Flourishing Catholic school children, families and communities living life to the full

The children are the future Church. Provide well for them.
Schools featured in photos
Damascus College, Mount Clear
Emmanuel College Inc., Warrnambool
Galen Catholic College, Wangaratta
Holy Rosary School, White Hills
Mary MacKillop Catholic Regional College, Leongatha
Mary MacKillop School, Narre Warren North
Nazareth College, Noble Park
Our Lady of Lourdes School, Prahan East
St Joseph’s School, Warragul
St Kieran’s School, Moe
St Mary of the Angels College, Nathalia
St Mary of the Cross School, Point Cook
St Mary’s School, Malvern East
St Mary’s School, Rutherglen
St Mary’s School, Yarram
Salesian College, Sunbury

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CECV Strategic Plan 2015–2019 Executive Summary

Vision
Flourishing Catholic school children, families and communities living life to the full

Mission
To serve God in proclaiming the Good News

Motivating Spirit
- The recognition of God’s grace in our lives
- Our appreciation of the sacred dignity of all
- Our drive to serve the common good

Values
- Fairness
- Transparency
- Integrity
- Concern for all

Operational Principles
- Consultation
- Collaboration
- Collegiality
- Subsidiarity and local autonomy
- Respect for legitimate authority

Strategic Priorities
- Catholic identity
- Equity and fairness
- Accessibility
- Stewardship
- Good governance
- Advocacy

As we open ourselves to life in the Spirit, radiating fully Christ’s truth and love, we can also bring joy to a world that so desperately needs God. By being true to our Catholic identity, we can help manifest and realise God’s kingdom, coming to be here and now, a kingdom of truth, peace, joy and love that truly sets us free.

My friends in Christ

Since its incorporation on 23 May 2006, the Catholic Education Commission of Victoria Ltd (CECV) has been the peak body for Catholic education in Victoria. I am delighted that the sector is thriving, with continued growth in enrolment share. Our response to this increased demand for Catholic education is the planned establishment of at least nineteen new schools in identified growth corridors over the next decade.

Catholic schools continue to be respected in the community for their offering of high-quality education of the whole person. The last year has seen both academic achievement and a wholehearted celebration of the Catholic faith for students across Victoria. NAPLAN results show that Catholic schools continue to outperform all other sectors in value-adding, and participation in Catholic Education Week across the state is a major highlight for students and staff.

The Enhancing Schools Catholic Identity (ECSI) project continues its good work investigating the recontextualisation of our Catholic tradition. The project has identified and developed tools to help schools articulate their unique identity and vision, expressing their distinctiveness as Catholic schools in a society where the Christian faith is increasingly marginalised.

Funding certainty continues to be a major item on the CECV agenda. The Victorian government’s 2015 funding legislation has ensured that Catholic students will receive 25% of the cost of educating a student in a government school. This historic agreement means that Catholic students have support from the Victorian Government enshrined in legislation for the first time.

In mandating this Strategic Plan, I commend it to you. It will provide a rigorous roadmap for the ongoing growth and provision of Catholic education in Victoria, endowing our students with the tradition and values that a Catholic education provides within a contemporary setting.

Most Rev. Vincent Long Van Nguyen
OFMConv STL DD
Chair, Catholic Education Commission of Victoria Ltd.
The Company: The Catholic Education Commission of Victoria Ltd (CECV)

The Company is an integral part of, and promotes, the Church’s mission of Catholic education and has a strategic role in ensuring that Catholic schools are of high quality, committed to continually improving their effectiveness in both academic pursuits and in the preservation and enhancement of the distinctive identity and character of Catholic schools.

The Company is established by the Bishops to assist them to meet their responsibilities under Church Laws in providing Catholic education in Catholic schools in Victoria and to ensure the proper governance of, and provide leadership in, Catholic education across the State of Victoria.

It is acknowledged that the operation and governance of Catholic schools rests with the local authority and is subject to a Bishop’s oversight of schools in his diocese. The Company is to act always with due regard for the autonomy of the dioceses and religious institutes, whether for matters within or beyond the competence of the local authority, for the good of Catholic education in Victoria and in fulfilment of its objects.

Members of the Company

- Archbishop Denis Hart DD, Archbishop of Melbourne
- Bishop Leslie Tomlinson DD, Bishop of Sandhurst
- Bishop Paul Bird CSsR MA DD, Bishop of Ballarat
- Bishop Patrick O’Regan DD, Bishop of Sale

Directors of the Company

- Bishop Vincent Long OFMConv STL DD (Chair)
- Mr Francis Moore (Deputy Chair)
- Dr Helga Neidhart RSC
- Fr Peter Slater PP
- Mr Stephen Elder (Melbourne) (Executive Director)
- Ms Audrey Brown (Ballarat)
- Ms Maria Kirkwood (Sale)
- Mr Paul Desmond (Sandhurst).

Objects of the Company

The CECV exists to:

- act as the recipient and distributor of recurrent grants
- support schools in their compliance with all relevant legislation and registration requirements
- advocate and promote the position of Victorian Catholic education with governments, government agencies and other peak bodies
- on matters of statewide significance, act as the overarching strategic planning and policy making body for the Catholic school system in Victoria, commissioning research, formulating strategies and determining policies
- undertake industrial relations matters on behalf of school authorities.

The Company exists as a representative body and provides leadership, coordination and representation of Catholic education in Victoria through a range of services to providers of Catholic education in each Diocese and to the local communities. (CECV Constitution May 2012)
The CECV Vision for Education

‘Education is integral to the mission of the Church to proclaim the good news. First and foremost every Catholic education institution is a place to encounter the living God where Jesus Christ reveals his transforming love.’ Pope Benedict XVI, from his 2008 address to Catholic educators at the Catholic University of America.

‘Catholic education is founded on the love of the Father in Jesus Christ and through the Holy Spirit. It is the mission and privilege of Catholic education to serve and lead schools in their evangelising and educational mission.’ Archbishop Denis Hart, 2015.

Appendix 2 offers Canon Law statements relevant to the vision and mission of Catholic education.

The Mission of the Catholic Education Commission of Victoria Ltd (CECV)

The mission of the CECV is to act in the interests of all partners in Catholic education on statewide matters for the common good by:

- assisting, supporting and serving diocesan offices and schools achieve high standards of Catholic education
- ensuring proper stewardship and accountability for the government funds received and distributed
- providing a voice for Catholic education across the four dioceses.

Values and Operational Principles

The CECV values fairness, transparency, integrity and Christian concern for all but especially for the poor, the vulnerable and the marginalised. It is committed to consultation and subsidiarity, operating in a spirit of collaboration and collegiality, while respecting the legitimate autonomy of the relevant church authorities over the schools and dioceses. These operational principles are discussed in Appendix 3.
To guide others to an encounter with Christ by announcing his message of salvation with language and ways understandable in our own day marked by rapidly transforming social and cultural advances, is the great challenge of the new evangelisation. Pope Benedict XVI, 24 August 2012.
Challenges Facing the Sector Arising from the Objects of the Company

Factors which may impact the achievement of objects include:
1. Commonwealth/State Funding
2. Industrial Relations
3. Compliance
4. Policies
5. Regulatory
6. Information Technology
7. Schools Support.

From an internal and external environmental audit, these challenges include the practicalities of:
1. diminution of levels of funding from Australian and Victorian governments
2. escalating costs reducing the affordability of Catholic schooling
3. an inability to meet the demand for new Catholic schools
4. a decline in enrolments through poor academic or social outcomes, or reputational perceptions
5. fallout from the Parliamentary Inquiry and Royal Commission
6. the withdrawal of schools from the funding system because of changes in funding distribution mechanisms
7. unacceptable outcomes from Enterprise Bargaining Agreement negotiations driving up costs or diminishing the sense of calling to work in a Catholic school
8. a lack of clarity of the objects of the company and the ensuing roles and responsibility for deliverables
9. failure of Catholic Education Melbourne to deliver adequate levels of service in light of the Service Level Agreement
10. inadequate accountability mechanisms for school compliance
11. failure to deliver the Integrated Catholic Online Network Project (ICON) in a timely manner and as a quality suite of services
12. growth in central administration costs for service delivery at the expense of the schools
13. lack of ownership and participation on the part of key stakeholders
14. disparate local perspectives/attitudes to statewide issues
15. lack of an agreed position on statewide issues and proposed policies
16. respect for local autonomy of school governors, with the CECV having no ownership of schools.

These challenges give rise to a number of broad areas requiring the focus of the CECV.

(Source: CECV Risk Management Enterprise Framework and Risk Register. See Attachment 3).
Priorities

1. **Catholic identity**: understanding, promoting and deepening the Catholic nature and practice of our schools via the Enhancing Catholic School Identity Project (ECSIP).

2. **Equity and fairness**: engaging governments in funding discussions with positive outcomes, operating within the legislative framework.

3. **Accessibility**: in line with government policy make schools accessible to all who wish to share in our tradition.

4. **Stewardship**: improving educational outcomes while ensuring rigorous compliance and minimising the impost on schools.

5. **Governance practices**: building good governance practices and positive relationships within the CECV.

6. **Advocacy**: within the broader community providing a voice for Catholic education across the four dioceses.

Strategies

1. **Catholic Identity**:
   - Understanding, promoting and deepening the Catholic nature and practice of our schools.
   - Implementing the findings of the Enhancing Catholic School Identity Project.
   - Deepening the engagement of school and parish leaders in the Leuven Project: ‘Enhancing Catholic Identity in our Schools’.
   - Identifying potential Catholic school leaders, encouraging them and developing them through accredited study programs and other statewide initiatives.

2. **Equity and Fairness**:
   - Distributing general resources equitably across schools according to need.
   - Making politicians aware of our service to the Australian and Victorian people and our seeking of distributive justice.

3. **Accessibility**:
   - Collaborating statewide to make our Catholic schools accessible to all who seek to share in our tradition.
   - Attracting quality teaching staff who have a commitment to the Catholic ethos and identity of our schools and developing these staff members holistically.

4. **Stewardship**:
   - Improving educational outcomes.
   - Ensuring rigorous compliance to the CECV's obligations to the Victorian Registration and Qualifications Authority (VRQA) and to the Australian Education Act 2013 (Cth) and Regulations while minimising the impost on schools.
   - Negotiating optimal contracts for the delivery of statewide services and technologies.
   - Delivering ICON as an effective means to minimise workload on schools for compliance and reporting.

5. **Governance practices**:
   - Building good governance practices and positive relationships within the CECV.
   - Maintaining and developing positive relationships with Canonical Administrators.
   - Maintaining and developing positive relationships with religious congregations through representation on the CECV Grants Allocation Committees (Secondary and Targeted Areas) and the CECV Review Body Committee.
   - Maintaining clarity of the role of the CECV and revisiting it regularly to ensure fidelity to the stated objects of the Company.
   - Delivering ICON in a timely manner as a quality suite of services.
   - Meeting the requirements of the Australian Charities and Not-for-profits Commission (ACNC) according to good company practice.
   - Providing Board members with professional development regarding governance responsibilities.
   - Maintaining regular dialogue between the dioceses and the CECV to ensure consistent communication.
   - Formalising communications strategies with CECV stakeholders.

6. **Advocacy**
   - Ensuring the effective representation of Catholic education on government and statutory authorities’ decision-making boards and reference groups.
   - Offering a united Catholic education voice to the broader community.
The key priorities give rise to the strategic directions. These fall to the responsibility of various stakeholders in the CECV from the diocesan directors themselves to key local staff. The implementation of the strategic directions therefore is up to those individual stakeholders working within their diocese, collaboratively across dioceses and with the support of the Catholic Education Service Level Agreement with the CECV.

The Strategic Plan Matrix (which is attached as Appendix 4) lays out the priorities, strategic directions, key stakeholders and some indicators of successful outcomes.
Appendix 1: Canon Law references to the vision and mission of Catholic education

The Church’s Vision for Education

Canon 794
§1. The duty and right of educating belongs in a special way to the Church, to which has been divinely entrusted the mission of assisting persons so that they are able to reach the fullness of the Christian life.
§2. Pastors of souls have the duty of arranging everything so that all the faithful have a Catholic education.

Canon 795
Since true education must strive for complete formation of the human person that looks to his or her final end as well as to the common good of societies, children and youth are to be nurtured in such a way that they are able to develop their physical, moral, and intellectual talents harmoniously, acquire a more perfect sense of responsibility and right use of freedom, and are formed to participate actively in social life.

Canon 802
§1. If schools which offer an education imbued with a Christian spirit are not available, it is for the diocesan bishop to take care that they are established.

The Church’s Vision for Collaboration between Dioceses

Canon 431
§1. To promote the common pastoral action of different neighbouring dioceses according to the circumstances of persons and places and to foster more suitably the relations of the diocesan bishops among themselves, neighbouring particular churches are to be brought together into ecclesiastical provinces limited to a certain territory.

The Church’s Vision for Accepting Funds from Civil Society

Canon 797
Parents must possess a true freedom in choosing schools; therefore, the Christian faithful must be concerned that civil society recognises this freedom for parents and even supports it with subsidies; distributive justice is to be observed.
While both the recontextualising and reconfessionalising approaches are explicitly Catholic, the recontextualising approach understands that new Catholic expressions of our ancient tradition need to be time and again created and revived if our students are to experience our faith as being meaningful and personally relevant.

Dr Paul Sharkey, Catholic Identity, July 2015
Appendix 2: Operational Principles of Catholic Organisations

Subsidiarity, autonomy, collegiality, consensus, consultation, participative decision-making and authority are terms in common use within Catholic organisations. It is usually assumed that we share an understanding of the meaning of these important operational principles.

The following writings may be helpful in fostering an agreed understanding within the Catholic education sector of Victoria.

**Subsidiarity**

Subsidiarity is referred to consistently in the charters of the various Catholic education commissions. Pope Pius XI enunciated the principle of subsidiarity in his 1931 encyclical Quadragesimo Anno. He is quoted by Pope John XXIII in his 1961 encyclical, Mater et Magistra, when John XXIII cites ‘the principle of subsidiarity’:

> It is a fundamental principle of social philosophy, fixed and unchangeable, that one should not withdraw from individuals and commit to the community what they can accomplish by their own enterprise and industry. So, too, it is an injustice and at the same time a grave evil and a disturbance of right order, to transfer to the larger and higher collectivity functions which can be performed and provided by lesser and subordinate bodies. (McBrien 1980, p 1044)

Simply put, subsidiarity means decisions should be made at the lowest appropriate level, for instance the Australian Government’s Terms of Reference for the White Paper on Reform of the Federation defines the principle of subsidiarity ‘whereby responsibility lies with the lowest level of government possible, allowing flexible approaches to improving outcomes’.

Schumacher (1973, p 228) comments that the centre will gain in authority and effectiveness if the freedom and responsibility of the lower formations are carefully preserved. Whereas devolution deals with the release of power from the centre or higher body to the local or lesser group, subsidiarity is based on the assumption that there is power that resides in the local community, for example the Australian states and territories rather than with the Commonwealth in our Federal model. Where central coordination or collaboration will lead to a better result, the local bodies may choose to vote power to the central organisation which will represent their needs. This is somewhat at odds with the more recant interpretations of Alessandro Colombo (2004, 2012) who sees the higher authority ‘endowing individuals with autonomy and the resources to fulfill (sic) a responsibility for developing and delivering the services they need’ (Colombo 2012, p 4). Thus the authority for action and decision-making resides initially with the higher power. A Catholic view of subsidiarity arises from the respect afforded each individual in light of a positive anthropology based on the Gospels and the Church’s social justice tradition as enunciated most recently by John Paul II (Centesimus Annus, par. 49) and Benedict XVI (Deus Cantas Est, par. 28); see Giorgio Vittadini (2012, p 20). Being debated here is the intervention of the state for the common good versus the inalienable rights of the individual/ lower order to determine their own fate.

In terms of the evolution of the Catholic systems, it was stressed that ‘the momentum for the growth of any large central organisation should come largely from the component elements perceiving a need rather than from a self-expanding centre’ (CECNSW 1980, p 14.1).

This was further emphasised when the 1980 Australian National Catholic Education Conference sought to have any centralised structures for Catholic schooling:

> designed only to provide for such research, communications, governmental negotiations, reactions to legislation and public issues, statistics, professional services, public representations and high-level policy formulations, as cannot be effectively carried out at the local or parish level. (CECNSW 1980, 14.8.iv)

This principle is evidenced in the terms of reference of the various state and territory Commissions of Catholic Education established since 1972. The CECV Constitution states that the:

> Company exists as a representative body and provides leadership, coordination and representation of Catholic education in Victoria through a range of services to providers of Catholic education in each Diocese and to the local communities. CECV Constitution 2012.

The CECV is mindful of both subsidiarity and local autonomy.

**Autonomy**

Each state/territory Catholic authority is keen to respect the autonomy of its constituent members:

> The Catholic Education Commission of Victoria Ltd respects the autonomy of diocesan, parish and religious order levels of decision-making. (CECV Constitution 1973)

As the Church is a communion of churches, then the central office (papacy) serves as a sign of that unity; in that the Church is a communion of churches the central office must respect the legitimate diversity of these churches, a collegial mode of decision-making, and the time-honoured Catholic social principle of subsidiarity, which holds that nothing is to be done by a higher group, agency or level of authority that can be done better or as well by a lower group, agency or level of authority. (McBrien 1980, p 835)

It is acknowledged that the operation and governance of Catholic schools rests with the local authority and is subject to oversight by a Bishop of schools in his diocese. The Company is to act always with due regard for the autonomy of the dioceses and religious institutes, whether for matters within or beyond the competence of the local authority, for the good of Catholic education in Victoria and in fulfilment of its objects in clause 3.1. (CECV Constitution 2012)

A particular area where autonomy is respected is that of the religious congregations and the schools that they own or administer:

> The Commission, in its role of overall policy formulation, shall be sensitive to the special character of those schools founded and directed by a Religious Institute. It shall respect the right of the Religious Institute to direct the school. Conscious of the special charism of each Religious Institute as a gift to the Church, the Commission shall endeavour to foster that special expression of the elements of Catholic education which flow from that charism. In doing this it will be preserving that special plentitude that has been characteristic of, and very special to, the history of the Catholic school. (ISCACS 1987)

Pluriformity, as noted previously, refers to the variety of traditions and cultural expressions found in Catholic schools in Australia reflecting the backgrounds of the religious congregations invited into this country or founded here. These
Theory to account for the properties of light

Theologians define collegiality in almost every context of the place of religious leadership, and the ownership of property are other reasons for the ongoing consideration of the place of religious congregations within state and systemic structures.

Complementarity in the Oxford English Dictionary is defined as a ‘complementary relationship or situation’ and is there exemplified by the capacity of two theories which together explain all phenomena of a certain type, whereas each separately only accounts for some of the phenomena. An example of this is the use of the Wave Theory and the Particle Theory to account for the properties of light (Britannica Online). In Church circles, complementarity may be taken to refer to the use of diverse customs and practices originating in different traditions and cultures to enrich the Church’s understanding of its own being and physical expression.

**Collegiality**

Collegiality is the recognition of equality among partners in the mission of the Church. This principle sits well with complementarity, pluralism and subsidiarity:

> The establishment of the Commission reflects an appreciation of the Church as ‘communion’ where all members of the Church have a contribution to make to its life and mission. We, the people, are the Church, forming a community founded on faith, worship and loving service, sharing the responsibility for the common mission of evangelisation, called to serve in different ways with different gifts, and to perform different tasks, but always with the same dignity. (South Australian Commission for Catholic Schools 1987)

Theologians define collegiality in almost exclusively episcopal terms, that is, cooperation among bishops in the governance of the Church (Porter 1991, p 82). ‘Even so it can be argued that the term collegiality can and ought to be used to refer to the corporate exercise of leadership at all levels of authority in the Church’ (ibid). This latter usage has become common across Australia, particularly in talking of accepting professional responsibility for the enterprise of Catholic schooling. While some Australian bishops still prefer the narrower or more exclusive interpretation of the term ‘collegiality’, other stakeholders reference ‘co-responsibility’ as a consequence of the interdependence between schools within a system. This is used to justify the sharing of pooled resources between schools according to need. Thus the systems become laboratories of ‘the globalisation of solidarity and charity’ so as to grow, with the whole Church, in the co-responsibility of offering humanity a future of hope.’ (Benedict XVI, L’Osservatore Romano, 24 August 2012).

**Consensus**

Consensus is commonly referred to in the documentation within the Catholic sector as the preferred mode of decision-making. In the context of Catholic circles, consensus is seen as flowing from the dignity and autonomy of each individual and leading to the right of each individual to be heard in discussion and the best, generally agreed, proposition being followed. Williams (1983, p 77) implies that the word has negative overtones – a policy of avoiding or evading differences or divisions of opinion in an attempt to secure the centre or occupy the middle ground.

Porter (1991, pp 97–102) draws on the earliest records of the Christian community, the Acts of the Apostles and the Pauline letters, to determine the source for a consensual and collegial exercise of decision-making. There he found the phrases ‘we have with one accord decided’ (Acts 15: 25), ‘the proposal was accepted by the whole assembly’ (Acts 6: 5) and ‘the apostles and presbyters, in agreement with the whole church, decided’ (Acts 15: 22). The Greek used for this agreement was homothumadon; literally, ‘of one mind’.

For this unanimity to be reached and for such decisions to be effective, two things are necessary: deliberative consideration and open-minded dialogue. The pronouncements of Vatican II were consensually derived through ‘genuine dialogue’ wherein bishops representing contending points of view listened to each other and made compromises, each bishop modifying his point of view’ (Porter 1991, p 98).

Democratic decision-making that may entail a brief discussion and a ‘majority rules’ vote appears simplistic when compared with the need for time, for openness, and for informed debate associated with consensual decision-making. Consensus is facilitated by the sharing of a positive worldview and a commitment to the consensual process.

**Consensus and participation in decision-making**

The Church’s view of the dignity of each individual demands respect for the individual. This calls for consultation with those affected by the decision to be made. The old Canon Law said: Quod omnes tangit ab omnibus approbetur (Canon 5.95.5: “That which affects all should be decided by all”). The 1982 Code of Canon Law emphasises the importance of consultative church government. Every diocese is required to have a senate of priests, a college of consultants and an administrative council while pastoral councils and synods are recommended. Their existence obligates the bishop to consult:

> These consultative bodies are not parliaments or boards of directors; they are consultative to the bishop, but the role of consultation is not a mere pro-forma action in church law. Consultation is so important that Canon 127 says that when consultation is required by law, the bishop acts invalidly if he fails to consult.

He may, of course, act contrary to the advice, but the canon goes on to say that the presumption is on the side of majority consultation, particularly if a consensus is reached. In such cases the bishop should not act contrary to advice unless he has an overriding reason … The Church is a people of God and our form of church government is episcopal and consultative rather than congregational and parliamentary. (Griffin 1984, p 21)

There is no mention of the word ‘democracy’ in the Code of Canon Law. There are, however, 32 canons where consultation is recommended or required (Lucas 2008, p 350). The need to spell out consultative processes to bishops is itself an indication of the hierarchical model of authority still in place in the Church. In Catholic schools the lay population could well experience unease at such a lack of democratic process, which they expect in their own society, and see reflected in the Church’s respect for the individual in so many other ways. In the USA, Bryk notes such a paternalistic model is at best “the approach of a wise and caring parent” (Bryk et al 1993, p 300), but that “the large number of lay faculty in Catholic schools has fired a democratising spirit that will surely raise questions about the continued appropriateness of this hierarchical form of governance.”

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leadership’ (op. cit, p 300). A shared sense of collegiality which arises from the intrinsic dignity of each member of the Church calls for collaboration and authentic consultation without diminishing legitimate authority (see Lucas et al. 2006, p 352).

Cardinal John Henry Newman saw the Church as happier when its members participated in debate than ‘when she cuts off the faithful from the study of her divine doctrines and the sympathy of her divine contemplations, and requires of them a fides implicita’ in her word, which in the educated classes will terminate in indifference, and in the poorer in superstition’ (Haines 1976, p 32).

Mary Benet McKinney osb names this discernment in the decision-making process as the concept of shared wisdom:

Gathering the wisdom of the people who have the lived experience of whatever it is you are about and then allowing that wisdom, all its varieties to interact, to impact some of your initial thoughts and to make adjustments in order to hear the new wisdom. That’s what my shared wisdom model is about. (McKinney 2013).

Weick (1969, pp 103–104) raises his concern that widespread participation in the decision-making process can blunt the adaptive processes of an organisation. This is because groups are more willing to accept a compromise which has the appearance of being palatable to either contending viewpoint than to give ground fundamentally. Similarly, compromise may be an avoidance of healthy conflict within an organisation. Debate needs to be earnest and the polarised viewpoints respected if growth is to follow from the discussion. Ultimately, a consensually derived recommendation or decision may not reflect the wishes of all but it must have the public support of all.

**Authority**

Principles concerning decision-making, respect and the exercise of power interrelate and can be problematic in practice. Those who have authority must exercise it at times and, as indicated, this could mean ignoring the advice of those consulted. If those with the authority to make decisions consistently go against the advice they have invited through consultative processes then they demean those consulted. If the system’s participants adhere to the fundamental value of respect for each individual in the process then it is more likely that decisions will be made by the appropriate people at the appropriate level. The concepts of authority, autonomy, respect for the individual and collaboration all underpin the structure and operation of Catholic schooling in Australia. The authority of the bishop is central to the organisation of Catholic education:

*In the whole diocese or in given areas of it, the coordination and close interconnection of all apostolic works should be fostered under the direction of the bishop.* (Decree on the Bishop’s Pastoral Office in the Church, n. 17)

In the Code of Canon Law, Canon 806 defines the rights of a bishop concerning schools within his diocese:

The diocesan Bishop has the right to watch over and inspect the Catholic schools situated in his territory, even those established or directed by members of religious institutes. He has also the right to issue directives concerning the general regulation of Catholic schools; these directives apply also to schools conducted by members of a religious institute, although they retain their autonomy in the internal management of their schools.

By virtue of his consecration and his communion with the Bishop of Rome, each bishop has the prime responsibility for the defence and transmission of the Catholic faith within his diocese. Organisations that wish to be recognised as Catholic must therefore accept his authority and seek his approval to call themselves Catholic publicly. As mentioned previously, this is enshrined in Canon 803 which defines a Catholic school as one that is understood to be:

* … under the control of the competent ecclesiastical authority or of a public ecclesiastical juridical person, or one which, in a written document, is acknowledged as Catholic by the ecclesiastical authority.* (Code of Canon Law, Canon 803)

While the bishop is the legal authority for the provision of Catholic schooling in a diocese, he is obligated to consult widely and act responsibly with his partners in education (Griffin 1984, p 21).

If unity of spirit is to be promoted ... there must exist mutual esteem between all forms of the apostolate in the Church and, with due respect for the particular character of each organisation, proper coordination ... by the hierarchy’ (Decree on the Apostolate of the Laity, n.23)

This involves ‘apostolic cooperation on the part of both branches of the clergy, as well as those of the religious and the laity’ (ibid). A hierarchical model of authority is tempered by the exhortation to bishops to exercise authority as a service: ‘In exercising his role of father and pastor, a bishop should stand in the midst of his people as one who serves’ (Decree on the Bishop’s Pastoral Office in the Church, n. 17). Then those for whom the bishop is responsible will ‘grATEfully submit themselves to his divinely conferred authority’ (ibid).

In today’s society, the concept of authority is a vexed one. Weber (1947) wrote of three pure types of legitimate authority whose claim to legitimacy rested on:

- **rational grounds** – a belief in the ‘legality’ of patterns of normative rules and the right of those elevated to authority under such rules to issue commands (legal authority).

- **traditional grounds** – an established belief in the sanctity of immemorial traditions and the legitimacy of the status of those exercising authority under them (traditional authority).

- **charismatic grounds** – a devotion to the specific and exceptional sanctity, heroism or exemplary character of an individual person, and of the normative patterns or order revealed or ordained by him (charismatic authority).

In discussing these types of authority, Pugh (1971, p 15) offers explanations of the obedience owed in each case. The model adopted by the Catholic Church tends to be a combination of the legal and the traditional: authority in the church is established by virtue...
of office and by cultural norm. In the Code of Canon Law, Canons 375–411 deal with bishops. By consecration the bishop is responsible for sanctifying, teaching and ruling within his diocese (Canon 375) and he has all the ordinary, proper and immediate power which is required to carry out his office (Canon 381). He rules with legislative, executive and judicial2 power in accord with the norm of law (Canon 391) and represents the diocese in all juridic affairs (Canon 393).

Until Vatican II, Catholic society had been raised to accept the authority of pope and bishop by virtue of the office to which they had been consecrated, but the culture of Australian Catholicism also had encouraged a personal docility to those in high office in the church. O’Farrell puts it thus:

The bishops were determined, with implacable rectitude and totalitarian vigour, that their flocks were to be forced to be free – free from apathy and carelessness, and easy ways, and from the impulse to resist the will of the clergy. (Campion 1982, p 65)

Bishop TV Cahill, in 1959, condemned the tendency in Australia to diminish episcopal authority in a spirit ‘of false democratism which regards all members of the church as equals’ (Campion 1982, p 65). Movements since Vatican II to participative decision-making or wide consultation may be seen to weaken this authority for some traditionalists, but the removal of this involvement once it has been offered is even more problematic to justify. In 1998 Cardinal Edward Clancy (Clancy 1998) reaffirmed the traditional source of authority in the church, the episcopacy, as being based on Jesus’ mandate to his apostles and handed down through the sacrament of orders. In contrast, Swiss Protestant Reformer, John Calvin, used the term presbyterianism to describe the necessary and equal involvement of all members of the church in its decision-making (Porter 1991, p 83). In the modern church, Cardinal Ratzinger (later Pope Benedict XVI) in Rome used the term ‘protestantisation’ and Clancy in Australia used the term ‘creeping congregationalism’ for the assertion of the laity that the church should be more democratic (Clancy 1998). Lucas (2008, p 50) writes that governance in Church terms relates to the formulation of policy and the one who governs is responsible for policy.

The understanding of right relationship between authority, power, and charism, is always subject to the cultural, sociological, and even ideological fashions of the time … The modern world, in which democracy is an everyday experience, finds it difficult to understand an “unelected” authority or governance by an individual. The tension between a hierarchical vision and a congregational vision of the church is ever present (Lucas 2008, p 51).

The use and abuse of authority are ever present in any understanding of the tensions between autonomy and accountability, both significant factors in the Catholic school sector.

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2 Ordinary, proper, immediate, legislative, executive and judicial powers: technical terms which indicate that, for practical purposes, the bishop has supreme power within his diocese, subject to the stipulations of Canon Law. Few people associated with Catholic schools would be confident in challenging the bishop’s legal authority.
Referenced Sources


Selleck, RJW 1970, Crudden the reluctant rebel, Heinemann Educational, Melbourne, Australia. (Includes text of Crudden’s address to the Newman Graduates Association in Sydney, February 1970.)


Weick, KE 1969, The social psychology of organizing, Addison-Wesley, Reading, Mass.
The CECV Enterprise Risk Management Framework published in October 2014 offers a good summary (§5.1) of the sources of risk according to the operational risk categories which can be broken down to include:

1. Governance
2. Economic and Financial
3. Human Resources and Safety
4. Business Disruption
5. Corporate Information
6. Service Delivery and External Relations

(Source: CECV Enterprise Risk Management Framework §4.2)

Risk sources are the elements which alone or in combination have the intrinsic potential to give rise to risk. Within the CECV business, there are multiple sources of risk and business categories. Over time these need to be considered and reviewed from the perspective of each risk focus area (strategic, operational, project and emerging).
### Sources of Risk: Operational Risk Categories

<table>
<thead>
<tr>
<th>Governance</th>
<th>Economic &amp; Financial</th>
<th>Human Resources &amp; Safety</th>
</tr>
</thead>
<tbody>
<tr>
<td>Planning</td>
<td>Financial</td>
<td>Industrial Relations (CECV)</td>
</tr>
<tr>
<td>Audit</td>
<td>Budgeting and Planning</td>
<td>Workforce Management</td>
</tr>
<tr>
<td>Committee Effectiveness</td>
<td>Expenditure Management</td>
<td>Training &amp; Recruitment</td>
</tr>
<tr>
<td>Delegations &amp; Authorities</td>
<td>Efficient &amp; Effective Administration</td>
<td>Health &amp; Safety</td>
</tr>
<tr>
<td>Fraud Control</td>
<td>Financing Arrangements</td>
<td>Learning &amp; Development and Capabilities</td>
</tr>
<tr>
<td>Policy Management</td>
<td>Purchasing</td>
<td>People Management</td>
</tr>
<tr>
<td>Compliance Management</td>
<td></td>
<td>Working Environment</td>
</tr>
<tr>
<td>External Reporting</td>
<td></td>
<td>Change Management</td>
</tr>
<tr>
<td>Victorian Dioceses</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Change Management</td>
<td></td>
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</tr>
</tbody>
</table>
## Business Disruption

<table>
<thead>
<tr>
<th>Event Type</th>
<th>Security Type</th>
<th>Strategy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Natural Events</td>
<td>Building Security</td>
<td>Restructure</td>
</tr>
<tr>
<td>Utilities Failure</td>
<td>Property Damage</td>
<td>Simultaneous events</td>
</tr>
<tr>
<td>Disaster Recovery</td>
<td>Emergency Management</td>
<td>Business Continuity</td>
</tr>
</tbody>
</table>

## Corporate Information

<table>
<thead>
<tr>
<th>Information Type</th>
<th>Data Quality &amp; Security</th>
<th>Records &amp; Information Management</th>
<th>Public Relations (External Information)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Benchmarking</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Data Access &amp; Availability</td>
<td>Data Transfer &amp; Storage</td>
<td>Brand Management</td>
<td>Marketing</td>
</tr>
<tr>
<td>Reputation</td>
<td>Social Networking Websites</td>
<td>Unauthorised Release of Information</td>
<td>Internal Communications</td>
</tr>
<tr>
<td>Research &amp; Ethics</td>
<td>Web Development</td>
<td>Information Technology</td>
<td>Systems Integrity</td>
</tr>
</tbody>
</table>

## Service Delivery and External Relations

<table>
<thead>
<tr>
<th>Relationship Type</th>
<th>Principals</th>
<th>Community</th>
<th>Business</th>
</tr>
</thead>
<tbody>
<tr>
<td>Relationship Management with Schools</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Parish</td>
<td>Government (State &amp; Local Authorities)</td>
<td>Educational Bodies</td>
<td>Regulators</td>
</tr>
<tr>
<td>Political &amp; Regulatory Change</td>
<td>Stakeholder Management</td>
<td>Alignment of Objectives</td>
<td>Appropriateness of Service</td>
</tr>
<tr>
<td>Value of Service</td>
<td>Demand for Service</td>
<td>Religious Authorities</td>
<td>Catholic Capital Grants</td>
</tr>
<tr>
<td>Catholic Network Australia</td>
<td>Victorian Dioceses</td>
<td>National Catholic Education Commission</td>
<td>Services to Schools</td>
</tr>
</tbody>
</table>
### Appendix 4: The Strategic Plan Matrix

<table>
<thead>
<tr>
<th>Priority</th>
<th>Strategies</th>
<th>Strategy Owner</th>
<th>Indicators of Successful Strategic Outcomes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Catholic Identity</strong></td>
<td>Understanding, promoting and deepening the Catholic nature and practice of our schools</td>
<td>Diocesan Directors with interdiocesan support</td>
<td>- Vibrant faith communities which are beacons of hope</td>
</tr>
<tr>
<td></td>
<td>Implementing the findings of the Enhancing Catholic School Identity project</td>
<td>Diocesan Directors with interdiocesan support</td>
<td>- Schools faithfully contextualise Catholic practice</td>
</tr>
<tr>
<td></td>
<td>Deepening the engagement of school and parish leaders in Enhancing Catholic School Identity</td>
<td>Diocesan Directors with interdiocesan support</td>
<td>- A publicly shared vocabulary around speaking about Catholic Identity in the Modern World</td>
</tr>
<tr>
<td></td>
<td>Identifying potential Catholic school leaders, encouraging them and developing them through accredited study programs and other state-wide initiatives</td>
<td>Diocesan Directors with interdiocesan support CEM Manager, Leadership</td>
<td>- Effective appraisal processes discerning and affirming potential leaders</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- Wide take-up of systemic support for formal study as well as short courses</td>
</tr>
<tr>
<td><strong>Equity and Fairness</strong></td>
<td>Making politicians aware of our service to the Australian and Victorian people and our seeking of distributive justice in funding outcomes</td>
<td>Executive Director CEM Director, Enterprise Services CEM Chief Finance Officer</td>
<td>- Bipartisan support for the maintenance and expansion of Catholic education as an integral service to the community</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- Rigorous and vigorous presence of a Catholic voice</td>
</tr>
<tr>
<td></td>
<td>Distributing general resources equitably across schools according to need</td>
<td>CEM Chief Finance Officer Grants Allocations Committees</td>
<td>- Transparent and best practice funding formulas for distribution according to need as determined by CECV</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- School communities act responsibly as stewards of the locally and centrally supplied resources with realistic expectations of local contributions</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- Schools and other stakeholders endorse the funding models</td>
</tr>
<tr>
<td><strong>Accessibility</strong></td>
<td>Collaborating state-wide to make our Catholic schools accessible to all who seek to share in our tradition</td>
<td>Diocesan Directors with interdiocesan support</td>
<td>- A public appreciation of the goals of Catholic schooling</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- A public awareness that support is available to attend a Catholic school for those in need</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- A balanced enrolment profile across the system</td>
</tr>
<tr>
<td></td>
<td>Attracting quality teaching staff who have a commitment to the Catholic ethos and identity of our schools and developing these staff members holistically</td>
<td>Diocesan Directors with interdiocesan support</td>
<td>- A successful liaison with Universities to attract education students to teaching placements in Catholic schools within and outside of Melbourne</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- A high take-up rate of quality courses offered at the Catholic Leadership Centre</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- Systematic support for aspiring teachers and aspiring leaders</td>
</tr>
<tr>
<td>Priority</td>
<td>Strategies</td>
<td>Strategy Owner</td>
<td>Indicators of Successful Strategic Outcomes</td>
</tr>
<tr>
<td>---------------</td>
<td>----------------------------------------------------------------------------</td>
<td>-----------------------------------------------------</td>
<td>--------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Stewardship</td>
<td>Improving educational outcomes</td>
<td>Diocesan Director with diocesan support</td>
<td>■ Improved value adding as measured through NAPLAN results, retention rates, VCE and VET completion rates, study scores</td>
</tr>
<tr>
<td></td>
<td>Ensuring rigorous compliance to CECV’s obligations to VRQA and to the Australian Education Act and Regulations while minimising the impost on schools</td>
<td>CEM Manager, Analysis, Policy &amp; Research Director, Enterprise Services</td>
<td>■ Accurate and validated data for compliance reports</td>
</tr>
<tr>
<td></td>
<td>Negotiating optimal contracts for the delivery of state-wide services and technologies</td>
<td>CEM Director, Enterprise Services</td>
<td>■ Using emerging technologies to streamline processes while validating data</td>
</tr>
<tr>
<td></td>
<td>Delivering ICON as an effective means to minimise workload on schools for compliance and reporting</td>
<td>CEM Director, Enterprise Services Chief Project Officer ICON</td>
<td>■ CEOs act responsibly as stewards of the system’s scant resources</td>
</tr>
<tr>
<td>Governance Practices</td>
<td>Building good governance practices and positive relationships within CECV</td>
<td>CECV Directors</td>
<td>■ Well informed debate about strategic issues</td>
</tr>
<tr>
<td></td>
<td>Maintaining and developing positive relationships with Canonical Administrators</td>
<td>Diocesan Directors</td>
<td>■ Consensual decision making</td>
</tr>
<tr>
<td></td>
<td>Maintaining and developing positive relationships with religious congregations through representation on GAC(S), GAG(TP) and the CECV Review Body Committee.</td>
<td>Executive Director Diocesan Directors</td>
<td>■ Respect for subsidiarity and appropriate local autonomy</td>
</tr>
<tr>
<td></td>
<td>Maintaining clarity of role of CECV and revisiting it regularly to ensure fidelity to the stated objects of the Company</td>
<td>Executive Director</td>
<td>■ Rigorous transparency in decision making</td>
</tr>
<tr>
<td></td>
<td>Delivering ICON in a timely manner as a quality suite of services</td>
<td>CEM Director, Enterprise Services Chief Project Officer ICON</td>
<td>■ Clarity of understanding the responsibilities of each CECV partner</td>
</tr>
<tr>
<td></td>
<td>Meeting the requirements of ACNC according to good company practice</td>
<td>CEM Chief Finance Officer</td>
<td>■ Shared understanding and commitment on the part of the CECV Directors</td>
</tr>
<tr>
<td></td>
<td>Providing Board members with professional development re governance responsibilities</td>
<td>Executive Director CEM Manager, Leadership</td>
<td>■ Positive and timely roll-out experiences of ICON within budget</td>
</tr>
<tr>
<td></td>
<td>Maintaining regular dialogue between the dioceses and CECV to ensure consistent communication</td>
<td>Executive Director CEM Director, Enterprise Services CEM Manager, Communications &amp; Marketing</td>
<td>■ Timely compliance to ACNC requirements</td>
</tr>
<tr>
<td></td>
<td>Ensuring the effective representation of Catholic education on government and statutory authorities’ decision making boards and reference groups</td>
<td>Executive Director Diocesan Directors</td>
<td>■ Appropriate allocation of time and resources to upskilling the Directors at CECV planning days</td>
</tr>
<tr>
<td>Advocacy</td>
<td>Offering a united voice on Catholic education in the broader community</td>
<td>Executive Director</td>
<td>■ Unified identification with core CECV messages by the stakeholders</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>■ Bipartisan support for the maintenance and expansion of Catholic education as an integral service to the community</td>
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<tr>
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<td>■ Rigorous and vigorous presence of a Catholic voice</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>■ Rigorous and vigorous presence of a Catholic voice</td>
</tr>
</tbody>
</table>
Suffer the little children to come unto me…