



Final Report for Phase I: Listening and Dialogue

A Report to the Diocese of Broome

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About this Report

The ACBC National Centre for Pastoral Research is pleased to provide you with this report on the Plenary Council project.

The findings in this report are a summary of submissions that were received from your diocese in Phase One of the Plenary Council process called 'Listening and Dialogue'. The National Centre for Pastoral Research was granted ethics approval for the data analysis of this stage in November 2018 through the Human Research Ethics Committee of the Christian Research Association.

The online process for submissions in Phase One opened on 20 May 2018 and ran until 6 March 2019. Due to the high response rate in the last two months, this deadline was extended to 13 March 2019.

The findings in this report include data from all submissions from your diocese that were received online, along with those received via email or in hard copy format, such as letters, books and submissions made through the 2018 Christmas card campaign.

The analysis provided in this report is mainly quantitative in nature and explores the demographic characteristics of individuals and groups that participated in the process. Some examples of these characteristics examined in the report are age, sex, country of birth, location and religion. This analysis was done using Microsoft Excel and SPSS statistical software.

The report also includes a list of themes that were discussed by participants in their submissions related to the question: *What do you think God is asking of us in Australia at this time?* A complete list of themes that were discussed nationally can be found in the report *Listen To What The Spirit Is Saying: Final Report for the Plenary Council Phase I: Listening and Dialogue*. This analysis was done using NVivo software.

Along with the list of themes, we have also included in this report the submissions of participants who consented to have their submission made public as well as released to their diocese. These submissions (made in response to Question 1: *What do you think God is asking of us in Australia at this time?*) are published in full but have been de-identified in keeping with ethical protocols. Several participants made their submission through uploaded documents, while others uploaded additional material as part of their submission. These documents have been provided to the bishop of your diocese in electronic format.

The latter sections of this report contain a sample list of questions received from your diocese in response to Question 2: *What questions about the future of the Church in Australia would you like the Plenary Council to consider?* Along with this, a number of stories of faith or Church are shared, which were submitted by participants in response to Question 3: *Would you like to share a story about your experience of faith or of the Church in Australia that has shaped you?*

We hope you find this report insightful and helpful as we continue our work on the project.

Trudy Dantis

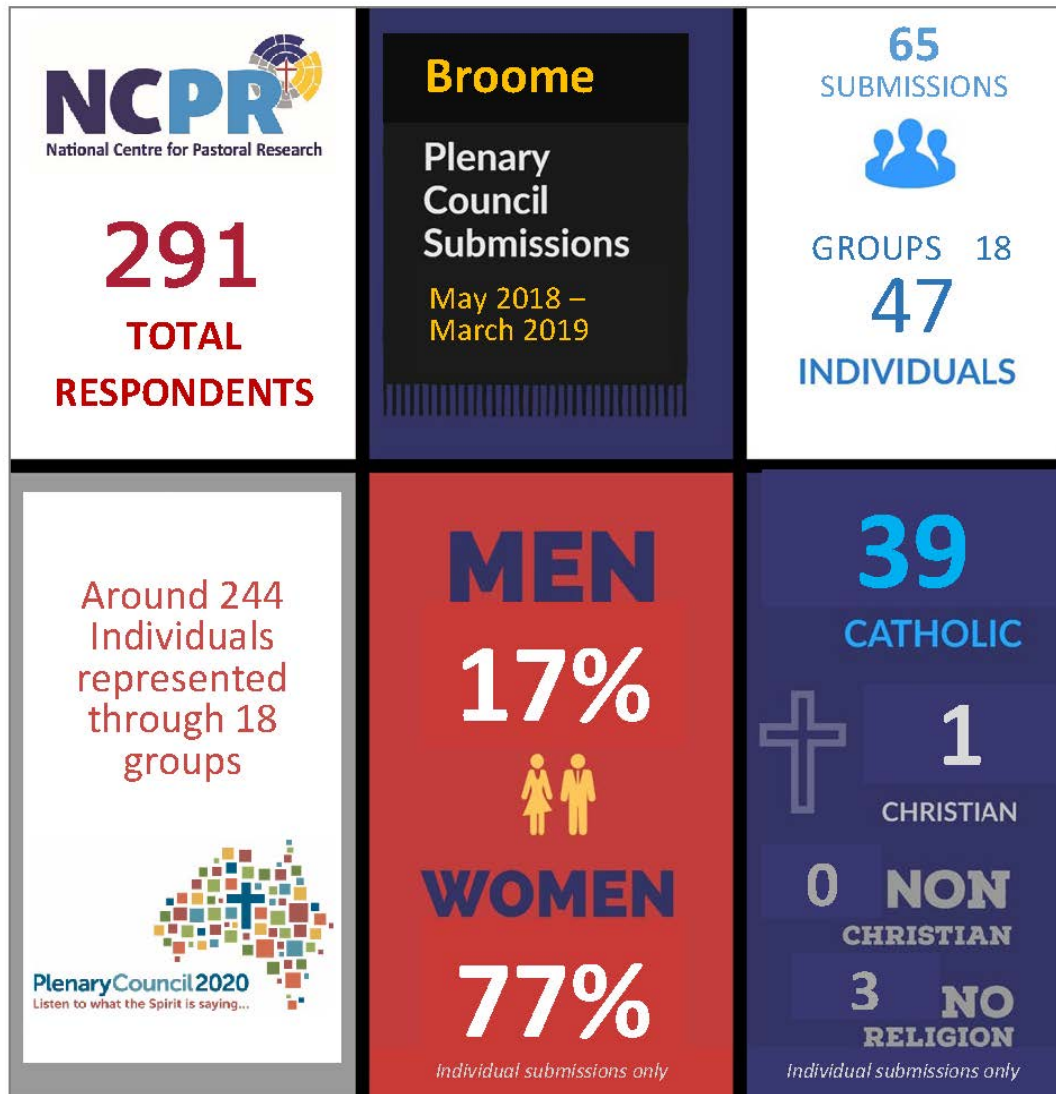
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Diocesan Submissions Summary Snapshot: May 2018—March 2019



Number of Submissions Received - all Australia

Across Australia, we received a total of 17,457 completed submissions from May 2018 until 13 March 2019. Of these, 9,690 respondents had participated in a Listening and Dialogue encounter. Another 2,113 were unsure if they had, so we presume they had not. Less than 26 per cent of the total number of respondents (4,402) indicated that they had not participated in a Listening and Dialogue Encounter.

Of the 17,457 submissions, 4,699 were from groups or organisations and 12,758 submissions were from individuals. There were over 209,170 people represented through the 4,699 groups, bringing the total number of participants in the “Listening and Dialogue” process to over 222,000.

Number of Submissions Received - Broome

The Plenary Council questionnaire did not ask respondents for the diocese in which they were located. However, it asked participants to type in their postcode. These postcodes were used as a basis for this analysis.

From the Diocese of Broome, we received a total of 65 completed responses from May 2018 until 13 March 2019. Of these, 54 respondents had participated in a Listening and Dialogue Encounter, while another two were unsure if they had. About nine respondents indicated that they had not participated in a Listening and Dialogue Encounter.

Of the 65 submissions, 18 submissions were from groups or organisations and 47 submissions were from individuals. There were 244 people represented through the 18 groups.

Overall, the total number of respondents from your diocese was 291.

Table 1: Number of Submissions	
Total number of submissions received	65
<i>Participated in Listening & Dialogue Encounter?</i>	
Yes	54
No	9
Not sure	2
Not stated	0
Total	65
Submissions received from groups or organisations	18
Submissions received from individuals	47
Total	65

INDIVIDUAL SUBMISSIONS

At the close of the survey on 13 March 2019, a total of 47 individual submissions had been received from your diocese. Most of the individual submissions were made online. However, a number were also received through letters, emails and the Christmas card campaign.

Age of Respondents

Table 2 shows the ages of individual respondents from Broome. Figure 1 is a graphical representation of the same table. About 49 per cent (23) were received from those aged 50 and over. The most number of submissions within this age range were received from the 50-54 years age group (7 responses).

At the close of submissions, there were four individual submissions received from those aged under 25.

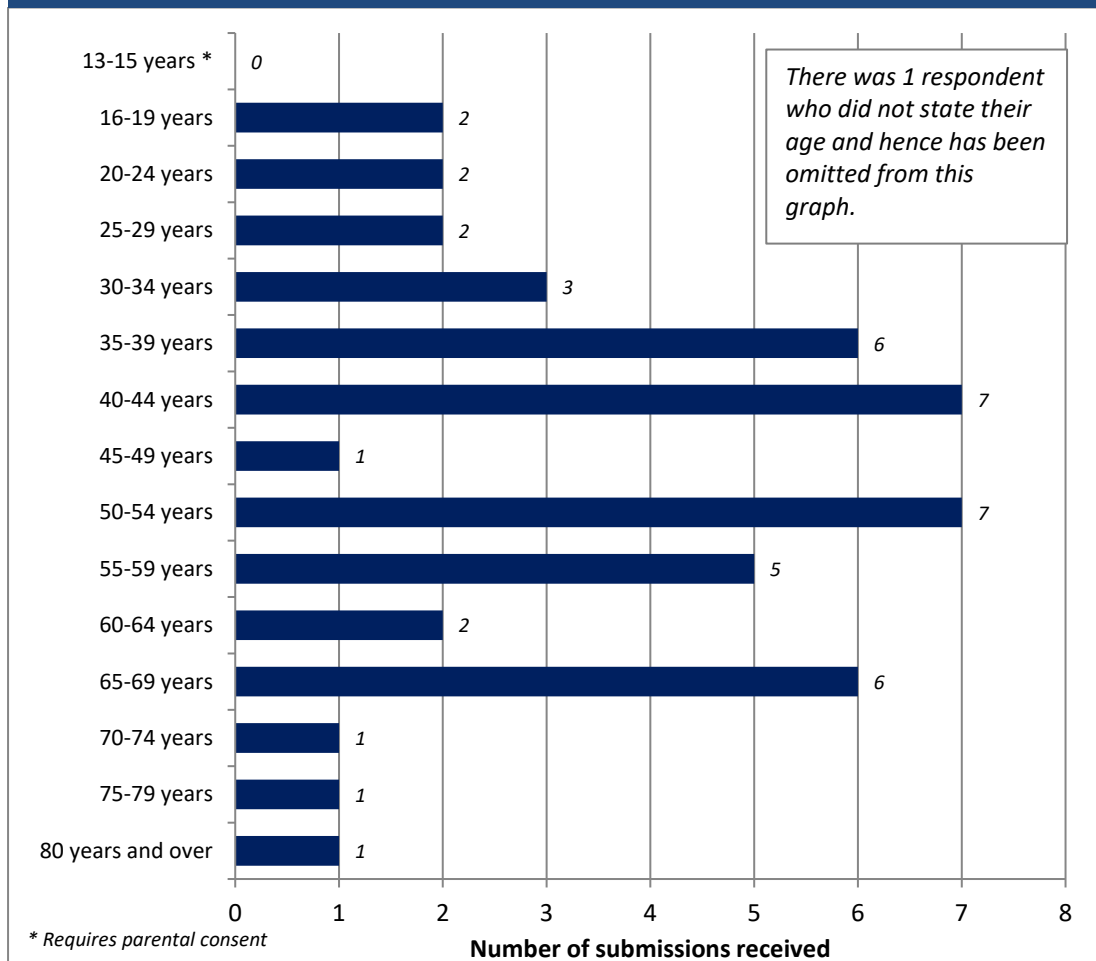
Participants aged 16-17 were encouraged to discuss the questionnaire with their parent or guardian. Many of these responses came from schools that sent in their responses through the online survey. As Table 2 shows, there were two individual submissions made from the 16-19 age group in your diocese.

Participants aged 13-15 years were prompted to provide their parent or guardian's email address. An email was then automatically sent to seek consent for their child to participate in the study. There were no individual submissions made from this age group in your diocese.

Table 2: Age groups (*individual responses only*)

13-15 years *	0
16-19 years	2
20-24 years	2
25-29 years	2
30-34 years	3
35-39 years	6
40-44 years	7
45-49 years	1
50-54 years	7
55-59 years	5
60-64 years	2
65-69 years	6
70-74 years	1
75-79 years	1
80 years and over	1
Not stated	1
Total	47

* Requires parental consent

Fig. 1: Age groups (individual responses only)

Sex of Respondents

About three-quarters of all individual respondents from your diocese were female (77%), while a further 17 per cent were male. Table 3 shows that there were eight men and 36 women who made submissions. Three respondents preferred not to state their sex, while there were no respondents who did not answer this question.

Table 3: Sex (individual responses only)	
Female	36
Male	8
Prefer not to say	3
Not stated	0
Total	47

Countries of Birth

Table 4a shows the country of birth of individual respondents from your diocese. As expected, a large number of respondents (83%) were born in Australia. Just over 15 per cent came from other countries, while around two per cent did not state their birthplace. Table 4b provides a summary of the countries of birth by English-speaking and non-English-speaking countries*, while Tables 4c and 4d indicate the countries of birth of the respondent's mother and father respectively.

Table 4a: Countries of birth (individual responses only)		
	N	%
Australia	39	83.0
Canada	1	2.1
Ireland	1	2.1
New Zealand	1	2.1
Sri Lanka	1	2.1
United Kingdom of Great Britain and Northern Ireland	3	6.4
Not stated	1	2.1
Total	47	100.0

Table 4b: Country of birth - Summary (individual responses only)		
	N	%
Australia	39	83.0
Other English speaking country	6	12.8
Non-English speaking country	1	2.1
Not stated	1	2.1
Total	47	100.0

Table 4c: Mother's country of birth (individual responses only)		
	N	%
Australia	33	70.2
Other English speaking country	9	19.1
Non-English speaking country	3	6.4
Not stated	2	4.3
Total	47	100.0

Table 4d: Father's country of birth (individual responses only)		
	N	%
Australia	33	70.2
Other English speaking country	8	17.0
Non-English speaking country	3	6.4
Not stated	3	6.4
Total	47	100.0

* Other than Australia, English-speaking countries refer to New Zealand, United Kingdom, Ireland, United States, Canada and South Africa. All other countries are designated as non-English-speaking countries.

Aboriginal and Torres Strait Islander

Table 5 shows the number of Aboriginal and Torres Strait Islanders from your diocese who made submissions. At the close of submissions there were 15 individuals who identified themselves in this way, representing just under 32 per cent of all individual respondents.

Table 5: Aboriginal or Torres Strait Islander (individual responses only)	
Yes	15
No	32
Not stated	0
Total	47

Religion of Respondents

The religion question was answered by individual respondents only. Of the total 47 individual submissions that were received from your diocese, 39 respondents (83%) were Catholic. One respondent was from another Christian denomination (Anglican) while there were none from non-Christian religions. A further four respondents did not state their religion and three respondents chose the 'no religion' response.

Table 6: Religion (individual responses only)		Person	Percent
Catholic		39	83.0
Other Christian:			
Anglican		1	2.1
Other Christian		0	0.0
Non Christian:			
Other religion		0	0.0
No religion		3	6.4
Not stated		4	8.5
Total		47	100

For those who indicated that they were Catholic, a further question asked them to describe their participation in church activities. Their responses are shown in Table 7. A total of 21 respondents indicated that they went to Mass regularly and were involved in other church activities. There were 14 respondents who said they went to Mass and church activities sometimes, while a further three respondents considered themselves Catholic but were not involved or described their participation in other terms. One respondent described themselves in another way.

Table 7: Religious description (for those who answered 'Catholic' to previous question)				
	Female	Male	Not stated	Total
I am Catholic and regularly attend Mass and other church activities	15	4	2	21
I am Catholic and go to Mass and church activities sometimes	10	3	1	14
I am Catholic, but I don't practise or get involved in anything	1	0	0	1
I consider myself Catholic but I am not sure what to think about the Catholic faith	2	0	0	2
Other	1	0	0	1
Not stated	0	0	0	0
Total	29	7	3	39

GROUP SUBMISSIONS

At the close of the survey on 13 March, there were a total of 18 group submissions made from your diocese. Around 244 individuals were represented through these groups.

While 16 group submissions provided a group name, two did not do so. Table 8 shows a list of the group submissions from the diocese with the number of members in each group. Groups that did not provide a name were omitted from this table. The number of participating members was provided by the person submitting the group response. These figures could not be checked for accuracy.

Prominent among the largest groups was St Mary's Catholic Parish Halls Creek with around 80 members. There were also a number of other parish and school groups such as the Broome Cathedral parish with 21 participants and Ringer Soak Catholic Community with 18 members. There were six other groups with 10 members or more.

Table 8 : Group submissions from the diocese	
Name of group	Group size
St Marys Catholic Parish Halls Creek	80
Broome Cathedral Parish	21
Ringer Soak Catholic Community	18
Sacred Heart School Beagle Bay	18
Catholic Education Staff - Broome WA	15
Warmun Retreat Day	14
St Theresas Church Balgo Hills	11
St Marys Parish Halls Creek	10
Life in the Spirit Group Broome	10
Neocatechumenal Community of Broome	9
Djarindjin Lombadina	8
Broome Cathedral Parish	5
Our lady Queen of Peace Parish Broome	5
Neocatechumenal Community (Broome Cathedral Parish)	4
Josephites on mission	3
Dekkers	2

Age and Sex of Group Members

On 5 November 2018, a question was added to the survey asking group respondents to estimate the ages and sex of members represented in their group. Not all groups answered this question. Therefore, the results presented here reflect only the submissions of those groups which provided information to this question between 5 November 2018 and 13 March 2019. Table 9 shows the ages of group members for those submissions.

The 30-49 years age group was the largest group represented with 21 members. This was followed by the group aged 50-69 years with 18 members. There was no age provided for one group member.

Table 9: Estimates of ages of people in group submissions	
<i>(group responses - for submissions received after 04 November 2018 only)</i>	
Under 20 years	0
20 - 29 years	14
30 - 49 years	21
50 - 69 years	18
70 and over	2
Unknown	1
Total	56

Totals in tables 9 & 10 will not always agree due to submission errors.

Of the total 65 group members whose sex was reported, 57 per cent (37) were female and 43 per cent (28) were male.

Table 10: Estimates of sex of people in group submissions	
<i>(group responses - for submissions received after 04 November 2018 only)</i>	
Female	37
Male	28
Total	65

Totals in tables 9 & 10 will not always agree due to submission errors.



RESPONSES TO QUESTION 1

*What do you think God is
asking of us
in Australia at this time?*

THEMES DISCUSSED IN RESPONSE TO QUESTION 1

A number of themes emerged nationally in Phase One of the Plenary Council project. These are described in the national report titled, *Listen to What the Spirit is Saying: Final Report for the Plenary Council Phase I: Listening and Dialogue* published in July 2019.

A wide range of themes were discussed in the submissions from groups and individuals in your dioceses. The most prominent ones are listed below. For a detailed analysis of each of these themes please refer to the **national report**. We have provided references to the report by way of chapter and page numbers for this purpose.

The top six topics discussed by participants from your diocese were:

- Social Justice and the Environment
- Love God, Love Neighbour
- Sacraments
- The Mass
- Leadership and Church Governance
- Outreach

Within each of these six areas, the most widely discussed themes were as follows:

- Social Justice and the Environment (Chapter 9)
 - *Greater inclusion of all* (p. 108)
 - *Fighting for human rights issues* (p. 110)
- Love God, Love Neighbour (Chapter 4)
 - *Better faith formation* (p. 38)
 - *Care for neighbour* (p. 36)
 - *Greater focus on Jesus Christ* (p. 30)
 - *Being a witness in society* (p. 34)
 - *Keeping the faith* (p. 33)
 - *Remaining faithful to Church teaching* (p. 32)
- Sacraments (Chapter 6)
 - *Greater emphasis on prayer and sacraments* (p. 64)
 - *Holy Orders - Ordination of women* (p. 69)
- The Mass (Chapter 5)
 - *Greater access to Mass and Reconciliation, cultural Masses* (p. 60)
 - *Inclusion of the divorced and remarried* (p. 46)
- Leadership and Church Governance (Chapter 7)
 - *Ending clericalism* (p. 80)
 - *Greater involvement of the laity* (p. 84)
 - *Greater leadership from priests* (p. 88)
 - *Greater role for women* (p. 83)
 - *New leadership and governance model* (p. 91)

Other main themes that emerged from the responses from your diocese included:

- *Stronger parish communities (p. 156)*
- *Modernise Church teachings (p. 169)*
- *Sharing the faith with others (p. 128)*

SUBMISSIONS MADE IN RESPONSE TO QUESTION 1

The submissions in this section were made in response to the first question: *What do you think God is asking of us in Australia at this time?*

In keeping with ethics guidelines of the online survey, the privacy of each participant was protected under the Privacy Act 1988. Due to the personal and detailed nature of the submissions, consent was sought to conduct any follow-up consultation and for publishing of the findings.

Care was taken, therefore, to obtain informed consent from each participant or group/organisation in three distinct areas. Firstly, whether they wished to have a member of the Plenary Council team contact them about their submission. Secondly, consent was obtained for the publishing of their de-identified submission online, via the Plenary Council website or through social media. De-identification is the process used to prevent a person's identity from being revealed. In this survey, this meant that all names, locations and other identifying information were removed prior to the response being used. Finally, consent was also sought for sharing their de-identified submission with their diocese.

In keeping with these guidelines therefore, the submissions that follow are only from those individuals or groups who consented to having their submission being made public and being shared with their diocese. About 63 per cent of all responses did not have consent for one or both of these criteria and therefore, their submissions have not been included here.

I believe that as Catholics we need to be seen to be different. We need to live as Jesus taught us to live. We need to live our lives in such a way that others will see the difference in us and seek to find out more about our faith. We need to care for each other, attending church on Sundays is not all about us! It needs to be more about reaching out to others.

- To be people of faith
- To evangelise
- To spread the Word of God through evangelisation
- To gather people back to the Church by creating groups and organising religious groups
- I think God wants us to pray more
- To be united in his Word
- To be bold in our faith
- To be true disciples of Jesus, to be Christ-like
- Encourage the Youth to participate in Church activities
- Educate the kids about the faith
- Create more spiritual groups
- To look after each other
- To spread Christianity

To be more tolerant and accepting of all people. Welcoming homosexual people and their relationships, de facto relationships etc. Keep up with the times. 200-year-old traditions need to be reviewed in today's Church for relevance. Young people can't relate to the Church. It's out of date. Focus on caring for our environment as we only have one earth.
To accept everybody non-judgementally. To love and accept sinners truly as the Bible tells us. To create an environment where people feel that it is ok to make mistakes. To encourage all to be a part of the Church.
I believe God is asking us all to come together as one. Be in unity, living and growing through God. Come to get her by faith, belief and the Holy Spirit. Spread the word of God and go out to share the good news.
To be ambassadors of Justice—welcoming all of God's people regardless of race, colour, gender. Lead the way for the youth. Bring the Church into modern times. Be merciful and forgiving.
To use our hearts and wisdom to help steer the Church into developing into a contemporary institution that can authentically meet the needs of its flock and use tradition to inform rather than instate.
We need to become more accepting of others and do more as a country to heal/support those who have suffered and are suffering from the Stolen Generation.
God is asking for the leaders of the Catholic Church to bring back faith into communities all over the world and to spread the Word of Jesus in the lives of every believing individual. Having said that, it is because I feel that we as a nation and or community are losing the language, the culture and the beliefs of God. Our young people, our youth need to be the next voice and believers of our Church. At the moment our old people are filling the seats up in our churches. Where are our young people? When our old people are gone all the seats in our churches will be empty. So our young people need to be targeted to start believing.
Reach out to the young people. Find out the reason people don't attend Mass (is it boring, is it too noisy etc....?).
To offer acceptance without conditions of all people. To acknowledge the wrongs done by members of the Church in order to move forward. To move away from punishment and guilt and toward compassion and giving.
To make Catholicism more relevant, to be more inclusive of women, youth, Indigenous people. To understand the events of the past in order to commence the healing process and to be more mindful and place emphasis on the role of the family unit (in its many different forms).
God love us all. Australia has spoken too in regards to gay marriage. Australia wants the Church to accept gay/transgender just like its population did.
To acknowledge past hurts and wrongdoings and commence a healing process. To be more inclusive yet not compromise the fundamental teachings of the Church. To bring people back to the Church especially the youth. Increase vocations ... especially priests. Consider the role of women in the Church and the laity.

God is asking Catholics to re-connect with the Church community as the community of believers. He is asking its people to re-connect with the teachings of the Church and the message of Jesus. God is asking us to raise our voices to be heard about the concerns we have regarding the healing processes that need the attention of the Church and its people to enable the Church to move forward. God is asking the Church community to embrace all of its people, to be an inclusive Church, to be less judgemental and more compassionate in its dealings with the people. God is asking the Church to re-engage the youth as a vital link for sustainability of the future Church..... Make today's church a welcoming, relevant and caring place to enhance the Jesus' message of truth.

God is asking me to share my indigenous language and culture through my spirituality I have with the connection to my country. For the Australian Catholic Church to acknowledge and make it a living document the 'Address to the Aboriginal People' by Pope John Paul in Alice Springs in 1986.

To be honest, trustful and maintain a high degree of integrity.

I think God is asking us to be inclusive of everyone. I believe that the 'mystery' should be open and not kept secret. Priests should be visible and really walk the footsteps of Jesus. Living like Jesus. I think women should be allowed to be more involved and ordained as priests. Our priests should also be allowed to marry and have families of their own.

I believe God is asking us to love our neighbour and our God. The same thing that has been asked of Christians for 200 years. In this regard we are responsible for what we say and do and that we fail to say or do. The Church needs to be open and upfront.

What God has always asked of us and that is to follow the teachings of his son Jesus Christ. In a few words: compassion, love, non-judgement etc.

Not to give up my faith in these difficult times. To support one another through these difficult times. To support our religious. To listen and be open with each one, especially with those who have had negative experiences in our church. To show understanding and sensitivity to those who have gone through divorce, and to those who have been sexually abused. To be forgiving. To love all.

Pay attention to the findings of the Royal Commission into sexual abuse. The hierarchy of the Church needs to embrace the findings and put into place theories of action to ensure change is considered and implemented.



RESPONSES TO QUESTION 2

*What questions about the future of
the Church in Australia
would you like the
Plenary Council to consider?*

QUESTIONS FOR PLENARY COUNCIL

Participants were also asked to submit questions about the future of the Church in Australia for the Plenary Council to consider. The question put to participants was:

What questions about the future of the Church in Australia would you like the Plenary Council to consider?

Responses to this question were examined for consent both for the publishing of their de-identified submission online and for sharing their de-identified submission with their diocese. Questions were also checked for comprehension and duplicate questions were identified. From this, a sample list of questions indicative of the submissions from your diocese was developed. This list is as follows:

1. How are we going to support marginalised members of society?
2. How can we reframe sin so that people don't always feel judged and guilty?
3. How do we plan to adapt rituals and teaching to engage the young people?
4. When is the Church going to make it more inviting for young people?
5. When is there going to be consideration for married clergy and female clergy?
6. When is the Church going to welcome, all in its sacramentality, divorcees?
7. Whom are we welcoming into our Church?
8. Why do we have so many Catholic people who have good values and do good for other people but they aren't practicing Catholics?
9. What are we doing to help young people working in Catholic institutions feel comfortable to be in a relationship with a partner if they are not yet married?
10. Are Aboriginal priests being sought after?
11. Will the Church be reconsidering the role and representation of women within positions of power in the Church?
12. Will the Church move towards a more modern way of thinking where representatives of the Church may have their own families, and to share what it is that they promote and value so highly for lay people of the Church?
13. Will attitudes and rules around manner of life particularly around homosexuality and young people change and become more relevant to our modern world?
14. How can we be more inclusive of women in the Church?
15. How do we apologise for past injustices and move on to greater growth?
16. How can the link between Catholic education/schools and parishes be strengthened?
17. How are parishes reaching out to the youth?
18. How do we ensure that our overseas priests are enculturated into the local community where they serve?
19. How can my Aboriginal brothers and sisters play a special significant role in church?
20. How do Catholics stay strong against the criticism that we face in light of George Pell's sexual abuse conviction?
21. When is the hierarchy of the Church going to include the women laity into positions of authority to enable the necessary change which Catholics are praying for into the future?



RESPONSES TO QUESTION 3

*Would you like to share a story
about your experience of faith
or of the Church in Australia
that has shaped you?*

STORIES OF FAITH OR CHURCH SHARED IN RESPONSE TO QUESTION 3

The stories in this section were shared in response to the third question: *Would you like to share a story about your experience of faith or of the Church in Australia that has shaped you?*

In keeping with the guidelines of consent explained earlier in the report, these stories are only from those individuals or groups from your diocese who consented to having their submission being made public and being shared with their diocese. About 63 per cent of all responses did not have consent for one or both of these criteria and therefore, their stories have not been included here.

For me personally having married a Catholic but coming from a Baptist background I have often missed worship type music at Church. I became a Catholic many years ago. I asked our parish priest if I could bring some music along to Church with a small speaker. He was more than happy for me to do this. I downloaded appropriate music and now come to Church half an hour early and play some beautiful Christian music for the early attenders to enjoy. This has been very rewarding for me and I know others have enjoyed also. Thanks to Father [-] for being open to this idea.

In the Philippines evangelisation does really exist in the Catholic Church, the smaller Pentecostal churches evangelise by going door to door but the Catholic Church is so big that everyone is already a Christian so there is no need to evangelise. I realise that Australia has a different reality but the concept of evangelisation is so foreign to me. I think we need to evangelise the family. It is the family that is the starting point. It is the fundamental factory for building Christians. We need to start with the family. I have seen that the Neo-Catechumenal Way has been a good means for me to enter into the Church, through the evangelisation that it offers in catechesis and preaching and missions in the streets and door to door. My own experience of evangelisation is that it is really hard, especially in our contemporary world that scorns and ridicules religion, especially Christianity. However I think that the important thing is not that many people come to or back to the Church but that they experience the love of God through the Christian evangelisation. I think it is important that people hear that God loves them as they are, that their sins are forgiven, that there is life after death. These fundamental precepts should be the grounds for evangelisation. I also realise that words alone are not enough. Evangelisation also has to be made present through the witness of the Christian life in a practical and concrete way. I don't think we need to evangelise because everyone is free to do what they want. If they live a good life who are we to tell them that they should be different. I think the people around are pretty good why should we impose our beliefs on them. Christianity is good for me; whatever they believe is good for them.

Grew up being frightened of the Church and the priest. Was made to go to church—not given a choice.

I have felt constantly judged as a young man. I have not felt accepted to be myself. I believe this was founded from a young age due to the nature of the teachings surrounding confession, encountered at a very young age.

My personal faith is very precious to me as is my relationship with God. Have been blessed to have met some great priests and role models along the way. I come from a strong Catholic Irish background.
Faith is ever evolving and not static. Life experiences have revealed little but little more of the creator to me and through the work of others. Examples of sheer compassion and utter forgiveness give me hope to be a better person.
Working and living in two different remote Aboriginal communities in Catholic schools. It has been a privilege to live and work in these communities. I have loved being involved in the spiritual experiences of both the traditional and Catholic.
I went to a Catholic school in the [-] and I was taught by the Sisters of St Joseph. The nuns were strong women in faith, understanding of others, caring for all through education and religion. I have strong Catholic faith because of them and the female women in my life, my mother, my grandmother and my aunts because like them before me they too had the Sisters of St John of God. Our Catholic faith should be built on relationships with each other.
I am finding that as I visit various parishes during a vacation break that visitors are not made to feel welcome or included in the Eucharistic celebration. I am becoming less interested.
My journey to World Youth Day in 2008. In the meetings that I sat on in different committees to a number of occasions where God has been present in my life and has touched me. The one occasion that comes to mind right now and when I close my eyes and remember I can actually feel that very moment. I took part in the 'Station of the Cross' with a number of [-] ladies and we were at the station where Simon of Cyrene helps Jesus carry His cross. Simon, an aboriginal young man was dressed in kangaroo skin and he was wrapped in chains depicting/representing my aboriginal people of the struggles we face. On this very day, my nephew's funeral was happening back home at that very same moment. I felt the grace of God come over me to grieve for him and then be enlightened as Jesus made His way to the cross knowing that He will rise to His Father in heaven, so too will my nephew where he will live from now on with no suffering.
Went to church willingly and of free will as a child and thought it provided a fine moral compass.
The concept of doing things for others, raising money not for the school or yourself, but for others.
A story about divorce, and re-marriage, and the new marriage not being acknowledged by the Church because the first marriage was not annulled. My friend married in the Catholic Church at a young age. Her husband's drug addiction and unusual personal philosophy did not match hers and they eventually grew apart. She separated and raised her daughter on her own until she met her future husband who is not Catholic, and when they married the Catholic Church did not recognise the marriage. Her husband since they have been married has supported her work in the Church and assists her with this work, in my eyes this man has done more work than some of the Catholics in the parish, however, his marriage is not recognised by the Church, but he perseveres on to support his wife. What do you think about when you hear this story, does it not remind you of Jesus Christ and his acceptance of all human beings and living things?

My faith will remain strong because my parents were very good people and strong Catholics, and life was not easy for them both, but I know that through all difficulties the knowledge that God is always with us, helps me to get through life and its ups and downs. Humans will let me down at times. Being part of the music ministry has been a blessing for me and God has given me an important gift.

My faith is modelled on the strong women who have influenced me to follow the truth. The message that Jesus gave us and still insists upon. These women were not belligerent, nor arrogant, but humble and inspiring in their beliefs with their witness to Christ in all they said and did.

CONCLUSION

This report presented a summary of submissions that were received from your diocese in Phase One of the Plenary Council process called ‘Listening and Dialogue’. The findings are in response to three main questions:

Question 1: What do you think God is asking of us in Australia at this time?

Question 2: What questions about the future of the Church in Australia would you like the Plenary Council to consider?

Question 3: Would you like to share a story about your experience of faith or of the Church in Australia that has shaped you?

Phase Two of the Plenary Council: *Listening and Discernment* is already underway and will continue until early 2020. The purpose of this stage is to listen deeply to what the Spirit is saying through the responses that have been submitted in Phase One and to understand and connect with the sense of faith that has been shared by the people of God across Australia.

We hope this report helps you in continuing to lead and encourage the engagement of many people in your diocese in this second phase as we discern together how God is calling us to be a Christ-centred Church that is:

- Missionary and evangelising,
- Inclusive, participatory and synodal,
- Prayerful and Eucharistic,
- Humble, healing and merciful,
- A joyful, hope-filled and servant community, and
- Open to conversion, renewal and reform.

The National Centre for Pastoral Research sincerely thanks all the people from your diocese who participated in the Listening and Dialogue phase and those who continue to be engaged in the preparations towards Plenary Council 2020. We wish you and your diocese all the very best for the journey ahead.



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