Association of
Ministerial PJPs

Governance principles, foundations and applications

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Contents

Governance principles, foundations and applications

The Association of Ministerial Public Juridic Persons (AMPJP) has developed this document to guide its operations and support the canonical stewards of its members.

The term 'canonical stewards' in this document refers to people, often known as Trustees, who are recognised by the Church as the governors of a public juridical person (PJP). The AMPJP is not a PJP, therefore the role of AMPJP Councillor is not one of canonical stewardship. Nonetheless, the AMPJP Council aims to use the principles and applications in this document as if they were acting as canonical stewards.

These governance principles and applications are informed by:

› Scripture and Church Teaching;

› Catholic Social Teaching;

› Academic articles on governance of Public Juridic Persons (PJP) and;

› Contemporary governance expectations.

The importance of particular principles and the way they are applied will differ in each organisation according to its history, current situation and anticipated changes.

It is expected that member organisations will also have a Board Charter or policies that provide specific details on the roles, relationships and responsibilities of canonical stewards and the Board(s) that report to them.

This is a working document and the AMPJP expects to make changes in light of its members' experience, discussion and use of this document. The document provides only general guidance and canonical stewards will need to discern whether, and how, these principles apply to their particular situations.

This document is scheduled for review in 2021. The Association of Ministerial Public Juridic Persons welcomes suggestions on how this document can be improved: info@ampjp.org.au

Governance principles

1. **Christocentric**
   Jesus Christ is our role model in life and leadership.

2. **Courageous**
   Our mission and integrity are advanced even through conflict, resistance and difficulty.

3. **Stewardship**
   All we have is a gift from God to be used wisely and we hold ourselves accountable for our actions as stewards of these gifts.

4. **Transparent**
   Our activities, processes and outcomes are made known to stakeholders.

5. **Collegial**
   Our preference is team work within our organisation and with partner organisations.

6. **In communion with the rest of the Church**
   Coordination and communication characterise our relationship with the rest of the Church.

7. **Open to learning**
   The status quo does not stop us from drawing on wisdom from all sources in pursuit of continuous improvement.

8. **Preferential option for poor**
   Assisting those experiencing poverty of any kind is our first priority.

9. **Respectful**
   We uphold the dignity of all people and of the rest of nature.

10. **Servant leadership**
    The needs and development of others are placed before our own status and comfort.

11. **Subsidiarity**
    Decision-making and necessary resources are devolved to the most appropriate level so as to foster dignity, autonomy and participation.

Principle 1

Christocentric Jesus Christ is our role model in life and leadership.

Foundation in Scripture

› *… there is no room for distinction between Greek and Jew, between circumcised and uncircumcised, barbarian, Scythian, slave and free; but Christ: he is all and in all.* **(Col 3:11)**

› *More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ* **(Phil 3:8)**

› *I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing.* **(Jn 15:5)**

› *And remember, I am with you always, to the end of the age.* **(Mt 28:20b)**

› *Be imitators of me, as I am of Christ.* **(1 Cor 11:1)**

Foundation in Church Teaching

› *I invite all Christians, everywhere, at this very moment, to a renewed personal encounter with Jesus Christ, or at least an openness to letting him encounter them; I ask all of you to do this unfailingly each day.* **(Evangelii Gaudium #1)**

› *Being Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction. Saint John's Gospel describes that event in these words: "God so loved the world that he gave his only Son, that whoever believes in him should … have eternal life"* **(Deus Caritas Est #1)**

› *So, what they all need is an "ecological conversion", whereby the effects of their encounter with Jesus Christ become evident in their relationship with the world around them. Living our vocation to be protectors of God's handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian experience.* **(Laudato si' #217)**

Possible applications in governance

a. Canonical Stewards consider whether their ministries have mission formation programs that adequately uphold the primacy of Christ with any Religious Institute founder being seen as a secondary and exemplary follower of Christ

b. Canonical Stewards, individually and together, have periods of prayer.

c. Canonical Stewards, individually and together, undertake spiritual formation.

d. Canonical Stewards enter into prayerful discernment when major decisions are required.

e. Canonical Stewards assure themselves of the suitability of the expression of values by Board(s) and Board member(s) when they appoint and when they appraise them.

Principle 2

Courageous Our mission and integrity are advanced even through conflict, resistance and difficulty.
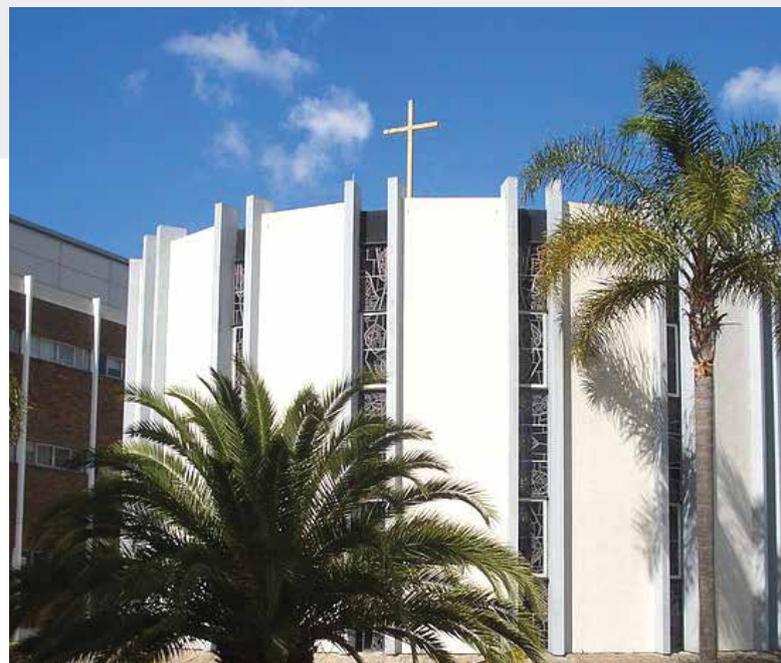
Foundation in Scripture

› Jesus Walks on the Water *(Mt 14:22-33)*

› Jesus cleanses the Temple *(Jn 2:13-22)*

› *The angel said to her, 'Do not be afraid, Mary, for you have found favour with God.' (Lk 1:30)*

› *And after you have suffered for a little while: the God of all grace, who has called you to his eternal glory in Christ, will himself restore, support, strengthen, and establish you. (1 Pet 5:10)*

› *And this is the boldness we have in him, that if we ask anything according to his will, he hears us. (1 Jn 5:14)*

› *…I remind you to rekindle the gift of God that is within you through the laying on of my hands; for God did not give us a spirit of cowardice, but rather a spirit of power and of love and of self-discipline. (2 Tim 1:6-8)*

Foundation in Church Teaching

› *They should openly reveal to them their needs and desires with that freedom and confidence which is fitting for children of God and brothers in Christ. Lumen Gentium #37*

› *God asks everything of us, yet at the same time he offers everything to us. (Evangelii Gaudium # 12)*

› *Challenges exist to be overcome! Let us be realists, but without losing our joy, our boldness and our hope-filled commitment. (Evangelii Gaudium # 109a)*

› *Jesus is the Lord of risk, he is the Lord of the eternal "more". Jesus is not the Lord of comfort, security and ease. (Pope Francis WYD 2016 Vigil)*

Possible applications in governance

a. Canonical Stewards are committed to trusting in God, and after discernment, taking risks to advance their organisation's mission.

b. Canonical Stewards are committed to, after discernment, 'speaking truth to power'.

c. Canonical Stewards encourage risk taking, after discernment, by their Board(s).

Principle 3

Stewardship All we have is a gift from God to be used wisely and we hold ourselves accountable for our actions as stewards of these gifts.

Foundation in Scripture

› The Parable of the Ten Bridesmaids **(Mt 25:1-13)**

› The Parable of the Talents **(Mt 25:14-30)**

› The Judgement of the Nations **(Mt 25:31-45)**

› The Rich Man and Lazarus **(Lk 16:19)**

› *Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness.* **(Jas 3:1)**

› *So then, each of us will be accountable to God.* **(Rom 14:12)**

› *… the Hellenists complained against the Hebrews because their widows were being neglected in the daily distribution of food. And the twelve called together the whole community of the disciples and said, "It is not right that we should neglect the word of God in order to wait on tables. Therefore, friends, select from among yourselves seven men of good standing, full of the spirit and of wisdom, whom we may appoint to this task, while we, for our part, will devote ourselves to prayer and to serving the word." What they said pleased the whole community… They had these men stand before the apostles, who prayed and laid hands on them.* **(Acts 6:1b-5a, 6)**

› *Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received. Whoever speaks must do so as one speaking the very words of God; whoever serves must do so with the strength that God supplies, so that God may be glorified in all things through Jesus Christ…* **(1 Peter 4:10-11a)**

› *Every generous act of giving, with every perfect gift, is from above, coming down from the Father of lights…* **(James 1:17)**

Foundation in Church Teaching

› *The laity derive the right and duty to the apostolate from their union with Christ … they are assigned to the apostolate by the Lord Himself.* **(Apostolicam Actuositatem #3)**

› *Through the common sharing of gifts and through the common effort to attain fullness in unity, the whole and each of the parts receive increase… For the members of the people of God are called to share these goods in common, and of each of the Churches the words of the Apostle hold good: "According to the gift that each has received, administer it to one another as good stewards of the manifold grace of God".* **(Lumen Gentium #13)**

› *At stake is the dignity of the human person, whose defense and promotion have been entrusted to us by the Creator,…* **(Solicitude Rei Socialis #47)**

› *Today, however, we have to realize that a true ecological approach always becomes a social approach; it must integrate questions of justice in debates on the environment, so as to hear both the cry of the earth and the cry of the poor.* **(Laudato si' #49)**

› *… it is necessary to improve pastoral structures in such a way that the co-responsibility of all the members of the People of God in their entirety is gradually promoted, … This demands a change in mindset, particularly concerning lay people. They must no longer be viewed as "collaborators" of the clergy but truly recognized as "co-responsible", for the Church's being and action, thereby fostering the consolidation of a mature and committed laity.* **(Pope Benedict XVI** *(2009) to Diocese of Rome)*

Possible applications in governance

a. Canonical Stewards consider whether they require regular reports on:

   i. adherence to their Constitution/Statutes, tradition, heritage and charism of the organisation, and on mission formation and integration;

   ii. compliance with relevant Church codes (e.g., Integrity in the Service of the Church, CHA Code of Ethical Standards) and

   iii. compliance with legislative requirements (e.g. corporate, trading, WHS, industrial, privacy, fundraising, contractual and protection of children/vulnerable adults).

b. Canonical Stewards report to their relevant Church authority as required by their statutes.

c. Canonical Stewards consider whether they will have predetermined performance indicators/outcomes for which they are answerable.

d. Canonical Stewards consider whether they have best practice complaint and feedback practice and procedures and whether they need rolling data to ensure ongoing effectiveness.

e. Canonical Stewards consider whether they will have regular independent appraisal/evaluation.

f. Canonical Stewards consider whether their Board(s) would benefit from predetermined best practice governance performance indicators/outcomes which the Canonical Stewards will use to hold them accountable.

Principle 4

Transparent Our activities, processes and outcomes are made known to stakeholders.

Foundation in Scripture

› *For all who do evil hate the light and do not come to the light, so that their deeds may not be exposed. But those who do what is true come to the light, so that it may be clearly seen that their deeds have been done in God.* **(Jn 3: 20-21)**

› *So then, putting away falsehood, let all of us speak the truth to our neighbours, for we are members of one another.* **(Eph 4:25)**

› *For we intend to do what is right not only in the Lord's sight but also in the sight of others.* **(2 Cor 8:21)**

› *And before him no creature is hidden, but all are naked and laid bare to the eyes of the one to whom we must render an account.* **(Heb 4:13)**

› *Do your best to present yourself to God as one approved by him, a worker who has no need to be ashamed…* **(2 Tim 2:15a)**

› *Whoever walks in integrity walks securely, but whoever follows perverse ways will be found out.* **(Prov 10:9)**

Foundation in Church Teaching

› *Hence, the will to play one's role in common endeavors should be everywhere encouraged.* **(Gaudium et spes #31)**

› *Indeed, the Church admits that she has greatly profited and still profits from the antagonism of those who oppose or who persecute her.* **(Gaudium et spes #44)**

› *At the same time, this principle (Realities are more important than ideas) impels us to put the word into practice, to perform works of justice and charity which make that word fruitful. Not to put the word into practice, not to make it reality, is to build on sand, to remain in the realm of pure ideas and to end up in a lifeless and unfruitful self-centredness and gnosticism.* **(Evangelii Gaudium # 233)**

Possible applications in governance

a. Canonical Stewards consider whether appropriate governance documents and organisational policies are publicly available.

b. Canonical Stewards consider the extent to which the selection criteria and selection/appointment process for Canonical Stewards are available.

c. Canonical Stewards have frequent communication with their Board(s).

d. Canonical Stewards make themselves available for consultation with their staff, clients/students/ patients and stakeholders.

Principle 5

Collegial Our preference is team work within our organisation and with partner organisations.

Foundation in Scripture

› *For where two or three are gathered in my name, I am there among them.* **(Mt 18:20)**

› *And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another…* **(Heb 10:24-25a)**

Foundation in Church Teaching

› *For the associations established for carrying on the apostolate in common sustain their members, form them for the apostolate, and rightly organize and regulate their apostolic work so that much better results can be expected than if each member were to act on his own.* **(Apostolicam Actuositatem #18)**

› *Once its members lose communion among themselves, the body loses its harmonious functioning and its equilibrium; it then becomes an orchestra which produces noise: its members do not work together and lose the spirit of fellowship and teamwork.* **(Pope Francis to Roman Curia, 2014)**

Possible applications in governance

a. Canonical Stewards discern, as a group (time is given to assess and improve the health of their group of Canonical Stewards.)

b. When the membership changes, Canonical Stewards consider whether adequate time is given to developing mutual respect and a shared understanding of the role and processes of their group of Canonical Stewards.

c. Canonical Stewards speak openly and respectfully with each other so all views are heard.

d. Canonical Stewards have, and adhere to, a clear protocol on how they will speak on behalf of their group of Canonical Stewards.

e. Canonical Stewards take time to celebrate their achievements and successes.

Principle 6

In communion with the rest of the Church
Coordination and communication characterise our relationship with the rest of the Church.

Foundation in Scripture

› *I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you love one another.* **(Jn 13:34-35)**

› *"I ask not only for these, but also on behalf of those who believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us." (Jn 17:20-21)*

› *For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ.* **(1Cor 12:12)**

Foundation in Church Teaching

› *To make the Church the home and the school of communion: that is the great challenge facing us in the millennium which is now beginning, if we wish to be faithful to God's plan and respond to the world's deepest yearnings…the new century will have to see us more than ever intent on valuing and developing the forums and structures which, in accordance with the Second Vatican Council's major directives, serve to ensure and safeguard communion.* **(Novo millennio ineunte #43a and 44a)**

› *Associations are not ends unto themselves; rather they should serve the mission of the Church to the world. Their apostolic dynamism depends on their conformity with the goals of the Church as well as on the Christian witness and evangelical spirit of every member and of the whole association.* **(Apostolicam Actuositatem #19)**

› *Those baptized are fully in the communion of the Catholic Church on this earth who are joined with Christ in its visible structure by the bonds of the profession of faith, the sacraments, and ecclesiastical governance.* **(Canon # 205)** *(see also **Canon # 208-210** and **212**)*

Possible applications in governance

a.   Canonical Stewards are aware of, and adhere to, their obligations under Canon law and under other Church Teaching.

b.   Canonical Stewards have respectful, active and cooperative relationships with other parts of the Church.

c.   Canonical Stewards seek opportunities to engage the local Bishop(s) in significant events in the life of their organisation and that they consult with the local Bishop(s) on matters that are likely to impact on the life of the local Church.

Principle 7

Open to learning The status quo does not stop us from drawing on wisdom from all sources in pursuit of continuous improvement.

Foundation in Scripture

› Jesus changes his mind after hearing the plea of a gentile woman *(Mk 7:24-37)*

› And he said to them, "Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out from his treasure what is new and what is old." *(Mt 13:52)*

› It is written in the prophets, "And they shall all be taught by God." Everyone who has heard and learned from the Father comes to me *(Jn 6:45)*

› "But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all that I have said to you." *(Jn 14:26)*

› Jesus is surprised at the Centurion's faith *(Mt 8:5-10)*

Foundation in Church Teaching

› This tradition which comes from the Apostles develops in the Church with the help of the Holy Spirit. For there is a growth in the understanding of the realities and the words which have been handed down. *(Dei Verbum #8)*

› This Church … subsists in the Catholic Church… although many elements of sanctification and of truth are found outside of its visible structure. *(Lumen Gentium #8)*

› …the Church requires the special help of those who live in the world, are versed in different institutions and specialties, and grasp their innermost significance in the eyes of both believers and unbelievers. *(Gaudium et spes #44)*

› Formation is not the privilege of a few, but a right and duty of all. In this regard the Synod Fathers have said: "Possibilities of formation should be proposed to all, especially the poor, who can also be a source of formation for all" *(Christifideles Laici #63)*

› The Lord's missionary mandate includes a call to growth in faith: "Teach them to observe all that I have commanded you" (Mt28:20). Hence it is clear that the first proclamation also calls for ongoing formation and maturation. *(Evangelii Gaudium #160)*

Possible applications in governance

a. Canonical Stewards set aside time for their individual and collective ongoing learning (reading, guest speakers).

b. Canonical Stewards regularly have a third party assess their collective functioning and suggest improvements.

c. Canonical Stewards seek the views of key stakeholders such as: clients/patients/students and minorities.

Principle 8

Preferential option for poor Assisting those experiencing poverty of any kind is our first priority.

Foundation in Scripture

› The Parable of the Good Samaritan *(Lk 10:29-37)*

› Then he will answer them, *"Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me." (Mt 25:45)*

Foundation in Church Teaching

› *Similarly, the Church encompasses with love all who are afflicted with human suffering and in the poor and afflicted sees the image of its poor and suffering Founder. (Lumen Gentium #8)*

› *Without the preferential option for the poor, "the proclamation of the Gospel, which is itself the prime form of charity, risks being misunderstood or submerged by the ocean of words which daily engulfs us in today's society of mass communications". (Evangelii Gaudium #199)*

› *Each individual Christian and every community is called to be an instrument of God for the liberation and promotion of the poor, and for enabling them to be fully a part of society. (Evangelii Gaudium #187)*

Possible applications in governance

a. Canonical Stewards consider whether they have adequate information about who of the organisation's current/potential clients/students/patients are in most need and the nature of the assistance they seek.

b. Canonical Stewards consider whether their Board(s) will report on the organisation's progress in assisting those in most need, e.g. seeking out and supporting needy families through programs, bursaries and fee relief.

c. Canonical Stewards consider whether their Board(s) will report on the organisations progress in providing pastoral care for clients/students/patients.

d. Canonical Stewards consider whether their Board(s) will report on progress in empowering staff from minorities and those with low wages/status through the organisation's staff development programs.

Principle 9

Respectful We uphold the dignity of all people and of the rest of nature.

Foundation in Scripture	Foundation in Church Teaching

Foundation in Scripture

› *Do to others as you would have them do to you.* **(Lk 6:31)**

› The Woman Caught in Adultery **(Jn 8:1-11)**

› Jesus and the Woman of Samaria **(Jn 4:1-42)**

› *John answered, "Master, we saw someone casting out demons in your name, and we tried to stop him, because he does not follow with us." But Jesus said to him, "Do not stop him; for whoever is not against you is for you."* **(Lk 9:49-50)**

› *There is no longer Jew or Greek, there is no longer slave or free, there is no longer male or female; for all of you are one in Christ Jesus.* **(Gal 3:28)**

› *Therefore encourage one another and build up each other, as indeed you are doing.* **(1 Thess 5:11)**

› *God created humankind in his image, in the image of God he created them, male and female he created them.* **(Gn 1:27)**

Foundation in Church Teaching

› *Our insistence that each human being is an image of God should not make us overlook the fact that each creature has its own purpose. None is superfluous. The entire material universe speaks of God's love, his boundless affection for us. Soil, water, mountains: everything is, as it were, a caress of God.* **(Laudato si' # 84)**

› *Respect and love ought to be extended also to those who think or act differently than we do in social, political and even religious matters. In fact, the more deeply we come to understand their ways of thinking through such courtesy and love, the more easily will we be able to enter into dialogue with them.* **(Gaudium et spes #28)**

› *The Church makes her own the attitude of the Lord Jesus, who offers his boundless love to each person without exception..... We would like before all else to reaffirm that every person, regardless of sexual orientation, ought to be respected in his or her dignity and treated with consideration, while 'every sign of unjust discrimination' is to be carefully avoided, particularly any form of aggression and violence.* **(Amoris Lætitia #250)**

› *Because "the feminine genius is needed in all expressions in the life of society, the presence of women must also be guaranteed in the workplace" and in the various other settings where important decisions are made, both in the Church and in social structures.* **(Evangelii Gaudium # 103)**

Possible applications in governance

a. Canonical Stewards consider whether their council, and their Board(s), have a membership that reflects the community's diversity.

b. Canonical Stewards consider whether their Board(s) will report on the progress of the organisation's policies and procedures in affirming the dignity of each person regardless of age, disability, race, ethnicity, sex, gender, sexual orientation.

c. Canonical Stewards consider whether their Board(s) will report on the progress of the organisations in upholding the dignity of all of creation (including non-human) with environmentally sustainable practices.

Principle 10

Servant leadership The needs and development of others are placed before our own status and comfort.

Foundation in Scripture

› *But Jesus called them to him and said, "You know that the rulers of the Gentiles lord it over them, and their great ones are tyrants over them. It will not be so among you; but whoever wishes to be great among you must be your servant, and whoever wishes to be first among you must be your slave; just as the Son of Man came not to be served but to serve, and to give his life a ransom for many."* **(Mt 20:25-28)**

› *"You call me Teacher and Lord – and you are right, for that is what I am. So, if I, your Lord and Teacher, have washed your feet, you also ought wash one another's feet. For I have set you an example, that you also should do as I have done to you."* **(Jn 13:13-15)**

› *"...I exhort the elders among you to tend the flock of God that is in your charge, exercising the oversight, not under compulsion but willingly, as God would have you do it - not for sordid gain but eagerly. Do not lord it over those in your charge, but be examples to the flock.* **(1 Pet 5:2-3)**

› *"God opposes the proud, but gives grace to the humble." Submit yourselves therefore to God.* **(James 4:6b-7a)**

Foundation in Church Teaching

› *This proper way of serving others also leads to humility. The one who serves does not consider himself superior to the one served, however miserable his situation at the moment may be... Those who are in a position to help others will realize that in doing so they themselves receive help; being able to help others is no merit or achievement of their own. This duty is a grace. The more we do for others, the more we understand and can appropriate the words of Christ: "We are useless servants" (Lk 17:10). We recognize that we are not acting on the basis of any superiority or greater personal efficiency, but because the Lord has graciously enabled us to do so. There are times when the burden of need and our own limitations might tempt us to become discouraged. But precisely then we are helped by the knowledge that, in the end, we are only instruments in the Lord's hands; and this knowledge frees us from the presumption of thinking that we alone are personally responsible for building a better world. In all humility we will do what we can, and in all humility we will entrust the rest to the Lord.* **(Deus Caritas Est #35)**

Possible applications in governance

a.   Canonical Stewards conduct themselves with humility in their interactions with others.

b.   Canonical Stewards are modest in their expenditure on themselves.

c.   Canonical Stewards identify and nurture other people for leadership roles.

d.   Canonical Stewards undertake their leadership both within their PJP and the broader Church.

Principle 11

Subsidiarity Decision-making and necessary resources are devolved to the most appropriate level so as to foster dignity, autonomy and participation.

Foundation in Scripture

› The Mission of the Seventy *(Lk 10:1-12)*

› *So the last will be first, and the first will be last.* *(Mt 20:16)*

› Jesus enlists his disciples to feed the five thousand *(Mk 6:30-56)*

Foundation in Church Teaching

› *Subsidiarity is first and foremost a form of assistance to the human person via the autonomy of intermediate bodies. Such assistance is offered when individuals or groups are unable to accomplish something on their own, and it is always to achieve their emancipation, because it fosters freedom and participation through assumption of responsibility. Subsidiarity respects personal dignity by recognising in the person a subject who is always capable of giving something to others…* *(Caritas in Veritate # 57)*

› *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 organizations can do. For every social activity ought of its very nature to furnish help to the members of the body social, and never destroy and absorb them.* *(Quadragesimo Anno #79)*

Possible applications in governance

a. Canonical Stewards devolve decision making as much as is practicable and appropriate.

b. Canonical Stewards consider whether their Board(s) will report on the progress of the organisation's processes and activities in fostering people's ability to voice their concerns and to attain the means to better meet their needs.

c. Canonical Stewards consider whether their Board(s) will report on the progress of the organisation in ensuring local needs determine local practices within the framework of national policy.

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Association of Ministerial PJPs

The AMPJP was formed in 2016 and its Member organisations are:

St John of God Australia Limited (Hospitals and health care in WA, Vic, NSW);

MercyCare Ltd (aged care, family, community, health and disability services in WA);

Mercy Partners (Education, hospitals, aged care and community services in QLD);

Trustees of Edmund Rice Education Australia (Schools and youth programs in WA, NT, SA, Vic, NSW, Tas, NSW, QLD);

Dominican Education Australian Limited (Schools and learning centres in SA, Vic and NSW);

Trustees of Catholic Healthcare (Hospitals, health services, aged care and community services in NSW and QLD);

Calvary Ministries Ltd (Hospitals, health care, aged care and community care in NT, SA, Vic, NSW, Tas);

Mary Aitkenhead Ministries (Hospitals, health services, aged care, schools and social services in NSW, QLD, Vic);

Good Samaritan Education (Schools in QLD, NSW and Vic); and

Trustees of Kildare Ministries (Schools and women's/family services in QLD, SA, NSW and Vic).