



# Inclusive Governance in a Synodal Church

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# Contents

1. Glossary .....	i
2. Research Team and Partners .....	ii
1. Introduction .....	1
2. Theological Foundations .....	3
3. Research Methodology and Scope .....	4
3.1. MPJP/ACF response rates .....	7
4. Preliminary Findings .....	9
4.1. Data set one: MPJPs/ACFs .....	9
4.2. Establishing authority .....	9
4.3. Founders of MPJP/ACFs .....	10
4.4. Data set two – MPJP/ACF Trustee/Sponsors .....	11
4.5. Number and gender of Trustee/Sponsors .....	11
4.6. Nature of Trustee/Sponsor's Church membership .....	12
4.7. Trustee/Sponsor's qualification and experience .....	13
4.8. Data set three – MPJP/ACF ministries .....	14
4.9. MPJP/ACF ministries by sector .....	14
4.9.10. Diocesan and international presence of MPJP/ACF ministries .....	16
5. MPJP/ACF interactions with other Church structures .....	17
6. Impact of Societal and Church context on MPJP/ACFs in Participating Countries .....	17
7. MPJP/ACF's self-understanding and priorities .....	20
8. MPJP/ACFs and synodality .....	22
9. Symposium: Intent and Deliberations .....	23
10. Summary of Participant Evaluation of IGSC Symposium 28-30 April 2025 .....	25
11. Next Steps .....	26
12. Reading List .....	26
13. Selected Bibliography .....	28
14. Appendix 1: Inclusive Governance in a Synodal Church, Survey Instrument .....	29
15. Appendix 2: Participant satisfaction rating of IGSC consultation-focus groups .....	31
16. Appendix 3: Alphabetical list of MPJP/ACFs in Anglophone countries as of 09 April 2025 .....	34
17. Appendix 4: Participants in IGSC Symposium 28-30 April 2025 .....	61

## 1. Glossary

<b>Apostolic See</b>	Also known as the Holy See or See of Rome or Petrine See. The episcopal jurisdiction and roles that the Pope (and the various offices within his Roman Curia) exercise across and on behalf of the Catholic Church in its entirety.
<b>Association of Christ's Faithful</b>	Associations of Christ's Faithful (ACF) are the organisations of laity, clerics or both collaborating for growth in faith and spirituality, and for the works of the Gospel. Associations may be public or private canonical associations, or non-canonical. Public associations are Public Juridic Persons (PJPs) and are an alternative Church structure to a Ministerial Public Juridic Person (MPJP) for sponsoring Church ministries.
<b>Board</b>	The governing body of a company. This project generally uses the term 'Board' to refer to the governing body of MPJP/ACF ministries (e.g. school or school network board, hospital, or hospital network board) and uses the term Council to refer to Trustee/Sponsors acting/meeting together.
<b>DICLSAL</b>	Dicastery for Institutes of Consecrated Life and Societies of Apostolic Life - the department within the Roman Curia that also oversees the mission and life of religious institutes. This office has responsibility for authorising the alienation of church property controlled by religious institutes and public juridical persons (which DICLSAL has established). Prior to the promulgation of <a href="#"><i>Praedicate Evangelium</i></a> in 2022, DICLSAL was known as the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life.
<b>Establishing Authority for MPJPs</b>	The Church Leader who approves the MPJP's Statutes and establishes it as a PJP. The Establishing Authority for MPJPs follows the guidelines for establishing Public Associations, namely: the Apostolic See, for universal and international associations; Episcopal Conference in its own territory, for national associations; and the diocesan Bishop, in his own territory. (Canon 312)
<b>FSC</b>	Final Document of the Synod: <i>For a Synodal Church: Communion, Participation, Mission</i> .
<b>GS</b>	Vatican Council II, <i>Past. Const. Gaudium et Spes</i> (7 December 1965)
<b>LG</b>	Vatican Council II, <i>Dogm. Const. Lumen Gentium</i> (21 November 1964)
<b>Member of an MPJP</b>	This project uses the term 'Member' to refers to the person(s) who appoint the Trustee/Sponsors. Some MPJPs use that term others use: Sponsor, Participating Entity
<b>Ministerial Public Juridic Person (MPJP)</b>	The term commonly used to refer to a public juridical person (PJP) established by a competent Church Authority for the purpose of sponsoring Church ministries (see Canon 116).
<b>Ministry</b>	Ministry means any activity that carries out the works of the Gospel. This project uses the term 'ministry' when referring to the works of ACFs/MPJPs e.g., schools, hospitals, aged care, and other services.
<b>Public Juridic Person (PJP)</b>	Aggregate of persons or of things directed to a purpose befitting the Church's mission, which transcends the purpose of the individuals. PJPs are church entities established by law or by decree and act in the name of the Church. Examples of a PJP include dioceses, parishes, religious institutes, or MPJPs. This project uses the US spelling of 'Juridic' rather than the UK 'Juridical'.
<b>Religious Institute</b>	A Religious Institute is an institutional gift of the Spirit approved by the Church in which individuals make a lifelong commitment to gospel life in community, framed by vows or bonds of chastity, poverty, and obedience and committed to apostolic service. Societies of Apostolic Life are similar. They may also be called Orders, Institutes, Societies, or Congregations.
<b>Trustee/ Sponsor</b>	This project uses the term 'Trustees/Sponsors' to refer to individuals appointed as responsible for the MPJP. This term is used in all the project's papers to enable easy identification of the same role in different MPJPs across the seven countries under consideration. Other terms used by MPJPs include Board Director, Canonical Steward, Trustee, Sponsor, Trustee Director.

## 2. Research Team and Partners

Australian Catholic University and Durham University jointly planned the project and collaborated through the initial stages. In late 2024, Durham University withdrew due to difficulty securing a research officer.

### Primary research team:

- Adjunct Professor Susan Pascoe AM Project Lead
- Associate Professor Maeve Heaney VDMF (ACU Co-Chief Investigator)
- Associate Professor Rev. Jamie Calder SJ (ACU Co-Chief Investigator)
- Lawrence Hallinan (ACU Research Officer)

### Research Associates:

- Brother Ian Cribb SJ
- Professor Anna Rowlands, St Hilda Professor of Catholic Social Thought and Practice, Durham University

### Research assistants and writers of Country Papers:

- Lawrence Hallinan Australia and New Zealand-Aotearoa
- Dr Bonnie MacLellan CSJ and John Ruetz - Canada
- Dr Amanda Murjan (July - Dec 2024) – England and Ireland
- Dr Monica McArdle (Jan-April 2025) - England
- Frances O'Callaghan (Jan-April 2025) - Ireland
- Wendy Louis - Singapore-Malaysia
- Donna Miller – USA

# 1. Introduction



Photo: Project Lead, Adjunct Professor Susan Pascoe

The project *Inclusive Governance in a Synodal Church* derives from a unique moment in the life of the Church when all the baptised were invited to contribute to the XVI Ordinary General Assembly of the Synod of Bishops, *For a Synodal Church: Communion, Participation, Mission, 2021-2024*. Consultation occurred in local Churches, discernment at national, continental, and universal levels, and for the first time non-bishops were members of an episcopal assembly which adopted a spiritual conversation methodology. The culmination of this three-year process was a Final Report approved by Pope Francis who affirmed that synodality is the appropriate interpretative framework for understanding hierarchical ministry.<sup>1</sup>

Elected on 8 May 2025 following Pope Francis' death on 21 April 2025, Pope Leo XIV has affirmed synodality as the disposition and *modus operandi* of the Church.<sup>2</sup>

Amongst the themes to emerge from the three-year global listening and discernment exercise included enabling greater participation of the laity in a co-responsible Church; reviewing the Church's governance including enhanced transparency, accountability, and evaluation; expanding leadership roles for women; and providing formation in how to be a synodal Church. These elements have been drawn together in the project, *Inclusive Governance in a Synodal Church*.

During the first year of the project (2024-2025), empirical research was conducted on a particular canonical governance form, the Ministerial Public Juridic Person (MPJP). Anecdotally it was known that from the early 1990s different variations of these governance bodies had been selected by religious institutes seeking to ensure the continuity of the healing and teaching ministry of Jesus Christ through the empowerment of lay people as decision-takers, assuming responsibility for the oversight of the ministry. As such they provide an exemplar of enhanced lay participation (including women), good governance, and relationship with the local bishop whose authority remains unchanged.

Related to the theme of improved governance and lay participation, the need for formation was stressed. Hence, the aim of the Year One research was to set an underpinning on which formation for lay governance could be more deeply explored.<sup>3</sup>

The research was conducted in English-speaking countries and sought to map where the MPJPs had been adopted, to inquire why religious institutes had adopted this governance form and to explore the fit with synodality. The principal research institution was the Australian Catholic University (ACU), in partnership with Durham University in England. Research was conducted in Australia, Canada, England, Ireland, New Zealand, Singapore, Malaysia, and the United States with the support of in-country researchers, using an appreciative inquiry methodology. The research methodology and findings are outlined in the report, including six case studies which enable the reader to explore the terrain in greater depth. Hyperlinks are provided to a dedicated *Inclusive Governance in a Synodal Church* website where the full country reports and case studies can be found. The research has been critical to creating a first list of MPJPs in the selected Anglophone countries. We make no claim to have compiled an exhaustive list, as the terrain of MPJP's across the world is dynamic and changing rapidly. Still, such a list remains an important step in discerning the movement of the Holy Spirit in the life of the Church and its ministries.

<sup>1</sup> Francis, and XVI Ordinary General Assembly of the Synod of Bishops. *Final Document: For a Synodal Church: Communion, Participation, Mission*. Vatican: Apostolic See, 2024. [https://www.synod.va/content/dam/synod/news/2024-10-26\\_final-document/ENG---Documento-finale.pdf](https://www.synod.va/content/dam/synod/news/2024-10-26_final-document/ENG---Documento-finale.pdf)

<sup>2</sup> Leo XIV Address of the Holy Father to the College of Cardinals (10 May 2025) <https://www.vatican.va/content/leo-xiv/en/speeches/2025/may/documents/20250510-collegio-cardinalizio.html>

<sup>3</sup> Throughout the document, the term and theme of lay involvement in governance emerges in different ways. There are both theological and linguistic clarifications needed to unify and develop these themes. We use the term here, at times, in the awareness of these needs, to be explored further during Year Two.

The Vatican's Dicastery for Institutes of Consecrated Life and Societies of Apostolic Life (DICLSAL) was consulted, noting it only has jurisdiction over Pontifical MPJPs, not diocesan MPJPs. It has been easier to identify the larger health MPJPs than some of the smaller education diocesan-based MPJPs. In some countries there is a culture of reticence to be publicly identified, and the research benefitted from the local knowledge and contacts of the in-country researchers. We are grateful to Lawrence Hallinan for his research into Australia and New Zealand, Sr Bonnie McLennan and John Ruetz for Canada, Dr Monica McArdle and Amanda Murjan for England, Frances O'Callaghan for Ireland, Wendy Louis for Singapore-Malaysia, and Donna Miller for the United States.

The research was presented to a Symposium in Rome 28-30 April 2025, at the ACU campus in the wake of Pope Francis' funeral. We progressed in a prayerful manner, viewing the proceedings as a tribute to +Francis' synodal and deeply pastoral leadership. The research findings were shared alongside theological, ecclesial, and canonical reflections. It was clear from our work and participant input that more work is needed to further understand the meaning and significance of lay co-responsibility in the leadership and governance of the Church. This would include deeper reflections on the theologies of baptism and church, the canonical underpinnings of different governance forms, as well as the formation needs of lay governors in the Church (both deliberative decision-takers and advisory decision-makers).

The very first step in the project was relationship-building with visits taken to the contributing countries, and countless online meetings. This helped create bonds of trust in most places so that the survey could be provided in context. The relationship-building results were also clear at the Symposium where participants arrived with a sense of purpose and trust was quickly established. The proceedings were open and refreshingly honest – an informal community of practice has emerged.

The participants contributed to the proposal for Year Two in the final session of the Symposium.<sup>4</sup> There was support for next steps including to:

1. Create a consortium of experts from Universities, the Church, and relevant ministries and member-based bodies, as partners in contributing to and expanding their research and knowledge on formation for the laity in governance in a synodal Church.
2. Identify existing formation programs for lay governance, describe their benefits and limitations.
3. ACU will pilot a formation program in lay governance based on the approach, research, and insights of year 1 and a Community of Practice methodology and provide findings from its evaluation.
4. Work with a select number of Episcopal Conferences (and the relevant Dicastery) to identify the pre-requisites and continuing education for Canonical Stewards in decision-taking bodies, and for all laypeople involved in ecclesial decision-making.
5. Conduct an invitational Symposium in Rome for researchers to present their findings, with the papers and a major report to be made freely available.

On the advice of Symposium participants, the second year of the project will create an ecosystem around the initiatives so we can share best practice; maintain a multivariate focus – theologians, canonists, sponsors, bishops, religious institutes; invite people from French, Italian and Spanish contexts to widen our Anglophone focus; reflect upon key theological insights and challenges emerging from the governance experience of Sponsor/Trustees (such as baptismal ministry, ecclesial entrustment in an ordered communion, personal and institutional identities, theologies of governance); and develop a theologically and canonically grounded framework for the formation initiatives being identified, developed and mapped.

While the proposal for Year Two continues in an expert and invitational mode, the intention is that a third year would be open and provide opportunities for MPJPs to be explicitly brought into the conversation. This could lay the foundation for researchers and MPJP Trustee/Sponsors to continue in a sustainable community of practice that deepens knowledge and shares experience on good governance practice in a synodal Church.

**Adjunct Professor Susan Pascoe AM**  
**Project Lead**

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<sup>4</sup> See Appendix 1. Notes of Final Session of IGSC Symposium, 28-30 April 2025



## 2. Theological Foundations



Photo: Research Team

The theological foundations inspiring and grounding this project can be found in the documents of the Second Vatican Council and its vision of the Church as Mystery and a People of God called to communion with each other in Christ. The introduction of the Final Document of the Synod on Synodality explicitly situates itself as a moment of continuation in the reception and application of the Church's Magisterium expressed in the same:

*“The synodal journey constitutes a further act of reception of the Council, thus deepening its inspiration and reinvigorating its prophetic force for today’s world.”<sup>5</sup>*

The relationality of the Triune God underpins the whole reality of Christian existence (FSC 15), united in being and mission through baptism into the one Body of Christ and called to make known and present the reality of the Risen Christ to the world (cf. FSC 14). Baptism emerges as the foundational reality of this Church: “the synodal journey of the Church led us to rediscover the root of the varieties of charisms, vocations and ministries: ‘we were all baptized into one body [...] and we were all made to drink of one Spirit.’ (1 Cor 12:13).” (FSC 21). The Eucharist continues and sources this foundational unity of the People of God in Christ through the Holy Spirit.

Against this background, synodality becomes “the specific *modus vivendi et operandi* of the Church, the People of God” (FSC 31), because it is how we gain access to what “the Holy Spirit is saying to the churches” (Rev 2:17). *Lumen gentium* 12 and *Dei verbum* 2 explore how all baptised become “participants in divine nature” by which they all share in the prophetic mission of Christ and gain a connatural or intuitive capacity to access the truth that the Spirit is revealing to the Church (*sensus fidei*).<sup>6</sup> This awareness is reflected in the final document’s emphasis on co-responsibility in discerning and reaching consensus in decisions “according to differentiated co-responsibilities” (FSC 28).

Therefore, a project that explores the role of lay people in governance of Catholic entities working in the mission of the Church is grounded on an ecclesiology of ordered communion,<sup>7</sup> or “differentiated co-responsibility” that includes all members of Christ’s faithful involved in accessing and coming to an understanding – a consensus – “from the Bishops down to the last of the lay faithful” (LG 12), of the way forward for the Church. Its quest is not that of a theology for the laity in which one authority would supersede the other or that would set the consultative and deliberative elements involved in reaching a decision in opposition to each other (FSC 92).<sup>8</sup> Rather, the objective is to explore and reflect upon the experiences of canonically approved, functional ministries of the Church currently seeking to continue the healing and teaching ministry of Jesus, in order to shed light on co-responsible synodal leadership and governance for the future. It responds to and rests upon the document’s recognition of the need for further theological reflection and input into “clarifying and deepening the meaning of synodality and accompanying formation in the local Churches” (FSC 67). The specific theological methodology informing this project is grounded in the importance of human experience and the need for attentiveness to and critical reflective practice on Christian ministry as it is experienced and practiced “on the ground”.

<sup>5</sup> For a Synodal Church: *Communion, Participation, Mission* (FSC), 5. It also notes that the Synodal process continues in its implementation, overseen in an ongoing way by the General Secretariat of the Synod together with the Dicasteries of the Roman Curia (cf. EC 19-21).

<sup>6</sup> Cf. FSC 22.

<sup>7</sup> Cf. Richard Gaillardetz, ‘The Ecclesiological Foundations of Ministry within an Ordered Communion’, in *Ordering the Baptismal Priesthood: Theologies of Lay and Ordained Ministry*, ed. Susan K. Wood (Collegeville, MN: Liturgical Press, 2003); Richard R. Gaillardetz, *A Church with Open Doors: Catholic Ecclesiology for the Third Millennium* (Collegeville, MN: Liturgical Press, 2015).

<sup>8</sup> This replacement of one authority by another is one of the dangers mentioned explicitly by Pope Francis in his Opening Address to the First General Congregation on Oct 2, 2024.



Two aspects of the final document directly refer to work undertaken by MPJPs. The first is implicit: FSC 118 speaks of institutes of consecrated life, societies of apostolic life, as well as associations, movements, and new communities, that “have the ability to take root locally and, at the same time, connect different places and milieus, often at a national or international level”. Such a focus brings into sharp relief the necessarily relational nature inherent in the Body of Christ (the Church) as such, highlighting the Christian communitarian identities implicit in any group of people called together in the name of God’s healing and teaching mission in Jesus Christ. For, their action “often brings the Gospel to highly diverse contexts: to hospitals, prisons, homes for the elderly, reception centres for migrants, minors, those marginalised and victims of violence; to centres of education and training, schools and universities where young people and families meet; to the arenas of culture and politics and of integral human development, where new forms of living together are imagined and constructed” (FSC 118). The second aspect, however, explicitly names the role of the baptised in discernment and decision making when it calls for lay faithful, both men and women, to be given “greater opportunities for participation, also exploring new forms of service and ministry in response to the pastoral needs of our time in a spirit of collaboration and differentiated co-responsibility” (FSC 77).

Finally, while grounded in baptism, the invitation of *Gaudium et spes* 22 and 44 to recognise the salvific works of God in the world beyond the Church invites us to consider the action of the Spirit beyond the realms of explicit Church practice, for “the Spirit has sown the seeds of the Gospel in every corner of the globe, in every culture and in every human group” (FSC 56). In MPJPs, Christ’s faithful work alongside and in dialogue with staff and clients of other faiths and none, making them fertile ground for the exploration of how “best practices within civil society should be discerned and adapted for use within Church contexts” (FSC 101).

### 3. Research Methodology and Scope

Given the evolving nature of the research information sought, the need for co-design and the engagement goals of the research, an Appreciative Inquiry Methodology was selected for this research project. Appreciative Inquiry is a Strengths-based (appreciative) approach that engages participants to investigate, evaluate and/or change their organisation/environment (see: Griggs and Crain-Dorough 2021; Branson, 2016).

There are five core principles to Appreciative Inquiry according to Cooperrider (1987):

1. Words create worlds – An organisation’s knowledge and its future (i.e. its destiny) are interwoven and embedded in the human interactions of its members.
2. Inquiry creates change – Inquiry and change are not separate.
3. We can choose what we study.
4. Image inspires action – All human interactions are stories that are continually being co-authored by the participants.
5. Positive questions lead to positive change – Momentum for change requires large amounts of both positive affect and social bonding.

In light of the need to augment the Appreciative Inquiry methodology in the phase where consultation and interview comments are interpreted, a grounded theory analytic tool known as Sensitised Analytic Induction (SAI) was selected. SAI (Hewson, Germanos & Faine, 2003) represents a further adaptation of Modified Analytic Induction intended to take the methodology still further towards a constructionist qualitative methodology capable of generating rich descriptions and theory (Edley, 2001). In utilising SAI, we would thus be able to allow the sensitised concepts to guide the data analysis.

SAI enables acknowledgement of the working ‘hunches’ to be conceptualised in sensitised concepts in the data. Similarly to Hewson et al. (2003), this can be an invaluable way of being clear about research agenda throughout the research. Clarity of research meets the criteria for rigour in qualitative research and is a key feature of qualitative research in a qualitative post-structuralist frame (Arribas-Ayllon, 2008).

The IGSC project began in July 2024 with an international relationship building exercise. The project’s assumption was that MPJP/ACFs and other Church bodies were more likely to participate if they had a face-to-face meeting with project personnel. This exercise was conducted by the project lead, Adj. Prof. Susan Pascoe, Research Officer, Lawrence Hallinan and a facilitator of the Synod on Synodality, Ian Cribb SJ. Their travels took them to Rome, Dublin, London, St Louis, Washington D.C. and Orange, California. Between 09 and 26 July 2024, they met with 38 persons across 25 meetings. The Australian Catholic Bishops Conference and Catholic Religious Australia sent letters of introduction to

their counterpart bodies in each of these countries. Access to potential interviewees in USA and Canada was hampered by a clash of the relationship building team's visit dates with the National Eucharistic Congress and summer holidays.

The other aspect of the international relationship building involved videoconference meetings with people who were unavailable during the relationship building trip. Project co-leads, Assoc Prof Maeve Heaney VDMF and Assoc Prof Jamie Calder SJ joined members of the relationship building team in these online meetings. These meetings sought assistance in making contact with MPJPs and ACFs. The project team had contact details and relationships with MPJPs in Australia, New Zealand-Aotearoa, and Singapore-Malaysia as a result of previous work.

The attempt to network and gain further information from the National Catholic Bishops Conferences was not very successful. The Catholic Bishops' Conference of England and Wales did not have a list of MPJPs and was unfamiliar with the term. The Irish Catholic Bishops, Canadian Catholic Bishops and the United States Catholic Bishops Conference did not respond to emails. The project was able to speak with individual bishops from these conferences either at or around the Second Assembly of the Synod on Synodality. These meetings bridged some of the gaps and generated some interest in the program.

The International Union of Superiors General (UISG) responded positively to the project, but not the Union of Superiors General (UIG). Similarly, most National Conferences of Religious Superiors that were contacted immediately saw the relevance of the project and agreed to a meeting, but not England, due to different terminology and forms used there.<sup>9</sup> These groups often introduced the project team to MPJP/ACFs.

Contact with the Apostolic See's Dicastery for Institutes of Consecrated Life and Societies of Apostolic Life (DICLSAL) was facilitated by the Apostolic Nuncio to Australia.<sup>10</sup> DICLSAL provided a list of MPJPs that it had established but did not provide contact details for these MPJPs.

The project team also had meetings with organisations who might facilitate introductions. These groups included: the Canon Law Society of America, Catholic Health Association of the United States (CHA) and The Resource Center for Religious Institutes in the US.

Finding the contact details for MPJP/ACFs in the United Kingdom, Ireland, Canada and USA was extremely challenging. The major difficulty in the United Kingdom<sup>11</sup> was to identify MPJPs given the term is not used in that country. The British<sup>12</sup> have many Church bodies that they refer to as Trusts, and which provide health, educational and community services. Extensive research was required to identify which Trusts, if any, were MPJP/ACFs. Only one of these Trusts is a canonically established MPJP.

The project also investigated Wales and Scotland but found no MPJP/ACFs in these regions, and so the research became focused on England.<sup>13</sup> Northern Ireland in ecclesial organisation comes under the Irish Catholic Bishops. The initial part-time research assistant for England and Ireland had to leave the project for personal reasons in November 2024. It took two months to find a replacement, but providentially two assistants emerged who were very efficient in making contact with the MPJP/ACFs and restarting the project's work in England and Ireland. Personal connections of the research team with bishops of Ireland also facilitated development in this work.

In relation to England, a major issue was that the project's assumption that the Trustee/Sponsor for the two MPJPs that operate in that country could be combined and considered together. (As per the data below, one of the MPJPs working in the United Kingdom was established in Ireland but also works in the UK). These MPJPs argued that they are very different, so the project was happy to consider the two MPJPs separately in that country paper. There was also an additional need to clarify with MPJPs the extent to which their definition of governance terms and roles, developed by them during their establishment phase, differed from those utilised by the project.

In relation to Ireland, the Irish MPJPs who sponsor schools were relatively easy to identify and each had a website containing information relevant to this project. The Irish MPJPs are also referred to as Trusts, as are a number of other sponsors of schools within that country. The project therefore needed to assess each education Trust to determine whether they were established as a MPJP. Identifying health MPJPs in Ireland was difficult as very few people knew the canonical status or sponsor of Catholic hospitals. In Ireland, the project encountered long delays in replies from MPJPs to emails sent by the research assistant, who initially was based in England. The replacement part-time research assistant found for Ireland quickly resumed progress and identified additional MPJPs. The period without a research

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<sup>9</sup> England has a single MPJP with a higher reliance on Trusts as a governance model.

<sup>10</sup> The Project Lead met with senior members of DICLSAL during the 2024 Synod Assembly.

<sup>11</sup> United Kingdom has three operative Conferences of Bishops within it. Northern Ireland comes under the Irish Bishops; England and Wales have a joint conference; Scotland has its own.

<sup>12</sup> British is an adjective used to describe, amongst others, the people of the United Kingdom.

<sup>13</sup> For the rest of this paper, therefore, the project will refer to England as the reference for the research.

assistant shortened the notice period for the consultation-focus group, giving Irish MPJPs limited time to respond to draft documents. However, their collaboration became prompt and supportive.

The Catholic Health Alliance of Canada was helpful in introducing the project to its MPJP members. There were still delays in the MPJPs nominating a contact person for the project and for that person to make contact. The research assistant in Canada also made inquiries and was unable to locate any MPJP/ACFs in the education sectors.

The project knew that the USA had the greatest number of MPJP/ACFs and that they have a wealth of experience and knowledge. Unfortunately, while the Catholic Health Association of the United States (CHA) website and the Dicastery for Institutes of Consecrated Life and Societies of Apostolic Life (DICLSAL) provided lists, these did not include contact names or email addresses. Another difficulty was that DICLSAL's list only had the MPJP name and did not include its ministries name. As most MPJPs do not have a website, the project needed to first identify their ministry(s). Further to this, it was rare for the website of a MPJP's ministry to include a list of its MPJP Trustee/Sponsors or a means to contact them. This meant that the project's USA research assistant emailed the ministry and requested that they pass on our request for contact to their MPJP Trustee/Sponsors.<sup>14</sup> The project had heard that some schools were established by local bishops as MPJP/ACFs but identifying these proved to be very time-consuming. The project located most MPJP/ACF contacts through professional/personal networks or from the MPJP/ACF's founding religious institute. After multiple lines of inquiry between June 2024 and March 2025, there were still seven MPJPs in the USA with whom the project was unable to make contact. The length of time locating contact details delayed the distribution of the survey and shortened the notice period for the online consultation-focus groups with MPJP/ACFs in USA which also shortened the consultation period on the draft country paper. For this or other reasons, one of the main umbrella organisations in the USA was unable to participate in the research. This should be taken into account in assessing the completeness or gaps in the research presented.

The project regularly emailed an information bulletin to all those with whom it had established contact. These bulletins provided progress reports and requested assistance contacting MPJP/ACFs whose details were as yet unknown. These bulletins were sent on August 31, 2024 (to 138 people/organisations); on November 24, 2024 (to 177 people/organisations); and on January 22, 2025 (to 208 people/organisations). Very few people provided the project with MPJP/ACF contact details in response to these bulletins.

The project consulted with MPJP/ACFs to gather information to: (1) develop a list of MPJP/ACFs in anglophone countries, (2) write a paper on each of the countries detailing their MPJP/ACFs and the impact of their societal and Church context, (3) write case studies providing more detail on the diversity among MPJP/ACFs (refer Table 1), and (4) write position papers and a report with theological and canonical insights and recommendations for further consideration. MPJP/ACFs provided this information via a survey,<sup>15</sup> and participation in a 90-minute online consultation-focus group. Those participants provided comment/improvements to the summary of the consultation-focus group with the opportunity to provide comment/improvements on the draft version of the country paper. Additionally, six MPJPs and their founding religious institute(s) participated in interviews and provided comments/improvements to a written case study paper. Further information was also sourced from MPJP/ACF websites, publications and from other publicly available sources.

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<sup>14</sup> See definition of Trustee/Sponsor in Glossary.

<sup>15</sup> See Appendix 2: IGSC Project Survey Instrument

*Table 1: Relationship between Anglophone Countries and the Project's Papers*

<b>SURVEYED COUNTRIES</b>	<b>SEVEN COUNTRY PAPERS</b>	<b>SIX CASE STUDY PAPERS</b>	<b>PRESENTATION IN THIS PAPER MPJPS IN ANGLOPHONE COUNTRIES</b>
<b>Australia</b>	MPJPs in Australia	Good Samaritan Education	Australia and New Zealand-Aotearoa data combined
<b>Canada</b>	MPJPs in Canada	St Joseph's Health Care Society	
<b>England</b>	MPJPs in England	The Gaudete Trust	Excludes Ireland-based MPJP
<b>Ireland</b>	MPJPs in Ireland	Saint John of God Hospitaller Ministries	Excludes USA-based MPJP
<b>Malaysia</b>	MPJPs in Singapore-Malaysia	Catholic Health Care Asia	Singapore and Malaysia data is combined
<b>New Zealand – Aotearoa</b>	MPJPs in New Zealand-Aotearoa		Australia and New Zealand data combined
<b>Singapore</b>	MPJPs in Singapore-Malaysia	Catholic Health Care Asia	Singapore and Malaysia data is combined
<b>United States of America</b>	MPJPs in USA	Cristo Rey Institute	Excludes Canada-based MPJP. Separates data of education MPJP/ACF and Health MPJP/ACFs

The focus of the country papers was to showcase the MPJP/ACFs who sponsor ministries in that country. This meant that some of the country papers included MPJPs who are based in another country but who have ministries in the profiled country. This paper provides an international overview and, therefore, the six MPJPs that operate across national boundaries are only counted once in the country with their head office.<sup>16</sup>

The country paper considered Australia and New Zealand as a single group because two of the MPJPs in New Zealand are based in Australia. The New Zealand data is misleading if the two Australian MPJPs are excluded and to include them under both Australia and New Zealand would distort the data. The paper also considers Singapore and Malaysia as a single unit as there is one MPJP that operates in both countries, as it is not possible to separate that MPJPs data into two separate countries.

Also presented separately in the country paper is the USA data for health MPJPs and education MPJP/ACFs. The initial reason for separating these groups was that the low (11 per cent) response rate from health MPJPs made it difficult to say that the data reflected the broader reality. The very high (60–75 per cent) response rate from US education MPJP/ACFs was much more useful and deserved separate examination.

This paper summarises the key data provided in the country papers. It highlights similarities and differences among the countries and postulates explanations for these. It concludes with some issues for further consideration.

### 3.1. MPJP/ACF RESPONSE RATES

Notwithstanding the difficulties noted above, the project received relatively high response rates. Table 2 shows that the project identified 58 MPJP/ACFs across the seven countries. Table 2 also shows that the average participation in the survey was 65 per cent (highest being 100 per cent in two countries and the lowest being 11 per cent). MPJP/ACF

<sup>16</sup> Listed below:

1. Sophia Education Ministries, based in Australia and sponsors a school in New Zealand.
2. St John of God Australia, both based in Australia also sponsor ministries in New Zealand-Aotearoa;
3. Catholic Health International based in Canada also sponsor ministries in USA;
4. Bon Secours Mercy Ministries based in USA also sponsors ministries in Ireland;
5. Saint John of God Hospitaller Ministries based in Ireland also sponsors ministries in England and Malawi; and
6. Catholic Health Care Asia based in Singapore also sponsors ministries in Malaysia;



participation in the project's consultation-focus groups was 64 per cent.<sup>17</sup> Some MPJP/ACFs in England, Ireland, Canada, and USA said that participation in the consultation-focus groups would have been higher if more than the 2-3 weeks' notice was provided. The project is aware that some MPJP/ACFs only meet every 2-4 months, and they would have appreciated the opportunity to discuss the project before committing to participate. The lack of notice was an unfortunate consequence of the previously mentioned difficulty in securing contact names and emails and the fixed date of the project's symposium for which papers were required.

*Table 2: MPJP/ACF rates of response to project survey and consultation-focus groups*

<b>COUNTRY IN WHICH MPJP/ACF IS BASED</b>	<b>TOTAL MPJP/ACFS</b>	<b>SURVEY PARTICIPATION (PERCENTAGE)</b>	<b>CONSULTATION PARTICIPATION (PERCENTAGE)</b>
<b>Australia &amp; New Zealand</b>	15	93	93
<b>Canada</b>	8	88	63
<b>England</b>	1	100	100
<b>Ireland</b>	7	71	63
<b>Singapore-Malaysia</b>	1	100	100
<b>USA Education MPJP/ACFs</b>	8	60	75
<b>USA Health MPJPs</b>	18	11	11
<b>Total (or average of totals)</b>	<b>58</b>	<b>65</b>	<b>64</b>

The high level of MPJP/ACF input gives the project confidence that the data generally reflects the characteristics of the Anglophone MPJP/ACF community sampled.



*Photo: Collaborators*

<sup>17</sup> See: Appendix 3. Participant Satisfaction Rating of IGSC Consultation Focus Groups

## 4. Preliminary Findings

### 4.1. DATA SET ONE: MPJPS/ACFS

While only 65% of MPJP/ACFs completed the project's survey, publicly available data enabled the project to locate the whe

### 4.2. ESTABLISHING AUTHORITY

In 1991, the first MPJPs were established: Catholic Health Care Federation (USA) by the Apostolic See and the University of Notre Dame (Australia) by the Archbishop of Perth.

The project only identified one Association of Christ's Faithful: Visitation ACF established by the Archbishop of St Louis to sponsor Visitation Academy (educating girls via early learning, primary and secondary school education).

As detailed in Table 3, the vast majority of MPJPs were established by the Apostolic See. Local Arch/Bishops established MPJP/ACFs in Australia, Canada, Ireland, and the USA. This could be because their founding religious institute was a pontifical PJP and/or because the MPJP would be operating across multiple dioceses.

The national Conference of Catholic Bishops established MPJPs in Ireland and England but in no other countries.

Table 3 shows that the average age of MPJP/ACFs across the anglophone countries was 12 years. There is considerable difference in the average age of MPJP/ACFs between these countries. On average Canadian MPJP/ACFs are the oldest, at 24 years. The youngest MPJP/ACF was the Third Order Franciscan University Alliance (USA) which was established in 2024.<sup>18</sup> The country papers and Appendix 4 of this paper show that in general health-sponsoring MPJPs were established earlier than education-sponsoring MPJP/ACFs. This is also clear in the USA MPJP/ACFs, where the average age of education-sponsoring MPJP/ACFs is less than half that of health-sponsoring MPJPs.

*Table 3: MPJP/ACF Age and Establishing Authority*

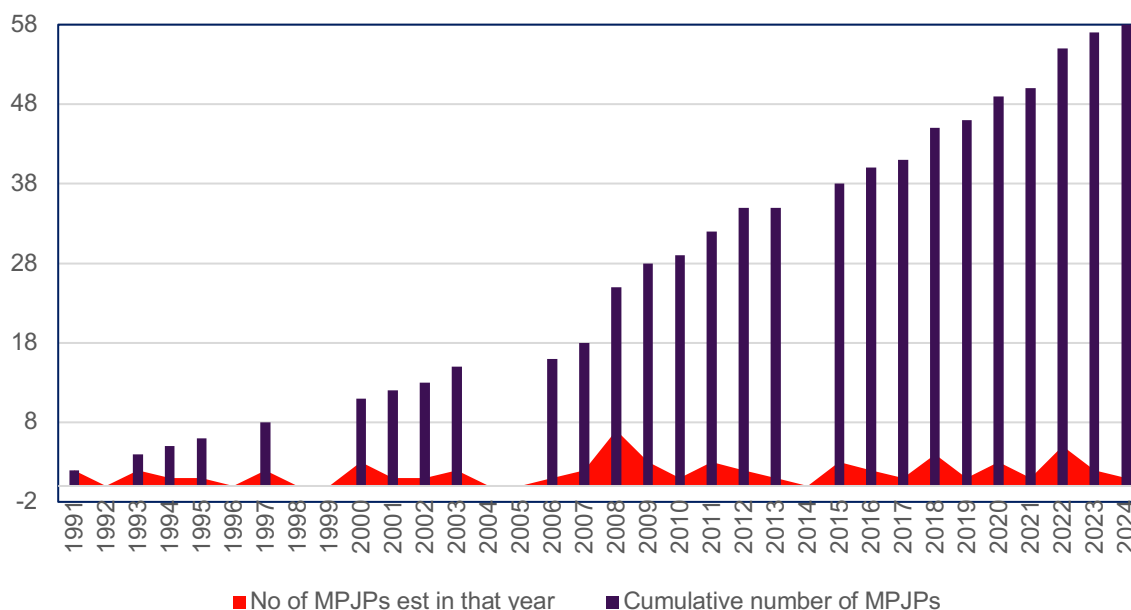
COUNTRY IN WHICH MPJP/ACF IS BASED	AVERAGE AGE		DICLSAL	BISHOPS CONF	LOCAL BISHOP
Australia & New Zealand	15		10	0	5
Canada	24		3	0	5
England	3		0	1	0
Ireland	13		1	4	2
Singapore-Malaysia	5		1	0	0
USA Education MPJP/ACFs <sup>19</sup>	7	12	4	0	2
USA Health MPJPs	16		20	0	0
Total (or average of totals)	12 yrs		39	5	14

Figure 1 below shows that 71% of MPJP/ACFs in anglophone countries were established in the period from 2007 until 2023.

<sup>18</sup> Donna Miller, *Ministerial Public Juridic Persons in the United States of America. ACU Inclusive Governance in a Synodal Church Project, 2025.*

<sup>19</sup> Duluth is the only MPJP/ACF in USA that sponsors both health and education ministries. In this paper it is counted solely as a health MPJP to avoid the distortion that would result from presenting their data in both categories.

**Figure 1: MPJP/ACF year of establishment and number established in that year (1991-2024)**



#### 4.3. FOUNDERS OF MPJP/ACFS

Table 4 shows that over one hundred religious institutes were founders of a MPJP/ACF. In almost all cases, the founders contributed ministries to the MPJP/ACF. The exception was the USA MPJP, Cristo Rey Institute, which was established without any ministries.<sup>20</sup> The overwhelming majority were founded by female religious institutes. Thirteen male religious institutes were founders of a MPJP/ACF and only two of these are clerical (co-founders of Cristo Rey Institute: The Society of Jesus and Clerics of St Viators). One other Catholic body was a co-founder of a MPJP (Catholic Health Association of New Brunswick for Catholic Health International).<sup>21</sup>

*Table 4: MPJP/ACF founders – female/male religious institute and/or other Catholic body*

COUNTRY IN WHICH MPJP/ACF IS BASED	FEMALE R.I.	MALE R.I.	OTHER CATHOLIC BODY
Australia & New Zealand	18	2	0
Canada	16	0	1
England	3	3	0
Ireland	17	6	0
Singapore-Malaysia	1	0	0
USA Education MPJP/ACFs	13	2	0
USA Health MPJPs	25+	0	0
<b>Total</b>	<b>93</b>	<b>13</b>	<b>1</b>

The high number of MPJP/ACFs founded by women religious reflects the success of the women in establishing so many ministries for the service of mission. There are various reasons why male religious have not founded many MPJP/ACFs.

<sup>20</sup> See: Jamie Calder, "Cristo Rey Institute (USA) Case Study". (ACU Inclusive Governance in a Synodal Church Project, 2025).

<sup>21</sup> Bonnie McLennan and John Ruetz, "Ministerial Public Juridic Persons in Canada". (ACU Inclusive Governance in a Synodal Church Project, 2025).



There are various reasons why male religious have not founded many MPJP/ACFs, which would merit a separate study with both historical, contextual, and cultural dimensions.

The project is aware that many other religious institutes, parishes and diocese have contributed ministries to MPJP/ACFs. Given resource constraints, this project did not seek to identify those who contributed ministries to or joined a MPJP/ACF in the period after its establishment.

#### 4.4. DATA SET TWO – MPJP/ACF TRUSTEE/SPONSORS

The project survey sought demographic data on MPJP/ACF Trustee/Sponsors to develop a picture of the people who occupy these roles. The survey only gathered information on the current Trustee/Sponsors so it cannot comment on whether previous Trustee/Sponsors exhibited different characteristics.

#### 4.5. NUMBER AND GENDER OF TRUSTEE/SPONSORS

Table 5 shows that the project estimates that there are currently 478 people serving as MPJP/ACF Trustee/Sponsors across the sampled countries. The total number of current Trustee/Sponsors was calculated by using the survey data and adding an estimate for the MPJP/ACFs in Ireland and USA for whom actual numbers were unknown. The estimate was calculated using the average number of Trustee/Sponsors in that country (or ministry sector in USA). The project has confidence in these estimates, as the relatively high response rates diminish the risk of error.



Photo: Symposium participants at ACU Rome Campus

Table 5: MPJP/ACF Trustee/Sponsor Numbers and Gender

COUNTRY IN WHICH MPJP/ACF IS BASED	TOTAL NUMBER OF TRUSTEE/SPONSORS	AVERAGE NUMBER OF TRUSTEE/SPONSORS	FEMALE TRUSTEE/SPONSORS (PERCENTAGE)
Australia & New Zealand	110	7	55
Canada	73	9	35
England	5	5	80
Ireland	64*	9	40
Singapore-Malaysia	9	9	56
USA Education MPJP/ACFs	91*	13	65
USA Health MPJPs	126*	7	61
<b>Total (or average of totals)</b>	<b>478</b>	<b>8.4</b>	<b>56</b>

**Note:** \*The total number of Trustee/Sponsors in Ireland and USA includes portions of estimated data.

Table 5 records that the survey found that the average size of each MPJP/ACF's Trustee/Sponsor council was 8.4 persons. There are two outlier results – five at the lowest and 13 at the highest.

Numerous studies have found that governance bodies are more effective if they are comprised of skilled people with diverse perspectives, including gender.<sup>22</sup> Most governance bodies would be content if their gender balance was typically within the 60:40 range. Some years there may be slightly more men, and other years it might be more women. The concern is generally if there is an extreme gender imbalance and/or persistent imbalance.

MPJP/ACFs are one of the few governance bodies within the Catholic Church where women can be decision-takers (religious institutes of women being another). This openness to all the baptised is an expression of the theology of Vatican II and of its more recent articulation as a dimension of synodality. The survey found that on average women make up 56 per cent of the Trustee/Sponsors. The country papers noted that within their MPJP/ACFs there was considerable difference that was not reflected in the average.

Country papers also note that an MPJP/ACF may have more women as Trustee/Sponsors because they sponsor girl-only schools where women in governance/leadership positions are also role models for the students.

#### 4.6. NATURE OF TRUSTEE/SPONSOR'S CHURCH MEMBERSHIP

Table 6 shows that the project found almost 100% of Trustee/Sponsors were baptised. The project's interest in this data is based on the fact that MPJP/ACFs are Church entities that are authorised to act in the name of the Church. Therefore, theologically and canonically, the assumption is that baptism – membership of Christ/Church – is a prerequisite for persons responsible for such a role.

*Table 6: MPJP/ACF Trustee/Sponsors as an expression of the people of God (percentages)*

COUNTRY IN WHICH MPJP/ACF IS BASED	BAPTISED	LAY	RELIGIOUS	ORDAINED
Australia & New Zealand *	100	95	3	2
Canada *	98	63	14	22
England	100	80	20	0
Ireland *	100	83	11	6
Singapore-Malaysia	100	78	22	0
USA Education MPJP/ACFs	100	58	34	0
USA Health MPJPs	100	54	46	0
Average of totals	100	65	30	5

Table 6 shows that the mix of lay, religious and ordained people among MPJP/ACFs varies significantly across the Anglophone countries. The project acknowledges that religious are lay people (non-clerics) but it has separately accounted for them as they have formation and other opportunities that differ from other lay people. The low proportion of religious among Australian MPJP/ACFs could be because many of their statutes give the founders options to intervene in the direction of formation and mission within the MPJP/ACF.<sup>23</sup> This reduces the necessity of having their members appointed as Trustees/Sponsors. The decreasing ability of religious institutes to supply members for Trustee/Sponsor roles was noted in many consultation-focus group discussions. It was also noted that religious institutes want to see high numbers of lay people as MPJP/ACF Trustee/Sponsors either as partners with religious or increasingly in place of religious.

Similarly, the absence of deacons, priests, and bishops among the Trustees/Sponsors in MPJP/ACFs may be due to the fact that there is limited availability of clerics, as well as the fact that very few MPJP/ACFs were founded by clerical

<sup>22</sup> Lawrence Hallinan, "Diversity in Governance 2023: MPJP Canonical Stewards and the Board Directors who they appoint". Internal working paper. (AMPJP, 2023)

<sup>23</sup> Lawrence Hallinan, "Ministerial Public Juridic Persons in Australia". (ACU Inclusive Governance in a Synodal Church Project, 2025).

religious institutes. The exception is Canada where many of the diocesan MPJPs have a higher number of ordained men (including bishops) among their Trustee/Sponsors.

#### 4.7. TRUSTEE/SPONSOR'S QUALIFICATION AND EXPERIENCE

One of the skills matrix criteria for MPJP/ACF Trustee/Sponsors is their deep personal faith and understanding of the teachings and practices of the Catholic Church. The project also inquired about the prevalence of theological qualifications among Trustee/Sponsors. Table 6 shows that an average of 32% of Trustee/Sponsors hold a theological qualification. This could be seen as too low, given their role as ecclesial leaders. It is also possible that Trustee/Sponsors draw on outside theological expertise in making their decisions. Costs and the absence of theological colleges in some countries present challenges to MPJP/ACFs who want to increase the number of lay people with theology degrees in preparation for the decreasing numbers and availability of religious and clergy for Trustee/Sponsor roles.

The project was interested to see whether the Church is appointing to MPJP/ACF Trustee/Sponsor roles to people who have previous experience as a Trustee/Sponsor of another canonical entity (parish, diocese, religious institute). Table 7 shows that a reasonable proportion (18–31%) have previous Trustee/Sponsor experience. This is similar to the proportion of religious and clergy, so it is possible that the data reflects their experience as Superior/Provincial in a religious institute or pastor of a parish. The data does not indicate how many Trustee/Sponsors have previous experience as Trustee/Sponsor of another MPJP/ACF. Having MPJP/ACF Trustee/Sponsors with previous experience as a Trustee/Sponsor has both a moderately positive and potentially negative impact. This experience could be a benefit to the MPJP/ACF as they bring clarity of role and Church context. Alternatively, it could mean that the same people are being utilised, and fresh perspectives are missing.

The project was interested to see the extent to which Trustee/Sponsors have undertaken education in the role of governance (as it is different to management and direct leadership). In Australia the Company Directors Course offered by the Australian Institute of Company Directors is often seen as the standard for people taking up roles as Directors on a for-profit or a for-purpose board. This might explain the high proportion of Trustee/Sponsors in Australia with a governance qualification. In other countries the proportion with a governance qualification was between 20 and 36 per cent. It is interesting that there is a large gap between the high (84%) proportion of people with governance experience and the much lower (25 per cent) proportion with a governance qualification. The point could be made that experience is a good teacher, but it can also be said that experience can leave knowledge gaps and a narrow perspective. Having Trustee/Sponsors who are highly experienced in corporate governance can be important in reassuring stakeholders of new MPJP/ACFs, or of a MPJP/ACF that is large in size or sponsoring complex/highly regulated ministries. Trustee/Sponsors can also overcome knowledge and experience gaps and distortions by utilising synodal processes such as seeking diverse perspectives and utilising discernment processes to understand issues and arrive at decisions.

The Gaudete Trust case study notes that many education MPJP/ACFs have a high proportion of Trustee/Sponsors with governance experience as they draw their Trustee/Sponsors from people who have served on school boards.<sup>24</sup> This is a ministry-specific governance experience as distinct from more non-ecclesial corporate governance experiences.

<sup>24</sup> Monica McArdle, The Gaudete Trust (England) Case Study. ACU Inclusive Governance in a Synodal Church Project, 2025.

Table 7: MPJP/ACF Trustee/Sponsor Qualifications and Experience (percentages)

COUNTRY IN WHICH MPJP/ACF IS BASED	THEOLOGY QUAL.	TRUSTEE/SPONSOR EXPERIENCE	GOVERNANCE QUAL.	BOARD EXPERIENCE
<i>Australia &amp; New Zealand*</i>	21	18	63	88
<i>Canada*</i>	32	36	18	96
<i>England</i>	60	20	20	100
<i>Ireland</i>	20	31	31	82
<i>Singapore-Malaysia</i>	33	22	22	55
<i>USA Education MPJP/ACFs</i>	22	25	7	72
<i>USA Health MPJPs</i>	36	30	13	93
<i>Average of totals</i>	<b>32</b>	<b>26</b>	<b>25</b>	<b>84</b>

#### 4.8. DATA SET THREE – MPJP/ACF MINISTRIES

The project gathered data on the sectors in which MPJP/ACFs have ministries, and on the number of dioceses in which they are present.

#### 4.9. MPJP/ACF MINISTRIES BY SECTOR

Table 8 shows that MPJP/ACFs are sponsoring works in different ministry sectors across the sampled countries. In some countries the MPJP/ACFs only sponsor works in a few sectors. For example, in Singapore-Malaysia the MPJP only provides hospitals/health care.<sup>25</sup> The Canadian MPJPs have no education ministries and England-based MPJP only provides education services.<sup>26</sup> There is a clear concentration of MPJP/ACF activity in two sectors: hospitals/healthcare and education. The possible reasons for MPJP/ACF engagement in particular ministry sectors will be offered in a following section. A clear point to note is that the MPJP/ACF structure is flexible enough to carry out the Church's work in each of these sectors.

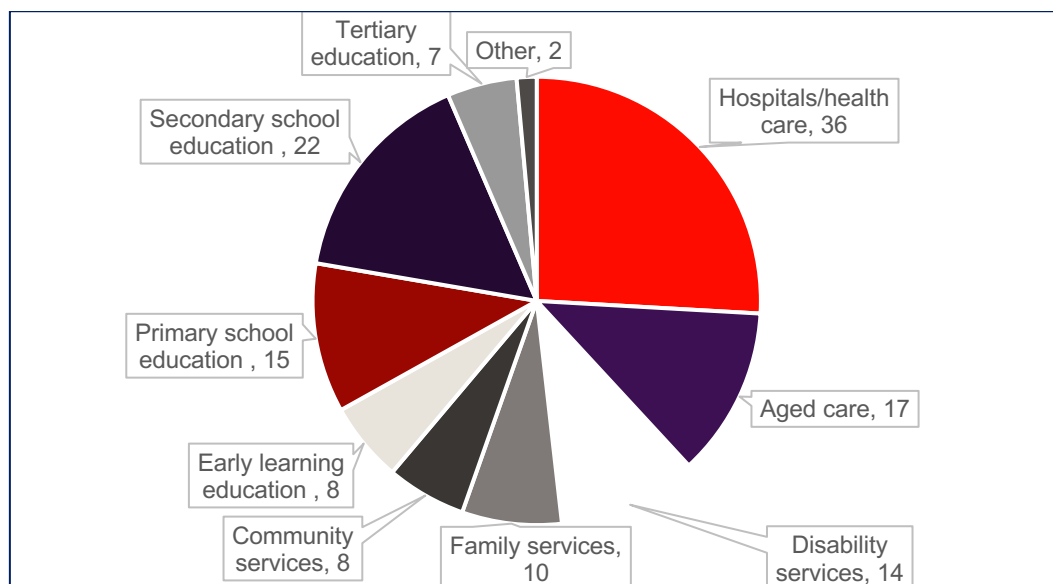
<sup>25</sup> Wendy Louis and Lawrence Hallinan, "Ministerial Public Juridic Persons in Singapore-Malaysia". (ACU Inclusive Governance in a Synodal Church Project, 2025).

<sup>26</sup> There is an Ireland-based MPJP/ACF that also operates in England, and it sponsors works in sectors other than education. As noted earlier, this paper reports on MPJP/ACF according to their home country.

*Table 8: Number of MPJP/ACFs Sponsoring Ministries in Ten Ministry Sectors*

COUNTRY IN WHICH MPJP/ACF IS BASED	HOSPITALS/ HEALTH CARE	AGED CARE	DISABILITY SERVICES	FAMILY SERVICES	COMMUNITY SERVICES	EARLY LEARNING	PRIMARY SCHOOL EDUCATION	SECONDARY SCHOOL	TERTIARY EDUCATION	OTHER
Australia & New Zealand	6	7	5	6	4	5	6	10	1	
Canada	8	7	7	2	3					
England						1	1	1		
Ireland	3	1	1	1			5	5	1	1
Singapore-Malaysia	1									
USA	18	2	1	1	1	2	3	6	5	1
<b>Total MPJP with these ministries</b>	<b>36</b>	<b>17</b>	<b>14</b>	<b>10</b>	<b>8</b>	<b>8</b>	<b>15</b>	<b>22</b>	<b>7</b>	<b>2</b>

Figure 2 illustrates the total number of MPJP/ACFs that sponsor works in the various ministry sectors across the sampled countries. As noted earlier, the dominant sectors are hospitals/healthcare and education. The country papers note that MPJP/ACFs are generally not the majority Catholic education provider in their country (dioceses usually operate a greater number of schools). In some countries MPJP/ACFs are the providers of the majority of Catholic hospitals/health care.



**Figure 2: MPJP/ACFs that Sponsor Works in Each Ministry Sector**

The project's survey did not ask MPJP/ACFs to specify the size or scope of their ministries. One of the reasons for was that the request may have deterred some MPJP/ACFs from completing the survey due to complexity of the calculation or for transparency concerns. Ultimately, the project concluded that its focus was the MPJP/ACF, so it was more relevant to know the ministry sector rather than the size or scope of the ministries.

#### 4.9.10. DIOCESAN AND INTERNATIONAL PRESENCE OF MPJP/ACF MINISTRIES

The project collected data on MPJP/ACFs that operate across dioceses and across national boundaries.

Table 7 shows that six MPJP/ACFs operate internationally. St John of God Australia operates in four countries, Saint John of God Hospitaller Ministries operates in three countries, and the other four MPJP/ACFs operate in two countries.<sup>27</sup>

Dioceses could be seen as the primary organisational structure within the Catholic Church. The local arch/bishop has a unique role of ensuring the adequacy of the teaching/exercise of the faith in an arch/diocese and of authorising Catholic activities in response to local needs. Where a MPJP/ACF works within a diocese it requires the recognition of the local bishop. The project was interested to know in what proportion of arch/dioceses within each country are MPJP/ACFs present and the nature of the relationship between arch/bishops and MPJP/ACFs.

Table 7 shows that there is a significant MPJP/ACF presence across arch/dioceses in some anglophone countries (100 per cent in Australia, 88 in Ireland, 70 in USA and 67 in New Zealand-Aotearoa). The USA data reported education and health MPJP/ACFs separately and the diocesan presence of each reflects the smaller scale of education MPJP/ACF (present in only 15 per cent of arch/dioceses) as compared to the larger health MPJPs (present in 65 per cent of arch/dioceses). In other Anglophone countries, MPJPs have modest arch/diocesan presence (47 per cent in Canada, 32 in England and 20 in Singapore-Malaysia).

*Table 9: MPJP/ACF ministry presence across arch/diocese within a country and across national borders*

COUNTRY	INTERNATIONAL	DIOCESAN PRESENCE OF MPJP/ACF MINISTRIES (PERCENTAGES)
Australia & New Zealand	2	94 <sup>28</sup>
Canada	1	47
England	0	32
Ireland	1	88
Singapore-Malaysia	1	20
USA Education MPJP/ACFs	0	15
USA Health MPJPs	1	65
Total (or average of totals)	6	52

In countries where MPJP/ACFs have a high arch/diocesan presence, one would expect that these local churches would be interested in understanding the role of MPJP/ACFs and how they can better work with them. Likewise, the highly present MPJP/ACFs could see their presence as an impetus to make themselves better known to the people of God within these arch/dioceses. As common providers of services across these Churches, there is also the potential for the faithful to see MPJP/ACF ministries as a positive contributor to the life and mission of the Church. However, the actual awareness of MPJP/ACFs as a Catholic form of governance in the Church remains quite limited.

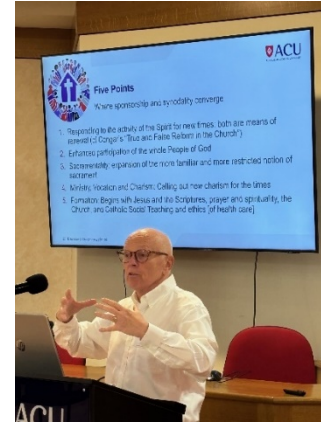
In many MPJP/ACFs, the Chair and other Trustee/Sponsors pay an annual visit to their local bishops. The tone of these meetings will depend on personalities and current issues. Many MPJP/ACFs reported that they seek to ensure that the meeting includes a discussion how the MPJP/ACF ministry is addressing faith issues. Some MPJP/ACFs report that they are seeking a partnership where MPJP/ACF and diocese see themselves as sharing the same mission and looking for ways that they complement and support each other. This is an issue that requires constant work given the rotation of people through roles. Partnership also needs to be experienced more than discussed so appropriate practical expressions of partnership need to be identified and implemented.

MPJP/ACFs in Singapore, Canada, Australia, USA, and England have arch/bishops among the people who appoint Trustee/Sponsors. This gives these arch/bishops special insight into the people and issues at the MPJP/ACF.

<sup>27</sup> See: Appendix 4: Alphabetical list of MPJPs in Anglophone countries

<sup>28</sup> Average of 100 per cent in Australia and 67 in New Zealand-Aotearoa.





Photos: 1. Prof Catherine Clifford; 2. Fr Denis Holtschneider, Assoc. Prof Chad Glendinning & Richard Corneil; 3. Fr Charles Bouchard; 4. Rev. Assoc. Prof Jamie Calder; 5. Adj. Prof. Susan Pascoe & Anne Walker

## 5. MPJP/ACF interactions with other Church structures

As noted earlier, MPJP/ACFs have interactions with the local bishop and diocese in which their ministries operate.

The Association of MPJPs in Australia has a collective collaboration agreement with the Australian Catholic Bishops Conference and a separate agreement with Catholic Religious Australia.<sup>29</sup> There are initiatives within the Church in Australia that have these three bodies as the sponsors, e.g., safeguarding body and implementation of Australia's Plenary Council Decrees.

In Canada and in USA, MPJPs join with their non-MPJP members of Catholic Health Alliance of Canada (CHAC) and CHA, respectively, to engage in collective advocacy and to receive support, formation, and resources. Both CHAC and CHA are the peak bodies for Catholic health care providers. They represent and bring together all their members – MPJPs, religious institutes and other Catholic health providers. They cannot solely represent MPJP/ACFs especially MPJP/ACFs that do not sponsor health ministries. CHA does open its Sponsor Formation Program to Trustee/Sponsors of MPJP/ACFs who sponsor ministries other than health.

In Ireland, education MPJPs have the Association of Patrons and Trustees of Catholic Schools (APTCS), a peak body for sponsors of schools which they share with religious institutes, dioceses, and other sponsors. In a similar fashion to the CHAC and CHA, the APTCS has within its programs a focus on the particular issues encountered by sponsors not just their ministries. APTCS also represents a membership much broader than MPJPs.

MPJP/ACFs have engaged with their respective Canon Law Society and its members to receive formation and advice.

## 6. Impact of Societal and Church context on MPJP/ACFs in Participating Countries

The country papers provided historical and cultural data to provide an explanation for the size and shape of the Church in that country and its relationship with the government and the wider society. This quest was somewhat hampered by the inability to obtain the same data in all countries.

The country papers make the point that the sectors in which MPJP/ACFs have ministries correspond to (1) the previous successful work of religious institutes in establishing ministries and (2) the funding/regulatory environment in that country. A clear example of the contrast of funding/regulatory environments is in school education – in Ireland the government fully funds each child's school regardless of which school the parents chose, whereas in USA the government only funds government schools. The consequence is that Ireland has and will probably continue to have a

<sup>29</sup> See Association of Ministerial PJPs Ltd at <https://ampjp.org.au/>



significant number of Catholic schools while Catholic schools in USA are decreasing in number. This is an example of how the extent to which MPJP/ACFs sponsor works in a sector is largely determined by external factors.

*Australia:* The Australia country paper paints a picture of a society and Church that is undergoing rapid change. The population is increasingly ethnically diverse and increasingly identifying as having no religion. The Church in Australia has seen a prolonged decline in the number of religious and clergy. The proportion of Australian Catholics participating in Sunday Eucharist has steadily declined for decades. Government funding partially covers the cost of operating schools and hospitals so these both remain viable for MPJPs and others. The high degree of communication and collaboration within the Church in Australia has seen the Association of MPJPs play a significant role alongside the Bishops Conference and Catholic Religious Australia. There is much potential for MPJPs and their ministries to address exclusion and inequality experienced by the First Nations Peoples, new immigrants, refugees, and other disadvantaged groups. MPJPs can also play a key role in evangelisation by engaging with their staff, volunteers, and clients around matters of faith and spirituality. MPJPs are able to introduce a wide range of people to a positive experience of Catholicism.

*Canada:* The development of MPJPs in Canada reflects the unique interplay between societal change and ecclesiastical adaptation.

a) Secularisation and the Quiet Revolution

A legal right to a faith-based education has existed in Canadian law since 1867. Aided by majority Government funding and the additional low labour costs of religious institutes, a vast number of Catholic schools were established, each being supervised by a publicly elected Catholic School Board.

The Quiet Revolution in Québec during the 1960s accelerated the secularisation of what had been one of the most overtly Catholic cultures in North America. Government policies began transferring control of healthcare and social services from religious institutes to province-run entities, creating both a decline in ecclesial influence over these sectors and a shift in public expectation about the role of the Church in public life. This societal shift, mirrored more gradually in English-speaking provinces, prompted religious institutes to reconsider how to maintain the Catholic identity of their ministries in a culture increasingly governed by secular principles and regulatory frameworks.

b) Aging Religious Congregations and Changing Vocations

Parallel to secularisation was the demographic reality of religious institutes: diminishing vocations and aging membership. As the human resources once provided by vowed religious decreased, congregations found it increasingly difficult to directly manage the large healthcare, educational, and social service institutions they had established. This societal reality necessitated new models of governance that could ensure both continuity of mission and adherence to Catholic identity — prompting the canonical innovation of MPJPs.

c) Legal and Regulatory Environment

Canadian civil law regarding non-profit corporations and charitable organisations also played a crucial role in shaping the way MPJPs were structured. As provinces imposed increasingly complex governance and financial accountability requirements on institutions operating healthcare, religious institutes found themselves ill-equipped, from a civil law perspective, to maintain direct control. MPJPs offered a way to satisfy both canonical obligations and civil legal requirements by creating stable governance entities capable of professional oversight and mission preservation.

d) Supportive Ecclesial Environment

The Canadian Catholic Church has also played a significant role in the growth of MPJPs, providing theological, pastoral, and canonical guidance for their formation and evolution. Canadian Catholic culture, especially post-Vatican II, has tended to emphasise collaborative and participatory models of governance, which harmonise well with the nature of MPJPs. The support of the Canadian episcopate has been instrumental in legitimising and encouraging MPJPs as a legitimate expression of the Church's commitment to Catholic ministries beyond direct diocesan or congregational control. Bishops in Canada have typically recognised MPJPs as a prudent and faithful response to the practical challenges faced by religious institutes, while also emphasising the need for MPJPs to remain integrated into the ecclesial communion through proper canonical oversight. The diocesan chanceries, canon law societies, and Catholic health associations, have actively contributed to the professionalisation and canonical soundness of MPJPs.

Ultimately, the story of MPJPs in Canada is one of adaptive creativity and mutual influence at the intersection of societal evolution and ecclesial fidelity. Canadian religious institutes and dioceses, confronted by the realities of secularisation,

demographic decline, and civil legal complexity, responded not by withdrawing from public ministry but by transforming their presence through MPJPs. In turn, Canadian society has, in many cases, welcomed the professionalism and ethical standards brought by Catholic MPJPs to healthcare and social services — even as the society at large has become less religiously affiliated. MPJPs have become vehicles for ensuring that the Gospel's values of human dignity, social justice, and compassionate care remain embedded in Canadian institutional life.

*England:* The England country paper details the country's historic hostility/ambivalence towards Catholics. This, and the well-established state provision of health, education, and charitable services, are likely factors leading to the existence of only two MPJPs (one established in the UK and the other operating out of Ireland). Within the Church in England and Wales there are high levels of collaboration. Evidence for this can be found in the formation of The Gaudete Trust from a three-year discernment process among nine religious institutes involved in Catholic education. Their choice of the national Catholic Bishops Conference as the establishing authority for the MPJP also shows trust and mutual respect. Saint John of God Hospitaller Ministries, while based in Ireland, has an extensive range of health and community services in UK. Together, the two MPJPs in the UK exemplify how the Catholic Church there can engage in collaborative ministry, both internally and in partnership with the wider Church. The Gaudete Trust's support and inspiration from Ireland's Le Chéile Schools Trust, along with the cross-border leadership of the Saint John of God Ministries, highlight promising signs of synergy between the UK and Irish Catholic contexts. The development of MPJPs in Ireland cannot be fully understood without considering the deep-rooted cultural and historical contexts that have shaped Irish society. Ireland's unique cultural fabric, woven with its religious history, national identity, and evolving social landscape has significantly influenced the way MPJPs have emerged and function within the Church today.

*Ireland:* One of the key cultural elements that intersects with the development of MPJPs is the role of Catholicism in Irish society, especially prior to the secularisation shifts of the late twentieth and early twenty-first centuries. Historically, the Catholic Church was central not only to spiritual life but also to Irish identity, with religious observance, education, and community life deeply interwoven. The Church's dominance in areas such as education, healthcare, and welfare came to define much of the social landscape of Ireland. As a result, MPJPs, which serve as lay-led structures managing Catholic ministries, have emerged at a time when Irish society is navigating the tensions between its Catholic heritage and an increasingly secular environment.

The cultural significance of Irish music and festivals further illuminates these tensions. Celebrations such as St. Patrick's Day have become global symbols of Irish pride, yet within Ireland, they also serve as reminders of the intersection between faith, nationalism, and cultural identity. St Patrick's Day music, with its roots in Irish folk and religious traditions, is a cultural expression of the national and religious identity that MPJPs must often navigate. The shared community experience of music and song on such days reinforces the importance of tradition and belonging, themes that are central to the Church's ministries, yet also shifting as the culture evolves.

On the other hand, events like the July 12 parades, which are deeply rooted in the Protestant-Catholic divide in Northern Ireland, highlight the complexity of religious and cultural identities within the Irish context. MPJPs, operating across both the Republic of Ireland and Northern Ireland, must therefore be attuned to these cultural divisions and the role of the Church in contributing to unity or division. The Church's evolving role in Irish society is now more about reconciliation and navigating tensions, especially with the backdrop of Ireland's post-colonial identity and the legacy of religiously charged social divisions.

The changing role of the Church in the lives of Irish citizens has also been influenced by the cultural shifts towards secularisation and pluralism. The decline in religious vocations, the scandals of institutional abuse, and the rise of individual rights have led to a more pluralistic society in which the Church must rethink its approach to governance and ministry. MPJPs, as a response to these changes, represent a new way forward, one that incorporates lay participation and reflects the Irish culture's growing emphasis on democratic values and social justice. This shift mirrors broader societal movements, such as Ireland's changing stance on issues like divorce, contraception, and LGBTQ+ rights, and is further reflected in the changing public perception of religious institutions.

In this cultural context, MPJPs play a crucial role in balancing the Church's religious mission with the cultural realities of an Ireland that is increasingly secular, diverse, and open to a variety of social and political ideologies. They must navigate this new landscape carefully, ensuring that their ministry remains Catholic and also relevant and responsive to the needs of contemporary Irish society, while also honouring the rich cultural and religious traditions that have shaped the nation.

*New Zealand:* The Māori (First Nations Peoples) of New Zealand-Aotearoa have a significant presence in all institutions, including the Church. Some of the MPJPs in New Zealand-Aotearoa have close working relationships with Māori which

is obvious in their incorporation of Māori language, symbols, and concepts. Up until recently government funding for Catholic schools was inadequate which kept the number of Catholic schools low. The relatively small national population means that religious institute and MPJP hospitals are few and relatively small in size. The geographic and cultural proximity of Australia to New Zealand-Aotearoa enables two MPJPs to operate in both countries. As with Australia, there is an increasing ethnic diversity and secular element in the general population.

*Singapore-Malaysia:* The Singapore-Malaysia paper shows a MPJP that is working with its Management Boards, making key appointments, and engaging with the Catholic Church contexts. The MPJP's knowledge and familiarity with the country and specific regions is critical for good discernment and decision making.

- Singapore. Data shows that public hospitals are overcrowded with long waiting times. They are very well run but need to be supplemented. The private healthcare landscape is well served for those who can afford the services. Population implosion and migration has created an acute shortage of nurses and technicians which in turn creates a highly competitive environment with spiralling salaries. Catholic Health Care Asia is the only 'not for profit' hospital in Singapore. It sees a middle space for reasonable pricing and niche excellence with a 'Mission and Witness' value; for example, its decision to expand and build a specialised Mother and Child centre rather than the more lucrative cardiac services. It made this decision to promote a counter-cultural message of the value of the child and the need to nurture families.
- Malaysia. Understanding the needs of the local population and the cultural and religious sensitivities surrounding death, the approaches used in cancer care and hospice care respect the needs of patients and medical personnel. Catholic Health Care Asia has discerned that the clearest need requires a different mission mindset and funding model for development of a hospice. This decision was made recognising that it involves diminishing the more lucrative cancer treatment services, and is named as a work in progress.

*USA:* The USA paper presents the key features as those of being a traditionally protestant population, increasing numbers of Hispanic people and a federal constitution with a rigid separation of State and religions. The impact has been the emergence of a Catholic community that has fought for recognition and has had to self-fund its schools and many other works. Historically, religious institutes were able to establish and maintain a multitude of schools, hospitals, and other ministries because of the low labour costs of their members. The religious institutes in USA now have fewer people joining them and their ageing memberships mean that their ministries have to find additional income to continue. Some religious institutes have closed or transferred schools rather than provide high-fee schools that are not as aligned with their founding mission. Catholic hospital/health care services have options of funding from health insurance and government that make them more sustainable. Reducing costs, improving efficiency and quality are reasons why many Catholic health providers have amalgamated over the past few decades.

#### *A Shared Contextual Factor: The Sexual Abuse Crisis*

Trustee/Sponsors from all countries, except Singapore-Malaysia, said that the Church's handling of abuse was having a negative impact on the way Catholics and others view Church authorities and possibly diminishing the desire of people to be associated with the Church. The scale of the negativity towards the Church in Ireland is so extreme that it is described as 'toxic'.<sup>30</sup>

## 7. MPJP/ACF's self-understanding and priorities

A common point raised across the Anglophone countries was that MPJP/ACFs are unique bodies. They are not the same as religious institutes, dioceses or parishes. Trustee/Sponsors spoke of the value of having a clear mission and vision for the MPJP/ACF as well as having a compelling account of its identity, purpose and ways of proceeding. Trustee/Sponsors often used analogies such as 'building a plane while flying it' to explain their constantly evolving understanding of the MPJP/ACF.

<sup>30</sup> Frances O'Callaghan, Ministerial Public Juridic Persons in Ireland. ACU Inclusive Governance in a Synodal Church Project, 2025, 7-9.

The project heard of the inspiring example of a MPJP in Australia working with a religious institute in Singapore-Malaysia as together they developed a MPJP.<sup>31</sup> While there are other examples a MPJP operating ministries in another country, the project is not aware of a similar example of a MPJP/ACF assisting in the development of a MPJP/ACF in another country.

Trustee/Sponsors generally see their role as a vocation and response to God's call that they serve in this MPJP/ACF. There is also an appreciation that in answering their individual call, that God has brought them together to collaborate and support and learn from each other. Many Trustee/Sponsors spoke of themselves as ecclesial leaders not just a board director. Some recalled how they had grown in their knowledge of, experience in, and commitment to their faith. Some Trustee/Sponsors spoke of the powerful impact of the ceremony commissioning them in this role, where it took place. These ceremonies were often in a cathedral with a bishop and large congregation of their family/friends, religious, and MPJP/ACF staff. This setting confirmed for them that they are appointed by the Church, they are supported by and responsible to a faith community. It was also noted by a few MPJP/ACFs that the first intake of Trustee/Sponsors had grand ceremonies, but later Trustee/Sponsors had a more low-key commissioning or no commissioning.

Many Trustee/Sponsors spoke of the faith community that they experience among the Trustee/Sponsors within their MPJP/ACF. They often spend significant amounts of time in formation and reflection on the Word, sharing openly of their hopes, fears, concerns and joys.<sup>32</sup> They noted the experience of encouragement and challenge from each other, and they have a palpable sense of the Holy Spirit active among them.

Trustee/Sponsors noted that clericalism holds some lay people back from standing up as leaders and prevents some lay people from recognising another lay person as a valid Church leader. This can both reduce the number of people who answer the call to be a Trustee/Sponsor and hamper their ability to exercise this role. Trustee/Sponsors also need to be aware of the impact of their own internalised clericalism as an inner critic holding them back.

Initial and ongoing formation is seen as vital by Trustee/Sponsors. The project heard references to different amounts of time being given to formation and to diverse activities included in formation. Characteristics of formation undertaken included a mixture of individual or group activities focusing on both or either civil and canonical roles. Methods of delivery included having a spiritual companion for the Trustee/Sponsors group, pilgrimages, and retreat days. Trustee/Sponsors in some countries expressed an interest in a more comprehensive and lengthy induction/formation provided to new and/or prospective Trustee/Sponsors. A further research project could collaborate with MPJP/ACFs to determine the optimal formation content, quantum, and methods of delivery for Trustee/Sponsors.

MPJP/ACFs have a strong sense that they exist for their mission. Trustee/Sponsors spoke of the value that they place on developing, implementing, and monitoring formation programs for ministries. The case study from Ireland includes an account of the Trustee/Sponsors collaborating with MPJP/ACF executive staff to conduct a comprehensive review of their ministries to ensure that they are addressing the most pressing needs in society that correspond to their skills and mission.<sup>33</sup> Many MPJPs in Canada, Australia and New Zealand-Aotearoa have programs that respect First Nations Peoples and provide culturally appropriate services and employment opportunities to them.<sup>34</sup> Many MPJP/ACFs in Australia, USA and Canada have environmental stewardship programs that respond to the Apostolic See's *Laudato si'* Action Platform.

MPJP/ACFs in Ireland, USA, England and Canada have shown some interest in having more contact with MPJP/ACFs within their country. Such contact could assist them to identify the specific practical assistance and resources that MPJP/ACFs need that is not currently available.

<sup>31</sup> See: Lawrence Hallinan, *Catholic Health Care Asia (Singapore-Malaysia) Case Study* (ACU Inclusive Governance in a Synodal Church Project, 2025),

<sup>32</sup> This can take the shape of regular *lectio divina*, formation sessions, retreats, pilgrimages and so on.

<sup>33</sup> Lawrence Hallinan, *Saint John of God Hospitaller Ministries (Ireland) Case Study*. ACU Inclusive Governance in a Synodal Church Project, 2025.

<sup>34</sup> Lawrence Hallinan, *Ministerial Public Juridic Persons in New Zealand-Aotearoa*. . (ACU Inclusive Governance in a Synodal Church Project, 2025)

## 8. MPJP/ACFs and synodality

Some Trustee/Sponsors told the IGSC project that they have experienced the processes of synodality as being a means to reconcile and hold together their MPJP/ACF's diversity. During consultation-focus groups and in response to draft versions of the country papers, MPJP/ACFs provided examples of their practice of synodality. These are presented here under the categories of: dialogue, discern and decide.<sup>35</sup>

### *Dialogue*

#### Among Trustee/Sponsors

- MPJP/ACFs say that they value diversity because they are an entity that is fundamentally diverse. MPJP/ACF Trustees often meet for the first time when appointed to that role since they have different life stories and careers.
- Some Trustee/Sponsor groups are comprised of persons of different cultures, genders and professional backgrounds. Their diversity can mean that they are less prone to 'groupthink', are conscious of not making assumptions about each other's opinions and will seek clarification to ensure the intended message is received.
- Communities of Leadership: one of the gifts MPJP/ACFs bring to the Church is structures of synodal governance that model good practice in prayer and collaborative discernment processes. Trustee/Sponsors have a council structure that requires them work through issues together seeking common ground and consensus outcomes.

#### Within the MPJP/ACF

- Ministries are geographically dispersed and reflect different communities making regular communication a need in order to build mutual understanding and respect.
- MPJP/ACFs have induction and formation programs that provide a dialogue between the MPJP/ACF story and the values and beliefs that are important to their staff.
- MPJP/ACFs speak about the importance they place on 'soft governance' e.g., spending time building relationship, suggesting and encouraging rather than directing, using alternative dispute resolution.
- MPJP/ACFs have meeting and processes to enable them to listen to diverse perspectives e.g., symposiums, board visits, Trustee/Sponsor visits, network of mission leaders, network of boards, student/client voice.<sup>36</sup>
- Trustee/Sponsors encourage a constant flow of information so that everyone knows what is happening, why and how.

#### With others outside the MPJP/ACF

- MPJP/ACFs have collaborative relationships with other Church and with non-Church partners in the delivery of services.
- Some MPJPs are members of international/national networks of other MPJP/religious institute ministries who all share the same charism.

### *Discern*

- MPJP/ACFs speak of the importance of deep listening to people, to cultural context and to the Holy Spirit. This requires both the intention and the provision of time/space for listening.
- Trustee/Sponsors appreciate the importance of having a competent Chair who is committed to ensuring all voices are heard and ensuring that the meeting dynamics facilitate reflection and discernment.
- Trustee/Sponsors recognise that complex and critical matters need more prayer and communal discernment. When an appropriate matter arises, they take the time and make the space for the more time-consuming synodal processes.
- One MPJP uses a discernment process to develop its annual report.

### *Decide*

<sup>35</sup> Francis, and XVI Ordinary General Assembly of the Synod of Bishops. *Final Document: For a Synodal Church: Communion, Participation, Mission*. Vatican: Apostolic See, 2024, 28. (Hereafter referred to as FD) [https://www.synod.va/content/dam/synod/news/2024-10-26\\_final-document/ENG--Documento-finale.pdf](https://www.synod.va/content/dam/synod/news/2024-10-26_final-document/ENG--Documento-finale.pdf)

<sup>36</sup> See: for prophetic voice initiative in: Lawrence Hallinan, *Good Samaritan Education (Australia) Case Study*, ACU Inclusive Governance in a Synodal Church Project, 2025



- Subsidiarity was mentioned by Trustee/Sponsors in some countries as a guiding principle that sees the MPJP empowering its ministries to take responsibility for relevant issues.
- MPJP/ACFs are often required by the government's charity regulator to be transparent and accountable to the public. Many MPJP/ACFs say that they would provide public financial and annual reports even if not required to do so.
- Trustee/Sponsors are diligent on being accountable to their establishing authority and key stakeholders.
- Trustee/Sponsors are aware that at times they need to be courageous to make hard decisions.

Synodal practices as described above will be helpful to MPJP/ACFs as they dialogue and engage with the increasing ethnic diversity and secular nature of their society. This diversity will also be present among MPJP/ACF boards, staff and the service users/students within MPJP/ACF ministries. As the Church appointed leaders, it falls to the Trustee/Sponsors to provide pastoral leadership to these people.

## 9. Symposium: Intent and Deliberations

**Process:** The process of the Symposium moved from the presentation of the methodology underpinning our work, through presentations on the MPJPs, their ministries and their country context (including some case studies of the same), to theological and canonical reflections on questions and insights emerging. It included contributions by leaders in lay governance from both the education and health sector, as well as reflections emerging from locally based communities of practice of Trustees/Sponsors. The final sessions looked to harvest the themes and issues emerging from our time together, and to seek explicit advice on the next steps. The diversity of perspectives and the opportunity to reflect as a community of practice was recognised as essential to the overall fruits of the Symposium. The process was grounded in prayer and spiritual reflection, as well as a spirit of listening and dialogue, from start to finish: a community of practice in the birthing.

### *Insights*

- The importance of having practitioners, theologians, and canonists in the same space to share experiences and understanding, and of the practice of dialogue that emerged.
- Recognition that the implicit and explicit backdrop within which we found ourselves working was that of the abuse crisis and the deficiencies of governance which have wounded the credibility of the Church.
- An awareness that Synodality has been an ancient dimension of the Church post-Pentecost, with differing expressions in particular times and places up to the present. The recent Synod on Synodality provides direction on its application in the Church at this time, not as a recent phenomenon, but rather a constitutive characteristic of the Church that is being renewed in the life of the Church now, to respond to new circumstances.
- There is a need to reflect further upon the history of governance as it has taken place in the history of the Church (also within congregations and by religious who are canonically understood as lay), and what light that might shed for the future.
- There are limits and inadequacies in some of our current canonical and theological frameworks. For example, lay participation in Church governance understood as an extension of ordained ministry or as a papal mandate suggests that there are enduring influences of incomplete theologies and canonical understandings of ecclesial power (and sacred power) in the Church that need further attention to explore how we can take seriously lay people as receivers of authority. More reflection on a theology of governance is necessary.
- MPJPs are aware of the need for and invested in the formation of their leaders.
- A repeated experience is that MPJPs in how they work and understand themselves is that they are an expression of "synodality in action" (FSC 109), in their listening, discernment, and mission-oriented governance at the service of those most in need. As such, they fit well within the Synod's final document's recognition of "exchange of gifts" (FSC 121).
- For this reason, attention to the experience of governance and decision-taking by those in leadership positions promises to be a space of enrichment and insight for the Church more broadly. It could be one aspect of how best practice can be shared more broadly (FSC 101).

### ***Questions Emerging from a Theological and Canonical Perspective***

Foundational to this work is the recognition that synodality is an ancient form of working in the Church that we are recovering and developing in the present, rather than something newly invented. This recovery and implementation of our synodal ecclesial identity involves addressing theological questions, such as:

1. How has the exercise of synodality by the Christian faithful taken place throughout Church history? What form has it taken, why, and what can we learn from history about our synodal Tradition? This history needs to include and explore the vast range of governance forms exercised by (canonically lay) religious.
2. What is the current lived experience of lay people engaged in Church governance? There are many different structures within MPJPs: how might we examine them to assess which reflects best-practice? Attention to and inclusion of experiences from non-Anglophone countries is essential in this quest. What can we learn from their experience for the benefit of the Church as a whole (a mutuality of learning)?
3. How is power exercised and on what is its basis? How might we think about the sacramental order that grounds and guarantees our communion in a synodal theology of governance, as well as explore paradigms of power of jurisdiction and theologies of the priesthood of Christ, baptism and ordained? How does the indefectibility of the Church (that the Spirit will guide us to fullness of truth) and personal authority in governance intersect?

These questions can only be answered by a theology in touch with and informed by the lived experience and challenges of our world. Theology understood in this way is a service to the world and the Church, a form of practical, interdisciplinary, and transdisciplinary theological and canonical thinking framed by an attentiveness to reality that welcomes and grapples with challenges and questions raised. Such engagement implies ongoing growth and formation for all involved in a form of synodal reflective practice that both generates and performs synodal and co-responsible governance modes of working. In particular, attention is needed to how God's call is being experienced in the current time: the reality of vocation, charisms and human freedom, and the ministries people are commissioned to take on. Even as we seek to receive and carry forward ministries born of the faithfulness of others, to where or for whom are we being called now? The underlying theme is that of ecclesial identity: what carries institutional identity? What kind of ecclesial entity is a community of canonical stewards/sponsors? Where or in whom does the charism reside and how does it develop?

The experience of the whole year and the Symposium foregrounded a theme reflected in the Synod's Final document: the notion of 'entrustment' and the need for a greater understanding of what ecclesial faith and trust means in a Church that exists as the intersection of God's trust in humanity and our entrustment to each other in our baptism into Christ. This trust is a key element of the mutual accountability named in the final document (FSC 99), but in a multilayered way. Governance is a form of entrustment: what is it to be mutually entrusted in a world that struggles with trust?

Other connected questions and contemporary challenges in need of clarification and/or development included the need for more reflection on the Synod's shift from the binary "lay-clergy" to an understanding of the co-responsibility of Christ's baptised faithful (*Christi fideles*), the liturgical needs and resonances of ordered communion (*lex orandi – lex credendi*),<sup>37</sup> and attention to how grace shows up in the world through relationships with the non-baptised in spaces of Catholic ministries. The final document clearly welcomes this perspective, and the MPJP space seems appropriate to explore it, given the vision and collaboration of those involved (cf. FSC 56, 127).

Finally, the themes noted directly above, particularly those of 'entrustment' in relation to lay involvement in governance and the ecclesiological roles of such in the ordered communion of the Catholic Church by Christ's Faithful (the baptised), cannot but raise the importance of what is broadly called or understood as formation. This represents the need for a thoroughgoing investigation of the current landscape of formation opportunities for lay participation in governance, as well as the development of theologically grounded formation programs that respond to the needs arising from experiences of lay leadership in Catholic Church, and our shared commitment to a synodal Church.

### ***Guidance offered for Year Two, Inclusive Governance in a Synodal Church***

Alongside the theological reflections on the work to date, helpful guidance was offered by Symposium participants. This included purposefully creating an ecosystem around the project so we can share best practice, maintaining a multivariate focus of theologians, canonists, sponsors, bishops, religious institutes, MPJPs and so on, as well as keeping a focus on

<sup>37</sup> This ancient principle names how the prayed word comes before and leads us into the word we believe. In a Church that has always understood the power of ritual and that liturgy precedes and symbolises Catholic identity, the centrality of how we ritualise and commission people for baptismal ministries is important.



the formation of the next generation of MPJP Trustee/Sponsors. In year two we also need to seek more easily understood terms for MPJPs and their officers and to address the current linguistic confusion in the terms “decision-making and decision-taking”, as well as critical reflection on the terminology of “lay governance”. Further to this, we need to broaden our reach beyond Anglophone countries (French-, Italian- and Spanish-speaking countries were mentioned) and enrich our conversations with insights from actual sponsors, including critical reflective practice on how it “feels” to be a decision-taker.

It was noted that MPJPs are one model of lay participation in governance, and we need to be open to others. It would be worth exploring the canonical necessity and ethical base of establishing ministries in perpetuity versus an understanding of the evolution of ministries over time. The work of the Commission looking at the revision of the Code of Canon Law will be important for MPJPs.

## 10. Summary of Participant Evaluation of IGSC Symposium 28-30 April 2025

Thirty-seven people agreed to attend the Symposium but not all were able to do so full-time due to a range of factors, including the death of Pope Francis on 21 April 2025.<sup>38</sup> The attendees are listed in Appendix 4.

Twenty-three participants of the twenty-nine who attended completed the evaluation providing a high response rate. Evaluation scores for all aspects were very positive including the organisation, venue and quality of papers and sessions. For example, in response to the statement that “The speakers on Canonical and Theological topics were relevant and engaging” an average weighted response of 4.91 out of 5, was received – a very positive response.

Participants were asked to indicate those presentations which were most relevant and engaging. All presentations were mentioned in participant evaluations, and there was a spread of interest across topics. In particular, Catherine Clifford’s presentation stood out with a significantly higher response than other presentations.

The Net Promoter Score for the Symposium was 86. A score above 80 is described as “world class”.<sup>39</sup>

Participants were asked their key takeaways from the Symposium and their responses with indicative quotes spread across the following areas:

- Synodality: *The call of God's Spirit is to continue to bring about a synodal Church – with shared responsibility/accountability with all the baptised.*
- Lay Leadership: *Clarity that this is an emerging role in the Church, particularly in some regions of the world, and as such, it requires ongoing exploration, evaluation, and enhancement.*
- Extension/International: *There is a need to facilitate collaboration between MPJPs within countries, regions, and even internationally, to identify best practices and present a united vision for the future.*
- The Place of MPJPs: *The need to have theological underpinnings – or the organisational structure becomes just that, an organisation like any other... The discussions on Catholic identity, Catholic culture and the need for something concrete to support.*
- Current Issues: *There is need for further reflection on the theological and canonical realities surrounding MPJPs.... There is need for a change in canon law for the full realisation of the potential of MPJPs and the Synod.*

In reflecting on advice for future symposiums participants included the need to continue international co-operation with and exposure to other MPJPs and to continue the multidisciplinary approach involving theologians and canonists. There was an emphasis on the need for formation of laity both within and beyond MPJPs, as well as further exploration of best current practice in and by MPJPs. The importance of presenting the project’s research on the role of MPJPs in the Church to bishops, religious and Dicasteries, and seeking ongoing discussions with them was also noted.

<sup>38</sup> Appendix 4: Participant Evaluation of IGSC Symposium 28-30 April 2025

<sup>39</sup> <https://www.qualtrics.com/experience-management/customer/good-net-promoter-score/> sourced 20 May 2025

## 11. Next Steps

The Inclusive Governance in a Synodal Church Project focussed on a knowledge gap in year one 2024–2025: what are MPJPs/ACFs? where have they been adopted? and what is their fit with synodality? The intent of this empirical research was to provide a foundation for practical consideration of formation for lay governance – another gap in equipping all members of the People of God to contribute to a co-responsible Church. The research was conducted in Anglophone countries largely due to its resourcing and scope. The Symposium in Rome 28–30 April 2025 provided the opportunity to have the research subject to peer scrutiny, and to hear from experts in cognate areas. The Symposium was marked by academic rigour, collegiality and relationship building, creating a foundation for ongoing collaboration and sharing of research, governance practice and wisdom.

From the outset participants at the Symposium were alerted to the orientation to consider the implications of this work for formation for lay governance. This was addressed in the final session where participants were provided with the proposed next steps and invited to offer guidance and advice for year two of the project. Based on feedback from this session, the orientation in year two will move from a single large empirical research project to a consortium of research institutions and individuals who will contribute their expertise for peer feedback creating a hybrid environment of theologians, canon lawyers, governance practitioners and experts, and formation practitioners and experts.

The growth in understanding of what constitutes good formation for those engaged in co-responsible Church governance will be fortified by data from a small-scale research initiative mapping existing formation programs and approaches and identifying their scope. This will be supplemented by a synodal exercise including at least one Episcopal Conference, Religious Institute Conference, and MPJP Association to identify Sponsor/Trustee qualities and qualifications. Alongside these two initiatives the ACU will pilot a fit-for-purpose formation program for Sponsors/Trustees and evaluate its reception and effectiveness.

The focus in Year Two will remain the building of a base of knowledge and expertise on formation for governance, and as such be invitational in nature. It is planned in year three to open the project to Sponsors/Trustees, other researchers, and interested parties to build a credible community of practice in lay governance.

## 12. Reading List

- Calder, Jamie. *Cristo Rey Institute (USA) Case Study*. ACU Inclusive Governance in a Synodal Church Project, 2025.
- Calder, Jamie. *St Joseph's Health Care Society (Canada) Case Study*. ACU Inclusive Governance in a Synodal Church Project, 2025.
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**Symposium papers:**

1. Professor Catherine Clifford (St Paul University), *Inclusive Governance in a Synodal Church: Approaches to the Exercise of Authority by Lay Persons*
2. Associate Professor Maeve Heaney VDMF (Australian Catholic University), *Theological Underpinnings and Undercurrents of Lay Governance*.
3. Rev Charles Bouchard OP (Senior Fellow, Aquinas Institute of Theology), *The Significance of New Sponsorship and Governance Models in a Synodal Church*
4. Rev Denis Holtschneider CM, *Lessons from Trustee Mission Committees*.
5. Ass Prof Jamie Calder SJ (Australian Catholic University), *Explorations in MPJP Lay Ecclesial Leadership in Australia: Tensions, Questions and Hopes*.
6. Professor Gabrielle McMullen (Mercy Ministry Companions), *Perspectives on and Hopes for Lay Governance in a Missionary Synodal Church: An Australian Perspective*.
7. Prof Chad Glendinning, (Dean of Canon Law, St Paul University, Ottawa), *Canonical Issues associated with Ministerial Public Juridic Persons*

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## 14. Appendix 1: Inclusive Governance in a Synodal Church, Survey Instrument

### **About your MPJP/ACF:**

*The questions in this section seek details about your PJP (i.e., MPJP-ACF).*

*These details, along with those of other MPJP-ACFs, will be included in the paper that will provide an overview of MPJP-ACFs in your country and the Church and societal factors that impact MPJP-ACFs.*

*You will see a draft of this country paper and have an opportunity to provide comment and to ask for changes before it is published.*

1. What is the name of your Public Juridic Person (PJP)?
2. In which year your PJP was established by the Church?
3. Who was Establishing Authority?  
options:
  - ☐ Apostolic See: DICLSAL (previously known as CICLSAL), or
  - ☐ National Catholic Bishops Conference or
  - ☐ Local Bishop (or Archbishop) or other (please specify)
4. What is the canonical basis of your PJP?  
options:
  - ☐ as per canon 116; or
  - ☐ as per canon 298ff; or
  - ☐ I'm not sure (we will contact you to clarify)
5. Which Religious Institute(s) originally petitioned the Establishing Authority to establish your PJP?
6. What ministries does your PJP sponsor  
options:
  - ☐ Hospitals/health care;
  - ☐ Aged care;
  - ☐ Disability Services;
  - ☐ Family services;
  - ☐ Community services;
  - ☐ Early learning education (approx. 5 year old and younger);
  - ☐ Primary school education from (approx. 6 to 12 year old);
  - ☐ Secondary school education (approx. 13 to 18year old);
  - ☐ Tertiary/university education;
  - ☐ other (please specify).

*These next questions ask about your MPJP-ACF's ministries in National and Local Churches.*

*This information will be included in the country paper to show your, and other MPJP-ACF, contributions to the wider Church and society.*

7. In which country(s) does your PJP operate?  
options:
  - ☐ Australia; and/or
  - ☐ Canada; and/or
  - ☐ Ireland; and/or
  - ☐ New Zealand; and/or
  - ☐ Singapore-Malaysia; and/or

- ☐ UK; and/or
- ☐ USA; and/or
- ☐ Other

8. In which Dioceses does your PJP have ministries?  
options:

Choose from lists of dioceses which will appear based on selected country (and in selected state/province of USA/Canada)

***About your MPJP/ACFs Trustee/Sponsors:***

*The next eight questions will help us develop a profile of MPJP-ACF Trustee-Sponsors within each country. It will help answer questions about the diversity of their backgrounds/qualifications and the perspective/skills that they bring to a governance role in the Church.*

9. What is the total number of Trustee/Sponsors in your PJP?
10. What % of Trustee/Sponsors are baptised?
11. What % of Trustee/Sponsors are women?
12. What % of Trustee/Sponsors in Religious life?
13. What % of Trustee/Sponsors are ordained?
14. What % of Trustee/Sponsors have a theology degree?
15. What % of Trustee/Sponsors have a qualification from a governance institute? (e.g., Company Director course from Institute of Company Directors)
16. What % of Trustee/Sponsors have previous experience as a Board Director?
17. What % of Trustee/Sponsors have previous experience as a MPJP Trustee-Sponsor (or parish priest, bishop, Religious Institute General Superior)?

***About the person completing this survey:***

Providing your contact details in the next questions will assist us should we have any questions about your responses in this survey.

1. Name of person completing this survey
2. MPJP/ACF
3. Contact phone number
4. Contact email
5. Date

## 15. Appendix 2: Participant satisfaction rating of IGSC consultation-focus groups

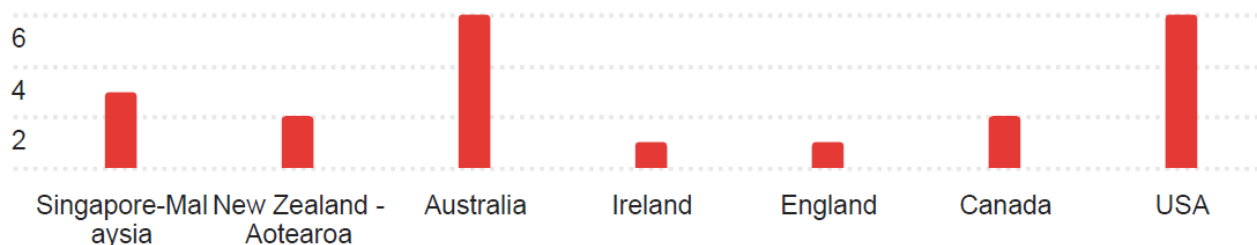
MPJPs who sponsor ministries within each of the seven countries were invited to have a representative at a 90-minute online consultation-focus group. These sessions used a “conversations in the spirit” process.

CONSULTATION-FOCUS GROUP	DATE HELD	NUMBER OF MPJP/ACF PARTICIPANTS
Australia	16 December 2024	13
Canada	7 February 2025	6
England	12 March 2025	3
Ireland	14 March 2025	5
New Zealand-Aotearoa	13 December 2024	2
Singapore-Malaysia	21 November 2024	4
USA	3 March 2025	8

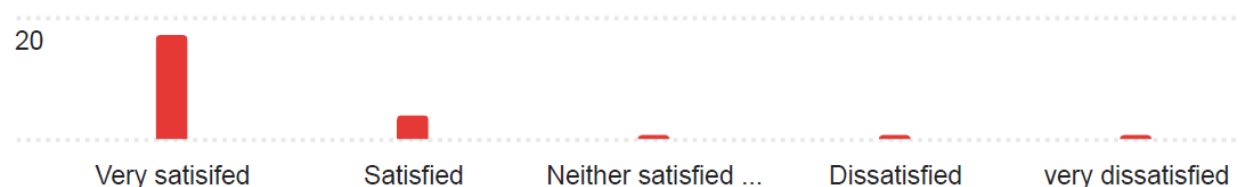
Participants were emailed a link to an eight-question satisfaction survey within 24 hours of the conclusion of each of the project’s consultation-focus group.

Twenty individuals completed the satisfaction survey. Their responses are provided below:

### 1. Which consultation-focus group are you evaluating

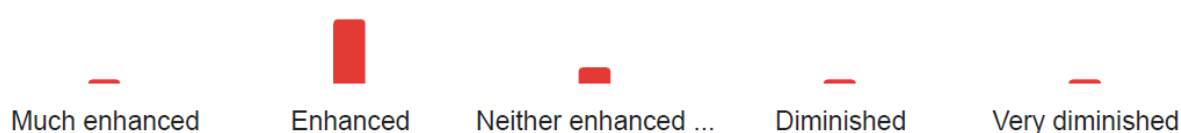


### 2. How satisfied are you with the pre-consultation materials and information?



The comment field for this question received no responses.

### 3. How well did the consultation lift your understanding of and appreciation for the role of MPJPs-ACFs?



The comment field for this question received no responses.



#### 4. How well did the consultation increase your vision for the future of MPJPs-ACFs?



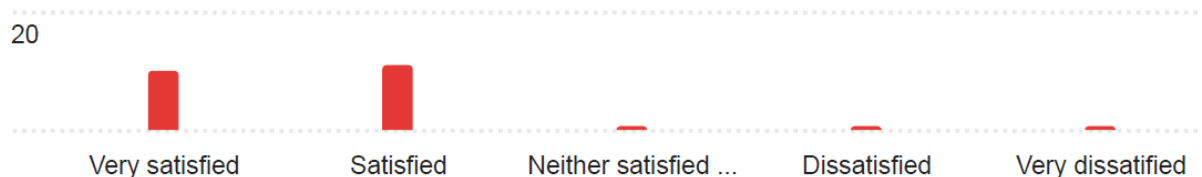
The comment field for this question received no responses.

#### 5. How well did the consultation build your relationships with others within MPJPs-ACFs?



The comment field for this question received no responses.

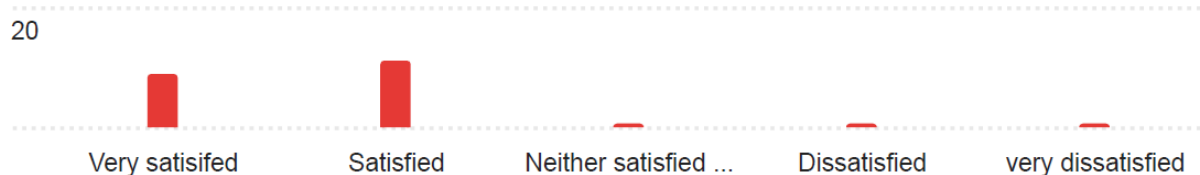
#### 6. How satisfied are you with the process used in the consultation-focus group?



The comment field for this question received no responses.

#### 7. How satisfied are you with the 3 questions that were used to explore MPJPs and synodality?

[1. How do MPJP structures and process facilitate hearing diverse opinions? 2. How do MPJP structures and process facilitate hearing diverse opinions? 3. Can you suggest or describe three specific actions that could support MPJP's in your country to fulfil their roles as lay leaders of the Catholic Church?] (feel free to add a comment-explanation)



The comment field for this question received no responses.

#### 8. Please provide any other feedback or suggestions regarding the Inclusive Governance in a Synodal Church project?

- I think there is definitely scope for a gathering (initially perhaps a once-off gathering) to explore whether there could be areas in which Irish PJPs working in different arenas (e.g. health and education) might share their experiences and learn from one another. The discussion might perhaps focus on how best to promote a more positive understanding among the public of the Catholic ethos in schools and hospitals. At the moment, so much of the messaging focuses on Catholic 'control' of these institutions with little emphasis on all the gifts (service, compassion, tolerance etc) that a Catholic ethos can bestow. In responding 'Yes' to the invitation for someone to contact me, I am not actively requesting that you contact me but have no problem taking a call or receiving an email if I can be of assistance to the project in any way.

- Is it possible to share the contact information of the participants with the participants in our country for the purpose of our own developing relationships? I found it really wonderful to connect with these colleagues and would love a contact directory of sorts. The experience was great and I'm grateful.
- I really enjoyed the sharing and the great facilitation by Fr. Jamie. Thanks for the invitation to participate! !
- Looking forward to the final results and the opportunities for more sponsor collaboration
- I found the whole process inspirational - it just reminds me that there is a way to do very 'corporate' strategic things in a very prayerful spirit led. Thank you
- Important to include introductions in the breakout rooms and not assume all know each other
- Keep going! A very important project for Mission
- It would be good to plan a longer lead in time, as most Trustees are working people, from our experience, most were busy on the time and date suggested
- The practice of deep listening is truly an important component in this way of governance but can be easily overlooked

## 16. Appendix 3: Alphabetical list of MPJP/ACFs in Anglophone countries as of 09 April 2025

MPJP	EST YEAR	ESTABLISHING AUTHORITY	INSTIGATING CHURCH ENTITIES	MINISTRY	BASE COUNTRY	DIOCESAN PRESENCE
1. Alberta Catholic Health Corporation (Spiritus Vitae Catholic Health Sponsor)	1993	Archbishop of Edmonton	Misericordia Sisters	Hospitals/health care. Aged care. Disability services.	Canada	Alberta: <ul style="list-style-type: none"> <li>Calgary, Diocese</li> <li>Edmonton, Archdiocese</li> <li>Grouard-McLennan, Archdiocese</li> <li>Saint-Paul, Diocese</li> </ul> North-West Territories: <ul style="list-style-type: none"> <li>Mackenzie-Fort Smith, Diocese</li> </ul> Saskatchewan: <ul style="list-style-type: none"> <li>Prince Albert, Diocese</li> <li>Regina, Archdiocese</li> <li>Saskatoon, Diocese</li> </ul>
2. Ascension Sponsor	2011	Apostolic See (DICLSAL)	<ul style="list-style-type: none"> <li>Sisters of St. Joseph of Carondelet</li> <li>Southeast, Northeast, East Central and West Central provinces of the</li> <li>Daughters of Charity of St. Vincent de Paul</li> </ul>	Hospitals/health care; Aged care; Disability services; and Family services	USA	Alabama: <ul style="list-style-type: none"> <li>Birmingham, Diocese</li> </ul> Arizona: <ul style="list-style-type: none"> <li>Tuscan, Diocese</li> </ul> Arkansas: <ul style="list-style-type: none"> <li>Little Rock, Diocese</li> </ul> District of Columbia: <ul style="list-style-type: none"> <li>Washington, Archdiocese</li> </ul> Florida: <ul style="list-style-type: none"> <li>Pensacola-Tallahassee, Diocese</li> <li>Saint Augustine, Diocese</li> </ul> Georgia:

MPJP	EST YEAR	ESTABLISHING AUTHORITY	INSTIGATING CHURCH ENTITIES	MINISTRY	BASE COUNTRY	DIOCESAN PRESENCE
						<ul style="list-style-type: none"> <li>Savannah, Diocese</li> </ul> <p>Illinois:</p> <ul style="list-style-type: none"> <li>Chicago, Archdiocese</li> <li>Joliet, Diocese</li> <li>Rockford, Diocese</li> </ul> <p>Indiana:</p> <ul style="list-style-type: none"> <li>Evansdale, Diocese</li> <li>Indianapolis, Archdiocese</li> </ul> <p>Louisiana:</p> <ul style="list-style-type: none"> <li>New Orleans, Archdiocese</li> </ul> <p>Maryland:</p> <ul style="list-style-type: none"> <li>Baltimore, Archdiocese</li> </ul> <p>Michigan:</p> <ul style="list-style-type: none"> <li>Detroit, Archdiocese</li> <li>Kalamazoo, Diocese</li> <li>Saginaw, Diocese</li> </ul> <p>Missouri:</p> <ul style="list-style-type: none"> <li>St Louis, Archdiocese</li> </ul> <p>New York:</p> <ul style="list-style-type: none"> <li>Rochester, Diocese</li> </ul> <p>Oklahoma:</p> <ul style="list-style-type: none"> <li>Tulsa, Diocese</li> </ul> <p>Tennessee</p> <ul style="list-style-type: none"> <li>Nashville, Diocese</li> </ul> <p>Texas:</p> <ul style="list-style-type: none"> <li>Austin, Diocese</li> </ul> <p>Wisconsin</p>

MPJP	EST YEAR	ESTABLISHING AUTHORITY	INSTIGATING CHURCH ENTITIES	MINISTRY	BASE COUNTRY	DIOCESAN PRESENCE
						<ul style="list-style-type: none"> <li>Milwaukee, Archdiocese</li> </ul>
3. Bon Secours Mercy Ministries	2018	Apostolic See (DICLSAL)	<ul style="list-style-type: none"> <li>Sisters of Bon Secours,</li> <li>Sisters of the Humility of Mary,</li> <li>Sisters of Mercy of the Americas</li> </ul>	Hospitals/health care;	USA	<p>Ireland:</p> <ul style="list-style-type: none"> <li>Cork &amp; Ross, Diocese</li> <li>Dublin, Archdiocese</li> <li>Galway, Kilmacduagh &amp; Kilfenora, Diocese</li> <li>Keery, Diocese</li> <li>Kilmore, Diocese</li> <li>Limerick, Diocese</li> </ul> <p>USA</p> <p>Florida:</p> <ul style="list-style-type: none"> <li>Saint Petersburg, Diocese</li> </ul> <p>New York:</p> <ul style="list-style-type: none"> <li>New York, Archdiocese</li> </ul> <p>Kentucky:</p> <ul style="list-style-type: none"> <li>Lexington, Diocese</li> <li>Owensboro, Diocese</li> </ul> <p>Maryland:</p> <ul style="list-style-type: none"> <li>Baltimore, Archdiocese</li> </ul> <p>Ohio:</p> <ul style="list-style-type: none"> <li>Cincinnati, Archdiocese</li> <li>Cleveland, Diocese</li> <li>Toledo, Diocese</li> <li>Youngstown, Diocese</li> </ul> <p>South Carolina:</p> <ul style="list-style-type: none"> <li>Charleston, Diocese</li> </ul> <p>Virginia:</p>

MPJP	EST YEAR	ESTABLISHING AUTHORITY	INSTIGATING CHURCH ENTITIES	MINISTRY	BASE COUNTRY	DIOCESAN PRESENCE
						<ul style="list-style-type: none"> <li>Richmond, Diocese</li> </ul>
4. Calvary Ministries Ltd	2009	Apostolic See (DICLSAL)	<ul style="list-style-type: none"> <li>Little Company of Mary Region of the Southern Cross (formerly Province of the Holy Spirit)</li> </ul>	Hospitals/health care, Aged care, Family services	Australia	<p>ACT:</p> <ul style="list-style-type: none"> <li>Canberra-Goulburn, Archdiocese</li> </ul> <p>NSW:</p> <ul style="list-style-type: none"> <li>Broken Bay, Diocese</li> <li>Lismore, Diocese</li> <li>Maitland-Newcastle, Diocese</li> <li>Parramatta, Diocese</li> <li>Sydney, Archdiocese</li> <li>Wagga Wagga, Diocese</li> </ul> <p>NT:</p> <ul style="list-style-type: none"> <li>Darwin, Diocese</li> </ul> <p>SA:</p> <ul style="list-style-type: none"> <li>Adelaide, Archdiocese</li> <li>Port Pirie, Diocese</li> </ul> <p>TAS:</p> <ul style="list-style-type: none"> <li>Hobart, Archdiocese</li> </ul> <p>VIC:</p> <ul style="list-style-type: none"> <li>Ballarat, Diocese</li> <li>Melbourne, Archdiocese</li> <li>Sale, Diocese</li> <li>Sandhurst, Diocese</li> </ul>
5. Catholic Health Care Asia	2020	Apostolic See (DICLSAL)	<ul style="list-style-type: none"> <li>Franciscan Missionaries of the Divine Motherhood</li> </ul>	Hospitals/health care	Singapore	<p>Singapore:</p> <ul style="list-style-type: none"> <li>Singapore, Archdiocese</li> </ul> <p>Malaysia:</p> <ul style="list-style-type: none"> <li>Penang, Diocese</li> </ul>



MPJP	EST YEAR	ESTABLISHING AUTHORITY	INSTIGATING CHURCH ENTITIES	MINISTRY	BASE COUNTRY	DIOCESAN PRESENCE
6. Catholic Health Care Federation	1991	Apostolic See (DICLSAL)	<ul style="list-style-type: none"> <li>A large group of sisters' congregations each of which had sponsored their own systems.</li> </ul>	Hospitals/health care; (CommonSpirit Health)	USA	<p>Arizona:</p> <ul style="list-style-type: none"> <li>Phoenix, Diocese</li> </ul> <p>Arkansas:</p> <ul style="list-style-type: none"> <li>Little Rock, Diocese</li> </ul> <p>California:</p> <ul style="list-style-type: none"> <li>Fresno, Diocese</li> <li>Los Angeles, Archdiocese</li> <li>Monterey, Diocese</li> <li>Oakland, Diocese</li> <li>Sacramento, Diocese</li> <li>San Francisco, Archdiocese</li> <li>San Jose, Diocese</li> <li>Stockton, Diocese</li> </ul> <p>Colorado:</p> <ul style="list-style-type: none"> <li>Colorado Springs, Diocese</li> <li>Denver, Archdiocese</li> <li>Pueblo, Diocese</li> </ul> <p>Georgia:</p> <ul style="list-style-type: none"> <li>Atlanta, Archdiocese</li> </ul> <p>Illinois:</p> <ul style="list-style-type: none"> <li>Belleville, Diocese</li> </ul> <p>Indiana:</p> <ul style="list-style-type: none"> <li>Evansville, Diocese</li> <li>Fort Wayne-South Bend, Diocese</li> <li>Indianapolis, Archdiocese</li> </ul> <p>Kansas:</p>

<i>MPJP</i>	<i>EST YEAR</i>	<i>ESTABLISHING AUTHORITY</i>	<i>INSTIGATING CHURCH ENTITIES</i>	<i>MINISTRY</i>	<i>BASE COUNTRY</i>	<i>DIOCESAN PRESENCE</i>
						<ul style="list-style-type: none"> <li>• Dodge City, Diocese</li> </ul> <p>Kentucky:</p> <ul style="list-style-type: none"> <li>• Lexington, Diocese</li> </ul> <p>Minnesota:</p> <ul style="list-style-type: none"> <li>• Crookston, Diocese</li> <li>• Saint Cloud, Diocese</li> </ul> <p>Nebraska:</p> <ul style="list-style-type: none"> <li>• Grand Island, Diocese</li> <li>• Lincoln, Diocese</li> <li>• Omaha, Archdiocese</li> </ul> <p>Nevada:</p> <ul style="list-style-type: none"> <li>• Las Vegas, Archdiocese</li> </ul> <p>New Mexico:</p> <ul style="list-style-type: none"> <li>• Santa Fe, Archdiocese</li> </ul> <p>North Dakota:</p> <ul style="list-style-type: none"> <li>• Bismark, Diocese</li> <li>• Fargo, Diocese</li> </ul> <p>Ohio:</p> <ul style="list-style-type: none"> <li>• Steubenville, Diocese</li> </ul> <p>Oregon:</p> <ul style="list-style-type: none"> <li>• Portland, Archdiocese</li> </ul> <p>Pennsylvania:</p> <ul style="list-style-type: none"> <li>• Harrisburg, Diocese</li> </ul> <p>Tennessee:</p> <ul style="list-style-type: none"> <li>• Knoxville, Diocese</li> </ul>

MPJP	EST YEAR	ESTABLISHING AUTHORITY	INSTIGATING CHURCH ENTITIES	MINISTRY	BASE COUNTRY	DIOCESAN PRESENCE
						Texas: <ul style="list-style-type: none"> <li>Galveston-Houston, Archdiocese</li> </ul> Utah: <ul style="list-style-type: none"> <li>Salt Lake City, Diocese</li> </ul>
7. Catholic Health International (Catholic Health Partners Inc)	2001	Apostolic See (DICLSAL)	<ul style="list-style-type: none"> <li>Religious Hospitallers of Saint Joseph;</li> <li>Sisters of Charity of the Immaculate Conception;</li> <li>Les Religieuses de Notre-Damedu Sacre-Coeur;</li> <li>La Congregation des Filles des Jesus; and</li> <li>Catholic Health Association of New Brunswick.</li> </ul>	Hospitals/health care; Aged care; Disability services; Family services; and Community services	Canada	Canada New Brunswick: <ul style="list-style-type: none"> <li>Bathurst, Diocese</li> <li>Edmundston, Diocese</li> <li>Moncton, Archdiocese</li> <li>Saint John, Diocese</li> </ul> Nova Scotia: <ul style="list-style-type: none"> <li>Halifax-Yarmouth, Archdiocese</li> </ul> Ontario: <ul style="list-style-type: none"> <li>Kingston, Archdiocese</li> <li>London, Diocese</li> <li>Ottawa-Cornwall, Archdiocese</li> <li>St Catharines, Diocese</li> </ul> USA Illinois: <ul style="list-style-type: none"> <li>Chicago, Archdiocese</li> </ul> Wisconsin: <ul style="list-style-type: none"> <li>Green Bay, Diocese</li> </ul>
8. Catholic Health Ministries	2000	Apostolic See (DICLSAL)	<ul style="list-style-type: none"> <li>Congregation of the Sisters of the Holy Cross,</li> <li>Sisters of Mercy of the Americas,</li> </ul>	Hospitals/health care; (Trinity Health)	USA	Alabama: <ul style="list-style-type: none"> <li>Mobile, Diocese</li> </ul> California: <ul style="list-style-type: none"> <li>Fresno, Diocese</li> </ul>

<i>MPJP</i>	<i>EST YEAR</i>	<i>ESTABLISHING AUTHORITY</i>	<i>INSTIGATING CHURCH ENTITIES</i>	<i>MINISTRY</i>	<i>BASE COUNTRY</i>	<i>DIOCESAN PRESENCE</i>
			<ul style="list-style-type: none"> <li>• Franciscan Sisters of Allegany,</li> <li>• Sisters of Providence,</li> <li>• Holyoke, Sisters of St. Joseph of St. Augustine</li> </ul>			<p>Connecticut:</p> <ul style="list-style-type: none"> <li>• Hartford, Archdiocese</li> </ul> <p>Delaware:</p> <ul style="list-style-type: none"> <li>• Wilmington, Diocese</li> </ul> <p>District of Columbia:</p> <ul style="list-style-type: none"> <li>• Washington, Archdiocese</li> </ul> <p>Florida:</p> <ul style="list-style-type: none"> <li>• Miami, Archdiocese</li> </ul> <p>Georgia:</p> <ul style="list-style-type: none"> <li>• Atlanta, Archdiocese</li> </ul> <p>Idaho:</p> <ul style="list-style-type: none"> <li>• Boise, Diocese</li> </ul> <p>Illinois:</p> <ul style="list-style-type: none"> <li>• Chicago, Archdiocese</li> <li>• Joliet, Diocese</li> <li>• Peoria, Diocese</li> <li>• Rockford, Diocese</li> </ul> <p>Indiana:</p> <ul style="list-style-type: none"> <li>• Fort Wayne-South Bend, Diocese</li> </ul> <p>Iowa:</p> <ul style="list-style-type: none"> <li>• Davenport, Diocese</li> <li>• Des Moines, Diocese</li> <li>• Dubuque, Archdiocese</li> <li>• Sioux City, Diocese</li> </ul> <p>Massachusetts:</p> <ul style="list-style-type: none"> <li>• Springfield, Diocese</li> </ul>

<i>MPJP</i>	<i>EST YEAR</i>	<i>ESTABLISHING AUTHORITY</i>	<i>INSTIGATING CHURCH ENTITIES</i>	<i>MINISTRY</i>	<i>BASE COUNTRY</i>	<i>DIOCESAN PRESENCE</i>
						<p>Michigan:</p> <ul style="list-style-type: none"> <li>• Detroit, Archdiocese</li> <li>• Grand Rapids, Diocese</li> <li>• Kalamazoo, Diocese</li> <li>• Lansing, Diocese</li> </ul> <p>Minnesota:</p> <ul style="list-style-type: none"> <li>• Winona-Rochester, Diocese</li> </ul> <p>Nebraska:</p> <ul style="list-style-type: none"> <li>• Omaha, Archdiocese</li> </ul> <p>New Jersey:</p> <ul style="list-style-type: none"> <li>• Camden, Diocese</li> <li>• Trenton, Diocese</li> </ul> <p>New York:</p> <ul style="list-style-type: none"> <li>• Albany, Diocese</li> <li>• Syracuse, Diocese</li> </ul> <p>North Carolina:</p> <ul style="list-style-type: none"> <li>• Raleigh, Diocese</li> </ul> <p>Ohio:</p> <ul style="list-style-type: none"> <li>• Columbus, Diocese</li> </ul> <p>Oregon:</p> <ul style="list-style-type: none"> <li>• Baker, Diocese</li> </ul> <p>Pennsylvania:</p> <ul style="list-style-type: none"> <li>• Philadelphia, Archdiocese</li> <li>• Pittsburgh, Diocese</li> </ul> <p>South Dakota:</p> <ul style="list-style-type: none"> <li>• Sioux Falls, Diocese</li> </ul>

<b>MPJP</b>	<b>EST YEAR</b>	<b>ESTABLISHING AUTHORITY</b>	<b>INSTIGATING CHURCH ENTITIES</b>	<b>MINISTRY</b>	<b>BASE COUNTRY</b>	<b>DIOCESAN PRESENCE</b>
						Texas: <ul style="list-style-type: none"> <li>Dallas, Diocese</li> </ul>
9. Catholic Health Sponsors of Manitoba	2000	Apostolic See (DICLSAL)	<ul style="list-style-type: none"> <li>Sisters of Charity of Montreal "Grey Nuns"</li> </ul>	Hospitals/health care; Aged care; Disability services; Family services; and Community services	Canada	Manitoba: <ul style="list-style-type: none"> <li>Saint-Boniface, Archdiocese</li> <li>Winnipeg, Archdiocese</li> </ul> Quebec: <ul style="list-style-type: none"> <li>Montréal, Archdiocese</li> </ul>
10. Catholic Health Sponsors of Ontario (CHSO)	1997	Apostolic See (DICLSAL)	<ul style="list-style-type: none"> <li>Grey Sisters of the Immaculate Conception</li> <li>The Sisters of St. Joseph of Sault Ste. Marie, Ontario;</li> <li>The Sisters of St. Joseph of Toronto, Ontario;</li> </ul>	Hospitals/health care; Aged care; Disability services; and Community services	Canada	Ontario: <ul style="list-style-type: none"> <li>Kingston, Archdiocese</li> <li>Ottawa-Cornwall, Archdiocese</li> <li>Pembroke, Diocese</li> <li>Peterborough, Diocese</li> <li>Sault Ste-Marie, Diocese</li> <li>Thunder Bay, Diocese</li> <li>Toronto, Archdiocese</li> </ul>
11. Catholic Healthcare	1994	Bishops of the Province of Sydney	<ul style="list-style-type: none"> <li>Religious Sisters of Charity of Australia</li> <li>Sisters of St Joseph of the Sacred Heart (NSW)</li> <li>Congregation of Sisters of Mercy Singleton</li> <li>Little Company of Mary – Province of the Holy Spirit</li> <li>Sisters of St John of God Province of St Therese</li> <li>Hospitaller Order of St John of God Holy Family Province</li> </ul>	Aged care	Australia	ACT: <ul style="list-style-type: none"> <li>Canberra-Goulburn, Archdiocese</li> </ul> NSW: <ul style="list-style-type: none"> <li>Broken Bay, Diocese</li> <li>Lismore, Diocese</li> <li>Maitland-Newcastle, Diocese</li> <li>Parramatta, Diocese</li> <li>Sydney, Archdiocese</li> <li>Wagga Wagga, Diocese</li> <li>Wilcannia-Forbes, Diocese</li> <li>Wollongong, Diocese</li> </ul> QLD:



MPJP	EST YEAR	ESTABLISHING AUTHORITY	INSTIGATING CHURCH ENTITIES	MINISTRY	BASE COUNTRY	DIOCESAN PRESENCE
						<ul style="list-style-type: none"> <li>Brisbane, Archdiocese</li> </ul> Maronite: <ul style="list-style-type: none"> <li>Maroun, Diocese</li> </ul>
12. CEIST	2008	Irish Catholic Bishops' Conference	<ul style="list-style-type: none"> <li>Christian Retreat Sisters</li> <li>Congregation of the Sisters of Mercy in Ireland</li> <li>Daughters of Charity,</li> <li>Missionaries of the Sacred Heart</li> <li>Sisters of the Presentation of the Blessed Virgin Mary</li> </ul>	Primary school education from (approx. 6 to 12 year old), and Secondary school education (approx. 13 to 18year old),	Ireland	<ul style="list-style-type: none"> <li>Achonry, Diocese</li> <li>Ardagh &amp; Clonmacnois, Diocese</li> <li>Cashel &amp; Emly, Archdiocese</li> <li>Clonfert, Diocese</li> <li>Cloyne, Diocese</li> <li>Cork &amp; Ross, Diocese</li> <li>Dublin, Archdiocese</li> <li>Elphin, Diocese</li> <li>Ferns, Diocese</li> <li>Galway, Kilmacduagh &amp; Kilfenora, Diocese</li> <li>Kerry, Diocese</li> <li>Kildare &amp; Leighlin, Diocese</li> <li>Killala, Diocese</li> <li>Killaloe, Diocese</li> <li>Kilmore, Diocese</li> <li>Limerick, Diocese</li> <li>Meath, Diocese</li> <li>Ossory, Diocese</li> <li>Raphoe, Diocese</li> <li>Tuam, Archdiocese</li> <li>Waterford &amp; Lismore, Diocese</li> </ul>
13. Covenant Health Systems	1995	Apostolic See (DICLSAL)	<ul style="list-style-type: none"> <li>Sisters of Charity of Montreal (Grey Nuns)</li> </ul>	Hospitals/health care (Covenant Health Inc)	USA	Maine: <ul style="list-style-type: none"> <li>Portland, Diocese</li> </ul> Massachusetts: <ul style="list-style-type: none"> <li>Boston, Archdiocese</li> <li>Worcester, Diocese</li> </ul> Pennsylvania: <ul style="list-style-type: none"> <li>Scranton, Diocese</li> </ul>

MPJP	EST YEAR	ESTABLISHING AUTHORITY	INSTIGATING CHURCH ENTITIES	MINISTRY	BASE COUNTRY	DIOCESAN PRESENCE
						Rhode Island: <ul style="list-style-type: none"> <li>• Providence, Diocese</li> </ul> Vermont: <ul style="list-style-type: none"> <li>• Burlington, Diocese</li> </ul>
14. Cristo Rey Institute	2017	Apostolic See (DICLSAL)	<ul style="list-style-type: none"> <li>• Clerics of St. Viator of the Province of Chicago,</li> <li>• Society of Jesus (Midwest Province)</li> <li>• Sisters of Charity of Leavenworth, Kansas</li> </ul>	Secondary school education (approx. 13 to 18year old),	USA	California: <ul style="list-style-type: none"> <li>• Orange, Diocese</li> </ul> Florida: <ul style="list-style-type: none"> <li>• Miami, Archdiocese</li> </ul> Illinois: <ul style="list-style-type: none"> <li>• Chicago, Archdiocese</li> </ul> South Carolina: <ul style="list-style-type: none"> <li>• Charleston, Diocese</li> </ul>
15. Dominican Education Australia	2016	Apostolic See (DICLSAL)	<ul style="list-style-type: none"> <li>• Dominican Sisters of Eastern Australia and the Solomon Islands</li> <li>• Dominican Sisters of North Adelaide</li> <li>• Holy Cross Congregation of Dominican Sisters Adelaide</li> </ul>	Primary school education (approx. 6- to 12-year-old) Secondary school education (approx. 13 to 18year old)	Australia	NSW: <ul style="list-style-type: none"> <li>• Broken Bay, Diocese</li> <li>• Sydney, Archdiocese</li> </ul> SA: <ul style="list-style-type: none"> <li>• Adelaide, Archdiocese</li> </ul> VIC: <ul style="list-style-type: none"> <li>• Melbourne, Archdiocese</li> </ul>
16. Dominican Veritas Ministries	2022	Apostolic See (DICLSAL)	<ul style="list-style-type: none"> <li>• Dominican Sisters Congregation of Adrian, Michigan,</li> <li>• Dominican Sisters Congregation of Sinsinawa, Wisconsin,</li> <li>• Dominican Sisters Congregation of Houston, Texas,</li> </ul>	Secondary school education (approx. 13 to 18year old), Tertiary/university education	USA	Florida: <ul style="list-style-type: none"> <li>• Palm Beach, Archdiocese</li> </ul> Illinois: <ul style="list-style-type: none"> <li>• Chicago, Archdiocese</li> </ul> Louisiana:

MPJP	EST YEAR	ESTABLISHING AUTHORITY	INSTIGATING CHURCH ENTITIES	MINISTRY	BASE COUNTRY	DIOCESAN PRESENCE
			<ul style="list-style-type: none"> <li>Dominican Sisters Congregation of Springfield, IL,</li> <li>Dominican Sisters of Peace, Columbus Ohio.</li> </ul>			<ul style="list-style-type: none"> <li>New Orleans, Archdiocese</li> </ul> <p>Minnesota:</p> <ul style="list-style-type: none"> <li>Saint Paul and Minneapolis, Archdiocese</li> </ul> <p>New York:</p> <ul style="list-style-type: none"> <li>New York, Archdiocese</li> </ul> <p>Ohio:</p> <ul style="list-style-type: none"> <li>Cleveland, Diocese</li> </ul> <p>Tennessee:</p> <ul style="list-style-type: none"> <li>Memphis, Diocese</li> </ul> <p>Texas:</p> <ul style="list-style-type: none"> <li>Galveston-Houston, Archdiocese</li> </ul> <p>Wisconsin:</p> <ul style="list-style-type: none"> <li>Madison, Diocese</li> <li>Milwaukee, Archdiocese</li> </ul>
17. Duluth Benedictine Ministries	2022	Apostolic See (DICLSAL)	<ul style="list-style-type: none"> <li>Benedictine Sisters of St. Scholastica Monastery</li> </ul>	Hospitals/health care (Essentia Health and St Mary's Health, St Francis Regional Medical Centre) Aged care; Tertiary/university education (College of St. Scholastica)	USA	<p>Idaho:</p> <ul style="list-style-type: none"> <li>Boise, Diocese</li> </ul> <p>Minnesota:</p> <ul style="list-style-type: none"> <li>Duluth, Diocese</li> <li>Saint Paul and Minneapolis, Archdiocese</li> </ul>
18. Edmund Rice Education Australia	2012	Apostolic See (DICLSAL)	<ul style="list-style-type: none"> <li>Congregation of Christian Brothers Oceania Province</li> </ul>	Early learning education ( <i>approx. 5-year-old and younger</i> ) Primary school education ( <i>approx. 6- to 12-year-old</i> )	Australia	<p>ACT:</p> <ul style="list-style-type: none"> <li>Canberra-Goulburn, Archdiocese</li> </ul> <p>NSW:</p> <ul style="list-style-type: none"> <li>Armidale, Diocese</li> </ul>

MPJP	EST YEAR	ESTABLISHING AUTHORITY	INSTIGATING CHURCH ENTITIES	MINISTRY	BASE COUNTRY	DIOCESAN PRESENCE
				Secondary school education ( <i>approx. 13 to 18year old</i> )		<ul style="list-style-type: none"> <li>Bathurst, Diocese</li> <li>Broken Bay, Diocese</li> <li>Lismore, Diocese</li> <li>Maitland-Newcastle, Diocese</li> <li>Parramatta, Diocese</li> <li>Sydney, Archdiocese</li> <li>Wollongong, Diocese</li> </ul> <p>NT:</p> <ul style="list-style-type: none"> <li>Darwin, Diocese</li> </ul> <p>QLD:</p> <ul style="list-style-type: none"> <li>Brisbane, Archdiocese</li> <li>Cairns, Diocese</li> <li>Rockhampton, Diocese</li> <li>Toowoomba, Diocese</li> <li>Townsville, Diocese</li> </ul> <p>SA:</p> <ul style="list-style-type: none"> <li>Adelaide, Archdiocese</li> <li>Port Pirie, Diocese</li> </ul> <p>TAS:</p> <ul style="list-style-type: none"> <li>Hobart, Archdiocese</li> </ul> <p>VIC:</p> <ul style="list-style-type: none"> <li>Ballarat, Diocese</li> <li>Melbourne, Archdiocese</li> <li>Sale, Diocese</li> <li>Sandhurst, Diocese</li> </ul> <p>WA:</p> <ul style="list-style-type: none"> <li>Broome, Diocese</li> <li>Bunbury, Diocese</li> </ul>

MPJP	EST YEAR	ESTABLISHING AUTHORITY	INSTIGATING CHURCH ENTITIES	MINISTRY	BASE COUNTRY	DIOCESAN PRESENCE
						<ul style="list-style-type: none"> <li>Geraldton, Diocese</li> <li>Perth, Archdiocese</li> </ul>
19. Edmund Rice Schools Trust	2008	Irish Catholic Bishops' Conference	<ul style="list-style-type: none"> <li>Congregation of Christian Brothers</li> </ul>	Primary school education from (approx. 6 to 12 year old), and Secondary school education (approx. 13 to 18year old),	Ireland	<ul style="list-style-type: none"> <li>Armagh, Archdiocese</li> <li>Cashel &amp; Emly, Archdiocese</li> <li>Cloyne, Diocese</li> <li>Cork &amp; Ross, Diocese</li> <li>Dublin, Archdiocese</li> <li>Elphin, Diocese</li> <li>Ferns, Diocese</li> <li>Galway, Kilmacduagh &amp; Kilfenora, Diocese</li> <li>Kerry, Diocese</li> <li>Kildare &amp; Leighlin, Diocese</li> <li>Killaloe, Diocese</li> <li>Limerick, Diocese</li> <li>Meath, Diocese</li> <li>Ossory, Diocese</li> <li>Tuam, Archdiocese</li> <li>Waterford &amp; Lismore, Diocese</li> </ul>
20. Franciscan Calais Ministries	2018	Apostolic See (DICLSAL)	<ul style="list-style-type: none"> <li>Franciscan Missionaries of Our Lady (Baton Rouge, LA)</li> </ul>	Hospitals/health care (Franciscan Missionaries of Our Lady Health System)	USA	Louisiana: <ul style="list-style-type: none"> <li>Baton Rouge, Diocese</li> <li>Lafayette, Diocese</li> <li>New Orleans, Archdiocese</li> <li>Shreveport, Diocese</li> </ul> Mississippi: <ul style="list-style-type: none"> <li>Jackson, Diocese</li> </ul>
21. Good Samaritan Education	2011	Archbishop of Sydney	<ul style="list-style-type: none"> <li>Sisters of the Good Samaritan of the Order of St Benedict</li> </ul>	Primary school education (approx. 6- to 12-year-old)	Australia	NSW: <ul style="list-style-type: none"> <li>Broken Bay, Diocese</li> </ul>

MPJP	EST YEAR	ESTABLISHING AUTHORITY	INSTIGATING CHURCH ENTITIES	MINISTRY	BASE COUNTRY	DIOCESAN PRESENCE
				Secondary school education (approx. 13 to 18year old)		<ul style="list-style-type: none"> <li>Sydney, Archdiocese</li> <li>Wollongong, Diocese</li> </ul> QLD: <ul style="list-style-type: none"> <li>Brisbane, Archdiocese</li> </ul> VIC: <ul style="list-style-type: none"> <li>Melbourne, Archdiocese</li> </ul>
22. Health System Ministries	2007	Apostolic See (DICLSAL)	<ul style="list-style-type: none"> <li>Sisters of Charity of Saint Augustine</li> </ul>	Hospitals/health care (Sisters of Charity Health System, incl. Regina Healthcare)	USA	Ohio: <ul style="list-style-type: none"> <li>Cleveland, Diocese</li> </ul>
23. Holy Names Educational Ministries	2022	Apostolic See (DICLSAL)	<ul style="list-style-type: none"> <li>Sisters of the Holy Name of Jesus and Mary</li> </ul>	Primary school education from (approx. 6 to 12 year old), Secondary school education (approx. 13 to 18year old), Other: Music Center and an Adult Learning Center	USA	California: <ul style="list-style-type: none"> <li>Los Angeles, Archdiocese</li> <li>Oakland, Diocese</li> </ul> Florida: <ul style="list-style-type: none"> <li>Saint Petersburg, Diocese</li> </ul> New York: <ul style="list-style-type: none"> <li>Albany, Diocese</li> </ul> Oregon: <ul style="list-style-type: none"> <li>Portland, Archdiocese</li> </ul> Washington: <ul style="list-style-type: none"> <li>Seattle, Archdiocese</li> <li>Spokane, Diocese</li> </ul>
24. Hospitals Sisters Ministries	2015	Apostolic See (DICLSAL)	<ul style="list-style-type: none"> <li>Hospitals Sisters of the Third Order of St Francis, Springfield, IL</li> </ul>	Hospitals/health care	USA	Wisconsin: <ul style="list-style-type: none"> <li>Green Bay, Diocese</li> <li>Milwaukee, Archdiocese</li> </ul> Illinois:



MPJP	EST YEAR	ESTABLISHING AUTHORITY	INSTIGATING CHURCH ENTITIES	MINISTRY	BASE COUNTRY	DIOCESAN PRESENCE
						<ul style="list-style-type: none"> <li>• Belleville, Diocese</li> <li>• Springfield, Diocese</li> </ul>
25. Kildare Ministries	2011	Apostolic See (DICLSAL)	<ul style="list-style-type: none"> <li>• Congregation of the Sisters of St Brigid</li> <li>• Victorian Congregation of the Sisters of the Presentation of the Blessed Virgin Mary</li> </ul>	Community services Secondary school education ( <i>approx. 13 to 18year old</i> )	Australia	NSW: <ul style="list-style-type: none"> <li>• Broken Bay, Diocese</li> </ul> QLD: <ul style="list-style-type: none"> <li>• Brisbane, Archdiocese</li> </ul> SA: <ul style="list-style-type: none"> <li>• Adelaide, Archdiocese</li> </ul> VIC: <ul style="list-style-type: none"> <li>• Ballarat, Diocese</li> <li>• Melbourne, Archdiocese</li> <li>• Sale, Diocese</li> </ul>
26. Le Chéile Schools Trust	2008	Irish Catholic Bishops' Conference	<ul style="list-style-type: none"> <li>• Cross and Passion Sisters</li> <li>• Dominican Sisters</li> <li>• De La Salle Brothers</li> <li>• Holy Faith Sisters</li> <li>• Faithful Companions of Jesus</li> <li>• Marianists</li> <li>• Patrician Brothers</li> <li>• Poor Servants of the Mother of God</li> <li>• Society of the Holy Child Jesus</li> <li>• Sisters of Christian Education</li> <li>• Sisters of Jesus and Mary</li> <li>• Sisters of St. Louis</li> <li>• Sisters of St. Joseph of Cluny</li> </ul>	Primary school education from ( <i>approx. 6 to 12 year old</i> ), and Secondary school education ( <i>approx. 13 to 18year old</i> ),	Ireland	<ul style="list-style-type: none"> <li>• Achonry, Diocese</li> <li>• Armagh, Archdiocese</li> <li>• Cashel &amp; Emly, Archdiocese</li> <li>• Clogher, Diocese</li> <li>• Cork &amp; Ross, Diocese</li> <li>• Dublin, Archdiocese</li> <li>• Ferns, Diocese</li> <li>• Galway, Kilmacduagh &amp; Kilfenora, Diocese</li> <li>• Kildare &amp; Leighlin, Diocese</li> <li>• <b>Killala</b>, Diocese</li> <li>• Limerick, Diocese</li> <li>• Tuam, Archdiocese</li> <li>• Waterford &amp; Lismore, Diocese</li> </ul>

MPJP	EST YEAR	ESTABLISHING AUTHORITY	INSTIGATING CHURCH ENTITIES	MINISTRY	BASE COUNTRY	DIOCESAN PRESENCE
			<ul style="list-style-type: none"> <li>Sisters of St. Paul</li> <li>Ursuline Sisters</li> </ul>			
27. Leaven Ministries	2008	Apostolic See (DICLSAL)	<ul style="list-style-type: none"> <li>Sisters of Charity of Leavenworth, Kansas</li> </ul>	Hospitals/health care	USA	Kansas: <ul style="list-style-type: none"> <li>Kansas City, Archdiocese</li> </ul>
28. Loreto Ministries	2023	Apostolic See (DICLSAL)	<ul style="list-style-type: none"> <li>Institute of the Blessed Virgin Mary Australia &amp; Sth East Asia Province</li> </ul>	Early learning education ( <i>approx. 5-year-old and younger</i> ) Primary school education ( <i>approx. 6- to 12-year-old</i> ) Secondary school education ( <i>approx. 13 to 18year old</i> )	Australia	NSW: <ul style="list-style-type: none"> <li>Broken Bay, Diocese</li> <li>Sydney, Archdiocese</li> </ul> QLD: <ul style="list-style-type: none"> <li>Brisbane, Archdiocese</li> </ul> SA: <ul style="list-style-type: none"> <li>Adelaide, Archdiocese</li> </ul> VIC: <ul style="list-style-type: none"> <li>Ballarat, Diocese</li> <li>Melbourne, Archdiocese</li> </ul>
29. Mary Aikenhead Ministries	2008	Apostolic See (DICLSAL)	<ul style="list-style-type: none"> <li>Religious Sisters of Charity of Australia</li> </ul>	Hospitals/health care, Aged care, Disability services Family services Secondary school education ( <i>approx. 13 to 18year old</i> )	Australia	NSW: <ul style="list-style-type: none"> <li>Sydney, Archdiocese</li> </ul> QLD: <ul style="list-style-type: none"> <li>Brisbane, Archdiocese</li> <li>Toowoomba, Diocese</li> </ul> VIC: <ul style="list-style-type: none"> <li>Melbourne, Archdiocese</li> </ul>
30. Mater Misericordiae and The Children's University Hospitals (MMCUH)	2023	Archbishop of Dublin	<ul style="list-style-type: none"> <li>Congregation of the Sisters of Mercy in Ireland</li> </ul>	Hospitals/health care;	Ireland	<ul style="list-style-type: none"> <li>Dublin, Archdiocese</li> </ul>

MPJP	EST YEAR	ESTABLISHING AUTHORITY	INSTIGATING CHURCH ENTITIES	MINISTRY	BASE COUNTRY	DIOCESAN PRESENCE
31. Mercy Care South	2015	Bishop of Cork & Ross	<ul style="list-style-type: none"> <li>Congregation of the Sisters of Mercy in Ireland</li> </ul>	Hospitals/health care;	Ireland	<ul style="list-style-type: none"> <li>Cork &amp; Ross, Diocese</li> </ul>
32. Mercy Health Ministry	2008	Apostolic See (DICLSAL)	<ul style="list-style-type: none"> <li>Sisters of Mercy</li> </ul>	Hospitals/health care	USA	Kentucky: <ul style="list-style-type: none"> <li>Covington, Diocese</li> <li>Owensboro, Diocese</li> </ul> Ohio: <ul style="list-style-type: none"> <li>Cincinnati, Archdiocese</li> <li>Cleveland, Diocese</li> <li>Toledo, Diocese</li> <li>Youngstown, Diocese</li> </ul>
33. Mercy Ministry Companions	2021	Apostolic See (DICLSAL)	<ul style="list-style-type: none"> <li>Institute of Sisters of Mercy of Australia and Papua New Guinea</li> </ul>	Hospitals/health care, Aged care, Disability services Family services Community services Early learning education ( <i>approx. 5-year-old and younger</i> ) Primary school education ( <i>approx. 6- to 12-year-old</i> ) Secondary school education ( <i>approx. 13 to 18year old</i> )	Australia	ACT: <ul style="list-style-type: none"> <li>Canberra-Goulburn, Archdiocese</li> </ul> NSW: <ul style="list-style-type: none"> <li>Armidale, Diocese</li> <li>Bathurst, Diocese</li> <li>Lismore, Diocese</li> <li>Maitland-Newcastle, Diocese</li> <li>Parramatta, Diocese</li> <li>Wagga Wagga, Diocese</li> <li>Wilcannia-Forbes, Diocese</li> <li>Sydney, Archdiocese</li> <li>Wollongong, Diocese</li> </ul> NT: <ul style="list-style-type: none"> <li>Darwin, Diocese</li> </ul> QLD: <ul style="list-style-type: none"> <li>Cairns, Diocese</li> </ul> SA: <ul style="list-style-type: none"> <li>Adelaide, Archdiocese</li> </ul>

MPJP	EST YEAR	ESTABLISHING AUTHORITY	INSTIGATING CHURCH ENTITIES	MINISTRY	BASE COUNTRY	DIOCESAN PRESENCE
						VIC: <ul style="list-style-type: none"> <li>• Ballarat, Diocese</li> <li>• Melbourne, Archdiocese</li> <li>• Sale, Diocese</li> <li>• Sandhurst, Diocese</li> </ul> WA: <ul style="list-style-type: none"> <li>• Bunbury, Diocese</li> <li>• Geraldton, Diocese               <ul style="list-style-type: none"> <li>• Perth, Archdiocese</li> </ul> </li> </ul>
34. Mercy Partners	2008	Apostolic See (DICALSAL)	<ul style="list-style-type: none"> <li>• Congregation of the Sisters of Mercy Brisbane</li> <li>• Institute of the Sisters of Mercy of Australia and Papua New Guinea</li> <li>• Missionary Franciscan Sisters of the Immaculate Conception</li> <li>• Queensland Presentation Sisters</li> </ul>	Hospitals/health care, Aged care, Disability services Family services Community services Secondary school education ( <i>approx. 13 to 18year old</i> )	Australia	NSW <ul style="list-style-type: none"> <li>• Parramatta, Diocese</li> <li>• Sydney, Archdiocese</li> </ul> QLD: <ul style="list-style-type: none"> <li>• Brisbane, Archdiocese</li> <li>• Rockhampton, Diocese</li> <li>• Townsville, Diocese</li> </ul> VIC: <ul style="list-style-type: none"> <li>• Melbourne, Archdiocese</li> </ul>
35. MercyCare	2002	Archbishop of Perth	<ul style="list-style-type: none"> <li>• Congregation of the Sisters of Mercy Perth</li> </ul>	Aged care, Disability services Family services Community services Early learning education ( <i>approx. 5-year-old and younger</i> )	Australia	WA: <ul style="list-style-type: none"> <li>• Broome, Diocese</li> <li>• Perth, Archdiocese</li> </ul>
36. PeaceHealth	1997	Apostolic See (DICALSAL)	<ul style="list-style-type: none"> <li>• Sisters of St. Joseph of Peace</li> </ul>	Hospitals/health care	USA	Alaska: <ul style="list-style-type: none"> <li>• Anchorage-Juneau, Archdiocese</li> </ul> Oregon:

MPJP	EST YEAR	ESTABLISHING AUTHORITY	INSTIGATING CHURCH ENTITIES	MINISTRY	BASE COUNTRY	DIOCESAN PRESENCE
						<ul style="list-style-type: none"> <li>Portland, Archdiocese</li> </ul> <p>Washington:</p> <ul style="list-style-type: none"> <li>Seattle, Archdiocese</li> </ul>
37. Presentation Brothers Schools Trust	2009	Irish Catholic Bishops' Conference	<ul style="list-style-type: none"> <li>The Institute of Presentation Brothers</li> </ul>	Primary school education from (approx. 6 to 12 year old), and Secondary school education (approx. 13 to 18year old),	Ireland	<ul style="list-style-type: none"> <li>Cloyne, Diocese</li> <li>Cork &amp; Ross, Diocese</li> <li>Dublin, Archdiocese</li> </ul>
38. Providence Health Care Society	2000	Archbishop of Vancouver	<ul style="list-style-type: none"> <li>Sisters of Charity of Providence,</li> <li>Sisters of Providence of St. Vincent de Paul,</li> <li>Missionary Sisters of the Immaculate Conception,</li> <li>Sisters of Charity of Mount St. Vincent, and</li> <li>Grey Sisters of the Immaculate Conception</li> </ul>	Hospitals/health care Aged care;	Canada	<p>British Columbia:</p> <ul style="list-style-type: none"> <li>Vancouver, Archdiocese</li> <li>Victoria, Diocese</li> </ul>
39. Providence Ministries	2009	Apostolic See (DICLSAL)	<ul style="list-style-type: none"> <li>Sisters of Providence</li> </ul>	Hospitals/health care (Providence St Joseph Health is co-sponsored by the MPJPs: Providence Ministries and St Joseph Health Ministries)	USA	<p>California:</p> <ul style="list-style-type: none"> <li>Los Angeles, Archdiocese</li> <li>Orange, Diocese</li> <li>San Bernardino, Diocese</li> <li>Santa Rosa, Diocese</li> </ul> <p>Montana:</p> <ul style="list-style-type: none"> <li>Helena, Diocese</li> </ul> <p>New Mexico:</p> <ul style="list-style-type: none"> <li>Las Cruces, Diocese</li> </ul> <p>Oregon:</p> <ul style="list-style-type: none"> <li>Baker, Diocese</li> </ul>

MPJP	EST YEAR	ESTABLISHING AUTHORITY	INSTIGATING CHURCH ENTITIES	MINISTRY	BASE COUNTRY	DIOCESAN PRESENCE
						<ul style="list-style-type: none"> <li>Portland, Archdiocese</li> </ul> Texas: <ul style="list-style-type: none"> <li>Lubbock, Diocese</li> </ul> Washington : <ul style="list-style-type: none"> <li>Seattle, Archdiocese</li> <li>Spokane, Diocese</li> <li>Yakima, Diocese</li> </ul>
40. Providence Residential and Community Care Services Society (Providence Living Society)	2019	Archbishop of Vancouver	<ul style="list-style-type: none"> <li>Sisters of Charity of Providence,</li> <li>Sisters of Providence of St. Vincent de Paul,</li> <li>Missionary Sisters of the Immaculate Conception,</li> <li>Sisters of Charity of Mount St. Vincent, and</li> <li>Grey Sisters of the Immaculate Conception</li> </ul>	Hospitals/health care; Aged care;	Canada	British Columbia: <ul style="list-style-type: none"> <li>Vancouver, Archdiocese</li> <li>Victoria, Diocese</li> </ul>
41. Public Juridic Person – Diocese of Hamilton	2010	Bishop of Hamilton	<ul style="list-style-type: none"> <li>Congregation of Sisters of St Joseph of Hamilton, Ontario</li> </ul>	Hospitals/health care; Aged care; Disability services;	Canada	Ontario: <ul style="list-style-type: none"> <li>Hamilton, Diocese</li> </ul>
42. Redeemer Ministries	2020	Apostolic See (DICLSAL)	<ul style="list-style-type: none"> <li>Sisters of the Most Holy Redeemer</li> </ul>	Hospitals/health care (Holy Redeemer Health System)	USA	New Jersey: <ul style="list-style-type: none"> <li>Camden, Diocese</li> </ul> Pennsylvania: <ul style="list-style-type: none"> <li>Philadelphia, Archdiocese</li> </ul>
43. Saint John of God Hospitaller Ministries	2012	Apostolic See (DICLSAL)	<ul style="list-style-type: none"> <li>Hospitaller Order of the Brothers of St John of God</li> </ul>	Hospitals/health care; Aged care; Disability services; Family services, Primary school education from	Ireland	Ireland: <ul style="list-style-type: none"> <li>Armagh, Archdiocese</li> <li>Dublin, Archdiocese</li> <li>Kerry, Diocese</li> </ul>



<b>MPJP</b>	<b>EST YEAR</b>	<b>ESTABLISHING AUTHORITY</b>	<b>INSTIGATING CHURCH ENTITIES</b>	<b>MINISTRY</b>	<b>BASE COUNTRY</b>	<b>DIOCESAN PRESENCE</b>
				(approx. 6 to 12 year old), Secondary school education (approx. 13 to 18 year old), and Tertiary/university education Other: Mental health		UK: <ul style="list-style-type: none"> <li>• Arundel and Brighton, Diocese</li> <li>• Birmingham, Archdiocese</li> <li>• Hexham and Newcastle, Diocese</li> <li>• Lancaster, Diocese</li> <li>• Leeds, Diocese</li> <li>• Liverpool, Archdiocese</li> <li>• Middlesbrough, Diocese</li> <li>• Salford, Diocese</li> <li>• Westminster, Diocese</li> </ul> Malawi: <ul style="list-style-type: none"> <li>• Lilongwe, Archdiocese</li> <li>• Mzuzu, Diocese</li> </ul>
44. Sisters of Mary of the Presentation (SMP) Health Ministry	2015	Apostolic See (DICLSAL)	<ul style="list-style-type: none"> <li>• Sisters of Mary of the Presentation, Bismark, North Dakota</li> </ul>	Hospitals/health care (SMP Health System)	USA	North Dakota: <ul style="list-style-type: none"> <li>• Fargo, Diocese</li> </ul>
45. Sisters of St Mary Health Ministries	2013	Apostolic See (DICLSAL)	<ul style="list-style-type: none"> <li>• Franciscan Sisters of Mary</li> </ul>	Hospitals/health care	USA	Illinois: <ul style="list-style-type: none"> <li>• Belleville, Diocese</li> </ul> Missouri: <ul style="list-style-type: none"> <li>• Jefferson City, Diocese</li> <li>• St Louis, Archdiocese</li> </ul> Oklahoma: <ul style="list-style-type: none"> <li>• Oklahoma City, Archdiocese</li> </ul> Wisconsin: <ul style="list-style-type: none"> <li>• Madison, Diocese</li> <li>• Milwaukee, Archdiocese</li> </ul>

MPJP	EST YEAR	ESTABLISHING AUTHORITY	INSTIGATING CHURCH ENTITIES	MINISTRY	BASE COUNTRY	DIOCESAN PRESENCE
46. Sophia Education Ministries	2016	Apostolic See (DICLSAL)	<ul style="list-style-type: none"> <li>ANZ Province of the Society of the Sacred Heart</li> </ul>	Early learning education ( <i>approx. 5-year-old and younger</i> ) Primary school education ( <i>approx. 6- to 12-year-old</i> ) Secondary school education ( <i>approx. 13 to 18year old</i> )	Australia	NSW: <ul style="list-style-type: none"> <li>Sydney, Archdiocese</li> </ul> QLD: <ul style="list-style-type: none"> <li>Brisbane, Archdiocese</li> </ul> VIC: <ul style="list-style-type: none"> <li>Melbourne, Archdiocese</li> </ul> New Zealand-Aotearoa
47. St Anthony Ministries	2018	Apostolic See (DICLSAL)	<ul style="list-style-type: none"> <li>Franciscan Sisters of Perpetual Adoration, La Crosse, Wisconsin</li> </ul>	Hospitals/health care;	USA	Iowa: <ul style="list-style-type: none"> <li>Sioux City, Diocese</li> </ul>
48. St John of God Australia Ltd	2003	Bishops of the Province of Perth	<ul style="list-style-type: none"> <li>Sisters of St John of God</li> </ul>	Hospitals/health care, Disability Services, Family Services	Australia	NSW: <ul style="list-style-type: none"> <li>Parramatta, Diocese</li> <li>Sydney, Archdiocese</li> </ul> VIC: <ul style="list-style-type: none"> <li>Ballarat, Diocese</li> <li>Melbourne, Archdiocese</li> <li>Sale, Diocese</li> <li>Sandhurst, Diocese</li> </ul> WA: <ul style="list-style-type: none"> <li>Broome, Diocese</li> <li>Bunbury, Diocese</li> <li>Geraldton, Diocese</li> <li>Perth, Archdiocese</li> </ul> New Zealand-Aotearoa: <ul style="list-style-type: none"> <li>Christchurch, Diocese</li> <li>Wellington, Archdiocese</li> </ul>

MPJP	EST YEAR	ESTABLISHING AUTHORITY	INSTIGATING CHURCH ENTITIES	MINISTRY	BASE COUNTRY	DIOCESAN PRESENCE
						Timor-Leste Papua New Guinea
49. St Joseph Educational Ministry	2020	Apostolic See (DICLSAL)	<ul style="list-style-type: none"> <li>Sisters of St. Joseph of Carondelet, St. Louis Province</li> </ul>	Early learning education ( <i>approx. 5-year-old and younger</i> ), Primary school education ( <i>approx. 6- to 12-year-old</i> ), Secondary school education ( <i>approx. 13 to 18year old</i> ), Tertiary/university education	USA	Indiana: <ul style="list-style-type: none"> <li>Indianapolis, Archdiocese</li> </ul> Missouri: <ul style="list-style-type: none"> <li>Kansas City-Saint Joseph, Diocese</li> <li>St Louis, Archdiocese</li> </ul>
50. St Joseph Health	2007	Apostolic See (DICLSAL)	<ul style="list-style-type: none"> <li>Sisters of St. Joseph, Orange</li> </ul>	Hospitals/health care ( <i>Providence St Joseph Health is co-sponsored by the MPJPs: Providence Ministries and St Joseph Health Ministries</i> )	USA	Same as Providence Ministries
51. St Joseph's Health Care Society	1993	Bishop of London	<ul style="list-style-type: none"> <li>Sisters of St Joseph of London</li> </ul>	Hospitals/health care;	Canada	Ontario: <ul style="list-style-type: none"> <li>London, Diocese</li> </ul>
52. The Gaudete Trust	2022	Catholic Bishop's Conference of England and Wales	<ul style="list-style-type: none"> <li>The Congregation of La Sainte Union (LSU)</li> <li>Sisters of Charity of St Paul the Apostle (SP)</li> <li>De La Mennais Brothers FICP (Brothers of Christian Instruction)</li> <li>The Christian Brothers (CFC)</li> <li>The Faithful Companions of Jesus (FCJ)</li> </ul>	Early learning education ( <i>approx. 5 year old and younger</i> ), Primary school education ( <i>approx. 6 to 12 year old</i> ), Secondary school education ( <i>approx. 13 to 18year old</i> ),	England	<ul style="list-style-type: none"> <li>Birmingham, Archdiocese</li> <li>Brentwood, Diocese</li> <li>Liverpool, Archdiocese</li> <li>Portsmouth, Diocese</li> <li>Shrewsbury, Diocese</li> <li>Southwark, Archdiocese</li> <li>Westminster, Diocese</li> </ul>
53. Third Order Franciscan	2024	Apostolic See (DICLSAL)	<ul style="list-style-type: none"> <li>The Sisters of St. Francis of Mary</li> </ul>	Tertiary/university education	USA	Illinois: <ul style="list-style-type: none"> <li>Joliet, Archdiocese</li> </ul>

MPJP	EST YEAR	ESTABLISHING AUTHORITY	INSTIGATING CHURCH ENTITIES	MINISTRY	BASE COUNTRY	DIOCESAN PRESENCE
University Alliance			Immaculate, Joliet, IL <ul style="list-style-type: none"> <li>Sisters of the Third Order of St. Francis, Oldenburg, IN</li> </ul>			Indiana: <ul style="list-style-type: none"> <li>Indianapolis, Archdiocese</li> </ul>
54. University of Notre Dame (Australia)	1991	Archbishop of Perth		Tertiary/university education	Australia	NSW: <ul style="list-style-type: none"> <li>Sydney, Archdiocese</li> </ul> WA: <ul style="list-style-type: none"> <li>Broome, Diocese</li> <li>Perth, Archdiocese</li> </ul>
55. Ursuline Education Foundation	2022	Apostolic See (DICLSAL)	<ul style="list-style-type: none"> <li>Ursuline Sisters of the Romans Union, Central Province</li> </ul>	Secondary school education ( <i>approx. 13 to 18year old</i> ),	USA	Louisiana: <ul style="list-style-type: none"> <li>New Orleans, Archdiocese</li> </ul> Massachusetts: <ul style="list-style-type: none"> <li>Boston, Archdiocese</li> </ul> Missouri: <ul style="list-style-type: none"> <li>Saint Louis, Archdiocese</li> </ul> Texas: <ul style="list-style-type: none"> <li>Dallas, Diocese</li> </ul>
56. Visitation ACF	2003	Archbishop of St Louis	<ul style="list-style-type: none"> <li>Sisters of the Visitation St Louis</li> </ul>	Early learning education ( <i>approx. 5-year-old and younger</i> ), Primary school education ( <i>approx. 6- to 12-year-old</i> ), Secondary school education ( <i>approx. 13 to 18year old</i> ),	USA	Missouri: <ul style="list-style-type: none"> <li>Saint Louis, Archdiocese</li> </ul>
57. Viterbo Ministries	2018	Bishop of La Crosse	<ul style="list-style-type: none"> <li>Franciscan Sisters of Perpetual Adoration</li> </ul>	Tertiary/university education	USA	Wisconsin: <ul style="list-style-type: none"> <li>La Crosse, Diocese</li> </ul>
58. Whānau Mercy Ministries Trust	2022	Apostolic See (DICLSAL)	<ul style="list-style-type: none"> <li>Ngā Whaea Atawhai o Aotearoa Sisters of Mercy New Zealand</li> </ul>	Hospitals/health care Aged care ( <i>affordable housing</i> ) Family services and	New Zealand-Aotearoa	<ul style="list-style-type: none"> <li>Auckland, Diocese</li> <li>Wellington, Archdiocese</li> <li>Christchurch, Diocese</li> <li>Dunedin, Dioceses</li> </ul>

<i>MPJP</i>	<i>EST YEAR</i>	<i>ESTABLISHING AUTHORITY</i>	<i>INSTIGATING CHURCH ENTITIES</i>	<i>MINISTRY</i>	<i>BASE COUNTRY</i>	<i>DIOCESAN PRESENCE</i>
				Secondary school education ( <i>approx. 13 to 18year old</i> )		

## 17. Appendix 4: Participants in IGSC Symposium 28-30 April 2025

### Symposium Participants

Mr	Adam	Berry	Global Programme Manager (Building a Vital Church)	Porticus Foundation	England
Fr	Charles	Bouchard OP	Theologian	Dominican Order, previously Catholic Health Association	USA
Assoc Prof Rev	Jamie	Calder SJ	ACU Co-Chief Investigator - Theologian	Australian Catholic University	Australia
Prof	Catherine	Clifford	Professor in Theology	Saint Paul University	Canada
Mr	Richard	Cornell	Chief Executive Officer	St. Joseph's Health Care Society	Canada
Mr	Steffen	Eikenbusch	Senior Program Manager	Porticus Foundation	Germany
Br	Donatus	Forkan OH	Provincial Western Europe	Hospitaller Order of St. John of God	Ireland
Dr	Chad	Glendinning	Dean: Faculty of Canon Law	Saint Paul University	Canada
Mr	Lawrence	Hallinan	Project Officer	ACU Research Team	Australia
Assoc Prof	Maeve	Heaney VDMF	ACU Co-Chief Investigator - Theologian	Australian Catholic University	Australia
Sr	Amy	Hereford CSJ	Canon Lawyer	Srs of St Joseph of Carondelet	USA
Rev	Dennis	Holtschneider, C.M	Consultant Tertiary Education	Vincentian Fathers, previously Assoc Catholic Colleges	USA
Dr	Eilis	Humphreys	CEO	Association of Patrons and Trustees of Catholic Schools	Ireland
Ms	Wendy	Louis	Chair	Catholic Health Care Asia	Singapore-Malaysia
Sr	Bonnie	MacLellan CSJ	General Superior (Canon Lawyer)	Srs of St Joseph of Sault Ste. Marie	Canada
Fr	David	McCallum SJ	Director	Discerning Leadership Program	Vatican
Prof	Gabrielle	McMullen	Steering Group member (Trustee Mercy Ministry Companions)	Inclusive Governance Project Steering Group	Australia
Ms	Donna	Miller	Executive Coordinator (Country paper facilitator)	Canon Law Society of America	USA
Sr	Pat	Murray IBVM	General Secretary	International Association of Superiors General (UISG)	Vatican
Mrs	Moir	Najdecki	AMPJP Council Chair (Trustee Good Samaritan Education)	Association of Ministerial PJPs	Australia
Ms	Frances	O'Callaghan	Country writer, Ireland	Loyola Institute, Trinity College, Dublin.	Ireland
Adj Prof	Susan	Pascoe	Inclusive Governance in a Synodal Church Project Lead	Inclusive Governance Project Steering Group	Australia
Ms	Lavinia	Rocchi Carrera	General Secretary	WUCWO	Italy
Prof	Anna	Rowlands	St Hilda Chair in Catholic Social Thought and Practice	Durham University	England
Mr	John	Ruetz	President & CEO	Catholic Health Alliance of Canada	Canada
Assoc Prof	Fáinche	Ryan	Theologian	Trinity College Dublin	Ireland
Mr	Martin	Teulan	Executive Director	Association of Ministerial PJPs	Australia
Ms	Anne	Walker	National Executive Director (also Trustee, Catholic Healthcare)	Catholic Religious Australia	Australia
Ms	Maria Lia	Zervino	Advisor	World Women's Observatory	Vatican

**Note:** Pre-recorded presentations to the Symposium were contributed by Archbishop Mark Coleridge of Brisbane, Australia and Sr Carol Zinn SSJ, Executive Director of the Leadership Conference of Women Religious (LCWR) of the USA.







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