

FORMATION SESSION 12:

Ethical Leadership...

The leader engages and inspires the lived experience of women and men in their ongoing growth through ensuring that he/she possesses a spiritual awareness of the dignity of persons through empathy and solidarity...

The leader articulates, integrates and implements the rich tradition of education, healthcare, research and welfare through ensuring that he/she 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 creates conditions for individuals and ministries to promote the common good.

The leader sustains education, healthcare, research and welfare ministries in the present and in the future through ensuring that he/she is an advocate for the dignity of every human person...

... Extract from MAM's Leadership Framework, Formation of the Heart.

	Program and Focus	Guide Notes
Welcome/ Setting the scene and Prayer 10 minutes	This session invites participants into a conversation and reflection about how they understand ethical leadership, how it is grounded in Catholic Social Teaching and in turn, what this looks and feels like in their respective leadership roles. Opening Prayer Resource 1 How does this poem speak to you? Why so?	You may also choose to begin with reflective instrumental music.
15 minutes	MAM Ethical Framework - invite participants to read and share their reflections. This could be done in smaller groups with each sharing one aspect. Why do you think that the Sisters of Charity developed this Ethical Framework when they established MAM?	Click here
20 minutes	Resource 2: In pairs consider how the dimensions of btewk and Catholic Social Teaching speak to each other. If time permits, share reflections and ponderings.	
5 minutes	<i>What do you take from the leadership of Mary Aikenhead and the Sisters of Charity that inspires you...?</i>	

Reference Material:

Bible

MAM Ethical Framework (pdf)

Resource 1: Opening Reflection:

One Tree...

*They wanted to tear down the tulip tree, our neighbours, last year.
It throws a shadow over their vegetable patch, the only tree in our backyard.*

We said no.

*Now they've hired someone to chainsaw
an arm—the crux on our side of the fence—
and my wife, in tousled hair and morning sweat, marches to stop the carnage, mid-limb.
It reminds her of her childhood home, a shady place to hide.
She recites her litany of no,
returns.*

Minutes later, the neighbours emerge.

*The worker points to our unblinded window.
I want to say, it's not me, slide out of view behind a wall of cupboards, ominous breakfast table, steam of tea,
our two young daughters now alone.
I want no trouble.
Must I fight for my wife's desire for yellow blooms when my neighbours' tomatoes will stunt and blight in shade?*

Always the same story: two people, one tree, not enough land or light or love.

*Like the baby brought to Solomon, someone must give.
Dear neighbour, it's not me.*

Bloom-shadowed, light-deprived, they lower the chainsaw again.

Philip Metres



Ethical Framework for Mary Aikenhead Ministries

Introductory Statement

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

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

THE FOUR PERMANENT PRINCIPLES

The Dignity of the Human Person

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

John Paul II, Centesimus Annus, 1991, #11

The Common Good

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

Paul VI Gaudium et Spes, 1965, #30

Subsidiarity

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

Pius XI, Quadragesimo Anno, 1931, #79

Solidarity

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

John Paul II, Sollicitudo Rei Socialis, 1987, #40

THE ETHICAL FRAMEWORK

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

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

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

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

- Facilitate a prophetic stance against policies, positions and practices contrary to the vision and values of Mary Aikenhead Ministries
- Encourage an organisational culture which expresses the vision and values of Mary Aikenhead Ministries. 1

Human Dignity

- Recognises the dignity of each individual human person as inviolable
- Brings with it natural rights and duties
- Promotes the human rights especially of those who lack services, lack access to services, cannot participate or are refused the opportunity to participate in significant national, state and/or community activities and discussions
- Ensures that every person, especially the most disadvantaged and marginalised, has reasonable access to more than just the basic necessities of life.

The Common Good

- Actively seeks conditions that enhance the good of all
- Requires that the poor, the marginalised and, in all cases, those whose living conditions interfere with their holistic growth should be the focus of particular concern
- Ensures a response to injustice at local and global levels and a commitment to working for a more just society and a more humane world
- Takes the issue of poverty beyond charitable acts and into the questioning and challenging of social values and structures
- Demonstrates responsible stewardship in the quality and professionalism of individual and collective work
- Fosters collaboration rather than hierarchical management, ensuring a cohesive engagement of all involved
- Contributes to the achievement of a quality common life together
- Takes responsibility for caring for the environment.

Subsidiarity

- Enables participation of and among those who make up the organisation
- Fosters life within the organisation, without undue social control and unwarranted interference
- Ensures participation in decision-making processes affecting personal and organisational life
- Promotes decision-making that is empowering of those involved and affected in the process
- Ensures that decision-making processes include consultation with those who will be most affected by them.

Solidarity

- Acknowledges that our responsibilities to each other cross national, racial, cultural, economic and ideological differences
- Respects and promotes personal, social, economic, cultural and political rights
- Presents a spiritual and material solidarity with all people, especially those who are marginalised, vulnerable or distressed, giving priority to those in greatest need.

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Resource 3:

<p><i>The MAM Ethical Framework referenced with ‘By this everyone will know’</i></p> <p><i>Thinking about your work, your relationships, your communication, your decisions. . . . <u>Who am I as a leader?</u></i></p> <p><i><u>What</u> and <u>where</u> are the points of intersection with your leadership and both these foundational documents?</i></p> <p><i>What do you <u>ponder</u> when you think of yourself within this frame: remembering that both of these documents are aspirational and that we are all ‘a work in progress’?</i></p> <p><i>Any opportunities?</i></p> <p><i>What can I do?</i></p> <p><i>What should I do?</i></p> <p><i>How should I be?</i></p>	<p><u>Human Dignity:</u></p> <p><i>Recognises the dignity of each individual human person as inviolable</i> <i>Brings with it natural rights and duties</i> <i>Promotes the human rights especially of those who lack services, lack access to services, cannot participate or are refused the opportunity to participate in significant national, state and/or community activities and discussions</i> <i>Ensures that every person, especially the most disadvantaged and marginalised, has reasonable access to more than just the basic necessities of life.</i></p>	<p><u>The Common Good:</u></p> <p><i>Actively seeks conditions that enhance the good of all</i> <i>Requires that the poor, the marginalised and, in all cases, those whose living conditions interfere with their holistic growth should be the focus of particular concern</i> <i>Ensures a response to injustice at local and global levels and a commitment to working for a more just society and a more humane world</i> <i>Takes the issue of poverty beyond charitable acts and into the questioning and challenging of social values and structures</i> <i>Demonstrates responsible stewardship in the quality and professionalism of individual and collective work</i> <i>Fosters collaboration rather than hierarchical management, ensuring a cohesive engagement of all involved</i> <i>Contributes to the achievement of a quality common life together</i> <i>Takes responsibility for caring for the environment.</i></p>	<p><u>Subsidiarity:</u></p> <p><i>Enables participation of and among those who make up the organisation</i> <i>Fosters life within the organisation, without undue social control and unwarranted interference</i> <i>Ensures participation in decision-making processes affecting personal and organisational life</i> <i>Promotes decision-making that is empowering of those involved and affected in the process</i> <i>Ensures that decision-making processes include consultation with those who will be most affected by them.</i></p>	<p><u>Solidarity:</u></p> <p><i>Acknowledges that our responsibilities to each other cross national, racial, cultural, economic and ideological differences</i></p> <p><i>Respects and promotes personal, social, economic, cultural and political rights</i></p> <p><i>Presents a spiritual and material solidarity with all people, especially those who are marginalised, vulnerable or distressed, giving priority to those in greatest need.</i></p>
<p>The love of Christ impels us</p> <p>A source of witness</p> <p>A call to action</p> <p>Experiencing the love of Christ in all structures, processes, programs, relationships and actions</p>				

<p>Preferential option for the poor Social action and justice Preferential option for the poor and vulnerable Rigorous and vigorous advocacy for justice Promoting opportunities for hope</p>				
<p>Trust in Divine Providence A spirituality of possibility Deep personal faith and a spirituality of action The immanence of God in our mission The presence of the Divine in each and all</p>				
<p>Contemplatives in action Learning and teaching Ignatian reflection and discernment Relationship between individual God and the world Contemplation and discernment leading to transformation</p>				
<p>Called to be extensively useful Achievement and excellence Educational outcomes that deliver high achievement Responsibility to contribute to the common good Commitment to service and social and cultural innovation for justice</p>				
<p>Going to the margins Forward thinking and innovation Cultures of restlessness Moving to need Creativity and imagination</p>				