

# Ministerial Public Juridic Persons and Associations of Christ's Faithful in Anglophone Countries

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## Glossary

Apostolic See	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 entire Catholic Church.
Association of Christ's Faithful	Associations of Christ's Faithful are an organisation 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 PJPs and are an alternative Church structure to a MPJP for sponsoring Church ministries.
Board	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.
DICLSAL	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 authorizing 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.
Establishing Authority for MPJPs	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, his own territory. (c312)
Member of an MPJP	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
Ministerial PJP (MPJP)	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).
Ministry	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.
Public Juridic Person (PJP)	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 are: diocese, parish, religious institute or MPJP. This project uses the USA spelling of 'Juridic' rather than the UK spelling of 'Juridical'.
Religious Institute	Religious institute is a gift of the spirit 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.
Trustee/Sponsor	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

## Introduction

Over its history, the Catholic Church has seen the Holy Spirit bring forth new structures to fulfill specific needs for the Church and for the societies that she serves. Notably, throughout the centuries, the monastic movement purified the practice of the faith and developed the local communities around them. Over time, the number and significance of monasteries declined. In more recent centuries, the profusion of apostolic religious institutes channelled the missionary zeal of their members and provided vital health, education and other services to local communities and beyond.<sup>2</sup> As many of these religious institutes progress towards the completion of their mission, they have transferred their ministries to Ministerial Public Juridic Persons (MPJP) and Associations of Christ's Faithful (ACF).<sup>3</sup>

Since 1991, bishops within the Catholic Church have established MPJPs and ACFs for the specific purpose of sponsoring the Church's health, education and other ministries. These MPJP/ACFs were established at the request of religious institutes who were seeking more appropriate and sustainable governance arrangements for their ministries.

MPJP/ACFs have the distinction of being one of the few bodies where lay people can be the decision taker on behalf of the Church. This role responds to the Second Vatican Council's emphasis on Baptism as the foundation for the full and active participation of all the Faithful, both in society and in the Church.<sup>4</sup> A renewed focus on the possibilities of participation in Church governance on the basis of Baptism has arisen at the 16th Ordinary General Assembly of the Synod of Bishops (also known as the Synod on Synodality 2021-2024)<sup>5</sup>.

This paper provides the results of the 12-month Inclusive Governance in a Synodal Church (IGSC) project which investigated MPJP/ACFs in eight anglophone countries (Australia, Canada, United Kingdom<sup>6</sup>, Ireland, New Zealand, Singapore, Malaysia, and the United States of America). This paper draws on data and insights collated from the project's papers on MPJP/ACFs in these countries and upon in-depth case studies developed on six MPJP/ACFs.

## Methodology

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

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<sup>2</sup> See definition of religious institute on page 3

<sup>3</sup> See definition of MPJP and ACF on page 3

<sup>4</sup> See: Second Vatican Council "*Gaudium Et Spes*. Pastoral Constitution on the Church in the Modern World." In *Vatican II: Constitutions, Decrees and Declarations*. 1996 Revised, 43

<sup>5</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>6</sup> United Kingdom refers to the nations of England, Wales, Scotland and Northern Ireland, which operate as a single global political state. Since 1997, some legislative and executive powers devolved nationally: <https://assets.publishing.service.gov.uk/media/5c38cc6ce5274a70ca3c3cef/DevolutionFactsheet.pdf>.

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 interest in the program.

The National Conferences of Religious Superiors that were contacted immediately saw the relevance of the project and agreed to a meeting. 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. 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.

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>7</sup> was to identify MPJPs given the term is not used in that country. The British<sup>8</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 canonical established MPJP.

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<sup>7</sup> United Kingdom has three operative Conference of Bishops within it. Northern Ireland comes under the Irish Bishops, England and Wales have a joint conference and Scotland has its own.

<sup>8</sup> British is an adjective used to describe, amongst others, the people of the United Kingdom.

The project also investigated Wales and Scotland but found no MPJP/ACFs in these regions, and so the research became focused on England.<sup>9</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.

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. The 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 assistant shortened the notice period for the consultation-focus group and giving Irish MPJPs limited time to respond to draft documents.

The Catholic Health Alliance of Canada was helpful in introducing the project to its MPJP members. There were still delays in the MPJP 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) 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>10</sup> The project had heard that some schools were established by local

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<sup>9</sup> For the rest of this paper, therefore, the project will refer to England as the reference for the research

<sup>10</sup> See definition of Trustee/Sponsor on page 3

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.

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,<sup>11</sup> (3) write six case studies providing more detail on the diversity among MPJP/ACFs, 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>12</sup> 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.

<sup>11</sup> The table below shows the 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>	1. MPJPs in Australia	1. Good Samaritan Education	Australia and New Zealand-Aotearoa data combined (see pg. 8)
<b>Canada</b>	2. MPJPs in Canada	2. St Joseph's Health Care Society	
<b>England</b>	3. MPJPs in England	3. The Gaudete Trust	Excludes Ireland-based MPJP (see pg. 8)
<b>Ireland</b>	4. MPJPs in Ireland	4. Saint John of God Hospitaller Ministries	Excludes USA-based MPJP (see pg. 8)
<b>Malaysia</b>	5. MPJPs in Singapore-Malaysia	5. Catholic Health Care Asia	Singapore and Malaysia data is combined (see pg. 8)
<b>New Zealand-Aotearoa</b>	6. MPJPs in New Zealand- Aotearoa		Australia and New Zealand-Aotearoa data combined (see pg. 8)
<b>Singapore</b>	MPJPs in Singapore-Malaysia	Catholic Health Care Asia	Singapore and Malaysia data is combined (see pg. 8)
<b>United States of America</b>	7. MPJPs in USA	6. Cristo Rey Institute	Excludes Canada-based MPJP. Separates data of education MPJP/ACF and Health MPJP/ACFs (see pg. 8)

<sup>12</sup> See: Appendix 1 IGSC Project survey instrument

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, therefore the six MPJPs that operate across national boundaries are only counted once and that is in the country with their head office.<sup>13</sup>

This paper will consider 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. This paper also considers Singapore and Malaysia as a single unit as there is one MPJP that operates in both countries and it is not possible to separate that MPJPs data into two separate countries.

This paper also presents separately the USA data for health MPJPs and education MPJP/ACFs. The initial reason for separating these groups was that the low (11%) response rate from health MPJPs made it difficult to say that the data reflected the broader reality. The very high (60-75%) response rate from USA 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 will conclude with some issues for further consideration.

### **MPJP/ACF response rates**

Notwithstanding the difficulties noted above, the project received relatively high response rates. Table 1 shows that the project identified 58 MPJP/ACFs across the seven countries. Table 1 also shows that the average participation in the survey was 65% (highest being 100% in two countries and the lowest being 11%). MPJP/ACF participation in the project's consultation-focus groups was 64%.<sup>14</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.

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<sup>13</sup> (1) Sophia Education Ministries and (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 Ireland and Malawi; and (6) Catholic Health Care Asia based in Singapore also sponsors ministries in Malaysia.

<sup>14</sup> See: Appendix 2. Participant satisfaction rating of IGSC consultation-focus groups



**Table 1 MPJP/ACF rates of response to project survey and consultation-focus groups**

<b><i>Country in which MPJP/ACF is based</i></b>	<b><i>Total MPJP/ACFs</i></b>	<b><i>Survey participation</i></b>	<b><i>Consultation participation</i></b>
<b><i>Australia &amp; New Zealand</i></b>	15	93%	93%
<b><i>Canada</i></b>	8	88%	63%
<b><i>England</i></b>	1	100%	100%
<b><i>Ireland</i></b>	7	71%	63%
<b><i>Singapore-Malaysia</i></b>	1	100%	100%
<b><i>USA Education MPJP/ACFs</i></b>	8	60%	75%
<b><i>USA Health MPJPs</i></b>	18	11%	11%
<b><i>Total (or average of totals)</i></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.

### **Data set one – MPJP/ACFs**

While only 65% of MPJP/ACFs completed the project's survey, publicly available data enabled the project to locate the establishment data on all of MPJP/ACFs identified.

### ***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 2, 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 2 shows that the average age of MPJP/ACFs across the anglophone countries was 12 years. There is consider difference in the average age of MPJP/ACFs between these countries. On average Canadian MPJP/ACFs are the oldest as 24 years. The youngest MPJP/ACF was the Third Order Franciscan University Alliance (USA) which was established in 2024.<sup>15</sup> The country papers and Appendix 3 of this paper show that in

<sup>15</sup> Donna Miller, *Ministerial Public Juridic Persons in the United States of America. ACU Inclusive Governance in a Synodal Church Project*, 2025.

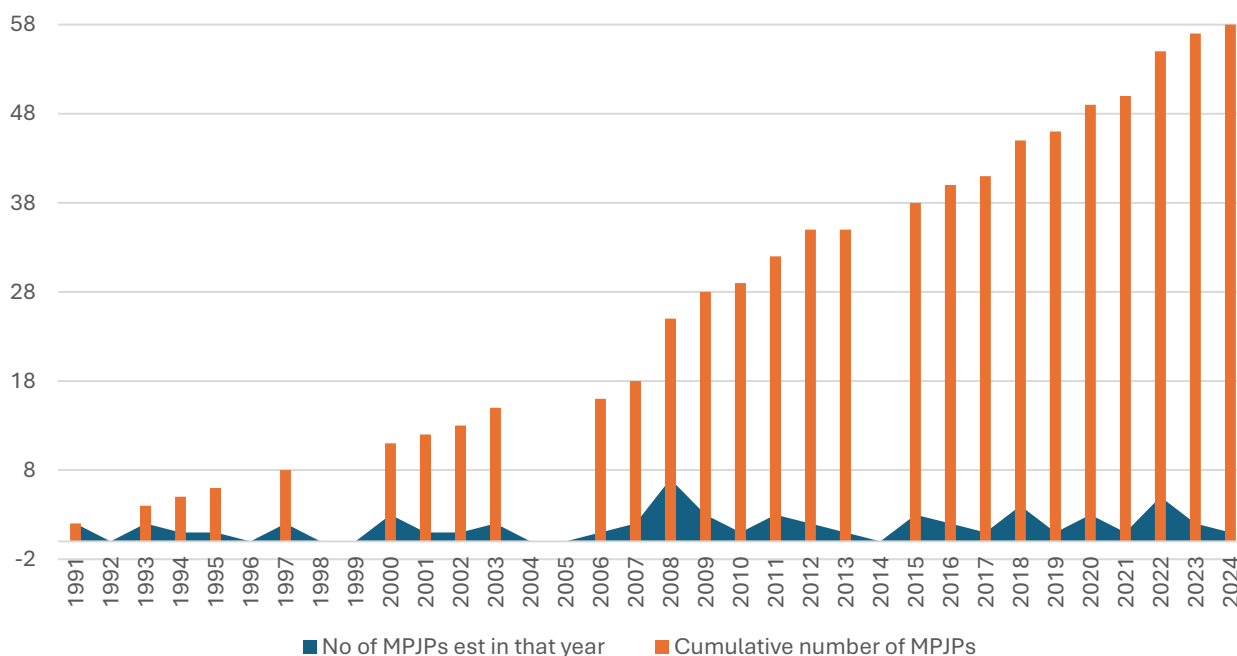
general health-sponsoring MPJPs were established earlier than education-sponsoring MPJP/ACFs. This is also clear in the USA MPJP/ACFs where the average age of education-sponsoring MPJP/ACFs is less than half that of health-sponsoring MPJPs.

**Table 2 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>16</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 shows that 71% of MPJP/ACFs in anglophone countries were established in the period from 2007 until 2023.

**Figure1. MPJP/ACF year of establishment and number established in that year (1991-2024)**



<sup>16</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.

## Founders of MPJP/ACFs

Table 3 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>17</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>18</sup>

**Table 3 MPJP/ACF founders – female/male religious institute and/or other Catholic body**

<b><i>Country in which MPJP/ACF is based</i></b>	<b><i>Female R.I.</i></b>	<b><i>Male R.I.</i></b>	<b><i>Other Catholic body</i></b>
<b><i>Australia &amp; New Zealand</i></b>	18	2	0
<b><i>Canada</i></b>	16	0	1
<b><i>England</i></b>	3	3	0
<b><i>Ireland</i></b>	17	6	0
<b><i>Singapore-Malaysia</i></b>	1	0	0
<b><i>USA Education MPJP/ACFs</i></b>	13	2	0
<b><i>USA Health MPJPs</i></b>	25+	0	0
<b><i>Total</i></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. There are a various reasons why male religious have not founded many MPJP/ACFs. Clerical religious were often assigned pastoral and parish roles that will remain with a diocese. Male religious institutes are typically international rather than diocesan or regional so that a decrease in membership in one country may not be seen as an existential threat, which is, in part, what has prompted some women's institutes to transfer ministries to MPJP/ACFs. In addition, the empowerment of laity to take on leadership and sponsorship roles may not be sufficient motivation for male religious to found MPJP/ACFs.

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.

<sup>17</sup> See: Jamie Calder, *Cristo Rey* Institute (USA) Case Study (ACU Inclusive Governance in a Synodal Church Project, 2025),

<sup>18</sup> Bonnie McLennan and John Ruetz, *Ministerial Public Juridic Persons in Canada*. ACU Inclusive Governance in a Synodal Church Project, 2025.

## 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.

### *Number and gender of Trustee/Sponsors*

Table 4 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.

**Table 4 MPJP/ACF Trustee/Sponsor numbers and gender**

<b><i>Country in which MPJP/ACF is based</i></b>	<b><i>Total number of Trustee/Sponsors</i></b>	<b><i>Average Number of Trustee/Sponsors</i></b>	<b><i>Female Trustee/Sponsors</i></b>
<b><i>Australia &amp; New Zealand</i></b>	110	7	55%
<b><i>Canada</i></b>	73	9	35%
<b><i>England</i></b>	5	5	80%
<b><i>Ireland</i></b>	64*	9	40%
<b><i>Singapore-Malaysia</i></b>	9	9	56%
<b><i>USA Education MPJP/ACFs</i></b>	91*	13	65%
<b><i>USA Health MPJPs</i></b>	126*	7	61%
<b><i>Total (or average of totals)</i></b>	<b>478</b>	<b>8.4</b>	<b>56%</b>

\* the total number of Trustee/Sponsors in Ireland and USA includes some estimated data.

Table 4 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>19</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.

<sup>19</sup> Lawrence Hallinan, *Diversity in Governance 2023: MPJP Canonical Stewards and the Board Directors who they appoint*, unpublished working paper. (AMPJP, 2023)

MPJP/ACFs are one of the few governance bodies within the Catholic Church where women can be decision-takers (religious institutes of women are another). This openness to all the baptised is an expression of the theology of Vatican II and of its more recent articulation as synodality. The survey found that on average women make up 56% 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.

### ***Nature of Trustee/Sponsor's Church membership***

Table 5 shows that the project found almost 100% of Trustee/Sponsors were baptised. The project's interest was due to MPJP/ACFs being Church entity that are authorised to act in the name of the Church. The assumption being that baptism, membership of Christ/Church, is a prerequisite for persons responsible for such a role.

**Table 5 MPJP/ACF Trustee/Sponsors as an expression of the people of God**

<b><i>Country in which MPJP/ACF is based</i></b>	<b><i>Baptised</i></b>	<b><i>Lay</i></b>	<b><i>Religious</i></b>	<b><i>Ordained</i></b>
<b><i>Australia &amp; New Zealand *</i></b>	100%	95%	3%	2%
<b><i>Canada *</i></b>	98%	63%	14%	22%
<b><i>England</i></b>	100%	80%	20%	0
<b><i>Ireland *</i></b>	100%	83%	11%	6%
<b><i>Singapore-Malaysia</i></b>	100%	78%	22%	0
<b><i>USA Education MPJP/ACFs</i></b>	100%	58%	34%	0
<b><i>USA Health MPJPs</i></b>	100%	54%	46%	0
<b><i>Average of totals</i></b>	<b>100%</b>	<b>65%</b>	<b>30%</b>	<b>5%</b>

Table 5 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>20</sup> This reduces the necessity of having their members appointed at Trustee/Sponsor. 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 number of lay people as MPJP/ACF Trustee/Sponsors either as partners with religious or increasingly in place of religious.

<sup>20</sup> Lawrence Hallinan, *Ministerial Public Juridic Persons in Australia*. ACU Inclusive Governance in a Synodal Church Project, 2025.

Similarly, the absence of deacons, priests, and bishops among the Trustees/Sponsors in MPJP/ACF may be due to the fact that there is limited availability of clerics and as very few MPJP/ACFs were founded by a clerical religious institute. The exception is Canada where many of the diocesan MPJPs have a higher number of ordained men (including bishops) among their Trustee/Sponsors.

### ***Trustee/Sponsor's qualification and experience***

The project assumes that MPJP/ACFs as Church entities need leaders who have a deep faith and understanding of the teachings and practices of the Catholic Church. The project uses theological qualification as an indicator of a Trustee/Sponsor's depth of knowledge of the Catholic faith. We recognise that it is not perfect indicator. It does not capture personal knowledge and wisdom obtained outside of a credentialled course. It does not reflect personal faith/spirituality, nor does it demonstrate faith expressed in behaviour. Table 6 shows that an average of 32% of Trustee/Sponsors have 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. MPJP/ACFs may want to increase the number of lay people with theology degrees to prepare for the decreasing numbers and availability of religious and clergy for Trustee/Sponsor roles.

The project is interested to see whether the Church is appointing to MPJP/ACF Trustee/Sponsor roles people who have previous experience as a Trustee/Sponsor of another canonical entity (parish, diocese, religious institute). Table 6 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 Director 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 20-36%. It is interesting that there is a large gap between the high (84%) proportion of people with governance experience and the much lower (25%) proportion with a governance qualification. The point could be made that experience is a good teacher, but it can also be 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 and of a MPJP/ACF that is large in size or sponsoring complex/highly regulated ministries. Trustee/Sponsors can overcome knowledge and experience gaps

and distortions by utilising synodal processes such as seeking diverse perspective 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/Sponsor with governance experience as they draw their Trustee/Sponsors from people who have served on school boards.<sup>21</sup> This is a ministry-specific governance experience as distinct from more non-ecclesial corporate governance experiences.

**Table 6. MPJP/ACF Trustee/Sponsor qualifications and experience**

<b><i>Country in which MPJP/ACF is based</i></b>	<b><i>Theol qual.</i></b>	<b><i>Trustee/Sponsor experience</i></b>	<b><i>Gov qual.</i></b>	<b><i>Board experience</i></b>
<b><i>Australia &amp; New Zealand*</i></b>	21%	18%	63%	88%
<b><i>Canada*</i></b>	32%	36%	18%	96%
<b><i>England</i></b>	60%	20%	20%	100%
<b><i>Ireland</i></b>	20%	31%	31%	82%
<b><i>Singapore-Malaysia</i></b>	33%	22%	22%	55%
<b><i>USA Education MPJP/ACFs</i></b>	22%	25%	7%	72%
<b><i>USA Health MPJPs</i></b>	36%	30%	13%	93%
<b><i>Average of totals</i></b>	<b>32%</b>	<b>26%</b>	<b>25%</b>	<b>84%</b>

### **Data set three – MPJP/ACF ministries**

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

#### ***MPJP/ACF ministries by sector***

Table 7 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>22</sup> The Canadian MPJP have no education ministries and England-based MPJP only provides education services.<sup>23</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>21</sup> Monica McArdle, *The Gaudete Trust (England) Case Study*. ACU Inclusive Governance in a Synodal Church Project, 2025.

<sup>22</sup> Wendy Louis and Lawrence Hallinan, *Ministerial Public Juridic Persons in Singapore-Malaysia*. ACU Inclusive Governance in a Synodal Church Project, 2025.

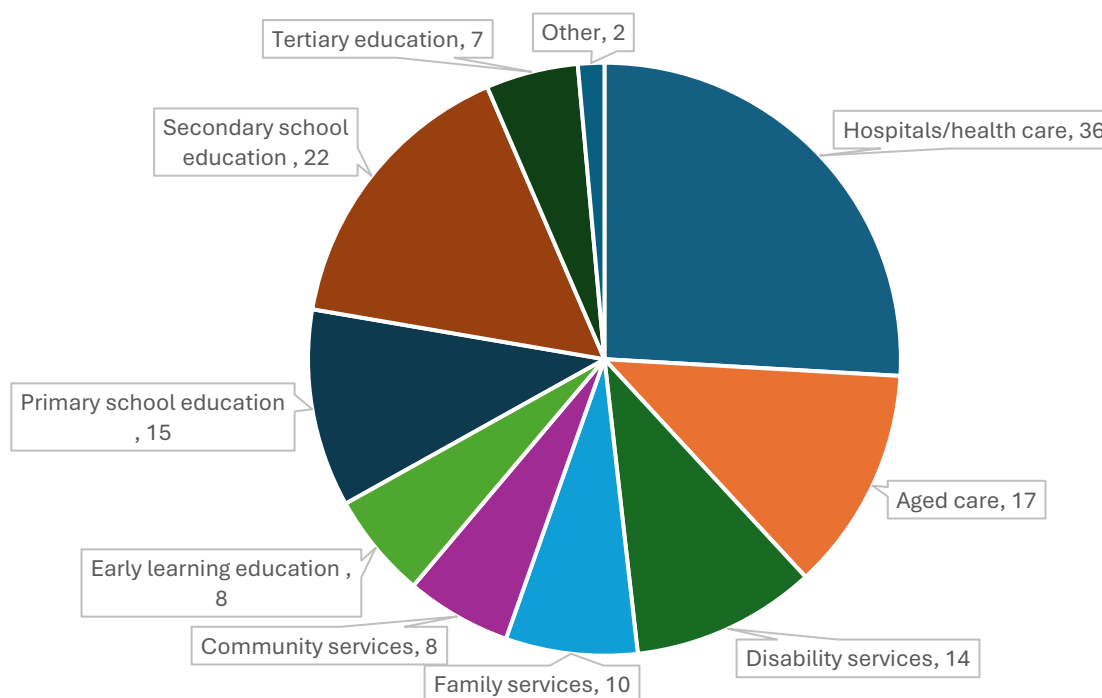
<sup>23</sup> There is an Ireland-based MPJP/ACF that also operates in England, and it sponsors works in sectors other than education. As noted earlier, this paper reports on MPJP/ACF according to their home country.

**Table 7. Number of MPJP/ACFs sponsoring ministries in ten ministry sectors**

<i>Country in which MPJP/ACF is based</i>	<i>Hospitals/health care</i>	<i>Aged care</i>	<i>Disability services</i>	<i>Family services</i>	<i>Community services</i>	<i>Early learning</i>	<i>Primary school</i>	<i>Secondary school</i>	<i>Tertiary education</i>	<i>Other</i>
<b>Australia &amp; New Zealand</b>	6	7	5	6	4	5	6	10	1	
<b>Canada</b>	8	7	7	2	3					
<b>England</b>						1	1	1		
<b>Ireland</b>	3	1	1	1			5	5	1	1
<b>Singapore-Malaysia</b>	1									
<b>USA</b>	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 not asking about the size of ministries 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.

### ***Diocesan and international presence of MPJP/ACF ministries***

The project collected data on MPJP/ACFs that operate across diocese 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>24</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/diocese within each country are MPJP/ACF 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% Australia, 88% Ireland, 70% USA and 67% 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% of arch/diocese) as compared to the larger health MPJPs (present in 65% of arch/diocese). In other anglophone countries, MPJPs have modest arch/diocesan presence (47% in Canada, 32% in England and 20% in Singapore-Malaysia).

**Table 7. MPJP/ACF ministry presence across arch/diocese within a country and across national borders**

<i>Country</i>	<i>International</i>	<i>Diocesan presence of MPJP/ACF ministries</i>
<b><i>Australia &amp; New Zealand</i></b>	2	94% <sup>25</sup>
<b><i>Canada</i></b>	1	47%
<b><i>England</i></b>	0	32%
<b><i>Ireland</i></b>	1	88%
<b><i>Singapore-Malaysia</i></b>	1	20%
<b><i>USA Education MPJP/ACFs</i></b>	0	15%
<b><i>USA Health MPJPs</i></b>	1	65%
<b><i>Total (or average of totals)</i></b>	<b>6</b>	<b>52%</b>

<sup>24</sup> See: Appendix 3. Alphabetical list of MPJPs in Anglophone countries

<sup>25</sup> Average of 100% Australia and 67% New Zealand-Aotearoa.

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.

### **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>26</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

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<sup>26</sup> See: Association of Ministerial PJPs Ltd <https://ampjp.org.au/>

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.

### **Impact of Societal and Church context on MPJP/ACFs**

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 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) 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 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.

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 Bishop's 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.

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

#### **a) *Secularization 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 publicly elected Catholic School Board.

The Quiet Revolution in Québec during the 1960s accelerated the secularization 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 secularization 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 organizations 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 emphasize collaborative and participatory models of governance, which harmonize well with the nature of MPJPs. The support of the Canadian episcopate has been instrumental in legitimizing 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 recognized MPJPs as a prudent and faithful response to the practical challenges faced by religious institutes, while also emphasizing 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 professionalization and canonical soundness of MPJPs.

*Mutual Influence and Adaptive Creativity*

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

confronted by the realities of secularization, 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.

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. 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 here 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.

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 20th and early 21st 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 12th 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 relevant and responsive to the needs of contemporary Irish society, while also honouring the rich cultural and religious traditions that have shaped the nation.

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.

The Singapore-Malaysia paper shows a MPJP that is working its Management Boards, making key appointments and engaging with Catholic Church contexts. Their knowledge and familiarity with the country and specific region 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. 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 specialized Mother and Child center rather than the more lucrative cardiac services. It made this decision to promote a counter-cultural message of the value of the child and 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. A work in progress.

The USA paper presents the key features as 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.

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>27</sup>

### **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, diocese 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.

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>28</sup> While there are other examples a MPJP operating ministries in another country, the project is not aware

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<sup>27</sup> Frances O'Callaghan, *Ministerial Public Juridic Persons in Ireland. ACU Inclusive Governance in a Synodal Church Project*, 2025, 7-9.

<sup>28</sup> See: Lawrence Hallinan, Catholic Health Care Asia (Singapore-Malaysia) Case Study (ACU Inclusive Governance in a Synodal Church Project, 2025),

of a similar example of a MPJP/ACF assisting in the development of a MPJP/ACF in another country.

Trustee/Sponsors seeing 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. These ceremonies were often in a cathedral with a bishop and large congregation of their family/friends, religious, 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 sharing openly of their hopes, fears, concerns and joys. They experience 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 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 projects 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. It is suggested that 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 program 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>29</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>30</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 may assist them to identify the specific practical assistance and resources that MPJP/ACFs need that is not currently available.

### **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>31</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 – 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 was received.
- Collegiality could be the MPJP/ACF gift to the church – 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 so regular communication is needed 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.

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<sup>29</sup> Lawrence Hallinan, *Saint John of God Hospitaller Ministries (Ireland) Case Study*. ACU Inclusive Governance in a Synodal Church Project, 2025.

<sup>30</sup> Lawrence Hallinan, *Ministerial Public Juridic Persons in New Zealand-Aotearoa*. . (ACU Inclusive Governance in a Synodal Church Project, 2025)

<sup>31</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)

- 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>32</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 both 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 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

- 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 could also 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

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<sup>32</sup> See: for prophetic voice initiative in: Lawrence Hallinan, Good Samaritan Education (Australia) Case (Study ACU Inclusive Governance in a Synodal Church Project, 2025),

users/students within MPJP/ACF ministries. As the Church appointed leaders, it falls to the Trustee/Sponsors to provide pastoral leadership to these people.

## **Issues for further consideration**

### MPJP/ACFs into the future

1. Is it possible and desirable to find a consensus on MPJP/ACF structures and terms? This would help more people within the Church to understand them.
2. Many country papers have indicated that further MPJP/ACFs from religious institutes are unlikely (e.g., Singapore-Malaysia, England, New Zealand-Aotearoa). Have we reached “peak MPJPs” in anglophone countries? Is it a structure that is appropriate in other countries?
3. Is it desirable for dioceses to also make use of the MPJP/ACF structure as an alternative to the bishop being the sponsor of school, community services etc?
4. Are MPJP/ACFs seen as having their own charism which they are to develop or are they seen as having to preserve the charism of their founding religious institute? Can it be both?

### Individual MPJP/ACF Trustee/Sponsors

5. This project did not have the resources to investigate the degree to which the demographic profile of Trustee/Sponsor reflects the demographic profile of their national Catholic population. How important is it that the group of MPJP/ACF Trustees/Sponsors reflects their demographic profile of their national Catholic population?
6. As MPJP/ACFs act in the name of the Church, does this mean that all Trustee/Sponsors need to be Catholic? Does the equality of baptism mean that any Christian can be a Trustee/Sponsor? Is there a place for non-Christians as Trustee/Sponsors?
7. The time demands mean that the role of Trustee/Sponsor is difficult for people who have full-time employment and/or significant family responsibilities. If Trustee/Sponsors receive payment for their service, then the role becomes an option for people who have other part-time employment. Is it acceptable for the Trustee/Sponsor role to be filled only by retired people or those of independent means?
8. Is there a “curse of the 3<sup>rd</sup> and subsequent generations?” Is it inevitable that an MPJP/ACF will become less mission focused and less affiliated with the Church after the third generation of Trustee/Sponsors?

9. Could the Rite of Christian Initiation of Adults (RCIA) be a suitable framework for a discernment and formation process before and after a person's appointment as a MPJP/ACFs Trustee/Sponsor?<sup>33</sup>
10. Is there a benefit in a Conference of Bishops instituting a ministry of governance that would include the MPJP/ACF Trustee/Sponsor role?<sup>34</sup>

### MPJP/ACF Trustee/Sponsors as a Board/Council

11. When are "Mirror boards" more appropriate than having a separate Council of Trustee/Sponsors with roles/skillsets of the Church/mission who then appoint a separate Board of Directors with corporate skills to govern the MPJP/ACF's ministries?
12. If the MPJP is an expression of Church, then what is the church community to which the Trustee/Sponsors belong and which fosters and supports the development and expression of their individual and collective spirituality? Is it the parish to which each Trustee/Sponsor belongs? Do the Trustee/Sponsors themselves become a faith community? Can the MPJP and its ministries be considered a church community?
13. In some MPJP/ACFs, where Trustees/Sponsors are appointed by a religious institute(s) with an ageing and dwindling membership, there will need to be changes in the identity and membership of the appointers. Is it more appropriate and sustainable for MPJP/ACF Trustee/Sponsors to appoint their successors?

### Establishing Authority of a MPJP/ACF

14. What are the pros and cons of the different establishing authorities (Apostolic See, national bishop's conference, local bishop)?

<sup>33</sup> Lawrence Hallinan proposes using the RCIA process as a framework for the discernment and formation before and after appointment as a MPJP Trustee/Sponsor. The RCIA is a unique process for each person which addresses their spiritual and faith formation at the level of "heart, head and hands". It is a process that takes place within a supportive community. Its application to MPJP/ACFs could be:

<b>Rite of Christian Initiation of Adults</b> (from <a href="https://rcia.org.au/">https://rcia.org.au/</a> )	<b>Pre-Catechumenate</b> <i>A time of enquiry and introduction to the Gospel of Jesus Christ. An opportunity for the beginnings of faith.</i>	<b>Catechumenate</b> <i>A time for growth in faith and conversion to God through prayer, catechesis. and fellowship</i>	<b>Enlightenment</b> <i>A more intense spiritual preparation for reception of the Sacraments of Initiation</i>	<b>Mystagogy</b> <i>Post-baptismal catechesis</i>
<b>Possible MPJP/ACF phase</b>	<b>Inquiry</b> – the role is explained to prospective Trustee/Sponsors with an invitation to pray on whether they feel God is calling them to this role or another role.	<b>Initial formation</b> – a combination of prayer, adult faith education, ministry visits. Regular discussions with an appointed spiritual companion.	<b>Preparation for appointment</b> – following mutual agreement that appointment is appropriate spiritual preparation for a public commissioning ceremony.	<b>Post appointment accompaniment</b> – regular discussion with an appointed spiritual companion and with the Trustee/Sponsor group to appreciate God's ongoing action in the person.

<sup>34</sup> See: Richard R. Gaillardetz, "The Ecclesiological Foundations of Ministry with an Ordered Communion." Chap. 2 In *Ordering the Baptismal Priesthood*, edited by Susan K. Wood, 26-51. Collegeville: Liturgical Press, 2003.

15. Is DICLSAL the only Dicastery that should establish Pontifical PJP/ACFs? Once the religious institute that founded the MPJP/ACF has reached completion, can DICLSAL continue its connection with the MPJP/ACF?

#### MPJP/ACFs engaging with other structures in the Church

16. Does synodal governance require the public availability of the names of Trustee/Sponsors and of a means for people to contact the MPJP/ACF's Trustee/Sponsor group?
17. How do MPJPs shift the perspective of people who do not see them as being legitimately responsible for works of the Church?
18. Is there a broader role for the MPJPs in anglophone countries where the mission of the Church as expressed in parish life is declining (i.e., decreasing numbers of people identifying as Catholic, fewer local men being ordained, ageing population of weekly Mass attendees, decreasing weekly Mass attendance, fewer parishes able to meet local needs)?
19. Many MPJPs say that they want a "seat at the Church's decision-making table". However, most national Churches are yet to agree on the need for "a table" – a forum where the breadth and depth of the Church is engaged in discussing and deciding "whole-of-Church" issues. How can MPJPs best assist in the development of such a synodal structure?
20. Some MPJPs having spoken of the desire to be part of a MPJP network. Is this just a matter only for them to progress or should others assist?

Most of the above-mentioned questions were raised by MPJP/ACFs participating in this project and by those with an interest in MPJP/ACFs. As the IGSC Symposium in Rome (April 28-30, 2025) will not have time to adequately address all of these questions and the underlying issues. The nature of these questions and issues is such that they will need regular review in light of developments in MPJP/ACF, reforms in the Church, the changing social/cultural context and the needs of the people whom we service.

#### **Conclusion**

As noted previously, more than one hundred religious institutes as well as parishes and diocese have contributed ministries to MPJP/ACFs. The massive transfer of ministries to MPJP/ACFs can be seen as a signal of a deeper movement within the Catholic Church. It is a sign of the Holy Spirit breathing life into a new structure that will take forward Church works.

The IGSC project has engaged with MPJP/ACFs across anglophone countries and found them to be actively engaged in self-reflection and appropriately reforming their structures and processes so that they best meet the needs of their people. This project's issues for further consideration are largely drawn from the views of MPJP/ACFs. These and many other aspects of the MPJP/ACF venture are largely within the ability of MPJP/ACFs to address, if not resolve.

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## 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.

18. Name of person completing this survey
19. MPJP/ACF
20. Contact phone number
21. Contact email
22. Date



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

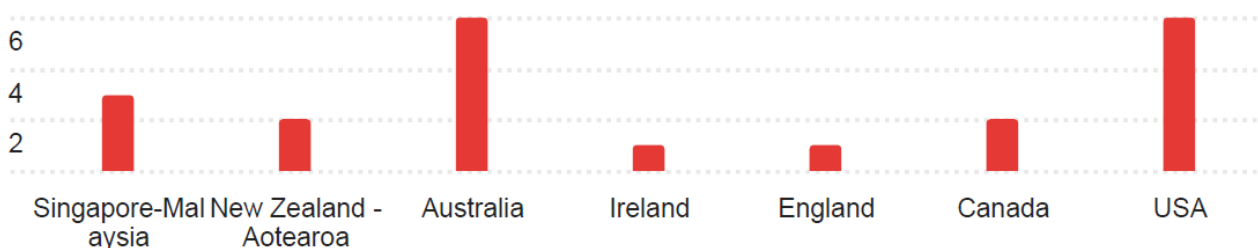
MPJPs who sponsor ministries within each of the seven countries were invited to have a representative at a 90-minute online consultation-focus group. These sessions used a “conversations in the spirit” process.

<i>Consultation-focus group</i>	<i>Date held</i>	<i>Number of MPJP/ACF participants</i>
<b>Australia</b>	Dec 16, 2024	13
<b>Canada</b>	Feb 07, 2025	6
<b>England</b>	March 12, 2025	3
<b>Ireland</b>	March 14, 2025	5
<b>New Zealand-Aotearoa</b>	Dec 13, 2024	2
<b>Singapore-Malaysia</b>	Nov 21, 2024	4
<b>USA</b>	March 03, 2025	8

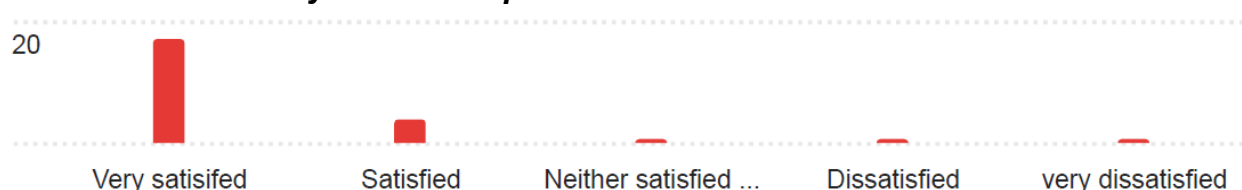
Participants were emailed a link to an eight-question satisfaction survey within 24 hours of the conclusion of each of the projects consultation-focus group’.

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

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

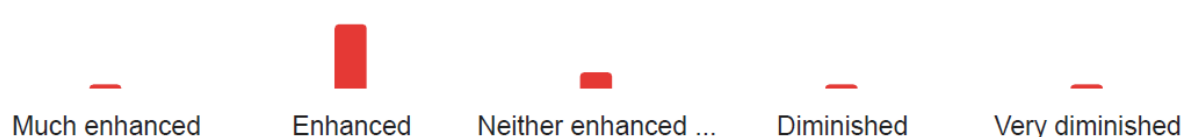


### 2. How satisfied are you with the pre-consultation materials and information?



*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?**



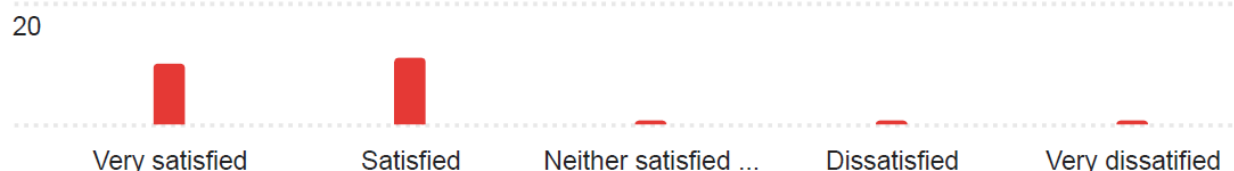
*The comment field for this question received no responses.*

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



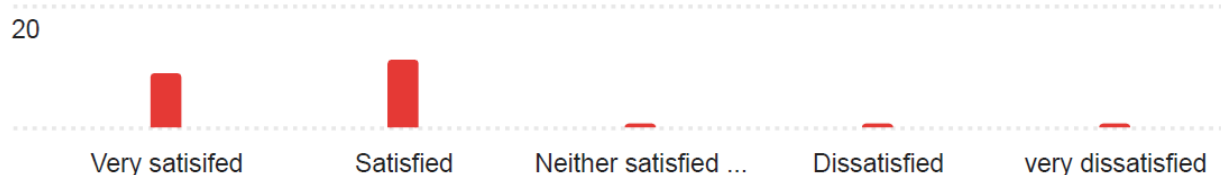
*The comment field for this question received no responses.*

**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

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

<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>
1. Alberta Catholic Health Corporation ( <i>Spiritus Vitae Catholic Health Sponsor</i> )	1993	Archbishop of Edmonton	<ul style="list-style-type: none"> <li>Misericordia Sisters</li> </ul>	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 (DICALSAL)	<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 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: <ul style="list-style-type: none"> <li>Savannah, Diocese</li> </ul> Illinois: <ul style="list-style-type: none"> <li>Chicago, Archdiocese</li> <li>Joliet, Diocese</li> <li>Rockford, Diocese</li> </ul> Indiana: <ul style="list-style-type: none"> <li>Evansdale, 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>
						<ul style="list-style-type: none"> <li>Indianapolis, Archdiocese</li> <li>Louisiana: <ul style="list-style-type: none"> <li>New Orleans, Archdiocese</li> </ul> </li> <li>Maryland: <ul style="list-style-type: none"> <li>Baltimore, Archdiocese</li> </ul> </li> <li>Michigan: <ul style="list-style-type: none"> <li>Detroit, Archdiocese</li> <li>Kalamazoo, Diocese</li> <li>Saginaw, Diocese</li> </ul> </li> <li>Missouri <ul style="list-style-type: none"> <li>St Louis, Archdiocese</li> </ul> </li> <li>New York <ul style="list-style-type: none"> <li>Rochester, Diocese</li> </ul> </li> <li>Oklahoma <ul style="list-style-type: none"> <li>Tulsa, Diocese</li> </ul> </li> <li>Tennessee <ul style="list-style-type: none"> <li>Nashville, Diocese</li> </ul> </li> <li>Texas <ul style="list-style-type: none"> <li>Austin, Diocese</li> </ul> </li> <li>Wisconsin <ul style="list-style-type: none"> <li>Milwaukee, Archdiocese</li> </ul> </li> </ul>
3. Bon Secours Mercy Ministries	2018	Apostolic See (DICALSAL)	<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	Ireland <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> USA Florida <ul style="list-style-type: none"> <li>Saint Petersburg, Diocese</li> </ul> New York <ul style="list-style-type: none"> <li>New York, Archdiocese</li> </ul> Kentucky

<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>
						<ul style="list-style-type: none"> <li>• Lexington, Diocese</li> <li>• Owensboro, Diocese</li> <li>Maryland</li> <li>• Baltimore, Archdiocese</li> <li>Ohio</li> <li>• Cincinnati, Archdiocese</li> <li>• Cleveland, Diocese</li> <li>• Toledo, Diocese</li> <li>• Youngstown, Diocese</li> <li>South Carolina</li> <li>• Charleston, Diocese</li> <li>Virginia</li> <li>• Richmond, Diocese</li> </ul>
4. Calvary Ministries Ltd	2009	Apostolic See (DICALSAL)	<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	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> </ul> NT <ul style="list-style-type: none"> <li>• Darwin, Diocese</li> </ul> SA <ul style="list-style-type: none"> <li>• Adelaide, Archdiocese</li> <li>• Port Pirie, Diocese</li> </ul> Tas <ul style="list-style-type: none"> <li>• Hobart, Archdiocese</li> </ul> Vic <ul style="list-style-type: none"> <li>• Ballarat, Diocese</li> <li>• Melbourne, Archdiocese</li> <li>• Sale, 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>
						<ul style="list-style-type: none"> <li>• Sandhurst, Diocese</li> </ul>
5. Catholic Health Care Asia	2020	Apostolic See (DICALSAL)	<ul style="list-style-type: none"> <li>• Franciscan Missionaries of the Divine Motherhood</li> </ul>	Hospitals/health care	Singapore	Singapore <ul style="list-style-type: none"> <li>• Singapore, Archdiocese</li> </ul> Malaysia <ul style="list-style-type: none"> <li>• Penang, Diocese</li> </ul>
6. Catholic Health Care Federation	1991	Apostolic See (DICALSAL)	<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	Arizona: <ul style="list-style-type: none"> <li>• Phoenix, Diocese</li> </ul> Arkansas <ul style="list-style-type: none"> <li>• Little Rock, Diocese</li> </ul> California <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> Colorado <ul style="list-style-type: none"> <li>• Colorado Springs, Diocese</li> <li>• Denver, Archdiocese</li> <li>• Pueblo, Diocese</li> </ul> Georgia <ul style="list-style-type: none"> <li>• Atlanta, Archdiocese</li> </ul> Illinois <ul style="list-style-type: none"> <li>• Belleville, Diocese</li> </ul> Indiana <ul style="list-style-type: none"> <li>• Evansville, Diocese</li> <li>• Fort Wayne-South Bend, Diocese</li> <li>• Indianapolis, Archdiocese</li> </ul> Kansas <ul style="list-style-type: none"> <li>• Dodge City, Diocese</li> </ul> Kentucky <ul style="list-style-type: none"> <li>• Lexington, 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>
						Minnesota <ul style="list-style-type: none"> <li>• Crookston, Diocese</li> <li>• Saint Cloud, Diocese</li> </ul> Nebraska <ul style="list-style-type: none"> <li>• Grand Island, Diocese</li> <li>• Lincoln, Diocese</li> <li>• Omaha, Archdiocese</li> </ul> Nevada <ul style="list-style-type: none"> <li>• Las Vegas, Archdiocese</li> </ul> New Mexico <ul style="list-style-type: none"> <li>• Santa Fe, Archdiocese</li> </ul> North Dakota <ul style="list-style-type: none"> <li>• Bismark, Diocese</li> <li>• Fargo, Diocese</li> </ul> Ohio <ul style="list-style-type: none"> <li>• Steubenville, Diocese</li> </ul> Oregon <ul style="list-style-type: none"> <li>• Portland, Archdiocese</li> </ul> Pennsylvania <ul style="list-style-type: none"> <li>• Harrisburg, Diocese</li> </ul> Tennessee <ul style="list-style-type: none"> <li>• Knoxville, Diocese</li> </ul> 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 (DICALSAL)	<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> </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>



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			<ul style="list-style-type: none"> <li>• Catholic Health Association of New Brunswick.</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 (DICALSAL)	<ul style="list-style-type: none"> <li>• Congregation of the Sisters of the Holy Cross,</li> <li>• Sisters of Mercy of the Americas,</li> <li>• Franciscan Sisters of Allegany,</li> <li>• Sisters of Providence,</li> <li>• Holyoke, Sisters of St. Joseph of St. Augustine</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> Connecticut <ul style="list-style-type: none"> <li>• Hartford, Archdiocese</li> </ul> Delaware <ul style="list-style-type: none"> <li>• Wilmington, 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>• Miami, Archdiocese</li> </ul> Georgia <ul style="list-style-type: none"> <li>• Atlanta, Archdiocese</li> </ul> Idaho <ul style="list-style-type: none"> <li>• Boise, Diocese</li> </ul> Illinois: <ul style="list-style-type: none"> <li>• Chicago, Archdiocese</li> <li>• Joliet, Diocese</li> <li>• Peoria, Diocese</li> <li>• Rockford, Diocese</li> </ul> Indiana <ul style="list-style-type: none"> <li>• Fort Wayne-South Bend, Diocese</li> </ul>

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						Iowa <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> Massachusetts <ul style="list-style-type: none"> <li>• Springfield, Diocese</li> </ul> Michigan <ul style="list-style-type: none"> <li>• Detroit, Archdiocese</li> <li>• Grand Rapids, Diocese</li> <li>• Kalamazoo, Diocese</li> <li>• Lansing, Diocese</li> </ul> Minnesota <ul style="list-style-type: none"> <li>• Winona-Rochester, Diocese</li> </ul> Nebraska <ul style="list-style-type: none"> <li>• Omaha, Archdiocese</li> </ul> New Jersey <ul style="list-style-type: none"> <li>• Camden, Diocese</li> <li>• Trenton, Diocese</li> </ul> New York <ul style="list-style-type: none"> <li>• Albany, Diocese</li> <li>• Syracuse, Diocese</li> </ul> North Carolina <ul style="list-style-type: none"> <li>• Raleigh, Diocese</li> </ul> Ohio <ul style="list-style-type: none"> <li>• Columbus, Diocese</li> </ul> Oregon <ul style="list-style-type: none"> <li>• Baker, Diocese</li> </ul> Pennsylvania <ul style="list-style-type: none"> <li>• Philadelphia, Archdiocese</li> <li>• Pittsburgh, Diocese</li> </ul> South Dakota <ul style="list-style-type: none"> <li>• Sioux Falls, Diocese</li> </ul> Texas <ul style="list-style-type: none"> <li>• Dallas, 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>
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</li> <li>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 <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> </ul>	Primary school education from (approx. 6 to 12 year old), and	Ireland	<ul style="list-style-type: none"> <li>Achonry, Diocese</li> <li>Ardagh &amp; Clonmacnois, Diocese</li> </ul>

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			<ul style="list-style-type: none"> <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>	Secondary school education (approx. 13 to 18year old),		<ul style="list-style-type: none"> <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> </ul> Worcester, Diocese           Pennsylvania <ul style="list-style-type: none"> <li>• Scranton, Diocese</li> </ul> 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> </ul>	Secondary school education (approx. 13 to 18year old),	USA	California <ul style="list-style-type: none"> <li>• Orange, Diocese</li> </ul> Florida

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			<ul style="list-style-type: none"> <li>• Society of Jesus (Midwest Province)</li> <li>• Sisters of Charity of Leavenworth, Kansas</li> </ul>			<ul style="list-style-type: none"> <li>• Miami, Archdiocese Illinois</li> <li>• Chicago, Archdiocese South Carolina</li> <li>• Charleston, Diocese</li> </ul>
15. Dominican Education Australia	2016	Apostolic See (DICALSAL)	<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 (DICALSAL)	<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> <li>• Dominican Sisters Congregation of Springfield, IL,</li> <li>• Dominican Sisters of Peace, Columbus Ohio.</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 <ul style="list-style-type: none"> <li>• New Orleans, Archdiocese</li> </ul> Minnesota <ul style="list-style-type: none"> <li>• Saint Paul and Minneapolis, Archdiocese</li> </ul> New York <ul style="list-style-type: none"> <li>• New York, Archdiocese</li> </ul> Ohio <ul style="list-style-type: none"> <li>• Cleveland, Diocese</li> </ul> Tennessee <ul style="list-style-type: none"> <li>• Memphis, Diocese</li> </ul> Texas <ul style="list-style-type: none"> <li>• Galveston-Houston, Archdiocese</li> </ul> Wisconsin <ul style="list-style-type: none"> <li>• Madison, Diocese</li> <li>• Milwaukee, Archdiocese</li> </ul>

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17. Duluth Benedictine Ministries	2022	Apostolic See (DICALSAL)	<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	Idaho <ul style="list-style-type: none"> <li>Boise, Diocese</li> </ul> Minnesota <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 (DICALSAL)	<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> ) 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>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> NT <ul style="list-style-type: none"> <li>Darwin, Diocese</li> </ul> QLD <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> SA <ul style="list-style-type: none"> <li>Adelaide, Archdiocese</li> <li>Port Pirie, Diocese</li> </ul> Tas <ul style="list-style-type: none"> <li>Hobart, Archdiocese</li> </ul> Vic <ul style="list-style-type: none"> <li>Ballarat, Diocese</li> </ul>

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						<ul style="list-style-type: none"> <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>
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 (DICALSAL)	<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>

<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>
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) 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> <li>Wollongong, Diocese</li> </ul> QLD <ul style="list-style-type: none"> <li>Brisbane, Archdiocese</li> <li>Townsville, Diocese</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 <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</li> </ul>	Community services Secondary school education (approx. 13 to 18year old)	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>



<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>
			Presentation of the Blessed Virgin Mary			SA <ul style="list-style-type: none"> <li>• Adelaide, Archdiocese</li> <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> <li>• Sisters of St. Paul</li> <li>• Ursuline Sisters</li> </ul>	<p>Primary school education from (approx. 6 to 12 year old), and</p> <p>Secondary school education (approx. 13 to 18year old),</p>	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>• <a href="#">Killala</a>, Diocese</li> <li>• Limerick, Diocese</li> <li>• Tuam, Archdiocese</li> <li>• Waterford &amp; Lismore, Diocese</li> </ul>
27. Leaven Ministries	2008	Apostolic See (DICALS)	<ul style="list-style-type: none"> <li>• Sisters of Charity of Leavenworth, Kansas</li> </ul>	Hospitals/health care	USA	<p>Kansas</p> <ul style="list-style-type: none"> <li>• Kansas City, Archdiocese</li> </ul>
28. Loreto Ministries	2023	Apostolic See (DICALS)	<ul style="list-style-type: none"> <li>• Institute of the Blessed Virgin Mary Australia &amp; Sth East Asia Province</li> </ul>	<p>Early learning education (approx. 5-year-old and younger)</p> <p>Primary school education (approx. 6- to 12-year-old)</p>	Australia	<p>NSW</p> <ul style="list-style-type: none"> <li>• Broken Bay, Diocese</li> <li>• Sydney, Archdiocese</li> </ul> <p>QLD</p> <ul style="list-style-type: none"> <li>• Brisbane, Archdiocese</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>
				Secondary school education (approx. 13 to 18year old)		SA <ul style="list-style-type: none"> <li>Adelaide, Archdiocese</li> <li>Vic</li> <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 (approx. 13 to 18year old)	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 (MMCUIH)	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>
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	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> </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>
				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>		<ul style="list-style-type: none"> <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> 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</li> </ul> Perth, Archdiocese
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 Melbourne, Archdiocese

<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>
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 (approx. 5-year-old and younger)	Australia	WA <ul style="list-style-type: none"> <li>Broome, Diocese</li> </ul> Perth, Archdiocese
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 <ul style="list-style-type: none"> <li>Portland, Archdiocese</li> </ul> Washington <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 18 year 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	British Columbia <ul style="list-style-type: none"> <li>Vancouver, Archdiocese</li> <li>Victoria, Diocese</li> </ul>
39. Providence Ministries	2009	Apostolic See (DICALSAL)	<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	USA	California <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>

<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>
				Ministries and St Joseph Health Ministries)		Montana <ul style="list-style-type: none"> <li>• Helena, Diocese</li> </ul> New Mexico <ul style="list-style-type: none"> <li>• Las Cruces, Diocese</li> </ul> Oregon <ul style="list-style-type: none"> <li>• Baker, Diocese</li> </ul> Portland, Archdiocese           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;	Ireland	Ireland <ul style="list-style-type: none"> <li>• Armagh, Archdiocese</li> <li>• Dublin, Archdiocese</li> <li>• Kerry, Diocese</li> </ul> UK

<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>
				Family services, Primary school education from (approx. 6 to 12 year old), Secondary school education (approx. 13 to 18year old), and Tertiary/university education Other: Mental health		<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 (DICALSAL)	<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 (DICALSAL)	<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>
46. Sophia Education Ministries	2016	Apostolic See (DICALSAL)	<ul style="list-style-type: none"> <li>ANZ Province of the Society of the Sacred Heart</li> </ul>	Early learning education (approx. 5-year-old and younger) Primary school education (approx. 6- to 12-year-old)	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

<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>
				Secondary school education ( <i>approx. 13 to 18year old</i> )		
47. St Anthony Ministries	2018	Apostolic See (DICALSAL)	<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> Timor-Leste Papua New Guinea
49. St Joseph Educational Ministry	2020	Apostolic See (DICALSAL)	<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>

<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>
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 University Alliance	2024	Apostolic See (DICLSAL)	<ul style="list-style-type: none"> <li>The Sisters of St. Francis of Mary Immaculate, Joliet, IL</li> <li>Sisters of the Third Order of St. Francis, Oldenburg, IN</li> </ul>	Tertiary/university education	USA	Illinois: <ul style="list-style-type: none"> <li>Joliet, Archdiocese</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>



<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>
55. Ursuline Education Foundation	2022	Apostolic See (DICALSAL)	<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> <li>• Massachusetts</li> <li>• Boston, Archdiocese</li> <li>• Missouri</li> <li>• Saint Louis, Archdiocese</li> <li>• Texas</li> <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 (DICALSAL)	<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 Secondary school education ( <i>approx. 13 to 18year old</i> )	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>