter's Square, 24 April 2013; accessed on 12 March 2014 at http://www.vatican.va/.

[12]   *Constitution of Trustees of Mary Aikenhead Ministries*, Section 15.1.

[13]   *Constitution of Trustees of Mary Aikenhead Ministries*, Section 15.2.