



Our Work Matters

Catholic Church employers and employees in Australia



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◀ **COVER PAGE IMAGE: St Ignatius Primary School, Bourke**

The school provides a Catholic education for children who live in the town of Bourke and its surrounding area. Bourke is a service town for the surrounding villages and is situated on the banks of the Darling River in far north west NSW. It has a population of about 2,200. The main employment opportunities are with the cotton industry, fruit growing or sheep and cattle. There is a large number of people who move to Bourke for employment in education and other government departments. The closest major town Dubbo, is about 4 hours' drive east.

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▲ **Mater Hospital, North Sydney**

Taken at Mater Hospital, North Sydney, where over 2,500 babies are welcomed into the world each year.

The Mater Hospital is a leading private hospital. Among the various speciality units in the 233-bed hospital are intensive care, orthopaedic and rehabilitation wards and a large maternity unit. Core specialities include obstetrics; orthopaedics including hip and knee joint replacements, bone and sports injuries; heart, lung and vascular medicine; cancer care and surgery; ear, nose and throat surgery; urology; endocrine surgery and neurosurgery.

FOREWORD

The Catholic Church in Australia today continues the mission of Christ to humanity. This includes its organisations which minister to the poor and the sick; to the elderly and those struggling to find work; to indigenous people and the homeless.

There are organisations ministering to immigrants and refugees; those needing school and tertiary education; those addicted to drugs and their families; those preparing for marriage and those needing marriage counselling; those needing the range of pastoral care services and those needing ‘time out’ from the stresses of today’s pressures.

In earlier times, many of these works were pioneered by religious sisters and brothers, as well as by priests. Religious communities came from Europe to respond to requests to provide for needs ranging from care for orphans and the poor who needed education to nursing injured and typhoid-stricken miners on the gold fields. Australian communities were founded by such luminaries as St Mary of the Cross MacKillop and Sister Scholastica Gibbons.

Today, the Catholic Church across Australia represents 22% of the population, and the Church is one of the largest employers in the land. Until now, while we knew that Catholic organisations employed many people, we did not know the precise number.

As surprising as it may seem, Catholic organisations have evolved and thrived without ever knowing what their overall contribution was to employment in Australia or what the exact demographic make-up of the Catholic workforce actually was. There was little consolidated data about the people doing the work, where they worked or how they were paid.

It was from this foundation that the Australian Catholic Council for Employment Relations (ACCER), the employment relations advisory body to the Australian Catholic Bishops’ Conference, commissioned the first comprehensive survey of Catholic employment in Australia.

With the survey completed, we can now say with confidence that the Church’s more than 3,000 organisations employ around 220,000 people, with more than 77% of them being women. These people serve, care for or educate millions of Australians every day. Their number makes us one of the largest single group of employers in Australia—bigger than Woolworths and bigger than the four biggest banks in Australia combined.

Thanks to the survey, we now have a clearer understanding of when and where Church organisations operate and what impact they have on systems and services, communities and individuals. The survey findings help us see how notions of the common good, human dignity, solidarity and a preferential option for the poor can be made real through our people and organisations.



We can see in the survey results how intrinsic Church employment is, for example, to the provision of health and aged care for the whole of Australian society, and how employment in education has become part of this country's educational tradition and future.

The thread that runs through every Church organisation is its inextricable link to the Gospel message and Church teachings—as places where Jesus is encountered daily in a limitless number of ways. It is a thread that was begun in this country by pioneering clergy and religious orders, and is continued both by new generations of clergy and religious and by growing numbers of lay people.

As we face the challenges of this new millennium, the survey provides encouraging data about thriving Catholic organisations that work at both the centre and margins of a rapidly changing society. Knowing who we are and what we do is essential to growing and renewing Catholic organisations and this survey helps in its own particular way to make that happen.

I take this opportunity to thank all those who contributed to the survey and in particular the practical support and assistance of the Australian Catholic Bishops Conference's Pastoral Research Office and the financial support of Catholic Super, Catholic Church Insurance, Makinson d'Apice Lawyers and the Catholic Commission for Employment Relations.

+Gerard Holohan

Bishop of Bunbury



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- Catholic Super (CSF)
- Catholic Church Insurance (CCI)
- Makinson d'Apice Lawyers
- Catholic Commission for Employment Relations (CCER).

We thank these sponsors and especially their representatives who acted as liaison persons with the research team: Loretta Drago (Catholic Super), Adam Dixson, Megan Peterson and Lauren Clair (Catholic Church Insurance), Liesl Bailey and Meta Lustig (Makinson d'Apice Lawyers) and Tony Farley (Catholic Commission for Employment Relations).

The authors would also like to express their gratitude to the members of the Australian Catholic Council for Employment Relations (ACCER); they were unfailingly supportive of the research team, even in the face of several delays which resulted in the project being completed about a year later than first envisaged. We are especially grateful to Brian Lawrence for his vision in helping to initiate the project and his long experience and profound knowledge of the field of employment relations, to Kris Botha, who took a strong interest in the project and acted as part of the project steering committee in its early stages, and to Terry Wilson, Chief Operations Officer in the Archdiocese of Perth, for the assistance he provided at various stages of the project. We also thank the Employment Relations Advisor for the Australian Catholic Bishops Conference (ACBC), Jane Bashiruddin, who put her expert knowledge of Modern Awards and Enterprise Agreements at our disposal. As for Council member George Keryk, he played such an influential, hands-on role at every stage of the project, including in the writing and editing of this report, that we co-opted him as an author!

We are also grateful for the assistance we received from the ACBC's Finance Manager, Rosario Sia, who supplied us with the Catholic GST Religious Group list that played such a crucial part in identifying the thousands of Catholic employing bodies in Australia, and also Susan Pascoe AM and Ben Rashid of the Australian Charities and Not-for-Profits Commission (ACNC) who provided us with a list of email addresses for all ACNC-registered charities, a list that would have been possible to compile from information on the ACNC website but which would have taken weeks of work.

We thank Trudy Dantis, who was responsible for the graphic design of this report, and also Brett Mendez of the Archdiocese of Perth, Jenny Thompson of CCER, and Ingrid McTaggart of the Diocese of Toowoomba, who supplied the photographs used in the report.

Finally, we would like to express our sincere thanks to all the Catholic employers whose responses to the survey have made this report possible. We know how irritating and inconvenient it can be to be constantly receiving and responding to requests for information and that, for some employers, the task of completing the survey was a not insignificant one. We trust that, having seen this final report of the project, they will judge that the effort involved was worthwhile.

Robert Dixon

Jane McMahon

Stephen Reid

George Keryk

Annemarie Atapattu



▲ **Mamre House, Orchard Hills**

The Sisters of Mercy Parramatta took on the restoration and care of the original Samuel Marsden homestead located on 86 hectares of flood plains of South Creek near St Marys. There, they run a range of social enterprises including programs to support the education and social integration of local refugee communities. Elderly Sudanese women in these classes learn basic English and literacy skills to enable them to gain independence in their new country.

ABOUT THE AUTHORS

Robert Dixon

Robert (Bob) Dixon is the former Director and a current Honorary Senior Fellow of the Pastoral Research Office of the Australian Catholic Bishops Conference, and an Honorary Research Fellow of the University of Divinity. Bob headed the project team and was the principal author of this report.

Jane McMahon

Jane McMahon worked on the data collection side of the project, joining the Pastoral Research Office staff having retired from Australian Catholic University after 16 years in faculty administration roles. It is mainly thanks to Jane that the project response rate reached approximately 88 per cent among organisations in the Catholic GST Religious Group, and that the final figures, once information from the ACNC website was added, accounted for about 99.5 per cent of known Catholic organisations.

Stephen Reid

Stephen Reid is Acting Director and Senior Research Officer at the Pastoral Research Office, where he commenced working in 2007. Stephen contributed to survey design, built the survey website, and prepared the data for analysis.

George Keryk

George Keryk is a Chartered Member of the Australian Human Resources Institute and the Industrial Relations Society Queensland. He was the Director Workplace Relations within the Catholic Archdiocese of Brisbane and after his retirement in 2012 took up a part-time position with the Diocese of Toowoomba where nowadays he supports the Bishop of Toowoomba as Executive Officer Professional Standards and Employment Relationships. George was part of the team that designed the survey, contributed his extensive knowledge of Australian workplaces, and assisted in the preparation of the final text of this report.

Annemarie Atapattu

Annemarie Atapattu is the Administrative Assistant and a Research Assistant at the Pastoral Research Office. Her work on the project included checking for duplicates and assisting in finding Catholic organisations that are not members of the Catholic GST Religious Group, as well as entering data from surveys returned in hardcopy format and coordinating the process of turning the manuscript into a publication.

About the Pastoral Research Office

The Pastoral Research Office (PRO) is an agency of the Australian Catholic Bishops Conference whose mission is to assist the Catholic Church in Australia at all levels in understanding the cultural, social and personal dimensions of religion in the changing contemporary context. The work of the PRO is overseen by the Australian Catholic Council for Pastoral Research which in turn reports to the Bishops Commission for Administration and Information. The PRO was established in 1996 and has been located on the Melbourne Campus of Australian Catholic University since 2004.

MEMBERS OF THE AUSTRALIAN CATHOLIC COUNCIL FOR EMPLOYMENT RELATIONS 2017

- Most Rev Gerard Holohan, Bishop of Bunbury.
- Ms Jane Comensoli, Director of Human Resources, Catholic Education Office Sydney.
- Mr Tony Farley, Executive Director, (NSW) Catholic Commission for Employment Relations.
- Ms Megan Kavanagh, Partner, Colin Biggers and Paisley.
- Mr George Keryk, Executive Officer Professional Standards and Employment Relationships, Diocese of Toowoomba.
- Fr Neil Muir, Episcopal Vicar for Finance, Administration and Education, Diocese of Cairns.
- Ms Margaret Savage, Director, Professional Practice Unit, South Eastern Sydney Local Health District (Host) & Illawarra Shoalhaven Local Health District.
- Mr Peter Selwood, Executive Director, Centacare Brisbane.
- Dr Terry Wilson, Chief Operations Officer, Archdiocese of Perth.

Administrative Support

- Ms Jane Bashiruddin, Employment Relations Advisor, Australian Catholic Bishops Conference.

ABBREVIATIONS USED IN THIS REPORT

ABN	Australian Business Number
ABS	Australian Bureau of Statistics
ACBC	Australian Catholic Bishops Conference
ACCER	Australian Catholic Council for Employment Relations
ACCIR	Australian Catholic Commission for Industrial Relations
ACNC	Australian Charities and Not-for-profits Commission
ANZSCO	Australian and New Zealand Standard Classification of Occupations
ATO	Australian Taxation Office
BCAI	Bishops Commission for Administration and Information
CEO	Catholic Education Office
CSO	Catholic Schools Office
EFT	Equivalent Full Time
GST	Goods and Services Tax
HREC	Human Research Ethics Committee
NES	National Employment Standards
PJP	Public Juridic Person
PRO	Pastoral Research Office

EXECUTIVE SUMMARY

The Catholic Church has had much to say about work and the rights and duties of workers. Catholic Social Teaching on work begins with the dignity of the human person and an understanding that work is for the common good. However, while Church organisations in Australia have been engaged in many different work activities for a long time, up until now little was known about the size and composition of their workforce. This project was commissioned by the Australian Catholic Council for Employment Relations (ACCER) and carried out in 2015 and 2016 by the Pastoral Research Office (PRO) of the Australian Catholic Bishops Conference (ACBC) with a view to addressing that knowledge gap.

By compiling employment data for around 99.5 per cent of Australia's Catholic agencies and organisations, this project has determined that the Catholic Church in Australia employs, in aggregate, about 220,000 people, making it one of the largest employers in the country. That figure is equal to about 1.8 per cent of the more than 12 million employed persons in Australia or almost one in a hundred (0.94 per cent) of Australia's entire 2016 Census population of 23,402,000. More people work for the Catholic Church than in local government, and the Church's workforce is about nine-tenths the size of the Commonwealth Government's workforce. The Church employs about the same number of people as Wesfarmers, more than the Woolworths Group, and considerably more than Australia's four largest banks combined.

The Catholic education and Catholic health and aged care sectors are the largest employers, accounting for 84 per cent of all the Church's employees, with the remainder working for dioceses or parishes, Catholic social service organisations, or other Catholic organisations, including religious orders. Priests and religious sisters and brothers are not included in this study because they are not technically Church employees.

The study found that more than three-quarters (77.3 per cent) of the Church's employees are women, a figure that varies only a little across the different sectors of Church work. In contrast, there is considerable variation across the different sectors by full-time, part-time and casual status. Catholic education has the highest percentage of full-time workers (47.1 per cent), Catholic health and aged care the highest percentage of part-time workers (50.8 per cent), and the diocese/parish and 'other' sectors both have high percentages of casual workers (27.1 per cent and 28.1 per cent respectively).

The pay and conditions of almost three-quarters (74.1 per cent) of the Church's employees are determined by enterprise agreements. Another 14.9 per cent have their pay and conditions covered by an award, and the remainder (11 per cent) are paid under individual arrangements. Female workers are more likely than male workers to be covered by awards, and are less likely to be covered by individual arrangements. Almost all employees in Catholic education (93.9 per cent) are covered by enterprise agreements, whereas awards are the major method of setting pay in the diocese/parish (46.6 per cent) and Catholic social services (44.8 per cent) sectors.

According to the study, enterprise agreements vary widely in the percentage of casual workers and female workers. The percentage of casual workers covered by the various enterprise agreements varies

from zero per cent to 48 per cent, while the percentage of female employees ranges from 66 per cent to over 90 per cent.

Determining the size of the Church's workforce was not a straightforward task. Difficulties were encountered in compiling a list of all Catholic entities with employees, and then identifying which entities were responsible for their own employment arrangements. This included the collection and management of employment data for entities that rely on umbrella organisations such as dioceses or Catholic education authorities to take care of their employment arrangements.

The type of data collected was group data, that is, aggregated figures about each organisation's workforce, in order to ensure that the burden for employers completing the survey was kept to a minimum. The data sought was of the type that most employers would already have at hand, or could easily compile. One drawback of this method was that no data about workers' religion was able to be collected, meaning that this project cannot tell us what percentage of the Church's workers are Catholic.

Robert Dixon
ACBC Pastoral Research Office

George Keryk
Australian Catholic Council for Employment Relations



▲ Missionaries of Charity, Bourke

Mother Teresa herself walked past Bourke's designated Aboriginal reserve in 1969 and decided that something needed to be done. Between teaching scripture, providing childcare for Aboriginal families, visiting the sick and elderly around town, and running a hostel/hospice for homeless Aboriginal men, the divinely inspired sisters have many earthly demands. The sisters are cherished by the local community, but receive no government support for their work.



▲ **St Therese's Community School, Wilcannia**

As Australia's leadership changes and governments set new targets to 'close the gap', schools in Wilcannia work daily to reduce the educational disadvantage of Indigenous students in remote communities. At St Therese's Community School in rural Wilcannia, classes are not just about teaching the curriculum, but also offer holistic support to the children and families with an emphasis on community engagement and social inclusion.

INTRODUCTION

The Catholic Church in Australia

In Australia today, the Catholic Church collectively is one of Australia's largest employers with employees engaged in diocesan and parish administration, pastoral care and the provision of education, health, aged care, welfare and community services. However, the Catholic Church in Australia is not a single organisation. Instead, the various services offered by the Church are provided by a large number of separate employers (bishops, religious orders, incorporated and unincorporated not-for-profit organisations) that are responsible for their own finance and governance, while operating under the collective banner of the Catholic Church.

The Australian Catholic Bishops Conference (ACBC) is a permanent institution that enables the bishops of Australia to collaborate on common issues while retaining their own identity and their diocese's autonomy. The Conference usually meets twice a year. Its work is carried on between meetings by a permanent secretariat based in Canberra and by thirteen Bishops Commissions, some of which have established their own secretariats, agencies or councils. Some of the better known agencies include the National Catholic Education Commission, Caritas Australia and Catholic Social Services Australia.

A diocese is a section of the Church entrusted to a bishop. In Australia, there are 28 dioceses based on territorial divisions, five dioceses of Eastern Catholics and one military diocese.¹ Bishops typically establish agencies to advise them and assist them in carrying out their responsibilities. The best known of these are the Catholic

Education Offices and the diocesan social welfare agencies, often known as CatholicCare or Centacare. Each territorial diocese is subdivided into a number of parishes, varying in number from nine in the Diocese of Broome (WA) to 212 in the Archdiocese of Melbourne. It is the responsibility of the bishop to appoint a parish priest for each parish who is responsible in both civil and canon (Church) law for its administration and financial management. Most Catholic primary schools are associated with parishes. Catholic secondary schools are usually owned and run by dioceses or by religious congregations.

Many Catholic enterprises in Australia were established by religious orders or congregations (technically known as religious institutes), some many hundreds of years old, a few established within the last 20 years or so. Religious congregations are groups of men or women who have chosen to live their Christian commitment by living in community and taking lifelong vows, most usually of poverty, chastity and obedience. Congregations are very diverse in terms of the type of work they do (their apostolate), but most of the larger orders in Australia originally worked in education, social welfare or, especially among women's orders, health care. As the membership of religious congregations has declined the nature of the work they undertake in Australia has changed. Numerous congregations have sought to set up *Public Juridic Persons*, or PJPs. A PJP is a Church organisation that is a legal entity under canon law with the authority to govern the ministries of the groups for which it has been established, including the management of their employment relationships, while functioning in the name of the Catholic Church.

¹ There is also the Personal Prelature of the Holy Cross and Opus Dei, and the Personal Ordinariate of Our Lady of the Southern Cross, established by Pope Benedict XVI in 2012 "to provide a vehicle by which those of Anglican heritage could be received into full communion with the Catholic Church, as Catholics, whilst maintaining certain distinctive elements of their theological, spiritual and liturgical patrimony" (<http://www.ordinariate.org.au/personal-ordinariate/ordinariates/>). Much of this section is abridged from Robert Dixon (2005). *The Catholic Community in Australia*. Adelaide: Openbook Publishing, pp. 27-43.

Another group of Catholic organisations are lay Catholic associations. There is an enormous number of these, some very small, but others quite sizeable. Many have no employees at all, or perhaps just one or two part-time workers, but some, like the St Vincent de Paul Society, employ many people.

Work and the Catholic Church

The Church has had much to say about work and the rights and duties of workers. Catholic Social Teaching on work begins with the dignity of the human person and an understanding that work is for the common good. In his 2015 encyclical *Laudato Si'*, Pope Francis observed that “Work is a necessity, part of the meaning of life on this earth, a path to growth, human development and personal fulfilment”,² while Pope St John Paul II noted in *Laborem Exercens* that “the basis for determining the value of work is not primarily the work being done but the fact that the one doing it is a person”.³

The Church’s view that ‘work exists for the person, not the person for work’⁴ means, among other things, that all workers have the right to safe working conditions and to a fair minimum wage based on justice and equity. In Australia over the years, the Church, through the Australian Catholic Social Justice Council⁵ and the Australian Catholic Council for Employment Relations,⁶ has spoken out on particular issues including the “Work Choices” legislation in 2005; the unemployment and underemployment of the young; the unjust conditions of perpetual casual or insecure contract work; the unjust and harmful encroachment of

work into more and more of peoples’ time and lifestyles; the excessively high unemployment rate of Indigenous Australians; and the unfairness and inadequacy of the minimum wage.⁷

The Australian Catholic Council for Employment Relations

In 1986, the Australian Catholic Bishops Conference (ACBC) established a National Consultative Committee on Industrial Relations to examine the industrial relations needs of the Catholic Church in Australia and, in particular, employer responsibilities. Members of this Committee played an advisory role and came from the various sectors of employment found within the Church in Australia.

This Committee was supported by a small secretariat and in 1989 was renamed the “Australian Catholic Commission for Industrial Relations” (ACCIR). In 1995, the office of the ACCIR Secretariat relocated from Canberra to Melbourne. This recognised the importance of being closely located to the major tribunals and employer and union organisations. In 1999, the ACCIR was renamed the “Australian Catholic Commission for Employment Relations” (ACCER) to reflect and accommodate the changing face of employment within Australia. Following a review in 2007, ACCER was re-constituted as a council of the ACBC, with a name change to the Australian Catholic Council for Employment Relations.

In its current form, the Council comprises a number of committed and experienced professionals, well versed in managing large organisations,

2 Pope Francis (2015). *Laudato Si'*, “On care for our common home”, nn. 127-28. http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html

3 Pope St John Paul II (1991). *Laborem Exercens*, “On human work”, n. 6. http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_14091981_laborem-exercens.html

4 Bishops Committee for Industrial Affairs (1993). *Industrial relations: The guiding principles*. Available at <http://www.accer.asn.au/index.php/papers/62-industrial-relations-the-guiding-principles/file>.

5 See <http://www.socialjustice.catholic.org.au/social-teaching>

6 See <http://www.accer.asn.au/index.php/papers>

7 <http://justiceandpeace.org.au/catholic-social-teaching-on-work/>

employment law, industrial relations, people and performance capabilities, who serve in an honorary capacity. Bishop Gerard Holohan, the Bishop of Bunbury in Western Australia, is the ACBC's delegate on the Council. The Council is supported by a secretariat within the ACBC. The work of the Council has two key dimensions, an internal one and an external one.

1. Internal: the provision of advisory services to individual Church employers and the development of national policy and guidelines as evidenced by the development and release of publications such as *Good Works: The Catholic Church as an Employer in Australia*,⁸ a publication that articulates the mission and values of Catholic employment and provides practical advice about how good employment relations can be achieved.
2. External: public policy advocacy. Over the years, public advocacy has included making submissions to Senate Inquiries and Industrial Tribunals concerning matters such as the termination of employment, compulsory union fees, the transmission of business, the regulation of pattern bargaining and various employee entitlements (e.g., penalty rates and family and carer's leave). For many years, ACCER has made substantial submissions to annual wage reviews in support of low paid workers and their families.

Background to the study

In all of its work, ACCER draws upon the Church's experience as one of Australia's largest employers. Yet up until now, no-one, ACCER included, knew the answer to questions such as "How many people does the Catholic Church in Australia employ? On what terms and conditions are they employed?" Instead, ACCER and others interested in employment in the Catholic Church had to rely on estimates of how many people the Church employed, and in what industries and

on what basis they were employed. While some reasonably reliable information already existed about employee numbers in some sectors of Church employment such as education and health, there was no known consolidated bank of information on the number of Catholic workplaces and/or the composition of the Church's employee workforce.

Consequently, at its August 2013 meeting, ACCER decided that a survey should be undertaken to determine the number of workers associated with and/or employed by the Catholic Church in Australia and, in general terms, the nature and scope of their employment. On 15 October 2013, ACCER was advised that the Bishops Commission for Administration and Information (BCAI) had expressed its support for ACCER to commence a review of Church employment and employee award coverage. In January 2014, ACCER approached the ACBC Pastoral Research Office with a request for assistance in designing and scoping a research project on Catholic employment in Australia. In particular, advice was sought on determining how to approach the survey respondents, the information to be sought and how best to source it. The PRO agreed with the ACCER in seeing a strong need for this research and, during the course of the project, the PRO team regularly consulted with ACCER members for advice and assistance with some specialist tasks.

ACCER believed that reliable information of this nature would assist its deliberations in a number of ways including:

1. The potential reach of Catholic values and social teachings within the wider employment field in Australia;
2. The extent of a Catholic employer presence within various industry sectors;
3. The cultural and social impact Church-inspired employment has had on Australian society;

8 <http://www.accer.asn.au/index.php/papers/132-good-works-the-catholic-church-as-an-employer-in-australia/file>

4. An improved understanding of the Catholic workforce composition and, therefore, workforce planning measures – in particular, the likely impact proposed changes in the employment and/or wages fields will have on Catholic employers.

The decision to conduct a survey stemmed not just from one particular development but rather from the reality of changing times and circumstances. Traditional structures were in a state of flux within the Church, particularly with the establishment of PJPs by religious institutes and some lay ecclesial groups.

At the same time, the changing nature of work itself raised its own concerns. To what extent did Church employers rely on enterprise bargaining? Was the community-wide trend to casual and part-time work being reflected within the Church's workplaces? How many women are employed by the Church and what kinds of positions do they occupy?

If it could obtain answers to such questions, ACCER was of the view it would be better placed to comment on the operational aspects of the employment relationship and also develop better informed information papers and guidelines for Church organisations. As noted earlier, the Catholic Church has a theology of work, and work and the rights of workers are very important parts of Catholic Social Teaching. The Church is well-placed to act as a public advocate for meaningful work and fairness in the workplace, but it has to ensure that its various institutions practise what the Church teaches. When Catholic institutions practise what the Church teaches they are employers of choice, providing the best possible service to those who rely on the Church for some of their most basic needs.

So how many people does the Catholic Church in Australia employ? This project is an attempt to answer that question.

Aim of the study

The aim of the study was to arrive at an accurate estimate of the number of Catholic workplaces and of the number of people who are employed by the Catholic Church in Australia, and to provide a breakdown of Church employment by:

- Church sector
- Full-time, part-time and casual employment
- Sex
- Method of being paid (award, enterprise agreement, and individual arrangement)

Catholic employers

One aspect of the research was to establish as complete a list as possible of Catholic agencies and organisations, and to determine which ones have employees.

There are many different Catholic organisations in Australia that employ workers. These include:

- The offices and agencies of the Australian Catholic Bishops Conference
- Diocesan offices and agencies
- Parishes
- Catholic schools – primary, secondary and special
- Catholic universities and Catholic residential colleges at other universities
- Religious congregations, technically known as religious institutes
- Catholic hospitals and aged care facilities
- Catholic Social Services (those not included under diocesan agencies or religious institutes)
- Catholic Education Offices / Catholic Schools Offices and Catholic Education Commissions
- Catholic Church Insurance
- Catholic superannuation funds

- Associations of Christ's Faithful
- Catholic theological colleges, seminaries, etc.
- Catholic libraries and bookshops
- Other Catholic agencies and organisations.

The project aimed to obtain employment information from all these types of Catholic workplaces. One aim of the research project was to establish what other Catholic agencies and organisations exist and to discover how many, if any, people they employed.

Data collection

Data collection will be discussed in detail in Chapter 3. In this introduction, it is sufficient to say that a survey was developed and that every Catholic organisation was asked to complete it, either online or in hardcopy (see Appendix 3 for a copy of the survey).

The data collected by the survey was group data, that is, employers were asked to provide information about how many employees fitted various categories, such as sex; full-time, part-time and casual; how many were covered by awards, and so on. No data about individuals was collected. Organisations were not asked to supply names of employees or any sensitive information about them, such as salary or religion. For this reason, this project cannot answer questions such as "What proportion of people who work for the Catholic Church are Catholic?".

The date of 30 June 2015 was selected as a suitable benchmark date for which organisations were asked to provide the data. However, as will be discussed in Chapter 3, several factors led to there being a low response rate. The survey was therefore relaunched in 2016 with 30 June 2016 selected as the benchmark date.

Research ethics

The Australian Catholic University's Human Research Ethics Committee (HREC) noted that the project was exempt from review according to the National Statement on Ethical Conduct in Human Research (NHMRC 2007) section 5.1.22 and 5.1.23 because it was of negligible risk and because it collected non-sensitive, non-identifiable data from existing records.

Outline of this report

The next chapter, Chapter 2, presents a summary of the Australian workforce using similar categories to those used to categorise and describe the workforce of Catholic organisations. Chapter 3 describes in detail how the data was collected, the problems that were encountered and how they were overcome. Chapter 4 presents the detailed results of the survey, and Chapter 5 is a summary of the project and its findings.

The main part of the report is followed by a series of appendices. These include a copy of the survey instrument, background documents including a letter to Catholic employers from Bishop Holohan, and additional tables that have not been included in the main part of the report but which can be referred to by readers wishing to access more detailed information.

THE AUSTRALIAN WORKFORCE

According to the Australian Bureau of Statistics (ABS), there were an estimated 12,071,300 employed persons in Australia in April 2017, representing a labour force participation rate of 64.8 per cent.⁹ Males make up more than half of the workforce (53.6 per cent compared to 46.4 per cent for women) and just over two-thirds of workers (68.7 per cent) work full-time.¹⁰

Employees, people who work for a public or private employer and receive remuneration in wages or salary, make up 83 per cent of employed persons (80 per cent of male and 87 per cent of female employed persons).¹¹ Most of the rest are owner-managers of incorporated or unincorporated enterprises with or without employees, and a tiny number are what ABS calls “contributing family workers”.¹²



▲ Cathedral Primary School, Bathurst

Taken at Cathedral Primary School, the oldest Catholic School west of the Blue Mountains and the oldest Catholic School in the Bathurst Diocese.

The Catholic Church has been providing quality education for Australian children for over 180 years. Today, Catholic schools educate over 765,000 students - with many of the Church's schools operating at less the resourcing level of government schools, even when parent contributions are taken into account.

⁹ <http://www.abs.gov.au/AUSSTATS/abs@.nsf/Lookup/6202.0Main+Features1Apr%202017?OpenDocument>

¹⁰ Table 11. Employed persons by Industry division of main job (ANZSIC) and Hours actually worked in all jobs, August 2017, in 6291.0.55.003 Labour Force, Australia, Detailed, Quarterly. <http://www.abs.gov.au/AUSSTATS/abs@.nsf/Lookup/6291.0.55.003Main+Features1Aug%202017?OpenDocument>

¹¹ <http://www.abs.gov.au/ausstats/abs@.nsf/Lookup/6102.0.55.001Chapter112013>

¹² Table 08. Employed persons by Status in employment of main job and Sex, in 6291.0.55.001 Labour Force, Australia, Detailed, <http://www.abs.gov.au/AUSSTATS/abs@.nsf/DetailsPage/6291.0.55.001Apr%202017?OpenDocument>

Distribution by State and Territory

More than half (57.4 per cent) of Australia's workforce is based in New South Wales (31.5 per cent) and Victoria (25.8 per cent). Between them, Tasmania, the ACT and the Northern Territory account for only 4.9 per cent of all workers.

Table 2.1. Distribution by State and Territory, April 2017 ¹³

State / Territory	N ('000)	%
New South Wales	3803.7	31.5
Victoria	3117.3	25.8
Queensland	2373.0	19.7
South Australia	817.3	6.8
Western Australia	1351.1	11.2
Tasmania	241.3	2.0
Northern Territory	142.1	1.2
Australian Capital Territory	215.3	1.8

Full-time/part-time status

Full-time/part-time status is based on the number of hours usually or actually worked. About two-thirds of all workers (68.7 per cent) work full-time, while the remainder (31.3 per cent) work part-time.

Around four-fifths of male employees (81.3 per cent) work full-time, in contrast to female employees, where only just over half (52.8 per cent) have full-time jobs. To put it another way, men account for 64 per cent of full-time workers whereas women account for 68.6 per cent of part-time workers. Tasmania has the lowest percentage of full-time workers (62.6 per cent), while the Northern Territory (77.5 per cent) has the highest percentage.

Table 2.2. Employed persons, April 2017 ¹⁴

	Full-time	Part-time	Total
Males	5,258,013	1,211,969	6,469,982
Females	2,958,237	2,643,047	5,601,284
Total	8,216,250	3,855,016	12,071,266

Nationally, there are 115.5 males for every 100 females in the workforce. This varies from a low of 104.4 in the ACT to a high of 128.7 in the Northern Territory.

¹³ Based on trend data from 6202.0 Labour Force, Australia: Table 12. Labour force status by Sex, State and Territory, <http://www.abs.gov.au/AUSSTATS/abs@.nsf/DetailsPage/6202.0Apr%202017?OpenDocument>. Trend estimates, used to analyse the underlying behaviour of a series over time, are produced by smoothing seasonally adjusted figures. For this reason, the sum of the State and Territory figures in Table 1 is not equal to the Australian total of 12,071,400 employed persons given above. See <http://www.abs.gov.au/Ausstats/abs@.nsf/exnote/6202.0>

¹⁴ <http://www.abs.gov.au/AUSSTATS/abs@.nsf/DetailsPage/6202.0Apr%202017?OpenDocument>

Casual employment

Full-time/part-time status is not related to whether an employee is casual. An employee can be full-time and casual, or part-time and casual.¹⁵ Casual employment is characterised by the nature of the employment contract, not by hours worked. ABS recognises three types of employee: permanent, fixed-term contract and casual. In other words, a casual employee is one whose appointment is neither permanent nor according to a fixed-term contract. While there is no formal definition of casual employment, it has generally been regarded as employment in which there is an absence of entitlement to paid annual leave or sick leave.¹⁶

In 2012, casual employees accounted for nearly a quarter of all employees (24 per cent), with a very pronounced difference between full-time and part-time workers; casual employees made up 54 per cent of the latter but only 11 per cent of the former.

There have consistently been more female than male casual employees and, although the gap is narrowing, casual employment is still significantly higher among women than men. In 2012, 27 per cent of all female employees were in casual jobs compared with a corresponding figure of 21 per cent for male employees.¹⁷

Methods of setting pay

The pay arrangements for workers in Australia fall into three categories. Wages and salaries can be payable under the terms of an award covering the employment, a collective (or enterprise)

agreement¹⁸ covering the employment, or an individual arrangement. A legally enforceable individual agreement might be made when there is no award or enterprise agreement covering the employment or when the agreed wage or salary is higher than the rate in an award or enterprise agreement which covers the employment and which applies in respect of other terms and conditions of the employment. This is the kind of distinction used by ABS in its publication *Employee Earnings and Hours, Australia, May 2016*.¹⁹

Table 2.3 shows that almost half of Australia’s workers (45.3 per cent) are covered by collective agreements. Another 15.8 per cent are covered by awards, and the remainder (38.9 per cent) are employed under individual arrangements.

Table 2.3. Main methods used to set pay, 2012 ²⁰

Method	Employees (%)
Award only	15.8
Collective agreement	45.3
Individual arrangement	38.9
Total	100

Awards

Awards are “legally enforceable determinations made by Federal or State industrial tribunals or authorities that set the terms of employment (pay and/or conditions) usually in a particular industry or occupation. Awards have been the traditional way of setting minimum pay and conditions in Australia and provide a safety net for employees”.²¹

15 <http://www.abs.gov.au/ausstats/abs@.nsf/products/08B16CB4B2E7F152CA2575E70019CA3B?OpenDocument>

16 <http://www.abs.gov.au/ausstats/abs@.nsf/Lookup/6102.0.55.001Chapter142013>

17 http://www.aph.gov.au/%20About_Parliament/Parliamentary_Departments/Parliamentary_Library/pubs/rp/rp1415/Quick_Guides/CasualEmploy

18 An enterprise agreement is a collective agreement that applies to workers in a particular enterprise.

19 See ‘A Guide to Understanding Employee Earnings and Hours Statistics’, in 6306.0 - Employee Earnings and Hours, Australia, May 2016, <http://www.abs.gov.au/AUSSTATS/abs@.nsf/Lookup/6306.0Main+Features1May%202016?OpenDocument>

20 Labour Market Summary April 2012, <http://www.abs.gov.au/AUSSTATS/abs@.nsf/Previousproducts/6105.0Main%20Features2Apr%202012?opendocument&tabname=Summary&prodno=6105.0&issue=Apr%202012&num=&view>

21 <http://www.abs.gov.au/ausstats/abs@.nsf/Lookup/6102.0.55.001Chapter232013>

Modern Awards, which came into effect on 1 January 2010, apply to all employees covered by the national workplace relations system. Modern Awards cover a whole industry or occupation. There are currently 122 Modern Awards.²²

Collective agreements

A collective agreement is defined as “an agreement between an employer (or group of employers) and a group of employees”²³. A collective agreement sets the terms of employment for a group of employees.

Enterprise agreements are collective agreements made at an enterprise level between employers and employees about terms and conditions of employment.²⁴ They can be tailored to meet the needs of particular enterprises. An agreement must leave an employee better off overall when compared to the relevant award or awards.

Individual arrangement

An individual arrangement is defined as an arrangement between an employer and an individual employee on the terms of employment (pay and/or conditions) for the employee. Employees on “over-award” pay (i.e., paid at a certain amount or percentage above the rate

of pay specified in an award) are classified as having their pay set by an unregistered individual arrangement.²⁵

Public and private sector employees

Public sector

In 2016, there were 1,924,800 public sector employees, that is, 16 per cent of Australia’s workforce, made up of 243,300 Commonwealth Government employees, 1,495,100 State Government employees and 186,500 Local Government employees.²⁶ By far the largest numbers of these, accounting for 88 per cent of all public sector employees, worked in public administration and safety (604,000), education and training (587,000) and health care and social assistance (431,000).

Private sector

In the private sector, the single largest employer in terms of workforce size is Wesfarmers, with around 220,000 employees,²⁷ followed by the Woolworths Group with 205,000.²⁸ Australia’s four largest banks all employ more than 35,000 people. The largest is the Commonwealth Bank (52,000 employees),²⁹ followed by the ANZ (46,554),³⁰ National Australia Bank (41,826 EFT)³¹

22 <https://www.fairwork.gov.au/how-we-will-help/templates-and-guides/fact-sheets/minimum-workplace-entitlements/modern-awards>

23 <http://www.abs.gov.au/ausstats/abs@.nsf/Lookup/6102.0.55.001Chapter232013>

24 <https://www.fwc.gov.au/awards-and-agreements/agreements>

25 <http://www.abs.gov.au/ausstats/abs@.nsf/Lookup/6102.0.55.001Chapter232013>

26 The public sector covers public sector organisations, including Commonwealth and state/territory government organisations, local government authorities, public corporations, universities, non-profit institutions controlled by the government, government marketing boards, legislative courts, municipal authorities and other statutory authorities. See <http://www.abs.gov.au/ausstats/abs@.nsf/mf/6248.0.55.002>

27 <http://www.wesfarmers.com.au/who-we-are/who-we-are>

28 <http://www.woolworthsgroup.com.au/page/about-us>

29 <https://www.commbank.com.au/about-us/our-company/overview.html>

30 *Purpose: 2016 Annual Report*, p.178. Available at <http://news.iguana2.com/anz/ASX/ANZ/459865>. The figure here includes employees in New Zealand, Asia, the Pacific, UK/Europe, India and the USA.

31 In *NAB annual-review-interactive.pdf*, available from <https://nab.com.au>. The figure given here includes employees in New Zealand.

and Westpac (35,640).³² In 2016, mining companies BHP Billiton and Rio Tinto employed 15,834 and 6,000 workers in Australia respectively.³³

Industries

Eight industries employ 70 per cent of Australia's workers (see Table 2.4). These are, in order of size, Health Care and Social Assistance (12.7 per cent), Retail Trade (10.2 per cent), Construction (9.2 per cent), Professional, Scientific and Technical Services (8.3 per cent), Education and Training (7.8 per cent), Manufacturing (7.5 per cent), Accommodation and Food Services (7.1 per cent) and Public Administration and Safety (6.8 per cent). A very large proportion of the Catholic Church's employees work in just two of these industries: Health Care and Social Assistance, and Education and Training.

Table 2.4. Employed persons by industry, February 2017 ³⁴

Industry	Employed persons	Males	Females	%
Health Care and Social Assistance	1,524,857	346,431	1,178,426	12.7
Retail Trade	1,228,189	551,056	677,133	10.2
Construction	1,105,096	967,464	137,633	9.2
Professional, Scientific & Technical Services	1,005,769	585,380	420,389	8.3
Education and Training	939,742	267,869	671,872	7.8
Manufacturing	906,556	651,212	255,344	7.5
Accommodation and Food Services	857,760	391,609	466,151	7.1
Public Administration and Safety	823,257	400,235	423,022	6.8
Transport, Postal and Warehousing	601,654	462,078	139,576	5.0
Financial and Insurance Services	448,803	239,229	209,574	3.7
Administrative and Support Services	440,408	218,159	222,249	3.7
Agriculture, Forestry and Fishing	309,863	215,640	94,223	2.6
Wholesale Trade	367,588	241,804	125,784	3.1
Mining	235,701	204,666	31,035	2.0
Arts and Recreation Services	212,129	105,978	106,151	1.8
Rental, Hiring and Real Estate Services	208,146	104,688	103,458	1.7
Information Media & Telecommunications	205,863	133,755	72,108	1.7
Electricity, Gas, Water and Waste Services	139,077	103,684	35,393	1.2
Other Services	491,581	277,937	213,644	4.1
Total	12,052,039	6,468,874	5,583,165	100

³² https://www.westpac.com.au/docs/pdf/aw/ic/Westpac_FY15_financial_results.pdf

³³ <https://www.statista.com/statistics/274234/number-of-employees-at-bhp-billiton-by-region/>

³⁴ Table 06 in 6291.0.55.003 Labour Force, Australia, Detailed, Quarterly; <http://www.abs.gov.au/AUSSTATS/abs@.nsf/DetailsPage/6291.0.55.003Feb%202017?OpenDocument>

Blue Mountains

In early 2013, bushfires raged through areas of the Blue Mountains. Archbishop Anthony Fisher (the then Bishop of Parramatta) attends the reopening of a Catholic primary school in the region to meet with students, parents and staff affected by the tragedy.



Occupations

ABS classifies occupations according to the Australian and New Zealand Standard Classification of Occupations (ANZSCO) which, following its most recent review (2013), lists 1,023 occupations grouped into eight major groups, as shown in Table 2.5.

Table 2.5. Occupations (major groups) of employed persons by full-time/part-time status, February 2017 ³⁵

Occupation (major group)	Persons			
	Full-time	Part-time	N	%
Managers	1,342,850	218,903	1,561,753	13.0
Professionals	2,127,128	729,065	2,856,193	23.7
Technicians & Trades Workers	1,417,149	255,554	1,672,703	13.9
Community & Personal Service Workers	575,312	664,310	1,239,622	10.3
Clerical & Administrative Workers	1,050,295	611,341	1,661,636	13.8
Sales Workers	464,530	618,277	1,082,807	9.0
Machinery Operators & Drivers	628,924	119,363	748,287	6.2
Labourers	648,282	580,757	1,229,039	10.2
Employed persons	8,254,470	3,797,570	12,052,040	100

The largest occupation group is professionals, accounting for almost a quarter (23.7 per cent) of the total workforce. Professionals are workers who perform analytical, conceptual and creative tasks through the application of theoretical knowledge and experience in a wide range of fields.³⁶ The next largest major groups, all of similar size, are technicians and trade workers (13.9 per cent), clerical and administrative workers (13.8 per cent) and managers (13.0 per cent). Over 80 per cent of managers, technicians and trades workers, and machinery operators and drivers work full-time, whereas only 47 per cent of community and personal service workers and 43 per cent of sales workers work full-time.

35 Table 07. Employed persons by Occupation major group of main job (ANZSCO) and Sex, in 6291.0.55.003 Labour Force, Australia, Detailed, Quarterly, <http://www.abs.gov.au/AUSSTATS/abs@.nsf/DetailsPage/6291.0.55.003Feb%202017?OpenDocument>
36 <http://www.abs.gov.au/ausstats/abs@.nsf/Latestproducts/08640D89F3928B96CA257B9500131009?opendocument>

Table 2.6. Occupations (major groups) of employed persons by sex, February 2017 ³⁷

Occupation (major group)	Males %	Females %
Managers	63.3	36.7
Professionals	45.4	54.6
Technicians & Trades Workers	86.6	13.4
Community & Personal Service Workers	31.9	68.1
Clerical & Administrative Workers	24.6	75.4
Sales Workers	40.5	59.5
Machinery Operators & Drivers	91.2	8.8
Labourers	65.9	34.1
Employed persons	53.7	46.3

As Table 2.6 shows, several occupation groups are predominantly male, while others are predominantly female. The male dominated occupation groups include machinery operators and drivers (91.2 per cent male) and technicians and trades workers (86.6 per cent). Women outnumber men by a ratio of three to one among clerical and administrative workers, and by more than two to one among community and personal service workers. The occupation group with the most even gender balance is professionals (45.4 per cent male and 54.6 per cent female).

Employees of Catholic organisations belong mainly to the professionals (for example, teachers, nurses and counsellors), managers (e.g., personnel management professionals, ICT professionals, accountants and school principals) and clerical and administrative workers (e.g., personal assistants and secretaries, receptionists,

bookkeepers, office support workers), although the diverse nature and scope of Catholic-sponsored work activities mean that employees of Catholic organisations are represented in all of the major occupation groups to varying degrees.

The largest single occupation in Australia in 2016 was Sales Assistant, with more than half a million people (518,700).³⁸ While few of these would work for Catholic organisations, two other occupations with very large numbers of workers are essential to the performance of the Church's mission and ministry. These are nurses and teachers. According to the Nursing and Midwifery Board of Australia, there are currently 365,990 nurses practising in Australia,³⁹ and ABS figures indicate that there were 309,317 teachers working in Australian schools in 2016, including 61,497 in Catholic schools. In addition, Australia's schools employ around 14,000 specialist support staff and 157,000 other staff.⁴⁰

This chapter has sketched the employment context within which Catholic organisations operate. Before we go on to examine the Catholic workforce, let us examine the type of data that was collected in this project, and how it was collected.

³⁷ Table 07. Employed persons by Occupation major group of main job (ANZSCO) and Sex, in 6291.0.55.003 Labour Force, Australia, Detailed, Quarterly, <http://www.abs.gov.au/AUSSTATS/abs@.nsf/DetailsPage/6291.0.55.003Feb%202017?OpenDocument>

³⁸ <http://lmip.gov.au/default.aspx?LMIP/GainInsights/IndustryInformation>

³⁹ <https://healthtimes.com.au/hub/nursing-careers/6/guidance/nc1/how-many-nurses-are-there-in-australia/1279/>

⁴⁰ Table 57a: Out-of-school Staff Counts and FTE by Function, Sex, Affiliation, States and Territories, 2016, <http://www.abs.gov.au/AUSSTATS/abs@.nsf/DetailsPage/4221.02016?OpenDocument>

HOW THE DATA WAS COLLECTED

Establishing a database of Catholic organisations

The first step in the data collection process was to compile a full list of Catholic employers and their contact details. No such complete list existed; it was no easy task to compile it, and even now we cannot be certain that we found every one. The key to solving this problem was that almost all Catholic organisations belong to the Catholic GST Religious Group, a group that exists to facilitate transactions between members and which operates according to the normal way in which the Australian Taxation Office (ATO) treats related entities for GST purposes. A copy of the list was obtained from the ACBC Secretariat in Canberra.

There were, however, two problems with the Catholic GST Religious Group list. First, some Catholic organisations, including some large Catholic health care organisations, are not members of the group. Second, the list does not contain email addresses or other contact details for the member organisations.

The first problem was addressed by carefully examining *The Official Directory of the Catholic Church in Australia* to find organisations that did not appear in the Catholic GST Religious Group list. We are reasonably confident that we have found all of the large and most of the small organisations not on that list.

In overcoming the second problem, we were assisted by the Australian Charities and Not-for-profits Commission (ACNC), from whom we were able to obtain a list of all (53,000) Australian charities and not-for-profits. By matching the Australian Business Numbers (ABNs) included in both lists, we were able to create a list with email addresses for 3,593 Catholic organisations. There

were also 31 organisations that were on both lists but for which ACNC could not provide an email address. As well, there were 138 names on the GST list that did not appear on the ACNC list; later investigation showed that most of these had ceased operation. Missing email addresses were found, where possible, by reference to the *Official Directory* and to organisations' websites.

Survey design

The survey was designed by the PRO team in close consultation with members of the ACCER. It was a careful and lengthy process that produced eleven versions of the survey before the final version was determined. The survey was created in an online version using Qualtrics software and also in a hardcopy version that could be downloaded, completed and returned by mail.

The type of data collected

An early decision was made that the data to be collected would be group data. That is, the project would not attempt to collect data about individuals, but only about groups of workers, in categories such as sex, whether they were full-time, part-time or casual, and the method of determining their pay (award, enterprise agreement or individual arrangement).

The principal advantage of collecting group data was that it was likely to be readily available, and would probably have already been assembled for other purposes. If the project had relied on asking employers to collect and report individual level data for every employee, it would have been a crippling exercise for large organisations and one that would most probably have made the project infeasible.

A second advantage was that there were no ethical concerns associated with collecting group data, as it did not involve issues of personal privacy or the collection of sensitive data about individuals. Employers were not asked to provide names of employees or any sensitive personal information, such as salary or religion. For this reason, the project was deemed to be 'low risk' by the ACU Human Research Ethics Committee.

However, there were disadvantages associated with the collection of group data. It meant, for example, that no information could be collected about the religion of workers in Catholic organisations, as this information is not normally held on file by employers who therefore could not provide a breakdown of their employees according to whether they were Catholic or not. Thus, this project cannot answer questions such as 'What proportion of people who work for the Catholic Church are Catholic?'.⁴¹

The date of 30 June 2015 was selected as a suitable benchmark date for which organisations were asked to provide the data. Most respondents completed the survey online, but a few chose to complete the hardcopy version. Submissions returned by post were entered into the project database by PRO staff.

Priests and religious

Note that priests and religious sisters and brothers are not technically employees of Church organisations, and therefore were not included in this study. The ACCER and the PRO recognise the immense contribution that priests and religious make to the Church's mission in every sector: parish, education, healthcare, social services and every other domain where the Church's mission is carried out. The PRO's 2009 study of Catholic

religious, carried out in association with Catholic Religious Australia, provided detailed information about religious priests, sisters and brothers, including a breakdown of the type of work that they do.⁴² The *Official Directory* provides an annual report on the number of priests and religious in Australia.⁴² According to the 2017-18 Directory, there were 1,904 diocesan priests, 1,063 priests belonging to religious orders, 4,166 religious sisters and 689 religious brothers in Australia, many of whom were retired from full-time ministry. There were also 166 permanent deacons, some of whom are employed by Church organisations.



▲ Lourdes Rehab Centre, Dubbo

⁴¹ Reid, Stephen, Robert Dixon and Noel Connolly (2012). *See, I am doing a new thing! A report on the 2009 survey of Catholic Religious Institutes in Australia*. Australian Catholic Bishops Conference. Available at <http://pro.catholic.org.au/see-i-am-doing-a-new-thing/>

⁴² *The Official Directory of the Catholic Church in Australia 2017-2018*. Belmont, Victoria: Published with the authority of the Australian Catholic Bishops Conference by the National Council of Priests of Australia.

Data complications

Compiling a complete list of Catholic employers was just one of the problems we encountered in conducting this study.

Another was finding the entity responsible for handling each organisation’s employment data. For example, in some dioceses, each parish or school is an independent employer. In others, employment in parishes is handled by the diocese as a whole, while, in some dioceses, employment arrangements for all schools are handled by the diocesan Catholic Education Office / Catholic Schools Office.

This problem made the survey design rather complicated. Survey respondents were asked, by means of the question below, to identify the type of organisation they were responding for.

Please select the type of organisation you are responding for (Please select one only):

1. Catholic Diocese
2. Catholic Education Office / Catholic Schools Office
3. Catholic Healthcare Organisation
4. Catholic Social Service Organisation
5. Catholic Parish
6. Catholic School
7. Other Catholic Organisation

The response to this question determined which question respondents to the online version of the survey would see next or, in the hardcopy version, which question they would be directed to next. For example, a respondent who chose option 2 above in the hardcopy version would find that the next applicable question was the one shown below, designed to help us work out the situation in each

diocese regarding employment in the schools.

If you are responding for a Catholic Education Office, please indicate whether the information you will be supplying in response to this survey applies to:

- *The Catholic Education Office / Catholic Schools Office, but not to the Catholic schools of the diocese.*
- *The Catholic Education Office / Catholic Schools Office and all of the Catholic Schools in the diocese.*
- *Some other arrangement, e.g., the employment arrangements (including payment) of **SOME** of our staff are administered by another organisation (e.g., diocese). **Please provide the full name or ABN of the administering organisation here, if applicable, and then complete the remainder of the survey ONLY for those staff whose employment arrangements are administered by your organisation.***
- *The employment arrangements (including payment) of **ALL** of our staff are administered by another organisation (e.g., diocese). **Please provide the full name or ABN of the administering organisation here. Once you have done that, you have finished the survey. Thank-you for your assistance.***

In fact, not surprisingly, all the respondents to this question addressed to Catholic education authorities chose one of the first two categories. That is, they either said they were supplying data just in relation to the staff of the Catholic Education Office / Catholic Schools Office itself, or they were supplying employment data for the office and for all the schools of the diocese.

There were similar questions for dioceses in relation to their parishes and agencies, and to Catholic healthcare and Catholic social service organisations. In each question of this type, there was a final response category inviting respondents to identify the organisation that handled its employment arrangements. For many organisations, this was the appropriate category to select, meaning that they did not need to submit any employment data at all.

The situation was more complicated, however, if the respondent chose option 1 in the question about what type of organisation they were responding for, indicating that they were responding on behalf of a Catholic diocese. Those respondents were then directed to this question:

If you are responding for a Catholic Diocese, please indicate whether the information you will be supplying in response to this survey applies to:

- *The diocese and its agencies, but not to the parishes of the diocese.*
- *The diocese and its agencies and all of its parishes.*
- *Some other arrangement; please provide details.*

The following list of actual responses provided by respondents selecting the final option in this item shows something of the complexity related to collecting employment data from dioceses.

Diocese / chancery alone

- *Catholic Diocese alone*
- *The diocese, not agencies and not parishes*
- *Chancery Only*
- *Diocesan administration*

Dioceses with parishes

- *Diocesan office and parishes but not agencies*
- *The archdiocese and all parishes, but not agencies*
- *Diocese & Diocesan Parishes & 4 Order Parishes*
- *Diocese and parishes (agencies provided separately)*
- *Parishes of the diocese and ADIG [a diocesan investment group] and Chancery staff*
- *The diocese and parishes - separate responses have been sent for agencies*
- *Education & Centacare reporting separately*

Other arrangements

- *Diocese has been submitted – this is all the parishes*
- *Diocese, Parishes, and Catholic Social Service Agency*
- *Estimate for 70 non-responding parishes*
- *The Archdiocese and most of its agencies including all parishes, some provincial entities (Professional Standards, Regional Tribunal and Seminary); all Catholic Social Services under Centacare*
- *The DDF [Diocesan Development Fund]*
- *The Diocese and its parishes and development fund*
- *The diocese, all of its parishes and the CDF [Catholic Development Fund].*

Distributing the survey: first round

In October and November 2015, the survey, together with supporting documents, including a letter from Bishop Holohan (see Appendix 1) was sent via email to all the organisations on the list of Catholic employers, either directly or through an umbrella organisation. For example, in some dioceses, the survey was not sent to Catholic schools as their employment arrangements are handled at diocesan level.

The survey was sent out in four waves to:

1. Diocesan Business Managers and Directors of Catholic Education
2. All organisations where there was a unique email address and a unique ABN
3. Cases where multiple organisations shared a single ABN and a single email address
4. Organisations where a single email address was associated with multiple (different) ABNs.

Wave 1 served as a trial run; it involved a relatively small number of organisations and allowed us to get a sense of whether everything was operating as it should have. As a result of feedback from that wave, a small number of slight adjustments were made to the survey.

Waves 3 and 4 had to be separated out from Wave 2 because, if that had not been done, some individuals would have received anywhere from two to more than 100 emails, as they represented multiple organisations that shared the same ABN! Instead, in Wave 3, the email from the Director of the PRO contained this paragraph:

“ I understand that a number of other Catholic organisations share a single ABN connected with your organisation. I assume from this that your organisation administers the employment arrangements (including payment of salaries) for all these organisations sharing the same ABN. I ask you, then, to take responsibility for completing the survey with aggregate data for all those

organisations. If this is not the case, please let us know as soon as you can. Note that I am not asking you to complete a separate survey for each organisation, just a single survey with the aggregate data. However, if it is in fact easier for you to complete separate surveys for each organisation, or groups of organisations, please feel free to do so. ”

In the case of Wave 4, recipients received this instruction from the Director of the PRO:

“ I note that your email address is associated with more than one ABN connected to a Catholic organisation. The list of organisations and their ABNs appears at the very bottom of this email.

I would like to invite you to do one of four things, depending on your circumstances:

1. *Complete a copy of the attached survey, either in hard copy or online, for each one of the listed organisations. Clearly this is not going to be feasible if you have a long list.*
2. *Complete one or more copies of the survey for **all** or **groups** of the organisations on the list. If all your organisations belong to the same sector of the church (eg, parish, education, religious congregation, health care), you could fill in the survey once for the total number of workers employed across the group of organisations. If, on the other hand, they belong to different sectors, some being parish-related, for example, and some school-related, you might fill in the survey twice, once for each sector. At the end of each survey, please list the ABNs included in each completed copy.*
3. *Distribute the survey to people who are equipped to complete the survey for each one or a group of the organisations listed below.*
4. *Contact me to discuss an alternative process if none of the above fit your circumstances. ”*

Wave 4 involved a particularly complex problem that involved sending *one* email to a person who had responsibility for as many as 105 organisations, all with different ABNs, and in the same email providing him/her with a complete list of those ABNs.

Recipients of Wave 1 emails were asked to complete the survey by 13 November 2015. For Wave 2 and 3, the completion date was 20 November 2015, and for Wave 4, 27 November 2015.

One Wave 1 respondent pointed out that the first version of the survey didn't fit their situation, leading to a slight modification in later versions. A number of email addresses proved to be invalid

(usually because the nominated person had left the organisation), necessitating follow up by phone with the organisations in question. In all other respects, the first round of survey distribution and response went very smoothly; there were no objections about being asked to complete the survey on the grounds that it was an imposition or that not enough time had been provided to complete it.

Responses flowed in at a steady rate and the responses received show that the survey worked well and that the data collected could be used and understood in the way that was intended.



▲ **St Therese's Community School, Wilcannia**

St Therese's Community School is a unique school set in a remarkable environment, just metres from the mighty Darling River in the beautiful town of Wilcannia. The school strives to provide an education for all students, responding to their academic, social, emotional and spiritual needs.

However, by late March 2016, the responses that had been received represented only about 27 per cent of Catholic organisations. This unacceptably low response rate was most likely due to the survey having been sent out so late in the previous year. The early steady flow was interrupted by the Christmas and summer holiday break, and it proved difficult and unproductive to follow up non-respondents in December and January. It was therefore decided, in consultation with ACCER, to repeat the exercise for 2016, but to make sure that the survey was launched as early as possible after 30 June 2016.

Distributing the survey: second round, 2016

The survey was sent out for the second time in August 2016, asking employers who had not already responded to submit their employment data as at 30 June 2016. It was considered that asking for June 2015 data again would create difficulties for employers. Organisations that had already responded were given the option of letting their previous year's response stand or, especially if there had been substantial changes in staff arrangements, of submitting a new response. This approach meant that the final figures would be a mix of 2015 and 2016 data, but this was considered to be a minor problem compared to the advantages of achieving a high response rate. In fact, most of the data collected are from 2016, as many organisations did accept the invitation to update their submission.

Because the second round of the survey was sent out much earlier in the year than the first round had been, the response rate was much better and soon reached about 66 per cent, including those who had already responded in 2015. Individual email requests were sent to non-responding organisations as soon as the deadline had passed, and these were followed up with phone calls to the persons responsible. Gradually, the response

rate edged up and eventually reached about 88 per cent of the Catholic GST Religious Group membership list.⁴³ This left about 420 active ABNs in the Catholic GST Religious Group for which no data had been collected.

At this point, it was decided that there was little benefit to be gained from pursuing the remaining non-respondents, an extremely time-consuming task. Instead, attention turned to retrieving basic employee data from the ACNC website, which provides only the number of full-time, part-time and casual employees for each listed organisation that has lodged its annual return. The ACNC site contains no information about the numbers of male or female employees, or about the type of award or enterprise agreement the employees work under.

The search of the ACNC records resulted in finding employment data for 401 additional Catholic organisations that had not responded to the survey. Eighty of these had no employees at all, which is the most likely reason why they did not respond to the survey. According to the ACNC website, a further handful of Catholic organisations – fewer than 20 – were not required to submit annual returns.

Overall, this meant that at least some employment data was available for about 99.5 per cent of the organisations in the Catholic GST Religious Group, plus a few other Catholic organisations that are not members of that group.

⁴³ The Catholic GST Religious Group list had been updated by the time of the second round and now included 38 new organisations that had not appeared in the earlier version of the list.

Reactions to the survey

Reactions to the surveys were generally very positive. In the course of the numerous email and phone conversations that the project team had with people who had questions about the project or the data collection process, it became obvious that most people recognised the value of the exercise and were very willing to complete the survey. A few people complained that they had already had to supply similar employment information to other bodies (such as ACNC or MySchool) and that the ACCER should have obtained it from one of those other bodies. It should be noted, however, that ACNC could not provide most of the data being sought in this project.

Very few respondents took the opportunity to write in comments in the space provided at the end of the online survey. One respondent said that the federated structure of their organisation made it awkward to answer the question about which States or Territory the organisation operated in, while another said that the survey did not cater well for independent aged care facilities. Two said they found the survey very unclear—their concerns seemed to relate to the collection of data according to the different methods of setting pay for employees. While others did not voice a criticism about this, it was clear that a number of respondents did find it difficult to distinguish between workers covered by awards and those covered by individual arrangements, especially where those individual arrangements were modelled on awards.

A religious sister observed with more than a little justification that it was ‘disappointing that Religious are not included somewhere—it’s not as if we’re not working!’.

Analysing the data

Once the data had been collected, but before analysis could begin, the data had to be scrutinised to find and remove duplicate data. Duplicate data arose from several different causes:

- A considerable number of organisations that responded to the survey in 2015 also responded in 2016, sometimes submitting identical data to that submitted for the previous year, but more often updating their submission. It was usually easy to identify and remove the duplicate entries of this type.
- Some organisations, such as schools, submitted their own employment data when the Catholic Education Office had also submitted aggregate data for all the Catholic schools in the diocese. Finding all the examples of this type required very careful checking, especially where the name of the organisation (for example, ‘St Peter’s School’) did not give any indication of the diocese to which it belonged.
- A third type of duplication arose when two people from the same organisation completed the survey. Where the data submitted was identical, it was easy to deal with the duplication, but when the two sets of data were different, direct follow up with the organisation was usually required.

Once the duplicates had been removed, data analysis was able to proceed, leading to the reporting of the results in the next chapter.



▲ **Toowoomba Refugee and Migrant Support (CatholicCare TRAMS) Service Opening and Blessing in new premises**

TRAMS has been providing support to the growing refugee and migrant community in Toowoomba for over 13 years. To date, TRAMS and its 100-strong annual volunteer base has helped over 4,000 individuals and families to learn or improve their English, find somewhere to live, develop new skills, find work, get their kids into school and help with their homework, learn to drive and use public transport, understand our banking and government systems, connect to health and mental health services, social and craft groups and provide access to information they need to navigate the challenges of making a new life in Australia.

THE CHURCH'S WORKFORCE

This study has determined that the size of the Church's workforce in Australia is around 220,000. The number 219,771 which appears in the following tables should be taken as indicative rather than as an exact figure, for reasons discussed in the previous chapter. These include the fact that we cannot be certain that we have counted everyone who works for a Catholic institution. Although we are confident that we have at least some employment data for around 99.5 per cent of the Catholic organisations of which we were aware, there may be some Catholic organisations that we overlooked, for example, because they are not members of the Catholic GST Religious Group or because they are not listed in the Church's *Official Directory*. There is also the possibility that some double counting has remained undetected, despite the rigorous checking of the data described in Chapter 3.

Furthermore, people who work on a part-time or casual basis for two different Catholic organisations, for example, two different parishes or schools, could well have been counted twice. Finally, not all workers were counted at the same time. As reported in some detail in Chapter 3, one quarter of the responding organisations reported on their workforce as at 30 June 2015, whereas the remaining three-quarters reported for their workforce as at 30 June 2016. Since all employers who had responded in 2015 were invited to update their submission in 2016 if there had been significant changes to the composition of their workforce, we are confident that this discrepancy in data collection dates has had minimal impact on the overall picture of Catholic employment presented here.

Note that some respondents provided the number of male and female employees but did not record the number according to full-time/part-time/casual status, while other respondents provided numbers by full-time/part-time/casual status but did not provide numbers by sex.

Because the ACNC website provides number of employees by full-time/part-time/casual status only, it was not possible to include data obtained from ACNC in tables in this chapter dealing with the sex of workers or methods of setting their pay. Each table indicates whether or not ACNC-derived data is included.

Distribution of the Catholic workforce by State and Territory

It was not a priority of the ACCER survey to identify a breakdown of the Church's workforce by location. Nonetheless, the data collected through the survey and supplemented by the ACNC data shows that the majority of the Church's employees work in NSW, Victoria, Queensland and Western Australia. A separate figure cannot be readily provided for the number of Church employees who work in the ACT, as the Archdiocese of Canberra and Goulburn covers not only the whole of the ACT but also part of NSW.

As can be seen in Table 4.1, 38.8 per cent of the Church's employees work for organisations that operate in more than one state or territory. This is one of the reasons why more Church employees are found in Queensland than in Victoria, despite Victoria, as was shown in Chapter 2, having a much larger share than Queensland of Australia's total workforce.

Table 4.1. Distribution by state and territory

State / Territory	N	%
New South Wales & Australian Capital Territory	41,425	18.9
Victoria	31,346	14.3
Queensland	36,041	16.4
South Australia	8,456	3.8
Western Australia	12,846	5.8
Tasmania	2,718	1.2
Northern Territory	1,552	0.7
More than one state/territory	85,350	38.8
Total	219,734	100

Note: several small organisations employing a total of 37 people did not provide information about the state in which they are located.

Full-time/part-time workers and casual workers

As was noted in Chapter 2, ABS distinguishes between full-time/part-time status and casual status because casual workers can be either full-time or part-time.⁴⁵ However, the ACNC does not make this distinction, nor does this study, preferring to adopt the commonly accepted three-way classification of full-time, part-time and casual status. This is the classification shown in Table 4.2 and used throughout this report.

Part-time workers account for 42.2 per cent of the Church's workforce, with full-time workers accounting for another 38.6 per cent and casual workers 18.3 per cent.

Because of the way the survey was set up, it is not possible to give a breakdown of full-time/part-time/casual status by sex.

Table 4.2. The Church's workforce by full-time/part-time/casual status

Full-time/part-time/casual status	Number of workers
Full -time	84,801
Part-time	92,700
Casual	40,301
Full-time/part-time status not recorded	1,969
Total	219,771

Note: includes ACNC data (19,218 workers).

45 In fact, ABS has since dropped the term 'casual' and now simply distinguishes between employees with paid leave entitlements and those without. See https://www.apf.gov.au/%20About_Parliament/Parliamentary_Departments/Parliamentary_Library/pubs/rp/rp1415/Quick_Guides/CasualEmploy

The Church’s workforce by sex

Among those employees for whom sex was recorded, women made up 77.3 per cent and men 22.7 per cent (see Table 4.3).

Table 4.3. The Church’s workforce by sex

Sex	Number of workers
Male	45,022
Female	153,472
Sex not recorded	21,277
Total	219,771

Note: The ACNC does not collect information about employees’ sex. In addition to the 19,218 workers whose data was obtained from ACNC, there were also 2,059 employees whose sex was not indicated in responses to the survey.

Workplace sectors

The Catholic Church’s workforce in this report has been divided into the following five sectors:

1	Diocese/Parish	In this project, it is not possible to completely separate diocesan and parish figures because, in some dioceses, parish employees are covered by diocesan arrangements. This sector therefore covers all employees who work for a parish or for a diocesan office.
2	Catholic Education	Because, in some dioceses, the Catholic Education Office (CEO) or Catholic Schools Office (CSO) is responsible for the employment of school personnel, it is not possible to completely separate the figures for CEO/CSO employees from employees who work in schools. This category therefore includes all those who work in Catholic schools and universities, as well as the staff in CEOs and CSOs.
3	Catholic Health and Aged Care	This sector includes the workforce of Catholic hospitals and of some Catholic Aged Care facilities. However, some responses from Catholic Social Service agencies include Catholic Aged Care staff.
4	Catholic Social Services	The figures for Catholic Social Services employees are affected by the fact that some dioceses included CatholicCare employees in the return for the diocese. In other dioceses, CatholicCare agencies submitted separate responses.
5	Other	This group includes people who work for religious congregations (but not the religious sisters, brothers and priests themselves or the staff who work in schools or hospitals run by those congregations), as well as for other organisations. As pointed out in Chapter 3, while religious sisters, brothers and priests give their entire lives in the work they do for the Church, they are not technically employees of Church organisations and so are not included in this study.



▲ Silverwater Women’s Correctional Facility

A large proportion of women in prison are single parents. In contrast to many men in similar situations they often find themselves unsupported financially and emotionally once incarcerated. Prison Chaplains help to provide a safe and humane environment, working with individuals as mediator, spiritual guide, counsellor and friend.

A breakdown of the Church's workforce by sector and full-time/part-time/casual status is shown in Table 4.4.

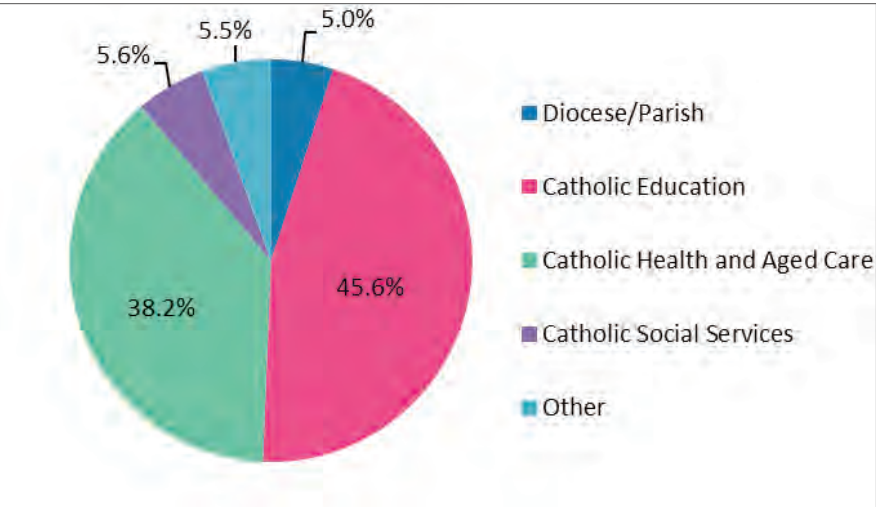
Table 4.4. Employees by sector and full-time/part-time/casual status

Sector	Full-time	Part-time	Casual	Total
Diocese/Parish	3,669	4,300	2,956	10,925
Catholic Education	46,771	37,330	15,269	99,370
Catholic Health and Aged Care	24,883	42,313	16,067	83,263
Catholic Social Services	4,446	5,117	2,627	12,190
Other	5,032	3,640	3,382	12,054
Total	84,801	92,700	40,301	217,802

Note: includes ACNC data, but does not include 1,969 employees for whom full-time/part-time/casual status was not recorded.

As Figure 4.1 shows, the Catholic Education and the Catholic Health and Aged Care sectors between them employ 84 per cent of the Church's employees, with the other three sectors employing about five or six per cent each.

Figure 4.1. The Church's workforce by sector



Note: Includes ACNC data

Table 4.5. Employees by sector and sex

Sector	Male	Female	Total
Diocese/Parish	2,221	8,025	10,246
Catholic Education	20,863	70,423	91,286
Catholic Health and Aged Care	16,858	61,085	77,943
Catholic Social Services	2,174	6,696	8,870
Other	2,906	7,243	10,149
Total	45,022	153,472	198,494

Note: This table does not include 21,277 employees for whom sex was not recorded.

It was reported above that women make up 77.3 per cent of the Church’s workforce; this figure does not vary a great deal by sector. The lowest percentage of women was in the ‘Other’ sector (71.4 per cent) while the highest were in Catholic Health and Aged Care (78.4 per cent) and in the Diocese/Parish sector (78.3 per cent).

Table 4.6. Sector by full-time/part-time/casual status

Sector	Per cent full-time	Per cent part-time	Per cent casual	Total
Diocese/Parish	33.6	39.4	27.1	100
Catholic Education	47.1	37.5	15.4	100
Catholic Health and Aged Care	29.9	50.8	19.3	100
Catholic Social Services	36.5	42.0	21.6	100
Other	41.7	30.2	28.1	100
Total	38.9	42.6	18.5	100

While there was little variation in the male-female distribution between the five sectors, there was considerable variation in full-time, part-time and casual status. Table 4.6 shows that Catholic Education had the highest percentage of full-time workers (47.1 per cent) and the lowest percentage of casual workers (15.4 per cent). Catholic Health and Aged Care had the lowest percentage of full-time workers (29.9 per cent) but also the second lowest level of casual employees (19.3 per cent), a consequence of its high percentage of part-time workers (50.8 per cent). More than a quarter of the workers in the Diocese/Parish and Other sectors were casuals.



◀ **Lourdes Rehab Centre, Dubbo**

Lourdes Hospital & Community Service is an integral part of the health precinct for Dubbo, providing services to promote quality of life for people with an injury or disability and for older members of the community. The staff emphasise a holistic view of individual and family well-being to assist people to live life to the fullest.

Terms of employment: Method of setting pay

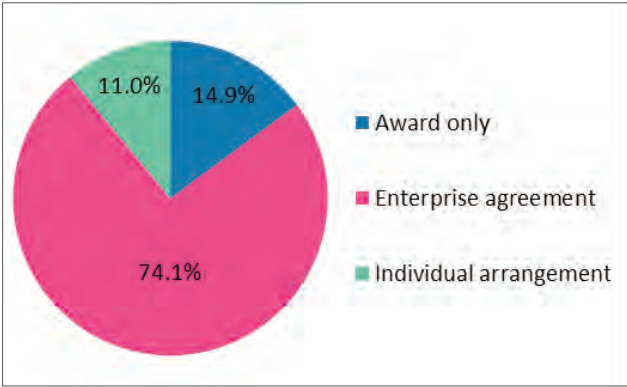
As discussed in Chapter 2, the pay arrangements for workers in Australia fall into three categories: award only, collective (or enterprise) agreements, and individual arrangements.

Table 4.7 shows the basis upon which employees of the Catholic Church in Australia are paid their wages and salaries. Almost three-quarters (74.1 per cent) are covered by enterprise agreements. Another 14.9 per cent are paid under the terms of an award, and 11 per cent are paid a wage or salary under an individual arrangement (Table 4.7 and Figure 4.2). The legal entitlements to other terms and conditions of employment of this third group comply with the National Employment Standards (NES) and may be found in an award or enterprise agreement or, if there is no applicable award or enterprise agreement, in a legally enforceable contract between the employer and the employee.

Only a quarter (24.6 per cent) of workers covered by awards are full-time, whereas 51.4 per cent of them are part-time and almost another quarter (23.9 per cent) are casual. This is double the percentage of casual workers (11.6 per cent) employed under individual arrangements. Workers employed under individual arrangements are more likely than any other category to be full-time (44.9 per cent). For workers employed under enterprise agreements, the number who are full-time and the number who are part-time are almost equal, 40.5 per cent and 40.8 per cent respectively.

Earlier in this chapter, it was noted that 38.8 per cent of the Church's employees are employed by organisations that operate in more than one state. This figure varies widely according to the method of setting pay. More than 60 per cent of workers who are paid according to an award (62.2 per cent) or who are employed under individual arrangements (60.8 per cent) work for an organisation that operates in more than one state, whereas only one-third (33.5 per cent) of workers employed under enterprise agreements do so. This discrepancy may be attributed to the nature and scope of diocesan autonomy, the existence of state-based operations, and past industrial arrangements.

Figure 4.2. Method of setting pay



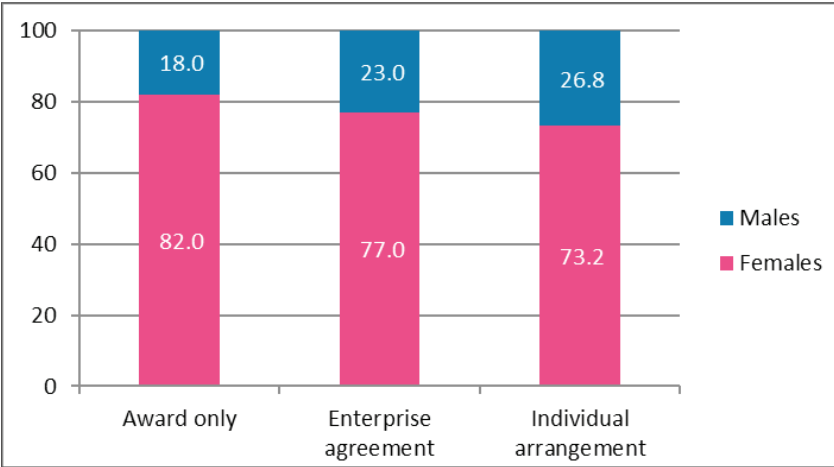
Note: ACNC data not included.

Table 4.7. Employees by method of setting pay and full-time/part-time/casual status

Method of setting pay	Full- time	Part- time	Casual	Full-time/part-time/ casual status not recorded	Total (N)
Award only	7,343	15,317	7,117	19	29,796
Enterprise agreement	60,211	60,597	27,450	438	148,696
Individual arrangement	9,915	8,079	2,555	1,512	22,061
Total	77,469	83,993	37,122	1,969	200,553

Note: this table does not include the 19,218 employees in the ACNC data.

Figure 4.3. Method of setting pay, by sex



As Table 4.8 and Figure 4.3 show, women made up 82 per cent of workers covered by awards only, 77 per cent of workers covered by enterprise agreements, and 73.2 per cent of those covered by individual arrangements.

Table 4.8. Method of setting pay, by sex

Method of setting pay	Males	Females	Sex not recorded	Total (N)
Award only	5,188	23,570	1,038	29,796
Enterprise agreement	33,975	113,928	793	148,696
Individual arrangement	5,859	15,974	228	22,061
Total	45,022	153,472	2,059	200,553

Note: this table does not include the 19,218 employees in the ACNC data.



University of Notre Dame, Fremantle

Notre Dame’s School of Medicine strives to produce doctors who will practise in all geographic, socioeconomic and professional areas, especially those who will be the future medical leaders for the Catholic and value-driven healthcare sector for Australia. The university encourages students who have a genuine commitment and compassion for the community as well as high academic standards, and selection into the course takes into account the whole person, including any history of participation in the community.

Table 4.9. Sector by method of setting pay

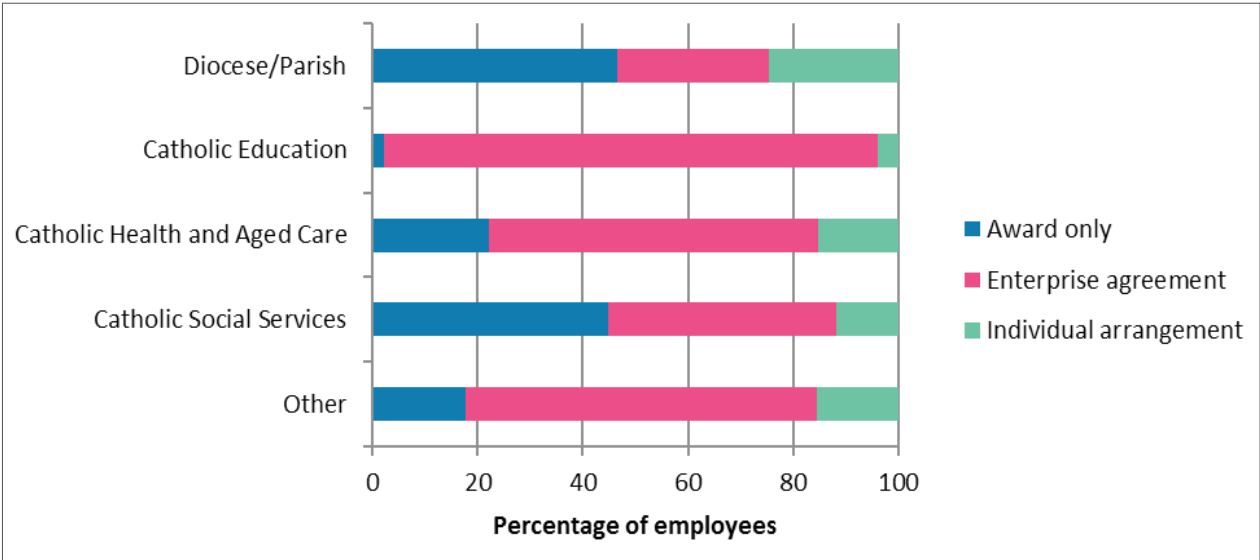
Sector	Award only	Enterprise agreement	Individual arrangement	ACNC	Total
Diocese/Parish	4,934	3,062	2,597	332	10,925
Catholic Education	2,007	86,442	3,569	7,352	99,370
Catholic Health and Aged Care	16,945	48,019	11,718	6,581	83,263
Catholic Social Services	4,070	3,937	1,077	3,106	12,190
Other	1,821	6,798	1,588	1,847	12,054
Total	29,777	148,258	20,549	19,218	217,802

Note: ACNC data included. Does not include 1,969 employees for whom full-time/part-time/casual status was not recorded.

The Catholic education sector is dominated by enterprise agreements, with 87 per cent of workers in that sector having their pay set by that method. In contrast, only 28 per cent of employees in the diocese/parish sector and 32.3 per cent of workers in the Catholic social services

sector are covered by enterprise agreements. Workers in the diocese/parish sector are the most likely to be covered by awards only (45.2 per cent). Only two per cent of workers in the Catholic education sector are covered by awards only.

Figure 4.4. Sector by method of setting pay



Awards

Respondents to the survey specified 44 awards covering employees in Catholic organisations. However, as many respondents gave the number of employees covered by awards but did not specify the awards, the information about awards reported here is seriously incomplete. Awards information was provided for 12,783 employees, but no award was specified for 14,722 employees, more than half of all those covered by awards. Awards for a further 1,705 employees were insufficiently specified to enable them to be identified with confidence.

Table 4.10 lists the 13 awards specified by respondents that cover more than 100 employees. It can be assumed that the actual numbers covered by these awards are much larger. Most of the specified awards are Modern (Federal) Awards: there is one NSW State Award. These results reflect the fact that, while State Awards were common in the past, they have now been largely replaced by Modern (Federal) Awards.

The distribution by sex varies considerably from award to award, from a low of 66.4 per cent and 66.7 per cent female employees for the Educational Services (Schools) General Staff Award 2010 and the General Retail Industry Award 2010 respectively, up to 95.3 per cent female employees for the Educational Services (Teachers) Award 2010 and 94.6 per cent female for the Public Health System Nurses & Midwives' (State) Award 2015. Of all award workers in Catholic employment, 81.8 per cent are female.

There is even greater variation in the percentage of casual workers from award to award. Only 11.4 per cent of workers covered by the Health Professionals and Support Services Award 2010 have casual appointments, whereas 71.5 per cent of workers covered by the Hospitality Industry (General) Award 2010 are casual.



▲ Notre Dame University Library, Fremantle

The idea of establishing a Catholic University in Perth emerged in the 1980s when the Church and Catholic Education recognised a need for large scale special training for the substantial numbers of lay people who would be needed for future service in the State's extensive Catholic school system. The University of Notre Dame now educates over 11,000 students and has embraced both the modern Australian university tradition and the ancient and esteemed traditions of Catholic universities both in Europe and North America.

The University Of Notre Dame Australia has six libraries in Fremantle, Broome, and Sydney.

Table 4.10. Awards covering more than 100 workers

Award name	Modern Award ID	Workers	Casual (%)	Female (%)
Social, Community, Home Care and Disability Services Industry Award 2010	MA000100	5,045	31.0	78.1
Children's Services Award 2010	MA000120	1,969	55.1	88.1
Clerks - Private Sector Award 2010	MA000002	1,933	23.6	83.1
Miscellaneous Award 2010	MA000104	904	60.0	72.1
Aged Care Award 2010	MA000018	480	34.0	88.7
Hospitality Industry (General) Award 2010	MA000009	410	71.5	82.2
Educational Services (Schools) General Staff Award 2010	MA000076	380	39.7	66.4
General Retail Industry Award 2010	MA000004	302	18.2	66.7
Health Professionals and Support Services Award 2010	MA000027	254	11.4	81.0
Nurses Award 2010	MA000034	155	23.9	90.3
Public Health System Nurses & Midwives' (State) Award 2015	NSW State Award	148	27.0	94.6
Educational Services (Teachers) Award 2010	MA000077	132	24.2	95.3
Cleaning Services Award 2010	MA000022	104	18.3	89.4

Note: ACNC data not included

Enterprise agreements

Almost three-quarters of the employees of Catholic organisations are covered by enterprise agreements. In contrast to awards, enterprise agreements were usually accurately named, so that only 2,547 workers, or 1.7 per cent of employees covered by enterprise agreements, were covered by agreements that were inadequately specified.

There are 120 enterprise agreements covering 148,258 employees in Catholic organisations. Table 4.11 lists, in diminishing order of size, agreements covering 500 or more employees. Not surprisingly, the largest agreements in terms of number of employees are those in the Catholic education and health care sectors.

Table 4.11. Enterprise agreements covering more than 500 workers

Enterprise agreement	Workers	Casual (%)	Female (%)
Victorian Catholic Education Multi Enterprise Agreement 2013	19,179	5.9	72.5
St Vincent's Health (multiple agreements, not further defined)	17,410	18.8	70.0
Catholic Employing Authorities Single Enterprise Collective Agreement – Diocesan Schools of Queensland 2012	16,740	17.4	80.4
NSW and ACT Catholic Systemic Schools Enterprise Agreement 2015	12,316	14.7	78.7
Teachers (Archdiocese of Sydney and Dioceses of Broken Bay and Parramatta) Enterprise Agreement 2013	10,043	35.6	79.8
Roman Catholic Archbishop of Perth Teachers Enterprise Bargaining Agreement 2012	6,273	11.8	80.9
Mater Misericordiae Ltd (aggregate figure for 12 agreements)	5,992	17.5	79.1
Calvary Healthcare (aggregate figure for multiple agreements)	5,377	32.5	83.8
Catholic Education SA Enterprise Agreement 2013	5,282	10.2	73.1
The Roman Catholic Archbishop of Perth Non-Teaching Staff Enterprise Bargaining Agreement 2014	4,053	11.3	89.0
ACU Staff Enterprise Agreement 2013-2017	3,942	48.4	70.2
Catholic Healthcare Residential Aged Care Enterprise Agreement (NSW) 2015-2018	3,072	23.8	83.2
Teachers and Principals Collective Agreement 2011-2014	2,322	27.0	77.2
Teachers (Country and Regional Dioceses) Enterprise Agreement 2013	2,261	12.4	69.7
Catholic Employing Authorities Single Enterprise Collective Agreement - Diocesan Schools of Queensland	2,198	19.1	82.1
Tasmanian Catholic Education Single Enterprise Agreement 2015	2,023	0.0	71.9
School Support Staff (Archdiocese of Sydney, Dioceses of Broken Bay and Parramatta) Enterprise Agreement 2011	1,852	30.8	91.5
Cabrini Health Acute Care Nurses & Midwives Agreement 2012	1,749	20.4	92.2
Nurses and Midwives (Victorian Public Sector Single Interest Employers) Enterprise Agreement 2012-2016	1,628	28.9	97.1
Mercy Health and Aged Care Inc., ANMF and HSU - Enterprise Agreement 2014	1,576	29.5	84.8
Centacare Community and Disability Services Union Collective Agreement 2008	1,555	12.9	75.9
Cabrini Health and Allied Services Agreement 2016	1,282	24.1	66.5
Catholic Homes (Victoria) Residential Services Enterprise Agreement 2013 -2017	1,124	27.5	84.6
School Employees Collective Agreement 2008 -2011	1,040	36.5	84.1

Table 4.11. (continued)

Enterprise agreement	Workers	Casual (%)	Female (%)
Catholic Schools (NT) Collective Enterprise Agreement 2014	949	4.8	73.0
Mercy Health and Aged Care Central Queensland Limited & QNU – Nursing – Enterprise Agreement 2015-2016	839	20.7	84.8
Victorian Public Health Sector (Health Professionals, Health & Allied Services, Managers & Administrative Officers) Multiple Enterprise Agreement 2011-2015	792	19.9	91.0
School Support Staff (Country and Regional Dioceses) Enterprise Agreement 2011	674	12.6	85.9

Note: ACNC data not included

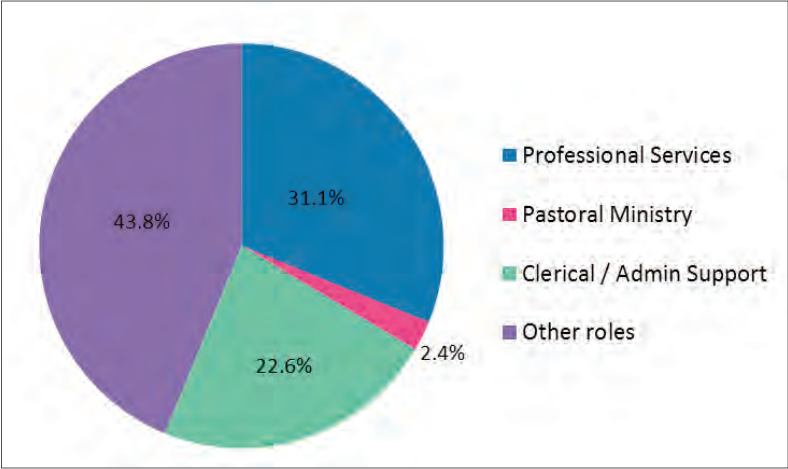
Enterprise agreements varied widely in the percentage of casual workers and female workers. Three agreements in the Catholic education sector had fewer than ten per cent casual workers – the Tasmanian Catholic Education Single Enterprise Agreement 2015 had zero per cent casual workers – whereas 48 per cent of the workers covered by the ACU Staff Enterprise Agreement were casual. For only two agreements did the percentage of female employees fall below 70 per cent. These were the Teachers (Country and Regional Dioceses) Enterprise Agreement (69.7 per cent) and the Cabrini Health and Allied Services Agreement (66.5 per cent). In contrast, more than 90 per cent of employees covered by four agreements were female. Three of these were in the healthcare sector, while the fourth was the School Support Staff (Archdiocese of Sydney, Dioceses of Broken Bay and Parramatta) Enterprise Agreement.

support, and other roles. The pastoral ministry category is by far the smallest of these categories, accounting for only 2.4 per cent of the workers who are employed under individual arrangements (see Figure 4.5). Professional service workers account for almost a third of workers paid under individual arrangements, and clerical / administrative support workers a little more than one-fifth. The remaining 43.8 per cent of these types of workers have other, unspecified, roles, with almost all of them, 88.8 per cent, being in the Catholic health and aged care sector. Altogether, the Catholic health and aged care sector accounts for more than 11,700 workers (57 per cent) employed under individual arrangements (see Table 4.12).

Individual arrangements

About one-ninth (11 per cent) of workers in Catholic organisations are covered by individual arrangements. These types of positions can be grouped into four categories: professional services, pastoral ministry, clerical/administrative

Figure 4.5. Individual arrangements by role type



Note: ACNC data not included.

Professional services workers employed under individual arrangements are most likely to be found in the Catholic education (40.3 per cent) and Catholic health and aged care (29.5 per cent) sectors. In contrast, almost two-thirds of the pastoral ministry workers (65.3 per cent) are employed in the diocese/parish sector, while clerical/administrative support workers are mainly found in the health and aged care (38.9 per cent) and the diocese/parish (29.5 per cent) sectors.

Just under half of workers (48.3 per cent) with individual arrangements were full-time, although this varied considerably according to the type of role that they performed. For example, 72.3 per cent of professional services workers were full-time, in contrast to only 27.7 per cent of pastoral ministry workers. Part-timers accounted for between 40 to 50 per cent of all categories of individual arrangement workers except professional service workers (see Table 4.13).

Table 4.12. Individual arrangements: role type by sector

Role type	Diocese/ Parish	Catholic Education	Catholic Health & Aged Care	Catholic Social Services	Other	Total
Professional services	483	2,579	1,886	788	664	6,400
Pastoral ministry	325	29	28	28	88	498
Clerical/Administrative support	1,374	798	1,809	167	504	4,652
Other roles	416	163	7,995	94	332	9,000
Total	2,598	3,569	11,718	1,077	1,588	20,550

Note: ACNC data not included.

Table 4.13. Individual arrangements: role type by full-time/part-time/casual status

Role type	Full-time	Part-time	Casual	Total	Per cent part-time
Professional Services	4,628	1,491	281	6,400	23.3
Pastoral Ministry	138	229	131	498	46.0
Clerical/Administrative Support	2,167	1,900	585	4,652	40.8
Other roles	2,983	4,459	1,558	9,000	49.5
Total	9,916	8,079	2,555	20,550	39.3

Note: Table does not include 1,512 employees for whom full-time/part-time/casual status was not recorded. ACNC data not included.

Women made up about three-quarters of individual arrangement workers (73.2 per cent). The percentage of women varied according to category, from a low of 61 per cent among professional service workers to a high of 80.5 per cent among clerical/administrative support workers (see Table 4.14).

This draws the analysis of the data to a close. Readers interested in exploring the data in greater detail can refer to the the additional tables in Appendix 4. We now move to Chapter 5 for summary and concluding comments.

Table 4.14. Individual arrangements: role type by sex

Role type	Male	Female	Total	Per cent female
Professional Services	2,488	3,889	6,377	61.0
Pastoral Ministry	173	317	490	64.7
Clerical/Administrative Support	894	3,693	4,587	80.5
Other roles	2,305	8,075	10,380	77.8
Total	5,860	15,974	21,834	73.2

Note: Table does not include 228 employees for whom sex was not recorded. ACNC data not included.

CONCLUSION

This project has determined that the Catholic Church in Australia employs, in aggregate, about 220,000 people, making it one of the largest employers in the country. The Church employs 1.8 per cent of the more than 12 million employed persons in Australia or, to put it another way, almost one in a hundred (0.94 per cent) of Australia's entire 2016 Census population of 23,402,000. In Chapter 2, it was pointed out that there were 243,300 Commonwealth Government employees and 186,500 Local Government employees in 2016. In Australia, in other words, more people work for the Catholic Church than for Local Government, and the Church's workforce is about nine-tenths the size of the Commonwealth Government's workforce. The Church employs about the same number of people as Wesfarmers, more than the Woolworths Group, and considerably more than Australia's four largest banks combined.

Measuring the size of the workforce was a more difficult exercise than we anticipated. Even the task of compiling a list of all Catholic entities with employees was not straightforward, and was complicated by the fact that the employment arrangements for many organisations, such as parishes and schools in some dioceses, were administered by officials in the diocese or the Catholic Education Office / Catholic Schools Office. Other problems entailed identifying and removing duplicate data – such as when employment data for a school was submitted by both the school itself and the Catholic education authority with which it was associated – and in following up non-responding organisations.

The type of data collected was group data, that is, aggregated figures about each organisation's workforce: how many part-timers, how many women, how many employed under various awards, and so on. No data about individuals was collected: no names, contact details, age or religion, for example. The main reason for this choice was to ensure that the burden for

employers completing the survey was kept to a minimum – the data sought was of the type that most employers would already have at hand, or could easily compile – but it also avoided ethical issues associated with the collection of personal or sensitive data about individuals.

As a result of this project, there is now, for the first time, an accurate measure of how many people are employed by the agencies and organisations of the Catholic Church in Australia. As well as knowing the total number, we also now know how many workers are employed in each of the main sectors of the Church's activity, how many are full-time, part-time or casual, the ratio of male to female workers, and the percentages who are employed under each of Australia's three main methods of setting pay. We also have some incomplete knowledge of the awards and enterprise agreements that apply to the Church's workforce.



▲ Staff from St Mary's Parish, Warwick

The results of the survey will assist the ACCER in carrying out the internal and external dimensions of its work as described in Chapter 1, namely, the provision of advisory services to Church employers and the development of national policy and guidelines relating to employment by Church bodies, and its contribution to public policy advocacy. Furthermore, the data compiled by this project will assist the ACCER to more accurately assess the extent of Catholic employer presence within various industry sectors, and the cultural and social impact of Church-inspired employment on Australian society.

The project will also enhance ACCER's understanding of the nature and composition of the Church's workforce and, therefore, enable it to adapt more smoothly and with less disruption to changes in the nature and type of work that will arise in the Church and in Australia generally in the years ahead. It provides a foundation for further research into and consideration of issues such as how well enterprise bargaining has served the Church and its employees as a method of setting pay and conditions, and whether there are some sectors of Church employment where a preponderance of part-time or casual work is having a detrimental impact on employees' ability to obtain sufficient work for their needs.

Of course, this project is in many ways only an initial exploration of the Church's workforce in Australia. No doubt it will raise as many questions as it answers. Two questions that are immediately likely to be of interest, but which cannot be answered by this project, are:

What proportion of the Church's workers is Catholic?

What is the breakdown of full-time, part-time and casual workers by sex?

The first question cannot be answered because of the decision, for methodological reasons, not to collect data about individuals, and the second

cannot be answered because of the way the survey was constructed, resulting in a limitation that could have been avoided by a change in survey design. The alternative design would have required respondents to provide a breakdown of full-time, part-time and casual workers by sex, rather than providing figures for total workforce by full-time, part-time and casual and for total workforce by male and female, thereby considerably increasing the burden of completing the questionnaire for employers with workforces of any considerable size.

A further question that is likely to be of interest is how many people are employed by the recently established PJPs that are now responsible for the governance of many Catholic organisations previously owned and operated by religious congregations. The answer to this question could be found with further examination of the collected data, but is not immediately reportable because only a few of the institutions responding to the survey identified themselves as being part of a PJP.

Finally, it is to be hoped that the release of this report will provide an opportunity for all Catholic Church employers in Australia to review their own employment practices with a view to ensuring that not only are they in accord with best practice in relation to Australia's workplace laws, but that they also reflect the Church's social teaching on work, namely, that the workplace should be a place where people have 'a chance to develop their qualities and their personalities in the exercise of their professions' and where they receive 'equitable remuneration which will enable them and their families to lead a worthy life on the material, social, cultural and spiritual level'.⁴⁶

⁴⁶ Pope Paul VI, 1971 *Octogesima Adveniens*, n. 14. http://w2.vatican.va/content/paul-vi/en/apost_letters/documents/hf_p-vi_apl_19710514_octogesima-adveniens.html

APPENDIX 1: LETTER FROM BISHOP HOLOHAN TO CATHOLIC EMPLOYERS



DIOCESAN OFFICE
P.O. Box 2005
Sunbury W.A. 6231
Telephone: 08 9721 0500
Facsimile: 08 9721 3216
Free Call: 1800 016 702
E-mail: diocese@bunburycatholic.org.au

Dear Catholic Employer

As the Bishop Delegate to the Australian Catholic Council for Employment Relations (ACCER), I commend the attached survey instrument for your active consideration and completion.

In carrying out the Church's ministry in Australia, for our internal governance purposes, we need to understand how many people are involved as employees of the Church and interact on our behalf with the wider community.

While Government agencies such as the Australian Charities and Not-for-Profits Commission (ACNC) may know your organisation's numbers (both paid and volunteer workers), the Catholic Church has only an incomplete account of those who work for the Church.

With your help, we intend to remedy this gap in our knowledge.

This survey is being conducted on behalf of the Australian Catholic Bishops Conference (ACBC) with the support of Catholic Religious Australia. It is being undertaken by the ACBC's Pastoral Research Office (PRO) in collaboration with ACCER.

This nation-wide survey aims to compile an estimate of the employee numbers engaged in Catholic organisations as at the end of the financial year (30 June 2015). We have chosen this date to enable organisations to draw upon information and data already collected for submission to government agencies such as the ACNC.

The ACBC and the ACCER are very grateful to the sponsoring agencies who have made this project possible through their generous financial support. These are the Catholic Superannuation Fund, Catholic Church Insurance, Makinson d'Apice Lawyers and the Catholic Commission for Employment Relations in New South Wales and the ACT.


In closing, I reiterate how important it is that you support this venture and I ask you to complete the survey by the date indicated. I think you will find that it is relatively straight forward and it should not take you long to complete.

Yours sincerely


Most Rev Gerard J Holohan
Bishop of Bunbury


5th October 2015

APPENDIX 2: BACKGROUND TO THE PROJECT



How many people does the **Catholic Church** employ in Australia?



AN AUSTRALIAN CATHOLIC BISHOPS CONFERENCE RESEARCH PROJECT CONDUCTED BY THE ACBC PASTORAL RESEARCH OFFICE IN ASSOCIATION WITH THE AUSTRALIAN CATHOLIC COUNCIL FOR EMPLOYMENT RELATIONS

How many people does the Catholic Church employ in Australia?
Nobody actually knows the answer to that question.

The Pastoral Research Office (PRO) of the Australian Catholic Bishops Conference (ACBC) has been commissioned to undertake a survey of Catholic employment in Australia. The survey is being conducted in collaboration with Australian Catholic Council for Employment Relations (ACCER), the ACBC's council for advice on employment relations.

What is the project about?

This survey aims to provide an accurate estimate of the number of Catholic workplaces across Australia and the numbers of people who are employed in those workplaces. It is designed to provide a profile of those who are employed in Catholic organizations by reference to occupation, Church sector, State, the form of employment regulation (award, enterprise agreement or otherwise), hours and nature of employment (full-time, part-time and casual) and sex.

Why is this study important?

While information already exists about employee numbers in some sectors, such as education and health, there is no consolidated and reliable bank of information on the number of Catholic workplaces and the important features of their workforces. In contrast, some government agencies, such as the Australian Charities and Not-for-Profits Commission, have collected substantial information about Catholic workplaces.

Reliable information collected during the study will assist the Church in its deliberations in a number of ways, including:

- the potential reach of Catholic values and social teachings within the wider employment field in Australia;
- the extent of a Catholic employer presence within various industry sectors;
- the cultural and social impact Church-inspired employment has had on Australian society; and
- an improved understanding of the Catholic workforce composition and therefore workforce planning measures – in particular, the likely impact proposed changes in the employment and/or wages fields will have on Catholic employers.

Who will be asked to participate?

Every Catholic employer is being approached by the project team and asked to complete a survey either in hard-copy or online.

How will be the data be used?

The data collected in this study will be group data and not data about individual workers. No sensitive data about any individual will be collected. The data collected from individual Catholic employers will not be released to the public.

The Australian Catholic University's Human Research Ethics Committee has advised that the project is exempt from review according to the National Statement on Ethical Conduct in Human Research (NHMRC 2007) section 5.1.22 and 5.1.23 because it is of negligible risk and will be using a survey to obtain non-identifiable data from existing records.

About the PRO and ACCER

The Pastoral Research Office (PRO) was established by the ACBC and its work is overseen by the Australian Catholic Council for Pastoral Research. The PRO's mission is to assist the Catholic Church in Australia at all levels in understanding the cultural, social and personal dimensions of religion in the changing contemporary context. For more information, see pro.catholic.org.au.

The Australian Catholic Council for Employment Relations (ACCER) was established by the ACBC and is responsible to the ACBC through the Bishops Commission for Administration and Information. ACCER advises the bishops on matters relating to work and the employment relationship in Catholic Church employment. For further information, see accer.asn.au.

For further information, contact:

Mr George Keryk
Executive Officer HR and Professional Standards, Diocese of Toowoomba
Member, Australian Catholic Council for Employment Relations
gkeryk@twb.catholic.org.au

Dr Bob Dixon
Director, ACBC Pastoral Research Office
r.dixon@pro.catholic.org.au
Ph: (03) 9953 3456



PROJECT SPONSORS



Catholic Superannuation Fund



Catholic Church Insurance



Catholic Commission for
Employment Relations



Makinson d'Apice
Lawyers

APPENDIX 3: THE SURVEY



How many people does the Catholic Church employ in Australia?



Please complete the following questions about the workforce of your Catholic organisation as at **30 June 2016**. However, it may be easier for you to complete the survey online at <http://tinyurl.com/accersurvey2016>

About your organisation

Name of organisation: _____

CEO / CFO / Director: _____

Name of person completing form: _____

Position: _____

Phone: _____ Email address: _____

What is the Charity ABN? (Where your activities are covered by more than one Charity ABN, provide the number that covers the largest number of your employees.)

Charity ABN: _____

Please complete this questionnaire **by Friday 5 August 2016** and submit it online or return a hard copy to:

Mr. Stephen Reid
ACBC Pastoral Research Office
Australian Catholic University
Locked Bag 4115 Fitzroy VIC 3065
Email: s.reid@pro.catholic.org.au
Phone: (03) 9953 3457

Thank-you very much for your assistance with this project.





How many people does the **Catholic Church** employ in Australia?



Please select the type of organisation you are responding for (Please select one only):

- ☐ Catholic Diocese
- ☐ Catholic Education Office / Catholic Schools Office
- ☐ Catholic Healthcare Organisation
- ☐ Catholic Social Service Organisation
- ☐ Catholic Parish
- ☐ Catholic School
- ☐ Other Catholic Organisation

If you are responding for a Catholic Diocese, please indicate whether the information you will be supplying in response to this survey applies to:

- ☐ The diocese and its agencies, but not to the parishes of the diocese.
- ☐ The diocese and its agencies and all of its parishes.
- ☐ Some other arrangement; please provide details.

If you are responding for a Catholic Education Office, please indicate whether the information you will be supplying in response to this survey applies to:

- ☐ The Catholic Education Office / Catholic Schools Office, but not to the Catholic schools of the diocese.
- ☐ The Catholic Education Office / Catholic Schools Office and all of the Catholic Schools in the diocese.
- ☐ Some other arrangement, e.g., the employment arrangements (including payment) of **SOME** of our staff are administered by another organisation (e.g., diocese). **Please provide the full name or ABN of the administering organisation here, if applicable, and then complete the remainder of the survey ONLY for those staff whose employment arrangements are administered by your organisation.**
- ☐ The employment arrangements (including payment) of **ALL** of our staff are administered by another organisation (e.g., diocese). **Please provide the full name or ABN of the administering organisation here. Once you have done that, you have finished the survey. Thank-you for your assistance.**





How many people does the **Catholic Church** employ in Australia?



If you are responding for a Catholic Healthcare Organisation, please indicate whether the information you will be supplying in response to this survey applies to:

- A single Catholic Healthcare facility.
- A Catholic Healthcare group.
- Some other arrangement, e.g., the employment arrangements (including payment) of **SOME** of our staff are administered by another organisation (e.g., diocese). **Please provide the full name or ABN of the administering organisation here, if applicable, and then complete the remainder of the survey ONLY for those staff whose employment arrangements are administered by your organisation.**
- The employment arrangements (including payment) of **ALL** of our staff are administered by another organisation (e.g., diocese). **Please provide the full name or ABN of the administering organisation here. Once you have done that, you have finished the survey. Thank-you for your assistance.**

If you are responding for a Catholic Social Service Organisation, please indicate whether the information you will be supplying in response to this survey applies to:

- A single Catholic Social Services agency / organisation.
- A Catholic Social Services peak body / umbrella group.
- Some other arrangement, e.g., the employment arrangements (including payment) of **SOME** of our staff are administered by another organisation (e.g., diocese). **Please provide the full name or ABN of the administering organisation here, if applicable, and then complete the remainder of the survey ONLY for those staff whose employment arrangements are administered by your organisation.**
- The employment arrangements (including payment) of **ALL** of our staff are administered by another organisation (e.g., diocese). **Please provide the full name or ABN of the administering organisation here. Once you have done that, you have finished the survey. Thank-you for your assistance.**





How many people ^{does the}
Catholic Church
^{employ} in Australia?



If you are responding for a Catholic Parish, Catholic School or other Catholic Organisation, please select ONE of the following three responses:

- Our Parish/School/Organisation administers the employment arrangements (including payment) for all of our staff. *Please continue with the remainder of the survey.*
- Our Parish/School/Organisation administers the employment arrangements (including payment) for SOME of our staff, but another organisation (e.g., diocese, Catholic Education Office) handles the arrangements for other staff. **Please provide the full name or ABN of organisation administering the employment arrangements for SOME of the staff of your Parish/School/Organisation, then complete the remainder of the survey ONLY for those staff whose employment arrangements are administered by your organisation.**
- The employment arrangements (including payment) of ALL of our staff are administered by another organisation (e.g., diocese, Catholic Education Office). **Please provide the full name or ABN of organisation administering the employment arrangements for ALL of the staff of your Parish/School/Organisation. Once you have done that, you have finished the survey. Thank-you for your assistance.**





How many people ^{does the}
Catholic Church
employ ^{in Australia?}



Does your organisation operate in more than one State or Territory?

Yes ☐

No ☐

If you operate in more than one State or Territory, indicate where the head office is located.

NSW ☐

S.A. ☐

Vic. ☐

Tas. ☐

Qld. ☐

ACT ☐

W.A. ☐

N.T. ☐

In which archdiocese/diocese does your organisation and/or your head office operate?

Archdiocese/Diocese: _____





How many people does the
Catholic Church
employ in Australia?



About your employees

Please read these notes before completing the table

The basis of employment

The table seeks to classify your workforce by reference to the basis upon which the employee has the legal entitlement to his or her pay for the ordinary hours of work.

Some employees may be paid the award rate only; if so, **Category A** applies. Some may be paid at the rate set in an enterprise agreement; if so, **Category B** applies.

An enterprise agreement typically prevails over an award. Where an enterprise agreement exists you should disregard the award in respect of the relevant employees, even if the enterprise agreement incorporates award provisions or leaves some award provisions to operate independently of the enterprise agreement.

Category C covers all other employees. It includes those whose rate of pay is not in strict accordance with an award or enterprise agreement even if, in other employment respects (e.g. leave entitlements), they are covered by the terms of an award or an enterprise agreement. This category also includes employees who are not covered by an award or an enterprise agreement in any respect.

Type of employment

Full-time employment is where the employee is obliged to work 35 or more hours per week. In those jobs where full time hours are not specified, treat the employee as being full-time if the employee is expected to work 35 or more hours per week.

Part-time is where the employee works less than 35 hours per week on a regular or mostly regular pattern. Typically, the employee will be entitled to pro-rata leave entitlements.

A **casual** employee is one who works as and when required and typically receives a loading in lieu of leave entitlements.

Priests and religious

Note that priests and religious sisters and brothers working in Catholic organisations are not regarded as employees and should not be counted for the purposes of this exercise.





How many people does the Catholic Church employ in Australia?



Employment profile
(By reference to the basis upon which employees are paid)

(Please assign each employee to one category only by reference to the legal basis upon which the employee's wage rate is paid)

Category A: Employees paid according to an Award

Name of Award e.g., Hospitality Industry (General) Award 2010.	Number of employees as at 30 June 2016				
	By type of employment			By sex	
	Full-time	Part-time	Casual	Male	Female
Total					

Category B: Employees paid according to an Enterprise Agreement

Name of Enterprise Agreement	Number of employees as at 30 June 2016				
	By type of employment			By sex	
	Full-time	Part-time	Casual	Male	Female
Total					

Please see next page for Category C.





How many people does the
Catholic Church
employ in Australia?



Employment profile (continued)

Category C: Employees paid according to a contracted legal entitlement with a rate of pay not covered by A or B above.

Basis of Employment	Number of employees as at 30 June 2016					
	By type of employment			By sex		Are other employment terms and conditions (other than rates of pay) based on awards and/or enterprise agreements? <i>Please insert the number of employees in the appropriate column.</i>
	Full-time	Part-time	Casual	Male	Female	
1. Professional Services (including administrators, supervisors, managers, chief executives and directors)						
2. Pastoral Ministry roles (e.g., Pastoral Director, Pastoral Leader, Pastoral Associate, Youth Ministers and other pastoral ministry workers)						
3. Clerical / Administrative Support						
4. Other roles						
Total						



APPENDIX 4: ADDITIONAL DATA TABLES

Table A4.1: Employees by sector, method of setting pay and full-time/part-time/casual (Number)

Sector	Award only				Enterprise agreements			
	Full-time	Part-time	Casual	Total	Full-time	Part-time	Casual	Total
Diocese/ Parish	1,102	1,953	1,879	4,934	1,450	1,076	536	3,062
Catholic Education	539	801	667	2,007	40,130	32,885	13,427	86,442
Catholic Health and Aged Care	3,945	10,391	2,609	16,945	14,564	22,730	10,725	48,019
Catholic Social Services	1,358	1,515	1,197	4,070	1,040	2,118	779	3,937
Other	399	657	765	1,821	3,027	1,788	1,983	6,798
Total	7,343	15,317	7,117	29,777	60,211	60,597	27,450	148,258

Sector	Individual arrangments				ACNC			
	Full-time	Part-time	Casual	Total	Full-time	Part-time	Casual	Total
Diocese/ Parish	965	1,155	478	2,598	153	116	63	332
Catholic Education	2,506	822	241	3,569	3,596	2,822	934	7,352
Catholic Health and Aged Care	4,806	5,340	1,572	11,718	1,568	3,852	1,161	6,581
Catholic Social Services	739	264	74	1,077	1,309	1,220	577	3,106
Other	900	498	190	1,588	706	697	444	1,847
Total	9,916	8,079	2,555	20,550	7,332	8,707	3,179	19,218

Sector	Total			
	Full-time	Part-time	Casual	Total
Diocese/Parish	3,669	4,300	2,956	10,925
Catholic Education	46,771	37,330	15,269	99,370
Catholic Health and Aged Care	24,883	42,313	16,067	83,263
Catholic Social Services	4,446	5,117	2,627	12,190
Other	5,032	3,640	3,382	12,054
Total	84,801	92,700	40,301	217,802

Note: This table does not include 1,969 employees whose full-time/part-time/casual status was not recorded.

ACNC: Data obtained from the Australian Charities and Not-for-Profits Commission website.

Table A4.2: Employees by sector, method of setting pay and full-time/part-time/casual (Per cent)

Sector	Award only				Enterprise agreements			
	Full time	Part time	Casual	Total	Full time	Part time	Casual	Total
Diocese/Parish	10.1	17.9	17.2	45.2	13.3	9.8	4.9	28.0
Catholic Education	0.5	0.8	0.7	2.0	40.4	33.1	13.5	87.0
Catholic Health and Aged Care	4.7	12.5	3.1	20.4	17.5	27.3	12.9	57.7
Catholic Social Services	11.1	12.4	9.8	33.4	8.5	17.4	6.4	32.3
Other	3.3	5.5	6.3	15.1	25.1	14.8	16.5	56.4
Total	3.4	7.0	3.3	13.7	27.6	27.8	12.6	68.1

Sector	Individual Arrangements				ACNC			
	Full time	Part time	Casual	Total	Full time	Part time	Casual	Total
Diocese/Parish	8.8	10.6	4.4	23.8	1.4	1.1	0.6	3.0
Catholic Education	2.5	0.8	0.2	3.6	3.6	2.8	0.9	7.4
Catholic Health and Aged Care	5.8	6.4	1.9	14.1	1.9	4.6	1.4	7.9
Catholic Social Services	6.1	2.2	0.6	8.8	10.7	10.0	4.7	25.5
Other	7.5	4.1	1.6	13.2	5.9	5.8	3.7	15.3
Total	4.6	3.7	1.2	9.4	3.4	4.0	1.5	8.8

Sector	Total			
	Full time	Part time	Casual	Total
Diocese/Parish	33.6	39.4	27.1	100
Catholic Education	47.1	37.6	15.4	100
Catholic Health and Aged Care	29.9	50.8	19.3	100
Catholic Social Services	36.5	42.0	21.6	100
Other	41.7	30.2	28.1	100
Total	38.9	42.6	18.5	100

Note: This table does not include 1,969 employees whose full-time/part-time/casual status was not recorded.

ACNC: Data obtained from the Australian Charities and Not-for-Profits Commission website.

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▲ Participants gather for a farewell liturgy at Movers and Shakers 2017

Movers and Shakers is a youth leadership program which has been running in Queensland for over 26 years. The program aims to teach and nurture collaborative leadership principles in 16-25 year olds.



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