

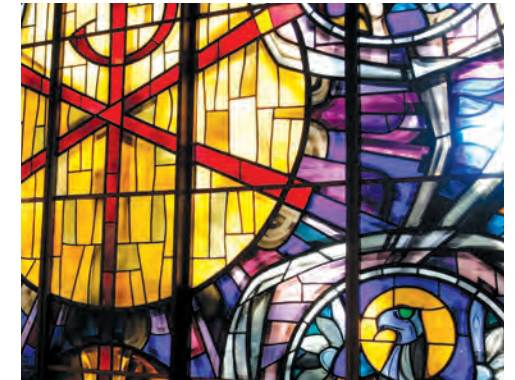


LEADERSHIP  
FORMATION  
FRAMEWORK

*Formation of the Heart*



MARY  
AIKENHEAD  
MINISTRIES



LEADERSHIP  
FORMATION  
FRAMEWORK

## *Formation of the Heart*

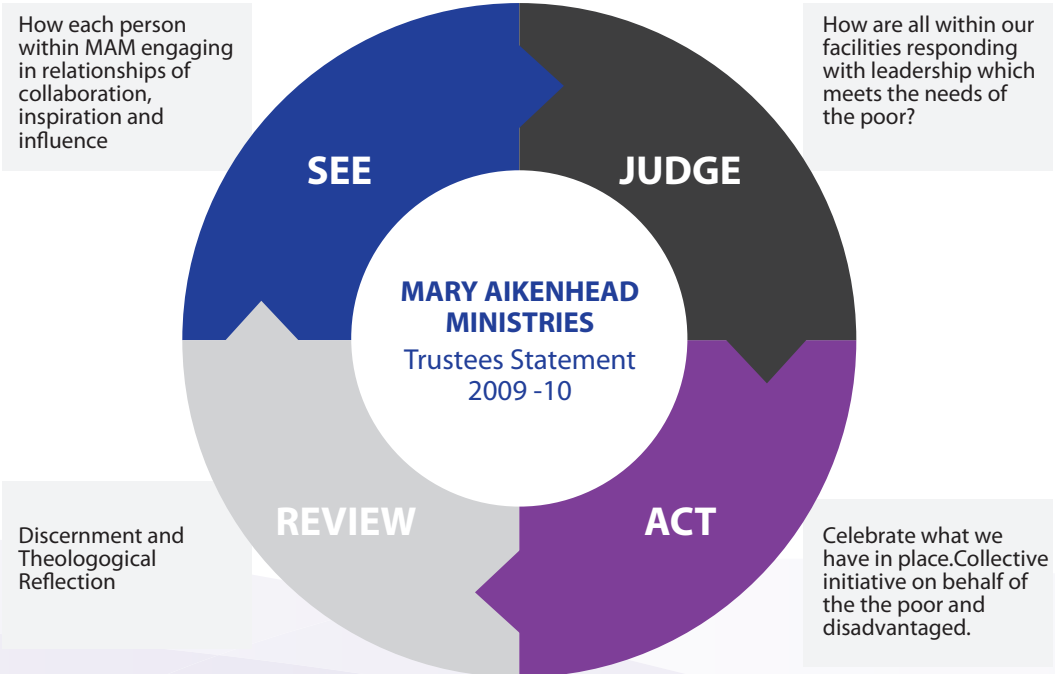
Senior leadership formation in Catholic ministry needs to be dynamic and engaging, transforming and supporting, practical and visionary, empowering leaders to respond to the sometimes chaotic and fragmented world in which we live and work. Above all, leaders in Catholic ministry are called to embody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

# TRUSTEES STATEMENT

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

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

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



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# JESUS LOVER OF ALL JESUS LIBERATOR JESUS TEACHER JESUS HEALER

## PREFACE

“He came to Nazareth, where he had been brought up, and went into the synagogue on the Sabbath day as he usually did. He stood up to read, and they handed him the scroll of the prophet Isaiah. Unrolling the scroll he found the place where it is written:

*The spirit of the Lord has been given to me,  
for he has anointed me.  
He has sent me to bring the good news to the poor,  
to heal the broken hearted  
to proclaim liberty to captives  
and to the blind new sight,  
to set the downtrodden free,  
to proclaim the Lord’s year of favour.*

He then rolled up the scroll, gave it back to the assistant and sat down. And all eyes in the synagogue were fixed on him. Then he began to speak to them, ‘This text is being fulfilled today even as you listen.’”

*(Luke 4:6-22)*

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

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



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

## I. INTRODUCTION

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

- Enable and provide oversight and evaluation of Mary Aikenhead Ministries formation processes, content and outcomes that represent leading practices across the ministries;
- Enable board directors, chief executive officers and other senior executives, mission leaders, principals and other senior educators, health professionals, researchers and welfare professionals to implement effective senior leadership formation processes successfully;
- Ensure progress across the ministries towards developing well-formed leaders who will proclaim and strengthen Catholic identity and the living charism of Mary Aikenhead;
- Provide opportunities for leaders to experience and reclaim our founding stories;
- Prepare for appropriate pilgrimages and immersion experiences.

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

### Why a Mary Aikenhead Ministries' Formation Framework?

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

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

- Developing a shared understanding of our baptismal call to holiness, ministry and leadership in the Catholic Church as promulgated by Vatican II;
- The availability of well-qualified people who have a lived experience of faith who will respond to the calling to serve as leaders in our ministries;

- A workforce in our Catholic ministries who represent a variety of faith traditions and diverse beliefs;
- Developments in the life of the Catholic Church;
- Increasing external influence and pressure on education, health care, research and welfare to be more transparent, accountable and authentic;
- An Australian society which is secular;
- Growing pressure on charitable organisations to demonstrate viability and relevance; and
- Growing inequities in society with increasing numbers of people living in poverty;

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

Recognising the many challenges facing Catholic ministries today, this formation framework is written



as a resource for leadership formation within MAM to support the integrity of each ministry and the credibility of current and future leaders.

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

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

### The Catholic Church

The mission of MAM is grounded in sacred scripture and rooted in the great traditions of the Catholic Church and the rich heritage of the Sisters of Charity. The mission and ministry of Jesus Christ is to bring the "good news" of God's reign to all people – He came "to bring the good news to the poor, to heal the broken hearted, to proclaim liberty to captives and to the blind new sight, to set the downtrodden free" (Luke 4:6-21).

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

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

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

"Those who work for the Church's charitable organisations must be distinguished by the fact that they do not merely meet the needs of the moment, but they dedicate themselves to others with heartfelt concern, enabling them to experience the richness of their humanity. Consequently, in addition to their necessary professional training, these charity workers need a "formation of the heart": they need to be led to that encounter with God in Christ, which awakens their

love and opens their spirits to others. As a result, love of neighbour will no longer be for them a commandment imposed, so to speak, from without, but a consequence deriving from their faith, a faith which becomes active through love (cf. Gal 5:6).” (DCE31)

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

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

**In the discharge of our responsibilities we commit to:**

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

**Mary Aikenhead Ministries’ Vision for Formation**

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

invitation to develop well-thought-out and systematic formation programs as an essential requirement for the future of our ministries.

**Formation Programs**

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

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

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

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

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

The passage from Luke’s Gospel where two disciples who had been listening to the risen Lord said, “Our hearts were burning within us”(Luke 24:32), expresses the importance of discerning where Gospel values are present in our ministries and fostering them. The living presence of Jesus in our ministries impels us to proclaim love, hope, compassion and justice.

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

**III. A PATH TOWARD THE MARY AIKENHEAD MINISTRIES’ SENIOR LEADERSHIP FORMATION FRAMEWORK**

**The framework includes the following elements:**

- Key principles to guide the development and implementation of formation processes;
- An overview of key outcomes for quality formation;
- An outline of core content information programs;
- Approaches to senior leadership ministry formation; and
- Criteria for creating sustainable senior leadership formation.

**Our Approach to Formation in the Context of Mary Aikenhead Ministries**

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

- Rooted in Christian tradition and ministry;
- Engaged in the living experience of women and men in their ongoing growth as leaders;
- Articulated, integrated and implemented in the rich tradition of Catholic education, health care, research and welfare;
- Which gives life to those being served as well as those leading ministries and communities;
- Which operates as a transforming influence in Catholic education, health care, research and welfare ministries both in the present and for the future.

**Key Principles to Guide the Development and Implementation of Formation Processes**

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

The founding charism guides and supports the current ministries;

- Leadership formation is open to all who share the values of Catholic ministry;
- All leaders within Catholic ministry are required to be engaged in ongoing ministry formation and, in turn, fulfill their responsibility to provide ministry formation to others;
- Formation programs develop participants’ understanding of their place within the broader ministry of the Church;
- Quality formation shapes and transforms the individual, the ministerial culture and society;
- Reflective and integrative processes are essential for quality ministry formation;
- The desired formation outcomes will provide the basis for program content and processes;
- Core content will be updated periodically to remain relevant to the signs of the times, the needs within the ministry and the experience of participants;
- Effective formation is integrated into each ministry and its outcomes will be reflected in all leadership practices, business procedures and professional protocols across the ministries.



An Overview of Key Outcomes for Quality Formation

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

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

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

Identified Outcomes

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

- Develops an increased self-awareness and a greater understanding of personal giftedness as integral to his/her call to education, health care, research or welfare ministry;
- Facilitates prayer, reflection and sharing;
- Fosters a healthy work-life balance;
- Possesses a spiritual awareness of the dignity of persons through empathy and solidarity.

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

- Builds on and expresses an appreciation for the legacy of our founding congregation;
- Understands the Catholic Tradition, as the basis for promoting the Catholic identity and mission of the ministry;

- Provides health care services in accord with the compassionate healing ministry of Jesus;
- Provides education in accord with the values of Jesus as teacher;
- Values research that is attuned to Christian wisdom for its new discoveries and for its capacity to liberate people from suffering;
- Undertakes welfare services for the poor and marginalised in accord with the concerns of Jesus whose love is extended to all people;
- Makes decisions based on Catholic social teachings related to dignity, justice, service of the poor, the common good and sound stewardship.

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

- Exercises servant leadership and decision-making processes which reflects our Ignatian spirituality of discernment, inclusion, reflection and service;
- Creates the conditions for individuals and ministries to promote the common good; and
- Promotes a culture of inclusion.

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

- Endeavours to speak with a "prophetic" voice, on behalf of those who are in any way marginalised;
- Is an advocate for the dignity of every human person;
- Exercises stewardship in light of good business practice; and
- Ensures the ministry's Catholic mission and identity is maintained and strengthened whilst overseeing operational excellence.

An Outline of Core Content in Formation Programs

Core Content Areas

a. Heritage and Tradition

- Teaching, healing, research and welfare ministries according to Gospel values and beliefs
- A contemporary understanding of Scripture and sacraments
- Sacramental life of the Church
- Key rituals, signs and symbols
- Stories and charism of Mary Aikenhead and the Sisters of Charity
- Education, health care, research and welfare as ministries of the Church
- The Christian significance of our MAM crest
- Australian and international pilgrimages and immersion experiences.

b. Mission and Values

- Our purpose
- Our core beliefs and values

c. Vocation

- Response to the universal call to holiness/wholeness;
- Call and response to the ministries of Catholic education, health care, research and welfare

d. Spirituality

- Personal
- Communal
- Ignatian

e. Decision-Making

- Ignatian discernment
- Ethical decision-making
- Integration of mission and business outcomes as part of discernment

f. Catholic Social Teaching

- Human dignity
- Care for people living in poverty
- Advocacy for the common good

- Solidarity
- Stewardship
- Subsidiarity
- Participation and association

g. Organisational and Clinical Ethics

- Code of Ethical Standards for Catholic Health and Aged Care (CHA)
- Codes of Ethics for Teachers – State-based
- Research
- Welfare

h. Servant Leadership

- Qualities of servant leadership

i. Holistic Care

- Care of mind, body and spirit
- Work-life balance

j. Diversity

- Racial, cultural and religious
- Generational
- Gender
- Leadership styles

k. Socio-cultural Context

- Inter-faith
- Multicultural
- Trans-national character of Australian society

l. Church Relations

- Public Juridic Persons (PJPs)
- Dioceses
- Parishes
- Other Catholic organizations
- Deepening collaboration with the local and universal Church



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

## Approaches to Senior Leadership Ministry Formation

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

### Possible Formation Experiences

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

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

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

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

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

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

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

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

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

## Criteria for Creating Sustainable Senior Leadership Formation

### a. Trustees

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

### b. Board support

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

### c. Organisational Commitment to Formation

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

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

### d. Funding

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

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



### e. Ongoing Formation

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

### f. Personal Commitment to One’s Own Formation

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

### ACKNOWLEDGMENT

This document is based on the ‘Framework for Senior Leadership Formation’ developed by the Catholic Healthcare Association of the United States. The Trustee’s of Mary Aikenhead Ministries are grateful for the permission to use this document.



## SOME USEFUL DESCRIPTIONS:

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

**Prophetic:** Alford & Naughton (2001) in 'Managing as if Faith Mattered' refers to prophetic engagement as: 'to be in the world but not of the world'. This refers to the paradox of our professional lives working within contemporary world including legal requirements, public policy and the myriad of other organisational complexities, whilst living and witnessing to the Christian commitment to our Mission. This commitment is powerfully expressed in the example of Jesus' life and leadership (Luke 4:14 – 21).

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

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





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

- It is constituted by a competent church authority;
- It acts on behalf of the Church, not merely in its own name;
- It fulfils a specific task entrusted to it for the common good;
- It acts within the limits established by Church law and its approved statutes;
- Its property is Church property and is administered in accordance with the requirements of canon law.

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

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

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

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

<http://vatican2voice.org>

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

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

(Greenleaf, 1970)

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

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