



Plenary Council 2020
Listen to what the Spirit is saying...

Final Report for Phase I: Listening and Dialogue

A Report to the Archdiocese of Canberra & Goulburn

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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

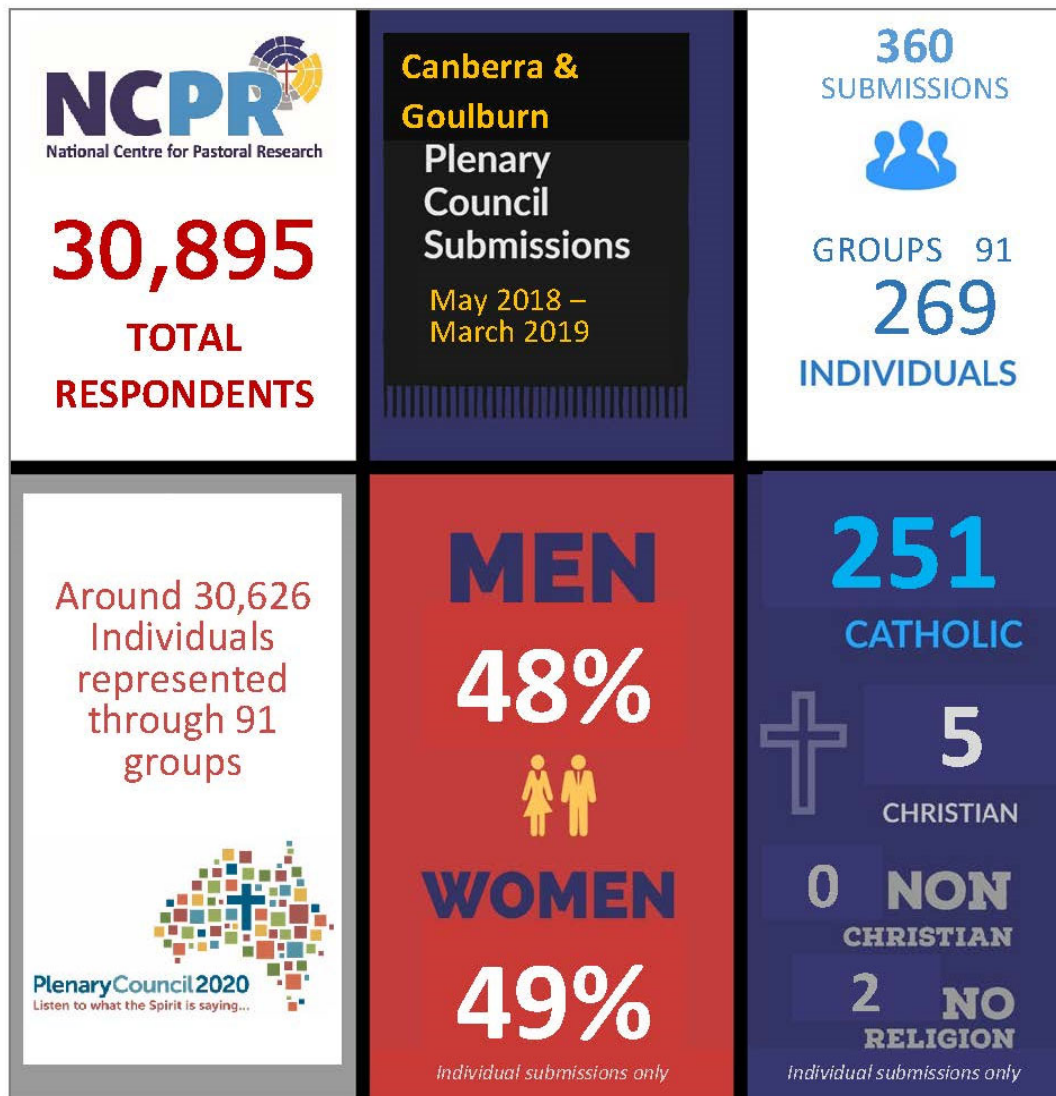
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Diocesan Submissions Summary Snapshot: May 2018—March 2019



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 – Canberra & Goulburn

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 Archdiocese of Canberra & Goulburn, we received a total of 360 completed responses from May 2018 until 13 March 2019. Of these, 231 respondents had participated in a Listening and Dialogue Encounter, while another 25 were unsure if they had. About 103 respondents indicated that they had not participated in a Listening and Dialogue Encounter.

Of the 360 submissions, 91 submissions were from groups or organisations and 269 submissions were from individuals. There were 30,626 people represented through the 91 groups. It is important to note, however, that not all groups completed this question, so total group numbers may be under-represented.

Overall, the total number of respondents from your diocese was 30,895.

Table 1: Number of Submissions	
Total number of submissions received	360
Participated in Listening & Dialogue Encounter?	
Yes	231
No	103
Not sure	25
Not stated	1
Total	360
Submissions received from groups or organisations	91
Submissions received from individuals	269
Total	360

INDIVIDUAL SUBMISSIONS

At the close of the survey on 13 March 2019, a total of 269 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 Canberra & Goulburn. Figure 1 is a graphical representation of the same table. About 70 per cent (187) were received from those aged 50 and over. The most number of submissions within this age range were received from the 70-74 years age group (41 responses).

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

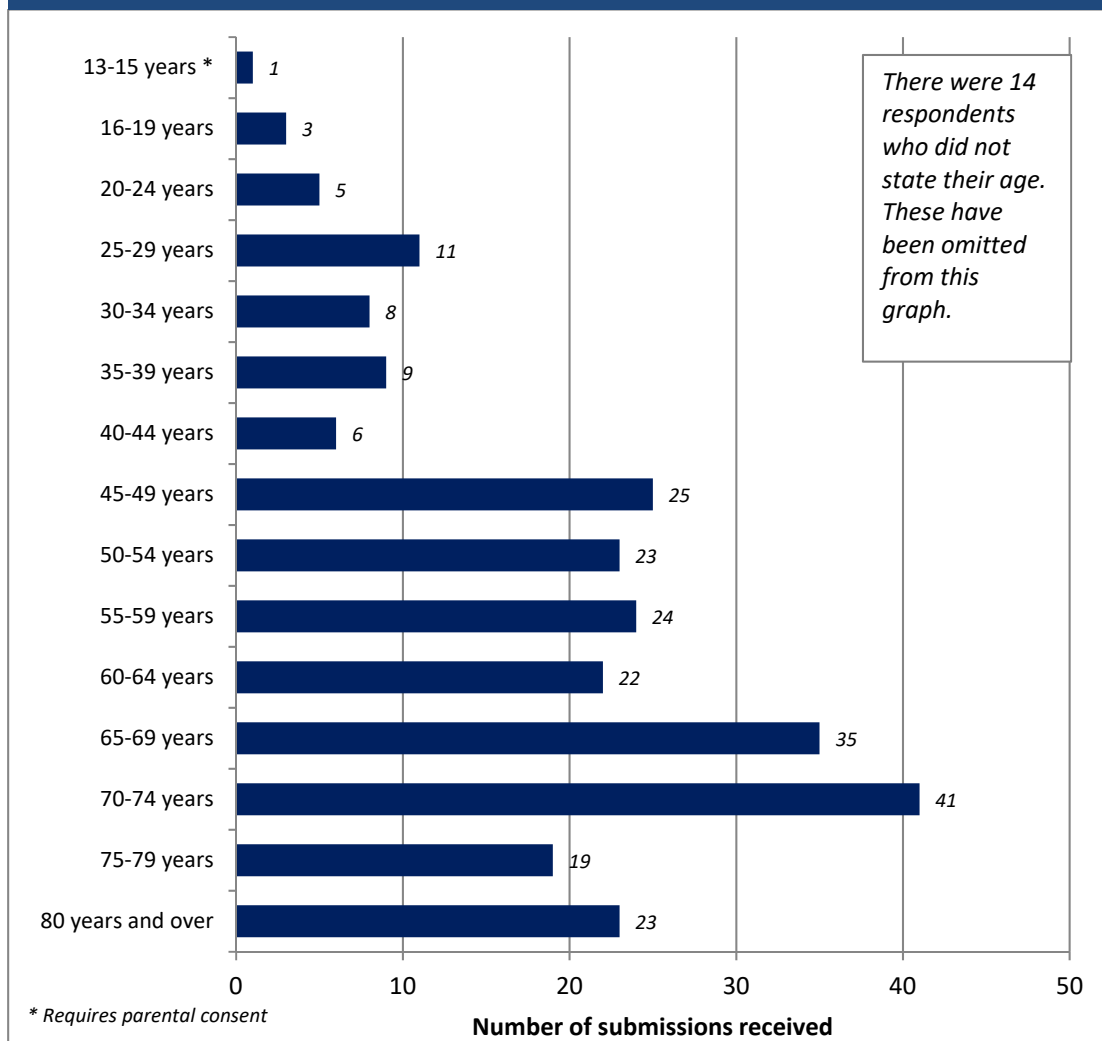
Participants aged 16-17 were encouraged to discuss the questionnaire with their parent or guardian. Many of these responses came from schools that sent in their responses through the online survey. As Table 2 shows, there were three individual submissions made from the 16-19 years age group in your diocese.

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 was one individual submission made from this age group in your diocese.

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

13-15 years *	1
16-19 years	3
20-24 years	5
25-29 years	11
30-34 years	8
35-39 years	9
40-44 years	6
45-49 years	25
50-54 years	23
55-59 years	24
60-64 years	22
65-69 years	35
70-74 years	41
75-79 years	19
80 years and over	23
Not stated	14
Total	269

* Requires parental consent

Fig. 1: Age groups (individual responses only)

Sex of Respondents

A little under half the number of all individual respondents from your diocese were female (49%), while a further 48 per cent were male. Table 3 shows that there were 129 men and 133 women who made submissions. Three respondents preferred not to state their sex, while four respondents did not answer this question.

Table 3: Sex (individual responses only)

Female	133
Male	129
Prefer not to say	4
Not stated	3
Total	296

Countries of Birth

Table 4a shows the country of birth of individual respondents from your diocese. As expected, a large number of respondents (80%) were born in Australia. Just under 15 per cent came from other countries, while around six per cent did not state their birthplace. See *Appendix 1* for the full list of countries of birth. 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	214	79.6
United Kingdom of Great Britain and Northern Ireland	9	3.3
New Zealand	4	1.5
Ireland	3	1.1
Other Countries	22	8.2
Not stated	17	6.3
Total	269	100.0

Table 4b: Country of birth - Summary (individual responses only)		
	N	%
Australia	214	79.6
Other English-speaking country	18	6.7
Non-English-speaking country	20	7.4
Not stated	17	6.3
Total	269	100.0

Table 4c: Mother's country of birth (individual responses only)		
	N	%
Australia	193	71.7
Other English speaking country	26	9.7
Non-English speaking country	31	11.5
Not stated	19	7.1
Total	269	100.0

Table 4d: Father's country of birth (individual responses only)		
	N	%
Australia	191	71.0
Other English-speaking country	25	9.3
Non-English-speaking country	33	12.3
Not stated	20	7.4
Total	68	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 three individuals who identified themselves in this way, representing just over one per cent of all individual respondents.

Table 5: Aboriginal or Torres Strait Islander (individual responses only)	
Yes	3
No	248
Not stated	18
Total	269

Religion of Respondents

The religion question was answered by individual respondents only. Of the total 269 individual submissions that were received from your diocese, 251 respondents (93%) were Catholic. Five respondents were from other Christian denominations while there were none from non-Christian religions. A further 11 respondents did not state their religion and two respondents chose the 'no religion' response.

Table 6: Religion (individual responses only)		Person	Percent
Catholic		251	93.3
Other Christian:			
Anglican		1	0.4
Baptist		1	0.4
Other Christian		3	1.1
Non Christian:			
Other religion		0	0.0
No religion		2	0.7
Not stated		11	4.1
Total		269	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 209 respondents indicated that they went to Mass regularly and were involved in other church activities. There were 19 respondents who said they went to Mass and church activities sometimes, while seven respondents considered themselves Catholic but were not involved or described their participation in other terms. A further 16 respondents described themselves in another way or did not answer the question.

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	100	106	3	209
I am Catholic and go to Mass and church activities sometimes	11	8	0	19
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	4	2	0	6
Other	9	6	0	15
Not stated	1	0	0	1
Total	126	122	3	251

GROUP SUBMISSIONS

At the close of the survey on 13 March, there were a total of 91 group submissions made from your diocese. Around 30,626 individuals were represented through these groups. However, 29 groups did not report their numbers of participating members, indicating that the total number of people represented through the group submissions may be considerably higher.

While 69 group submissions provided a group name, 22 did not do so. Table 8 shows a list of the Top 20 group submissions from the diocese with the number of members in each group. A complete list of groups is provided as *Appendix 2*. 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 Holy Spirit Parish Amaroo, ACT with around 11,000 members. There were also a number of other parish and school groups such as the St Mary Mackillop College, Canberra with 6,000 participants and St John's Parish Kippax, ACT with 500 members. There were nine other groups with 100 members or more.

Table 8 : Group submissions from the diocese	
Name of group	Group size
Holy Spirit Parish Amaroo ACT	11,000
Passionist Family Group Movement	7,200
St Mary Mackillop College Canberra	6,000
St Vincent de Paul Society Australia	4,000
St John's Parish Kippax ACT	500
Central deanery of Archdiocese of Canberra and Goulburn	300
Council for Australian Catholic Women	169
CACW Colloquium	152
Catholic Women of the Archdiocese of Canberra and Goulburn	123
West Wyalong Mission	120
Marist College Canberra - staff	120
Concerned Catholics Canberra Goulburn	100
Cooma, Bombala and surrounding Parishes	82
Community of St Peter Chanel's, Yarralumla	60
Missionaries of God's Love	56
Feedback from south coast deanery gathering of Archdiocese of Canberra December 2 2018	55
ACU Short Course in Theology (Canberra) - The Future of the Church in Australia	34
St Anthony of Padua Parish Wanniassa Archdiocese of Canberra Goulburn	32
St Francis of Assisi School Staff	31
Tuross head plenary council listening encounter response November 2018	30

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 50-69 years age group was the largest group represented with 7,792 members. This was followed by the group aged 70 and over with 4,884 members. There was no age provided for around 11,375 group members.

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	1,927
20 - 29 years	305
30 - 49 years	3,885
50 - 69 years	7,792
70 and over	4,884
Unknown	11,375
Total	30,168

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

Of the total 30,428 group members whose sex was reported, 51 per cent (15,509) were female and 49 per cent (14,919) 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	15,509
Male	14,919
Total	30,428

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 four topics discussed by participants from your diocese were:

- Love God, Love neighbour
- Leadership and Church governance
- Sacraments
- Social Justice and the Environment

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

- Love God, Love neighbour (Chapter 4)
 - *Greater focus on Jesus Christ* (p. 30)
 - *Better faith formation* (p. 38)
 - *Care for neighbour* (p. 36)
 - *Greater focus on the Word of God* (p. 31)
 - *Being a witness in society* (p. 34)
 - *Remaining faithful to Church teaching* (p. 32)
 - *Greater trust, faith and hope in God* (p. 29)
 - *Keeping the faith* (p. 33)
 - *Renewed call to holiness* (p. 35)
- Leadership and Church governance (Chapter 7)
 - *Greater role for women* (p. 83)
 - *Greater involvement of the laity* (p. 84)
 - *New leadership and governance model* (p. 91)
 - *New model of Church, diocese, parish* (p. 93)
 - *Greater leadership from Bishops* (p. 87)
 - *Ending clericalism* (p. 80)
 - *Becoming a Vatican II Church* (p. 94)
 - *Greater leadership from priests* (p. 88)
- Sacraments (Chapter 6)
 - *Greater emphasis on prayer and sacraments* (p. 64)
 - *Holy Orders - Ordination of women* (p. 69)
 - *Holy Orders - Ending celibacy/ allowing priests to marry* (p. 66)
 - *Holy Orders – Ordaining married men to be priests* (p. 68)
 -

- Social Justice and the Environment (Chapter 9)
 - *Greater Inclusion of all* (p. 108)
 - *Fighting for human rights issues* (p. 110)
 - *Ending discrimination of LGBTI* (p. 110)
 - *Putting Gospel values in action* (p. 115)
 - *Care for the environment* (p. 112)

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

- *Sharing the faith with others* (p. 128)
- *Outreach to youth* (p. 124)
- *More transparency and accountability regarding clergy sexual abuse* (p. 102)
- *Listening to one another more* (p. 136)
- *Teaching authentic Catholic faith* (p. 151)
- *Stronger parish communities* (p. 156)
- *Call to repentance for clergy sexual abuse* (p. 100)

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 44 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.

Equality for all—men and women. All genders should be equally able to participate fully in the Church. Women priests should be allowed, and all priests should be able to be married. Masses need to be more interactive—not just sit and listen.

A/ 1. We need to experience the power of God's glory to salvation in a parish that we can access now. Unfortunately, we get inappropriate focus on niceness and the family crutch (for everything), as if, saying the opposite to what Jesus said (if you put your family before me you are not worthy of me) and Abraham did (feared God with his near-son sacrifice) and even St Paul recognised (offer your body as a sacrifice truly pleasing to God) is the faith. 2. A clearer appreciation of the fact that your faith will be a tough gig until you appreciate God's love-power working through you to glorify his name, is a paramount need. 3. If these things are fixed in the faith community, our faith should increase as we don't have to wrestle with the sense of isolation in amongst those who don't see it, and God's glory should come to the whole parish. 4. If not, Christians must for the sake of their souls move on, until they get that support, but to where?

B/ God's goodness is great, his many powerful and glorious acts of creations (raising Jesus) are great. Let's tell him that at more times, and not just when praying the Eucharist prayers.

C/ The Church community could be led by the parish suggesting we do not buy iPhones and such containing conflict minerals (purchasing bullets in effect). That can be our God-love moment, like Elijah's when he walked out into the desert in the middle of a drought as he was compelled to by God. A simple thing but it would leave our hands clean and glorify God. (NGOs aren't able to do much for people in places where there are high conflicts, like Somalia, anyway and so that would amplify the effects of a non-go on conflict minerals).

I believe that the Australian Church needs to develop a unique Australian Culture, and have some Autonomy from Rome, so as to better cater to the spiritual needs of Australians. A return to the

first English translation of the missal after Vatican II would be a great start, it was simple and uncomplicated and resonated with the Australian Spirit, and, I believe was much closer to the style of pray and teaching that Jesus himself is reported to have used and emphasized. I further believe that there should be a greater emphasis on the Role of the Holy Spirit in our faith and a recognition that, in fact, "The Spirit moves where it wills," and in so doing may equally speak through lay people as well as Clergy and Religious. This being true, it follows that all the people of the Church should be consulted, at say annual synods where the validity of suggestions should be looked at and prayed over in the belief that the Holy Spirit might have something valuable to say that has not come out of Rome. I believe that it is way past time that the Church looked at ordaining married men and allowed ordained priests to marry if they choose. It also the time to look at ordaining women priests, the Anglicans have done it and, in my experience, it presents no more problems than male priests, or married priests. I see an unwelcome move in some dioceses to turn back time, bringing in "secret bits" in the Mass, specifically at the offertory, where loud music is played to distract the people from participating in something that is their right and in denying parishioners access to the precious Blood, surely it each person's right to decide if they wish to share from a common cup? The real presence is, I believe , undeniable, but the trappings we have attached to reception is, I believe, not in line with Jesus' original intention, which is the nourishment, healing and growth in Faith and unity with him that we need. Once again, a simple, reverent approach is all that is required, since God knows well what is in our hearts and does not need a lot of bowing and scraping to prove our faith. Surely the total immersion of everyone taking part in the Mass is what is needed, not a placid audience looking on while some one "special" does all the secret bits"? Since we are, as St Paul says, "The Body of Christ" and we receive Jesus, body, blood, soul and Divinity in the Eucharist, are we not living Tabernacles, and should we not rejoice in that fact, regarding each other with wonder and reverence at the indwelling God. Jesus defined leadership as being "the least of all and servant of all", so it seems to me that anyone who aspires to lead must approach the job with a great deal of humility and love not arrogance and domination, in other words, we need to look at priesthood, and, indeed, all leadership in the Church, in a totally different light to what has existed for centuries and, sadly has led us to where we are today.

Through prayer, I believe that God is calling us, the Church, to be the living face of God to those we meet. Through this opportunity we are being asked to stop and look at ourselves and our practices. This is a fine line to walk as the Church represents the Highest form of ideal to society, and this has to be maintained. This doesn't mean that we can't change the way we do this. God calls us to love, how we do this is what we need to look at.

To move forward in the light of the Second Vatican Council involving the whole Church putting into action gospel values

To return to basics. To develop a much greater spirit of love for and dependency on God. We need to develop a deeper personal relationship with Christ. Without deep spiritual roots we are not going to survive in an increasingly hostile environment. I think the Church needs to explain its beliefs and practices more clearly in terms the modern world can understand. It can no longer assume people in general have any knowledge and understanding of even Christianity let alone Catholicism—even a good many in the pews are rather hazy.

I think it is well accepted that the current problems of the Church arise from abuse of power. That is both the power of a paedophile priest over an innocent child and the power of a bishop to protect the Church's reputation when becoming aware of such abuse. In those cases, what the priest is doing is abandoning Christ's teachings in favour of self-gratification. In the bishop's case, it is an abandonment of Christ's teachings in favour of the protection of the reputation of the Church. The Church, in effect, becomes the bishop's god. This is a very human response. Who among us has not been tempted to rationalise away one or more of Christ's teachings when facing particularly difficult situations. Sometimes we might even have succumbed to those temptations. It is important, therefore, to address the issue of the power of the priests and the hierarchy.

Changes must be made to introduce complete transparency and accountability in the Church. These changes must be real and they must be visible to the lay people and to the community at large. One of the concepts embedded in the Church for many centuries is the aristocracy of the Church hierarchy. This includes ideas such as 'the princes of the Church' and the aristocratic treatment of bishops, with all the entitlements and privileges that entails. The focus of the Church has to return to God and to Christ's teachings and away from the reputation of the Church. Christ's washing of the Apostles' feet must become a reality in the way bishops and priest interact with their flocks. We need to return to the humble and struggling Church that pre-dated the conversion of the Emperor Constantine. It is then that the concept of the hierarchy as an aristocracy was born. Before that time, it took courage to be a Christian. After that, it took courage not to be a Christian. If we look at the history of the Church since then, whenever horrendous things were done in the name of the Church, they were done because of an abuse of power by the hierarchy. The potential for such abuse has to be removed if the Church is to be renewed in the image of Christ. Christ himself recognised this danger when addressing the Pharisees. He said in Matthew 15:6 'So, for the sake of your tradition, you make void the word of God. You hypocrites!' Making changes in this area will not be easy, but, again, in Matthew 18:8, Jesus says "If your hand or your foot causes you to stumble, cut it off and throw it away; it is better for you to enter life maimed or lame than to have two hands or two feet and be thrown into the eternal fire." Jesus also made it very clear how we should treat children. In Matthew 19:14 he said "Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of heaven belongs." The abuse of children is therefore a fundamental failure of the Church. Such failure can only be corrected by fundamental and transparent, visible change in the Church. No more 'business as usual'.

At this time, God is asking of us what has always been asked: To internalise a Christ-like-spirituality, drawn from the OT/NT and the Church; and then to live out this spirituality in our relationships and communities.

1. Develop a close personal relationship with Jesus.
2. Listen to the Holy Spirit rather than just follow the rules/guidance, which has gotten us in our current mess.
3. Develop a leadership and decision making body, which mirrors the people of God who are more women than men, more married than celibate, more laity than clergy etc.
4. Accept and encourage the vocations to the ministerial priesthood and to marriage called by God rather than demanding that only celibates be ordained: a call to marriage AND ministerial priesthood are not incompatible and are both vocations.
5. Petition Pope Francis to ordain mature married men to the priesthood as the pope invited us to do: put the Australian case to him.
6. Listen, discuss, discern and then change (even Canon Law, Church teaching etc. where necessary) in accordance with direction from the Holy Spirit rather than men in Rome. Remember the Church accepted slavery in the past! Some of our teachings are WRONG. Under the guidance of the Holy Spirit, Vatican II suggested that national bodies like the Australian Church should be much more autonomous from the "men in Rome".
7. Given the pervasive sexual sin amongst the clergy who are celebrating the Masses, it is hypocritical of the Church/Clergy to deny the congregation the Body and Blood of Christ because of sins in their lives.
8. In Australia, I have a right to have a priest whose first language is English, preferably with 20+ years' experience speaking in Australia. We have enough vocations but we are only accepting the celibate ones.
9. Stamp out clericalism. Retrain all clergy and religious that THEY ARE NOT THE CHURCH, they DO NOT OWN THE PARISH/INSTITUTION, they are SERVANTS OF THE PEOPLE rather than SUPERIOR TO THEM.

I know that I am called to be a married man: I have a wife, six children and 18 grandchildren. I am a very active member of two parishes in [-]. I also know that I am called to be a priest. I have spent time in the [-] seminary system but I also discerned that I should get married. I know that our pope has asked for his bishops to put together a case to ordain mature Catholic men to the priesthood. This needs to be done by the Australian Catholic Bishops Council as a matter of top priority and a matter of urgency. Our current model of celibate only priesthood is broken as ably shown by the findings and recommendations of the recent Royal Commission. We need to listen more to the Holy Spirit and less to men in Rome.

To become the people of God who understand that "ours are the only hands God has on earth"; to become people whose pray each day is two-fold: that each one of us, whether we see ourselves as people of God or not, be inspired, and receive the strength, to use our great talents to care in the best way we can, as cleaners, teachers, doctors, politicians, lawyers, sales assistants etc. for each individual person that we encounter, that is, to constantly be the good Samaritan, that each human being be inspired and receive the strength to work to the best of their ability as an individual and professionally for the common good, that is to bring about the reign of God on earth. The people of God must work in the world, not in Church buildings. God is asking for a bursting out from any ecclesiastical structures, traditions or power-seeking that inhibits, or that do not encourage, the people of God as individuals with informed consciences seeking to follow the way outlined above.

God is asking us in Australia to reflect His love and compassion to society as a whole, both in Australia and elsewhere. This involves reaching out to the poor in spirit and to the outcasts of society, with humility and acknowledgement of and real contrition for the failings of both the institutional Church and of its people. It necessarily requires the Church in Australia to be open in its dealings and to recognise that we, its people, are the Church and that the role of the clergy is to support rather than to dictate. The findings of the Royal Commission into institutional abuse have shown that the Church in Australia, as elsewhere, has been seriously remiss in its efforts to reflect God's love and compassion. We must now turn from trying to protect the perceived interests of the institutional Church to doing our utmost to protect the vulnerable. Experience has shown that this will require a major shift in governance in the Church. We must return to the spirit of Vatican II and recognise that the Church is all its people, not just the clergy and religious. In that spirit the Church must change its governing bodies to include a wide range of experience and that will mean involving the laity, women and men, and putting them in positions of authority where their expertise is appropriate. It will not be acceptable to have the laity involved as nominal members as is so frequently the case in dioceses and parishes across Australia. There must be significant changes to the liturgy to make it meaningful to all elements of Australian society. It should be a reflection of love and aspiration to holiness rather than the focus on sinfulness that was re-introduced a few years back. We need to go back to the idea of Pope John XXIII in setting up Vatican II—we must throw open the windows to the world. It is imperative that the Church demonstrate its sincere contrition for the abuses that occurred and were covered up for so long and with so much pain for those abused. We should look to find demonstrations that our response to the findings of the Royal Commission is causing pain, especially to those elements of the Church that were responsible. It seems to me that saying that the Church can meet its obligations under the compensation scheme without selling anything is not a good sign of contrition. We need to say that the compensation scheme is merely the beginning and that the Church will assist abuse victims and their families beyond the limits of the scheme.

I believe the Church and I mean the body of Christ not just the Ordained has been given an opportunity to develop and too a true reflection of Christ's intentions. Firstly the Plenary Council must be representative of the whole body of Christ. E.g. 50% Ordained and 50% lay people. Of the lay community 50% must be women and 50% men and of those two groups a large % must be youth and young adults. Secondly the Council must be held every 12 years and not every 80 years and Synods must be held every 4 years with 2 Synods between every Council. The lack of true

<p>representation and accountability is reflected the results of Royal Commissions and other Actions against the Ordained members of the Church. Thirdly I would suggest that the Church invest significant amounts of money and resources to the Youth and under privileged members of the body of Christ. Even at the expense of other goals. The Future lies with the young. Unfortunately, Mass attendances are low on these two counts despite the large investment in Catholic Schools.</p>
<p>I think God is asking greater tolerance and acceptance of us. Jesus sat with the marginalised and outcast of his society. Who do we not invite to the table at present? I think God is asking us all to step up and be more involved and active in our faith. If there is to be a Catholic Church in Australia it needs to be open to women priests, laity involvement in so many more levels of Church life and support of families in our Catholic Schooling.</p>
<p>To quote Francis Sullivan, we need to "rebuild the house". It is not enough to put the house in order. It is the same message God gave to St Francis of Assisi, when there was so much corruption in the Church of his time. Root and branch reforms must be made quickly. The Royal Commission has laid bare the criminal dysfunction of the Catholic Church (Fr Richard Leonard SJ, The Tablet 6 Jan 2018 p 12) and it has been publicly shamed in Australian society. I don't believe that the hierarchy has fully recognised the human suffering that the abuse has caused. They have tried to spread the guilt across the whole Church including the laity, whereas the laity are the victims not the perpetrators. They continue to blame the media. I'm sure that God is asking the hierarchy to look into their own hearts, to take the situation seriously and to accept that they have done wrong over decades. The culture has been to protect the good name of the Church first, the welfare of transgressing clergy second and the protection of children a long way third. (The Tablet Editorial, 23-30 Dec 2017, p 2.). I think that God is asking us as the faithful to call the hierarchy to account for their cover-up and to build a much more egalitarian type of Church, with the laity taking over more of the responsibilities for policy and decision-making.</p>
<p>To reorient ourselves toward the Sacred Tradition of our Holy Church, and to mortify ourselves and commit to fervent prayer, so that the Church may lose Her disorientation and focus on Her Divine Mission, given to us by Our Lord Jesus Christ: to Spread the Catholic Faith, whole and inviolate, for the Salvation of Souls.</p>
<p>Regain confidence to proclaim the Gospel. 'Do not throw away your confidence' - Hebrews 10:35. Decades of enforced worship of multiculturalism has weakened our zeal to evangelize. As a catechist in a local government school, I found the catechesis materials pc and uninspiring. All religions are not the same; the Gospel has transforming power. There is a struggle underway for the soul of the West, including Oz. Suggested reading: (1) <i>Dominus Iesus</i>, Vatican; (2) Kilpatrick, William. Christianity, Islam and Atheism: The Struggle for the Soul of the West (San Francisco: Ignatius Press, 2012) ISBN 978-1-58617-696-9 Concerning evangelization: "Just show people the beauty of Catholicism—show them cathedrals, show them the Sistine Chapel, show them Mother Teresa's sisters at work. Don't tell them what to think and how to behave, show the beauty of Catholicism, and that has an evangelical power. We do have a fight on our hands, but the great saints of our Church have always loved a good fight, and we should too. The way we evangelize should grab the world by the shoulders and shake it out of its apathy." - Bishop Robert Barron, reported in Catholic Voice, Aug 2017, p.17. Provide moral support to the Australian Christian Lobby when appropriate. For example, when their Canberra HQ was firebombed. The ACL's advocacy for Coptic Christian asylum seekers, targeted by ISIS, led to 22 families (80 individuals) being settled in Australia. Regrettably, the credibility of our frequently inspirational Pope Francis has been undermined by the schoolboy howler in <i>Evangelii Gaudium</i>, para 253, "...authentic Islam and the proper reading of the Koran are opposed to every form of violence." Suggested reading: Durie, Mark. The Third Choice: Islam, Dhimmitude and Freedom. (Deror Books, 2010) ISBN 9780980722307 Pope Francis' aid in bringing Muslims to Europe, in preference to persecuted Christians, the most persecuted religion in the world, is puzzling. Let us hope his stance does not lead to a similar opening of the floodgates in Australia. Only Catholics should be eligible to be School Captains of Catholic Schools, not those belonging to religions, which reject Christian</p>

beliefs, as has happened in Canberra. The school seemed to be saying: What you believe is not important, the commission of Jesus Christ to go and make disciples of all nations does not really matter.
To be a loving, lively active Church.
To rebuild confidence in the Church by demonstrating the many good things achieved by the formal Church, individual Catholics and Catholic groups. To demonstrate that the formal Church can live by the New Testament rather than by rules and processes that develop in any large, hierarchical organisation.
I believe we are being asked to go back to the Gospels and listen to what Christ told us as Disciples and Church to do. To pray and reflect on the Gospels. To reflect on how the Old Testament is fulfilled in the New Testament.
<p>All Catholic institutions should use Free/Libre and Open Source Software (F/LOSS) as the default in all areas. 1. LibreOffice – office productivity suite https://www.libreoffice.org/ This is LibreOffice (YouTube) https://www.youtube.com/watch?v=3KC0ZdcA6s8 Feature Comparison: LibreOffice – Microsoft Office https://wiki.documentfoundation.org/Feature_Comparison:_LibreOffice_-_Microsoft_Office LibreOffice Migrations https://wiki.documentfoundation.org/LibreOffice_Migrations LibreOffice is available in more languages than proprietary office productivity software. LibreOffice is able to read more file formats than proprietary office productivity software. Saving by using LibreOffice can be used to help the poor. The UK, French and other Governments are using LibreOffice. The Italian government as passed legislation in the effect that F/LOSS to be used over proprietary software. Catholic and Anglican Churches in the UK are using LibreOffice. LibreOffice is used at [-] College [-]. Students could help with the Catholic Church transition and the students can use this help as entry into University (as there is now a new requirement other than academic). A win-win situation. 2. Mozilla Thunderbird – email, calendar, news, and chat client https://www.thunderbird.net/ CardBook https://addons.mozilla.org/thunderbird/addon/cardbook/ Mail Merge https://addons.mozilla.org/thunderbird/addon/mail-merge/ Mail Redirect https://addons.mozilla.org/thunderbird/addon/mailredirect/ The Catholic Church in Europe has an email address in the Church foyers which parishioners can subscribe to. Once a month an email is received with social, pilgrimage, bush walks, talks and other events to build and strengthen the Catholic community. We have helped people in different parts of Australia, and overseas setup personalised emails. In addition we have run workshops for the multicultural communities. We can run Workshops for you on how it can work for you. 3. Manager – the most comprehensive accounting software https://www.manager.io/ How would you compare Manager to other paid accounting software? https://forum.manager.io/t/how-would-you-compare-manager-to-other-paid-accounting-software/ What is good accounting software to use for small business? (and non-profits) https://community.spiceworks.com/topic/866736-what-is-good-accounting-software-to-use-for-small-business 4. Ring—a secure and distributed voice, video and chat communication platform that requires no centralized server and leaves the power of privacy in the hands of the user https://ring.cx/ \$10 phone & Internet plans for parishes + mobility. Helped a single lady who is now saving on her communications the cost of a return airline ticket to England each and every year. 5. MuseScore—create, play and print beautiful sheet music https://musescore.org/ Church music and lyrics published using MuseScore for use at Holy Mass. http://ii.net/~ovari/cdhca/doc/MagyarHimnusz.mscz OCharactersRemaining</p>
I believe God is asking us to know Him, to love Him and to serve Him.
To be more realistic in how we present ourselves to the rest of the community.
I am a forty-one year old father of six. There are many swirling problems in the Australian Church at the moment, the most visible of which is the historical sex abuse scandal. The most damaging is the failure of the Church to systematically catechise its younger members. All spring from the same well: the failure of the Church to value holiness over all; we have loved the wrong things.

While many of the clergy and faithful have laboured faithfully, there has been (and remains) a strong desire to be respectable: whether hiding our dirty laundry by moving predatory priests or chasing worldly acclaim through social activism, many spend their lives hoping that the World will love us, despite our Catholicity. It will not, for her Prince hates us. Rather, we must embrace our distinctive calling unapologetically: this may mean parish festivals, sports teams, and processions; it may also mean closed career opportunities and social exclusion. The Church must re-commit itself to holiness at all levels. Clergy must live their vows; our bishops must require those who cannot to pursue holiness in the lay state. We must not wink at the harder aspects of the Faith; after all, we are promised a narrow way. Our churches are dedicated to men and women who preferred death to faithlessness; let us, too, continually re-commit ourselves to be faithful. Our catechetical model too often reflects a vanished reality, where the Church prepared children for the sacraments knowing that their ongoing participation was in large part socially conditioned. We must prepare our children for a counter-cultural life and faith. We can (and must) learn from the Mormons and Orthodox Jews in this respect. This must be the overriding concern of us, as Catholics and as an institution. If we fail in this task, we fail. Christ offers, through the Church, "life in abundance". This is truly good news! Too often, we behave as though we are embarrassed by the Faith, accepting the World's principle that religion is private and somehow disreputable. I am convinced that a Church that joyfully embraces holiness will be a Church that provides a true home to its members, and a haven to those tossed on the roiling seas of the broader culture. NB: I have attached some expanded reflections on these themes, with practical suggestions, as a separate document.

Offer our opinions following Canon 212 of the 1983 Code. I ask all bishops to publish the report under Canon 399 as at 1 January 2019 as an exposure draft and add comment before sending to Rome for the 2019 Ad Limina visit when they should invite the Roman Pontiff to personally attend the 2021 meeting of bishops. There the Holy Father should announce a Third Vatican Council as suggested by Hans Kung on page 211 of his short history published in 2001 by Weidenfeld and Nicolson London. Also the Pope should legislate as Supreme Pontiff alone for a Code of Canon Law for the Churches of Australia including [-] where the Archbishop of this national diocese should be a cardinal of the diocese of Rome. Finally the Pope should legislate in [-] that when 75 all bishops, cardinals and Roman Pontiffs cease to hold office. Francis should become Pope emeritus as soon as a successor is elected who holds office until 75. We can expect more new cardinals. The new code for us should shift the process in Canon 364.4 for the appointment of bishops to the Canon 460 so the People of God elect and not only assist the diocesan bishop. The Episcopal Conference (ACBC) should ask the ANZ Canon Law Society to conduct constitutional conventions to settle the new "constitution" for canon law follows modern constitutional practice that Australia followed before we received from the UK Sovereign in 1901 the Australian constitution. The Holy See should ask Australia to join it and NZ in signing and ratifying the UN treaty for the prohibition of nuclear weapons and the Holy See should legislate so the Pontifical Secret does not apply to Australia and New Zealand. The staff of the ACBC should brief the bishops with the opinions of women including Mary Mc Aleese ("Quo Vadis? Collegiality in the Code of Canon Law", The Columba Press, Dublin 2012) and Joan Chittister OSB ("In the Heart of the Temple—my spiritual vision for today's world" Blue Bridge, New York 2004) particularly at page 128 where she asks; From what can we draw hope? The answer lies in looking again at the Documents of Vatican II with their turning points and tensions. She lists and comments on 12 including the Declaration on Religious Freedom and says on page 136: " Everyone, everyone—even nuns and priests, I assume is immune from coercion in the name of religion". Also the briefing could recall that Karl Rahner SJ said the Church of the future will be contemplative meeting in small groups. This vision is supported by the World Community for Christian Meditation that on 15 June 2019 will celebrate the re-opening of Bonnevaux as a place of prayer and hospitality in the tradition of Cassian, Benedict and Main under the leadership of Laurence Freeman OSB who will live there from 2019.

The bishop of nearby Poitiers would welcome visits by Australian bishops. I might make a visit to Bonnevaux then keep walking the pilgrims path to Spain that goes through France.
To put aside our egos & respond to Him. To be less inward-looking. To reach out and bring the good news of Christ to the exponentially growing numbers of Australians who have never known Christ, e.g. were raised by atheist or agnostic parents. To reconnect with Christ and His apostles through the organic traditions of the Church, most importantly the Extraordinary Rite.
Fundamental reform to the Catholic Church: (1) significantly increased role for laity in senior leadership positions; (2) married clergy; (3) female clergy; (4) more realistic and proper understanding of the full diversity of the Church, including recognising the gifts that LGBT and divorced Catholics bring to the Church and welcoming them in full participation to the Eucharist; (5) fundamental change in the language of the Church towards sin and the sacraments that resonates with the needs of all Catholics.
In light of the findings of the Royal Commission into the Church's response to child sexual abuse, I believe God is asking the Church to think about doing things differently and in particular, to rid itself of clericalism, and open itself to new ideas such as women's ordination and a greater say in how things are run by the laity.
As a Catholic who has always been fully involved in my parish all my life I feel very disillusioned to the way our parish is heading. A small handful less than a dozen decide everything. No consultation. No financial statement has been issued for around 10 years. We have a parish council but no one knows who is on it. There is a flat as part of the parish, which has been vacant for many years where it used to bring income into the parish the car park in the playground is occupied by a person storing what looks like junk and takes up the badly needed parking with apparently no financial benefit to the parish. There is no sense or feeling of community. One person in the parish has several rooms taken up storing his late father's furniture and belongings. People continually complain they have lost all sense of being part of a parish community.
God is asking us to start again; to reclaim our mission to love God and one another with clerics and laity equally sharing responsibility, actions and accountability.
Have faith in Jesus ... forget the leaders ... they don't lead. Only look after themselves ... just like the politicians in Canberra ... all been there too long!
God is asking us to be united. We need to support each other and try to bring parishioners back in to the Church and to our Masses. Each parish needs to have a welcoming group to encourage all who attend to take on a role in the Mass. Every member needs to feel important and not just attend Mass out of habit. We need to reinforce the reason we are at each Service and feel the love of God in our hearts. This can be achieved by the parishioners and our leaders, as well as the priest. I feel more unity is needed.
The Church needs to find a way to be open, relevant and inviting to those who are looking in but don't feel they are welcome or that there is anything here for them.
Each of us is being called to build our relationship with God (who is pouring his love upon us) and to build our relationships with one another (regardless of differences in background). So, we are being called to love the Lord our God with all our heart, soul, mind and strength, and to love our neighbour as we do ourselves (Mark 12:28-34). Pope Francis in <i>Amoris Laetitia</i> (The Joy of Love) reflects on features of true love as outlined by Saint Paul (1 Corinthians 13:4-7)—we need to see the relevance of these features of love to us and to implement them into our everyday living. We are being called to lovingly walk alongside others, with gentleness and in faith, so as to support, fortify and encourage.
God is asking the same thing he has asked of all believers since the beginning of time. We are called to love God above all and to love our neighbour as ourselves—the Golden Rule we all know and teach. I think we continue to be challenged by those living on the fringe. In these days when many of us are "time-poor" because of the pressures of work, family, the commute to work, fitness, etc. we are challenged to find quiet times for God. As a Church, we need to tend to the spiritual needs of those in need as well as the physical, monetary etc. needs. Mass times and

amalgamations need to be carefully considered. Boundaries should be removed, parishes consolidated further to ensure services are available to those who work 8am to 5pm. There are many 9am Masses that do not meet the needs of working people—the younger ... the future of our Church. We are Eucharistic people—in these difficult times, this may be the only prayer time we can eke out.
To live the Christian life as Jesus taught. Not as individuals but as a family. To connect with people and support one another.
I think he is asking us to stand up for the values, ethics and behaviours that we try to live out as Catholics in the face of an increasingly secular and anti-Christian worldview. Though the needs are great, he wants us to reach out to others with compassion, fairness, charity and love.
To live justly, sharing the fruits of the Earth and our land. To be compassionate to all. To discern wisely what is important so we can love God and love our neighbour in the spirit of the law not the harshness of man-made laws affecting refugees and asylum seekers.
With parishioners ageing rapidly, a practical initiative that should be adopted by all parishes is to have a car pool arrangement to collect older or fragile parishioners and bring them to Mass. They would generally prefer this more than communion brought to the home because it keeps a fuller connection with the parish, and helps social interactions.
<ul style="list-style-type: none"> -To act out our faith as Christians. -To advocate for the dignity of life and to encourage the youth/young adults of the Church to remain in the faith despite an increasingly secular society. -To come back to the practice of our faith by being more accepting of all people regardless of their nationality or religious beliefs and putting less emphasis on our worldly good and status. -To listen to other and be open-minded. -More laity involvement (women). -To preach and live the Gospel to others. -Apply more technology to communicate to the youths and more youth events. -To have a common-voice and build up our community in the non-judgemental way. -To have encouragement to stand up for the right and justice. -Try to seek the will of God in our trials and temptations. -To Re-vitalise the reception of sacraments and especially reconciliation, use the 3rd rite to bring people back to the Church. -To better prepare the Sunday liturgy. The readers must proclaim what they are reading—it is not like reading aloud the newspaper. They must proclaim the sacred-word. -Read with conviction and understanding. -For more support and more vocations to the priesthood. -Pray especially for the people who involve to the scandals which the Church has been suffering through. -To be opened to change and have a change of heart. -To accept that mistakes have been made but we must look to rectify and learn from the mistakes of the past. -Come to the church and let the children involve more in the Mass. -To spend more time with God and be alone with him in contemplative prayer. -To trust in the Gospel and guidance of the Holy Spirit. -Understand about the calling of Christian as to get involved with learning more about our faith. To enable us to pass information onto the outside world that is all God expects of us. -How are we being welcoming? -Be more welcoming to all Christians. -Understand about the teaching of the Church through Catechism and some doctrine of the Church. -Open to share our possession and our faith to others who have less opportunity. -To update and be able to adapt to the change of the Church throughout the change of the world.

-Show respect to all and especially show reverence when we enter the church knowing our saviour is present. Courtesy, compassion, good manners are all lacking in our society today. "Love one another as I have love you." and "don't be afraid".

To be a truly inclusive community who reflect the life and love of Jesus Christ. This means reaching out without judgement to minority groups (divorce, sexual preferences, youth, women, Aboriginal and Torres Strait Islanders, other cultures/religions).

People are formed in faith through experiences or encounters with God, and through deepening their experience in a community of faith. These experiences almost always happen through relationships. We call on the Church to learn from the great formators of the past, to create communities where voices from the margins and the centre can be heard and can contribute to experiences, structured, formal and informal, that lead people into a deeper relationship with Christ. The role of the laity—the sense of the faithful—is crucial in the process.

How can we keep the richness of the rituals and traditions of the Catholic Church alive, meaningful and relevant to all who wish to seek a connection to the Catholic Church? People are seeking a spiritual connection and personal well-being. Sometimes they find this spirituality in mindfulness, sport, yoga and Pilates rather than in a Church community. The rituals of the Catholic Church can be a catalyst for people to form community and makes meaningful connections. There is a role for the laity in building these connections. In rural communities people once gathered each week at the Church because they were drawn to and felt a part of the community. People should feel valued when they are at Mass and they should know that they are missed when they are absent. Our communities need to make welcome and invite all people (divorced people, unmarried mothers or fathers, same-sex couples) to participate in the full Sacramental life of the Church. Lay people could have a role in making authentic, meaningful connections with people who have traditionally been excluded and ostracized. Sabbath was a day to stop and gather and experience community. If parishes can be more welcoming of all people, without judgment, the Sabbath gathering could be a valuable way to connect people.

I think God is saying that the hierarchical Church has become too distanced from its people. I include laity, many priests and most if not all religious and those who no longer attend church as its people. If Jesus is our model, he was out with the people. He got "down, dirty and dusty" with the people he ministered to. The Church hierarchy is not in tune with the everyday person. How can you hold up the teachings and ideals of the Church when you don't really know your people; especially the young. I know great things are happening with young people in [-] but out in the isolated pockets of the west we have little access to these. Did you ever consider the logistics and the tyranny of distance when drawing up diocesan boundaries? Here at [-] it would make more sense for us to be part of [-]. It would mean our teachers would only have to travel 40minutes instead of 2.5hrs to PL. We could manage to get to special Masses and Adult Education events. I would love to be able to attend more events but time and distance make it difficult. The Church has been very remiss with Adult Education. This is also centred around Canberra. Jesus had women disciples in his group. He upheld the role of women in a totally patriarchal society. The role of women in our Church smacks of tokenism. While the Eucharist is our source and summit...What happens to those who cannot participate in the sacraments? Jesus said to Peter: "feed my sheep." I think God is asking the Church to assess its "feeding" regime and be honest about how much feeding is really going on. A disconnect between the Jesus of the scriptures who owned nothing, had nowhere to lay his head and the wealth and pomp of the hierarchical Church. Disconnect is the word which keeps coming to my mind...so many disconnects. Disconnects between the simplicity of Jesus ministry and the complexity Churches ministry. Disconnects between the social justice of Jesus ministry and now. Disconnects between the way Jesus walked with the everyday people and included women in his group of disciples and the way the Church separates itself from everyday people. Has the Church merely become a sacramental dispensary? For me that disconnect is between the person of Jesus and his Church. The more I come to know Jesus personally, the less I see him in my Church. My husband has stopped attending Mass. It is

sad for me to go to Church by myself now. He has been deeply upset by the sexual abuse scandals which as a past lay principal in a Catholic school he would have been stood down immediately if there was even a whisper of sexual abuse, compared with the Church protecting priest abusers....justice? That is an example of the class or tiered system in our Church which says some are worth more than others; and regardless of how you try to defend yourselves actions speak louder than words. He couldn't find Jesus there anymore. That makes me very sad!
I think God is wanting us so called Christians to get involved with learning more about our faith, to enable us to pass information onto the outside world; that is hungry to know the truth. We can't say we go to Mass and think that is all God expect of us. Prayer, a discussion group to bring people up to what God is asking of us today.
To understand our faith so that we truly accept and believe it to the point that we live it to the best of our ability.
I think God continues to call the Church in Australia to live in accordance with Jesus Christ's example. He is asking us to continue making the Church relevant to the lives of Australians, particularly those who are disadvantaged. He is asking us to continue to be positive witnesses for the Faith and to help ensure that this is reflected in our communities. He is also asking us to reflect upon the Church's recent failings and to address these in a real and sincere way. In addressing these challenges I believe God asks us to display courage and a willingness to consider embracing change when this is necessary for dealing with the contemporary world.
Pray, fast and run Alpha courses (this is a genuine answer)!
To come back to Him; to follow his ways and paths. Even if we are His people. We no longer see him as our God. We have sinned greatly against Him, and our "worshipping" is to other Gods. He gave us Jesus Christ and asked us to follow him, but We are not!
We are being asked to see some straight, honest leadership. To lead from the front by example.
To maintain Church as a holy and reverend place to not go too modern as lose itself in itself.
God is asking the Church to educate the people about what our faith really means, how it works, and most importantly how to use it in our everyday life.
God is asking Australians to do something about climate change by reducing the human influence on Greenhouse Gases.
Love, compassion.
To look back on our history. To re-educate ourselves on the struggles our early bishops, priest, and nuns gave of themselves in order that we might learn about the Catholic faith. Many of us could neither read nor write but the spoken word, delivered and witnessed by our early missionaries, opened our hearts to strive to live our lives according to the teaching of Jesus, through firstly the apostles and those who followed them, in order for us to reach eternal happiness in heaven.
To be faithful to him and his Church.
To show compassion and practical help to refugees.
It is about time we started to teach the fundamentals of the Catholic Church in our school.
<ul style="list-style-type: none"> • God is asking us to • Renewal of our mandate: Our mandate as the [-]. We need a greater focus on the promotion of the full participation of people with disability and their families in the life and mission of the Catholic Church. • There is a need to build community around the Eucharist • Reflect on this question again when discerning our next strategic plan. • We need strong policies and guidelines to ensure the full participation of people with disability and their families
A change of heart and mind
Do unto others as you would then unto you.
For the Church to listen to the wisdom of the people. For the priesthood to have the emotional intelligence and the courage to really look at how corrupted it has made the Church. To realise that it no longer represents true Christianity and that's why people stay away. Not because they're busy or distracted but because the Church doesn't represent spiritual sustenance any more. It doesn't offer a path to knowing God. It has hurt too many children and excluded too

many people. It's time for a reckoning. For an acknowledgement that the Church is lost. It's especially a time for humility. For asking the people for forgiveness. The Church will not last if it continues to exclude people and hold power in the hands of the few. It's time to release dogma and enter into true fellowship with all. To pay respect to the wisdom of women. To seek forgiveness for the myriad ways it has disrespected women over the centuries. While the Church refuses to acknowledge these things it will not evolve. It cannot evolve. It's time to face hard truths. People have not turned from you. You have turned from the people. You do not speak for the people. You do not understand the people because you put yourselves above the people. You deem some worthy and others unworthy of priesthood, of membership, of participation. None of this represents the teachings of Christ. These are the teachings of misguided men. It's time for the Church to understand that the voice of Christ is speaking through the people. Through the women. Through the marginalised. Through the LGBTIA community. Through the refugees. If the priesthood refuses to learn humility, the Church will continue along a path to complete irrelevance in contemporary society. No Catholic wants that and yet, all Catholics wonder if the so called leaders of the Church have the courage to really self-reflect. To turn within and see the ugly truths that are waiting to be faced.

God allows us to run our own lives, but he expects us to live as a follower of Jesus Christ showing love and compassion to our fellow country men and women. We need to lead as a religion always showing follow Australians the true values of Christ's teachings. Unfortunately, we become so polarized about the values of our religion we forget what's happening in society around us. Our teachings must be simplified for our children and youth.

1. I believe He's asking for our recognition of Him then repentance, conversation, commitment and trust in Him. 2. Adherence to and practise of His teachings starting with the Ten Commandments. 3. God is asking us to become to become educated in our faith. We have a responsibility to do just that. 4. Priest must definitely preach mortal, venial, actual sin.

Please see the following: <https://johnmenadue.com/peter-day-from-classical-Christianity-to-quantum-Christianity/>

* To live the Gospel in every present moment, not simply to listen/read (occasionally) especially to build unity with our brothers & sisters of other Churches & religions and with ethical non-believers;

* Discern the implications of Trinitarian life for the laity ... much Christian preaching & understanding verges on unitarianism or modalism.

* Engage openly, charitably, humbly and robustly with contentious issues such as gender dysphoria, homosexuality, sexism, racism, individual vs collective rights, wealth inequality and educate Catholics in their regard;

* Encourage every organ of the Catholic Church (ACBC, dioceses, parishes, Movements) to have an active ecumenical dimension, working towards "Ut omnes sint".

God is asking for our hearts, we are being called to come back to essentials, to the heart of what it means to be Church, which is based in our own relationship with Jesus. This is what gives life, energy and focus to us as Church. We need to be renewed in our baptismal identity as beloved of God, broken, but redeemed, empowered and inspired to share this gift with others. This happens through a new experience of the personal unconditional love of God, a deliberate decision again for Christ as Saviour and Lord and opening our lives to the Holy Spirit empowering our personal callings in the Church. This will renew our faith and outward focus in mission. The purpose of the Church is to take the Gospel message out, that is our purpose too as individuals, lay, religious or clerical. We need to know the difference Jesus makes in our lives. We are wounded healers, calling on the redemptive power of Jesus, to become the gentle, strong, compassionate presence of Jesus to others. We need the skills and freedom to unapologetically speak the Gospel into the hunger in people's lives. We need to be able to read beyond the spoken surface issues to the deepest hungers that are only met in Christ and be able to express the truth faithfully and sensitively into our culture. We need to offer young people the challenge to look at their own

relationship with God. The witness of other young people with faith seems to be vital to awaken faith in youth. Formation of young people to experience, claim and share their faith with others is key to reclaiming our young people as active Catholics. We need to offer opportunities for growing in confidence in the action of the Holy Spirit in the Church and in our individual lives, in order to become joyful, authentic witnesses of holiness; people fully alive.

As migrant and traditional practicing a Catholic family member living in Australia about 7yrs, I would like to say after gone through a number pious associations and prayer groups, I could not find a second Christ in Canberra, or those who following a Jesus Christ or a real Samaritan? Many Catholic Christians are praying in the groups and clubs and streets but no one is ready to support or help in crisis. Not even ready to listen our sad stories. I told my story many of our Church-goers and priests, mostly their expression is oh sorry to hear that... that's it then walked away. Catholic Church in [-] is not enough to reach families. Families are going through huge relationship problem, no one here is helping for family members, I am not here talking about any material help. In [-] a Catholic family—a woman and husband running a family group to help to separate families, the same people devastated my family. My son in Year 2 and myself went through a catastrophic, I don't have a words to describe the situation. They believe only lies and these couple gossiping about me to all my Church friends and they too beloved. Because in Australia if some white people referred any person said one word fact or lies they don't verify as it's taken as a biblical truth. So do something for families, counselling, arrange family reconciliation, husband and wife to reconcile. Otherwise, any number of plenary councils happened no use. All vain. You did nothing. Jesus Christ left 99 sheep on the wilderness and gone for 1 lost sheep. Thank you for reading and doing something for family reconciliation. I am a victim.

Complete and utter clean out of organisation and return to basics of Catholicism

God is asking Australia to lead the world in equality of genders and races. God wants us to love one another and treat everyone the same. This simple message should be embodied by the Australian Catholic Church by allowing women to become priests and for same sex marriages to be allowed.

The call of the Lord upon the Australian Church is to take hold of our identity. The Church exists to evangelise. We need to be on a missionary footing, convinced of the gospel message and its absolute necessity for people today. We must be deeply convinced that Jesus is the answer to the deepest questions and desires of every human heart. We need to be more open to the new outpouring of the Holy Spirit in our times. Every Catholic needs the experience of this new Pentecost. Only when we open our lives to the baptism in the Spirit will be empowered for the “new evangelisation” This deeper experience of the Holy Spirit will bring each Catholic into a more profound awareness and expectancy of God's work in his or her life. In particular, each person will discover an intimate personal communion with Christ. Having experienced this encounter, and learning the way of prayer, each Catholic will be impelled to share this mystery of Christ with others. We need new communities of faith, which build a new culture of life and love; communities of disciples of Jesus, which welcome the lost and the alienated, the hurting and the marginalised. People need to find the face of Jesus in our communities, experiencing welcome, belonging and deep respect for their personal dignity. We need as a Church to find a new level of reconciliation with Indigenous Australians. Their gift needs to be brought and received. Unless this happens we as Church are diminished, and without our true identity. We need as Church to find new ways to engage with youth culture and to win young people to the Lord. Young people are not antagonistic towards the Church. They often just don't see or experience its relevance. They are open to the gospel message. We need to create more environments in which they can discover the beauty and wonder of the risen Christ. The most profound challenge is that we become who we are: a holy people of God. This means that seekers are drawn into our midst because of the infectious joy and peace they see in our way of life together. God is love. It is love which draws the heart. We are called to be the incarnate love of Jesus in the way we live and

relate with one another. People will say, “see how they love one another”, and be irresistibly drawn to Christ whom they meet through us.

Holiness.

I think God is asking us to live our faith. While deepening our spirituality (prayer, read the gospels, Mass) we should be in the world loving all people and treating all with dignity and not judging. We should offer a refuge of peace, meaning and love to all. We should accompany people where they are at. The Church should embrace LGBT people. The Church should embrace people who have remarried. We should make a stronger stand on the treatment and welcome of refugees and asylum seekers. I think we need to follow the example of Pope Francis and love people as they are, especially reaching out to the margins.

(These notes were penned after the meeting organised by the [-] group in [-] in April 2017. I have attended all subsequent meetings of the group and the Plenary Council 2020 and my comments remain essentially the same.) Radical reform of the management structure and operation of the Catholic Church of Australia: The findings of the Royal Commission have starkly confirmed what many have concluded that the existing management structure is archaic being based on the political circumstances of the early Church. It is out of step with modern thinking and practise and needs urgent and radical reform. The attitudes of the bishops and senior management—how many have resigned as a result of the RC findings as have two from the Anglicans—show just how out of touch they are. The laity must take over the total management of the Catholic Church of Australia, the clergy's role will be the provision of spiritual, liturgical and pastoral services to the Church membership. Management to be conducted by a CEO directed by and responsible to a board (The Board of the Catholic Church of Australia) chaired and made up of elected lay people with gender balance. It will include a representative of the clergy to provide advice on spiritual, liturgy and pastoral matters but with no voting rights. Links with Rome to be loosened with the Board deciding which edicts from the Vatican are appropriate for the Australian environment and should therefore be implemented by the CEO and/or the clergy. Priests may be male or female, married or single and celibacy will be optional. Priest training to be at civilian universities with post-graduate Church-specific training conducted separately. The CEO's role will include, besides the implementation of Board policy and the efficient management of the Church using modern methods, the introduction of practices whereby the incidence of child sexual abuse, bullying and other undesirable practices are reduced to absolute minimum levels.

To be more inclusive of and compassionate toward one another, no matter who we are, where we have come from, what we have done or how we have gotten here.

Asking us to act and clean up the dirty underbelly of the Church.

I believe that God is asking us in Australia to

*develop creative and engaging opportunities to make connections within the Catholic community and gain understanding of what it means to be Catholic. Many people are very disconnected with the Church and generally believe all that the media and secular society have to say, seeing these representations as the truth. Whilst many people are very well educated in aspects of theology, there are also many who may not be confident in expressing their understanding of what it means to be a member of the Catholic faith. Having a deeper knowledge about the Catholic faith, its history, rituals and beliefs is essential in Australia today. Developing ways to engage and motivate all people in understanding and knowing about the history, beliefs, sacraments and rituals of the Catholic Church will assist people to realise that what society presents isn't always true and right.

* be risk takers in promoting and celebrating our faith in the world, which has become so very negative and often hostile about anything to do with religion and the Catholic faith. Laws around issues such as same sex marriage, religious freedom and euthanasia are challenging traditional values and beliefs and it isn't as easy as it has generally been in Australia, to identify as being a Catholic. Having strong knowledge of the Catholic faith provides not only understanding but also

empowers people to be express why we do and believe things in a certain way and to be proud of being a member of the Catholic faith.

* reassess Church leadership in Australia so that it is inclusive and representative of all people who are the Catholic Church. This is essential if we are to be Gospel people where we are inclusive of everyone—the poor, disabled, refugees, Indigenous, the elderly and any groups who are marginalised all have a place within our Church. For so many of these groups they struggled to have a voice, to be heard and to be involved. There are many good people already doing amazing work but we all need to be responsible and perhaps even just reminded that this is our baptismal call to be Church to one another in our communities.

*be more committed to tell the good news stories in our mainstream media so we can show the many wonderful people and works of the Church, especially the people and organisations who work tirelessly for the good of all people.

To become a welcoming and just nation and Church. A pathway to this is through listening and empowerment. In the act of listening we are acknowledging each person and their potential. If the laity can be listened to, and listen to each other, many gifts can be uncovered and potential for living the Gospel courageously will be realised. That deeper communication is fostered with God and with each other. This can be encouraged through hospitality at diocesan and parish levels and involve integration of lay and religious communities. One example from India is where all parishes have formed 'small Christian communities' that have transformed parish life. To listen to the voices of those who are alienated or disconnected from the Catholic faith. We are all aware of Catholics who have moved away from the community. Listening to their stories of hurt and discontent may provide new ways for reconciliation. That as Church we need to be clear about what we as the Catholic Church is on about, especially in the message. Being clear about our purpose would allow effective structures to support this purpose. Our ideas of Catholic identity should focus on:

§ clearly teaching what we believe.

§ knowing what makes a Catholic.

§ recognising how this affects the individual.

§ clarifying the identity of the Ordained (priests are called to be Ministers not Administrators).

§ recognising the call to sanctity and holiness of the individual which is expressed in how we live our lives.

§ being of service to people inside and outside of the Church.

§ being counter cultural.

§ recognising that authority from the Church is active.

§ faithfulness and obedience to the Church's teachings and its members is based on discernment.

§ vocational discernment as being ongoing throughout life. That we require renewed energy in Faith Formation, especially for adults as we need to § know the faith to live the faith.

§ acknowledge that Faith Formation is ongoing through life.

§ provide ways for grassroots parishioners to engage.

§ understand what servant leadership means within the Church.

What God is asking: Reclaim the deep roots of original Christian Love and embrace prudential supervision in the governance of the Church! This is what God is asking of us. And for us not to be afraid of change in undertaking that quest. "In a higher world it is otherwise, but here below to live is to change and to be perfect is to change often" (Cardinal John Newman). Turning to the Catechism, the purpose of doctrine is to bring people to the love that never ends. The Church exists to make that love visible. Scandal. Conflicted culture. The gap in what is professed and proclaimed and what has been practised is a failing of mission. The Church's current hold on 'Christian Love' looks tenuous. The challenge for us is not to withdraw but to reach out to others in action and let our actions speak of God's merciful love for all. There is a need for a more inclusive Church. Pope John XXIII called the Second Vatican Council in 1959. As a General Council, it is the most solemn expression of the mind of the Church. Surely, in reclaiming the deep roots of

original Christian Love, the time has come to make headway with the teachings of Vatican II and further the ongoing spiritual renewal of the Church. In this spirit, it is submitted that what is needed, to allow the Church to be effective in its mission in Australia today, is a Church and Church culture that has at its centre inclusiveness, compassion and mercy. The vision of Vatican II needs to be achieved. Prudential supervision in governance is of paramount importance. Many times, the Church has seemed likely to go down in ignominious scandal. Apprehension of the truth of Christ's words has been painfully slow. Equally needed is an institutional culture that embraces prudential supervision in its governance with synodical balance between the bishops and the laity. All institutional governance needs to be underpinned by quality assurance and audit. For context and action, please see end of submission.

We all recognise ourselves as members of the one body whose head is Christ but, in discussions, instead of encouraging people to cultivate community, too often we focus on opposition to the other. Calling ourselves Christian but concentrating on infraction or anything appearing out of line and seeming to exist only to judge others loses the centrality of compassion. Our Church and our conversation should be a source of inspiration. The Church is a living body within different cultures and different legal systems. It is diverse. Catholics disagree over details but are able to unite around a ritual in which Jesus is present. Celebrating this unity and diversity, we need to take our contemporary understanding of the world and project onto it our Christian Love rather than be mired in cacophonous arguments. In tension over achieving the vision of Vatican II and devotion to tradition, comes a struggle to let go of the way things have always been done to create space for what is to come. In Mark's Gospel, in a passage on ritual cleanliness, comes a reminder that an overly attentive focus on rules can disguise the true meaning of what life is about. We challenge some behaviours of the past. We should not make idols of tradition. An inflexible approach to human weakness that places more emphasis on judgment than mercy with a fondness for strict rules risks imprisoning the Church in its own rigid formalism. Healthy realism encourages change not for its own sake but where it is needed in context. The Church has the maturity to welcome change and support new ideas while holding onto the Gospel. Opening the door to the vision of Vatican II allows an intellectually rigorous but compassionate approach to reasoning from principle. Our point of reference is Christ.

Change our hearts! This too is what God is asking of us, to conform our hearts, mind and actions more closely to Christ. Words are not enough. Trust lost in scandal and conflicted culture has to be rebuilt. Trust arrives on foot. No amount of endless rationalising answers the prevailing tide of social opinion. The Church cannot dwell in the past and we are seeing one set of views about what is "acting with loving kindness" displacing another. Needed is powerful witness. The current euthanasia debate is often superficial or emotional. Only by putting forward and actively demonstrating excellent compassionate palliative care as the gold standard can the Church show that assisted suicide is never the best expression of compassion. Ideological polarisation risks cornering one's own ideas as valid in all contexts. We should have no reason to fear the voices of married priests where there is "pastoral need". Celibacy responded to context and times. We grasp the relationship between changeable means and unchanging ends. The changing material nature of our lives means we deploy unchanging truth in historically differentiated ways. Allowing a mixed priesthood where there is pastoral need is not to abandon celibacy. It simply removes marriage as a general bar. The focus must be on "summons". Any genuine synodal Church has to include women. Men and women's voices are complementary and both men and women's voices are heard preaching publicly. But on one particular aspect of complementarity I beg to differ. There is a call for women's voices to complement men's in delivering the homily. If only men's voices are heard from the pulpit, the claim for a complementary division fails. Exclusion is not complementary. The mother's voice does not detract from the father's. Each complements the other. The strong place and role of women in the early Church cannot be denied and

complementary skills require tapping into the rich resource of all talents. A welcome step would be ordaining women to the diaconate. Our women religious deserve this status. While a Church is open as a haven of prayer, it does not flourish in an atmosphere of cold unfriendliness. Its Good News is that, despite the vicissitudes and dissembling of its members, it is good news. An inclusive Church cannot ignore the voices of people who have drifted away or those marginalised by rules and attitudes of exclusion and exclusivity. There is need for a compassionate approach in encountering people where they are and in their circumstances. The Church needs to become an enabler rather than an inhibitor in a person's faith journey and passage on the shifting river of renewal. Nor is Christian unity optional. There is a need to look to the future believing in unity. In changing our hearts and making God's love visible, Canon law surely needs to be read and interpreted with a generous and merciful mind. It may need reform. Christ's love, Christ's redemption is there for everyone.
To return to faithful obedience to Church teaching, particularly in the areas of faithful and solemn celebration of the liturgies of the Church and in profession of the truth.
I believe we need basic changes to attitude in our Church how we are / exist / operate, leading to basic changes in involvement of all members, leading to a humbler, more welcoming presentation of the Gospel message. I believe we need new structures and changes to mindsets to ensure we are truly the Catholic Church. This Church, ever on a pilgrim and learning journey, would attract people to hear the word and see the deeds of Jesus Christ, as opposed to focus on their condemnation. This Church would get its authority through its trying to do the right thing as opposed to having imagined human authority through decree and / or Papal Infallibility. At all levels, this Church would be able to openly admit its mistakes of recent and times long past and have an attitude of trying to follow Jesus Christ as opposed to thinking it speaks as Him (infallibly).
God wants the Church, in particular the hierarchy, to treat everyone with Charity. The bishops must adhere to both Australian Law and Canon Law.
I think God is asking us to rediscover his unconditional love for all people, to give priority to the issues that really matter and that Jesus focused on e.g. forgiveness, hospitality, generosity, mercy, rather than to rules that seek to limit and restrain and exclude people. I also think God is asking us to focus on behaviour rather than get too caught up in beliefs. Given the issues about clerical culture and its terrible legacy, highlighted in the Royal Commission, I think God would want us to feel brave and hopeful enough to really think about priesthood and what it could look like into the future. We need to reclaim the priesthood of all the Baptised and work to ensure everyone in our Catholic community feels called to live a life of faith and hope and love.
I think God is asking the faithful in Australia to become emboldened with St. John Paul II's encyclical "Evangelium Vitae" ("Gospel of Life") and Pope Paul VI's "Humanae Vitae" as counter-cultural measures to the increasing degradation to life in our society, especially the most vulnerable such as the unborn, elderly, disabled, sick, etc. As a whole our downward trend in societal values and increasing acceptance for things like abortion, euthanasia, contraception, embryonic stem cells, etc., mean that the Church in Australia cannot be silent. These issues combined with increasing limits on religious freedom are having devastating consequences on our society and even in our Church communities. The Church needs to "Be not afraid" (to quote St. John Paul II) when it comes to being vocal on social issues, including the education of the faith communities within the Churches. In particular, fostering social action groups (beyond that of serving needs of the poor and refugees, which is where the focus seems to be in many Australian churches) and encourage priests to deliver homilies with substance about the Church's stance on various issues, getting beyond "feeding the poor" and grappling with the hard issues that people are facing in the workplace, school, etc.
I believe that God is asking us to reflect on the message of Jesus given 2,000 years ago with relevance to today's world not the world of his time. Jesus did not intend to start a new religious community, his objective was to reform not revolt. The Church in Australia, has like many institutions, grown large and complex. Authority and decision making was clergy centred,

reflecting the inherited structure from its European origin for orthodoxy and the avoidance of heresy. Today's Australian Church is markedly multicultural with diverse traditions. Vatican II gave ordinary Catholic laypeople the opportunity to develop their faith life uninhibited by the straitjacket approach of the previous centuries. Sadly, the conservative element in the Church, particularly the hierarchical leadership, has tended to try and reverse this trend. Today's Catholics are far better educated than their forebears, thus far more likely to question edicts from "on high". Many of us, particularly lay teachers, have qualifications in Theology, as I do yet we are still not heard by the Clerics who think that they know it all by virtue of Ordination. I strongly believe that Synods and similar meetings need to include the laity, particularly those qualified to consider issues of governance and interpretation of the will of God for our Church women, long marginalized by a male clergy, need to have their voices heard and given equality with the male proportion of the Faithful. Last point; the governing structure of the Church in Australia needs radical surgery so that decisions reflect the informed discernment of the Faithful, not just the Clergy. For far too long our Voice has been ignored.

I better tell you how I interpreted this question. It asks what do I think. Not someone else. Me as an individual baptised Catholic. And it is not concerned with my personal grandiose ideas. It is what I think GOD is asking me. This presumes I have a conscious contact with God and listen prayerfully to his voice. And it concerns Australia at this time. No going over what I, or the Church, ought to have done in the past. I have been prompted to examine my past and I have done my best to make a fearless and moral inventory of my past and where possible made amends for what I have done or failed to do. But having done all that there is one nagging question—what have I done about implementing or helping the Church in Australia implement the spirit and the teachings of Vatican II? I think this is what God is asking the Church in Australia to do too. Try to understand the writings of the Second Vatican Council and start a campaign to implement them fully, and in so doing help establish Christian solidarity, human fellowship and manifest the presence of the Holy Spirit throughout the world.

Have a jolly good look at ourselves and self-appraise. Which is what this Plenary Council is doing. It needs to be IN DEPTH and not merely to put on band-aids and paper over the cracks.

God is asking us to be welcoming but to speak truth. We need to love and accept our family, friends, community members and the marginalized as people of worth just as they are, but we must also have the courage to be clear about what is right and what is not. For example, many of us have siblings, parents and children living in irregular relationships. We need to continue to present and promote Christian marriage as the ideal, balanced with effective pre-marriage education and ensuring that annulment procedures are transparent and financially accessible. We must support freedom of speech for all, as only then can we, too, be granted this privilege. To avail ourselves effectively of opportunities to share our beliefs and values in both private and public arenas, we must ensure that we as individuals and as a Church are equipped well with information and theological understanding of our Catholic Christian beliefs and values. Our children, frequently taught by R.E. teachers who do not themselves understand or practice faith, need a well-grounded knowledge and understanding of all significant Catholic practices and teachings. Even practicing Catholic parents can feel ill-equipped to communicate their faith to their children in an age-appropriate, consistent and extensive manner. We must also strive for better ecumenical understanding. The same-sex marriage debate highlighted that we have far more in common with our Christian brothers and sisters than we have barriers. We need to seek to bridge these long-standing barriers, where possible. In some country communities there may be only one Christian service on a weekend. Where this is a Catholic Mass, we must be as inclusive as possible.

What God is asking his Church in contemporary Australia is what he has always asked of his Church, to proclaim the truth and go forth and make disciples of all the nations, baptising them in the Trinity. The Church's *raison d'être* is proclaiming God's word, and the most loving thing the Catholic Church can do is to proclaim the truth that comes to us from Christ and has been taught

consistently by his Church for 2000 years. It is only this that will set people free and given them true happiness, and is a message that contemporary Australia so desperately need to hear. The Church has only ever flourished, however, when it has adhered to Catholic orthodoxy in terms of beliefs and practices. This is because the truth, although at first glance sometimes hard to accept, is beautiful and reasonable, and rings true in the depths of one's heart; because of this, the truth attracts people. Catholicism, authentically lived, is radically counter cultural and deeply attractive, and is the most effective way of responding to God asking us to proclaim his word and make disciples. Since the 1960s, a watering down of Catholic orthodoxy has been taking place within in the Church, on the premise that simplification and removing obstacles would lead to flourishing Catholicism. However, this has not happened but rather, from the 1960s onwards, across Australia parishes emptied, vocations declined, and less and less Catholics practiced their faith, some even abandoning it altogether. By contrast, where the Catholic Church is thriving is in its conservative, orthodox sectors that adhere unapologetically to Catholic truths and official doctrine, sectors such as Opus Dei and the Latin Mass communities, as well as in the religious orders that are orthodox and traditional, where priests monks, and nuns wear traditional religious dress and practice traditional modes of piety. Australians are not going to see any point in joining, or retaining membership in, a Church that mirrors mainstream Australian society; the Church needs to offer something different from and better than the mainstream in its values, attitudes, and practices. Just like in antiquity, when Catholicism thrived despite societal marginalisation and even persecution, the Church needs to offer an attractive alternative way of living one's life that makes for a happy, meaningful existence. The Church is supposed to evangelise the world and encourage it to conform to Christ's teaching, not the other way around. The best way this alternative, attractive, joyful way of life can be cultivated is by the creation of a strong Christian sub-culture, revolving around parish life. I have seen myself how thriving, packed parishes are those actively working to create this Catholic sub-culture, by offering opportunities for Catholics and others to learn about the faith, and that support living it out.

To live and practice the teachings of His Son Jesus Christ, not the manmade rules, which were made by centuries by Popes, bishops and clergy to suit themselves.

What God is asking of us at this time is what God has always asked of us: "Love the Lord your God with all your heart and with all your soul and with all your mind." This is the first and greatest commandment. And the second is like it: "Love your neighbour as yourself." All the Law and the Prophets hang on these two commandments." Matthew 22:37-40 Living the greatest commandment sincerely and fully challenges us as human beings and should determine every aspect of our lives. We are, each one of us and together, God's love incarnate. As such, we must live the commandment, to share and grow God's love in our dealings with all other people. The Church, as the community of God's people, should also live the commandment in its operation as an institution or organisation. Prayer Living a life of love starts and continues with prayer. The priority of the Church in Australia must be to foster and encourage prayer. We individually and collectively need to open ourselves to the Holy Spirit. Within and across parishes, small groups can be formed to pray in whatever way is appropriate to the people and circumstances. Let the institutional Church devote as many resources as it can to actively developing and fostering opportunities for people to gather in prayer. Leadership and accountability. The greatest commandment should determine the behaviour of leaders in the Australian Church at all levels. Servant leadership must be the determining culture of leadership within the Australian Church. The concept of servant leadership flows from the greatest commandment. Servant leaders do not seek to exercise power or authority but to use their position of leadership for the benefit of fellow children of God with whom they share God's love. To embrace the weak and helpless, we have to become weak and helpless ourselves. We simply cannot serve from a position of power. Sr Kym Harris osb <http://www.prayasyoucan.com.au/sunday/show/440/reflection> Church leaders need to be open to the concerns, views and needs of the people they serve. The Church as an institution adopted the forms of the Roman Empire, including in how it has organised itself and

exercised authority over the people of God. Throughout its history, the Church has been authoritarian in its approach to leadership. Dioceses and parishes have been regarded, and often continue to be regarded, as the personal fiefdoms of the men appointed to lead them. As a result, the leadership culture of the Church seems actively to discourage accountability of its leaders to the people of God and to the world at large. The result of this may be seen directly in how the institutional Church relates to its own people as well as the wider world, the resulting disaffection and disillusionment and alienation from the Church.

God is asking us for a new vision based on the theology of creation of the cosmos and the incarnation. Our whole world is a manifestation of the divine. We are all a manifestation of the divine. I believe we have to teach those principles to all peoples. Let us return to the present moment and language of love and acceptance of all.

I am not sure if this is what God thinks—I can only comment on what I experience and see. I think the male-only, celibate priesthood should be a thing of the past—it has led to corruption and abuse of power and excluded 50% of the population. I cannot believe that God is happy when I go to Mass and immediately get turned off the readings because the Church will not include inclusive language. So most readings do not apply to me as I am not a "brother" or a "son." My daughters will certainly not put up with this lack of inclusive language—it makes the Church archaic and not relevant to most people. On a positive note, I think Catholic schools "get it". My experience of having children in the Catholic school system has shown me that schools can hold on to the core Catholic values and beliefs while being welcoming to a range of children and their families—many with other faiths—or none. Women are in leadership positions and their skills and expertise are valued. There are strengths like this to build on.

For a deeper appreciation that the Church is the Body of Christ and not a club or a political institution—teachings are not decided by majority vote, priesthood is a call from God and God called men not women for that particular role Unity of everyone in the Church—lay faithful, religious, priests, bishops, Holy Father—is vital for us to go forward. Many more opportunities for faith formation in parishes—that people understand and love the teachings of the Church and are able to pass this onto others. High quality multimedia resources made available for all those involved in teaching the faith. For a greater understanding of the radical equality of all members of the Church whether lay, priest or religious—we are all children of God and all are called to holiness and to bring others to God and the Church (it is not just the priest's job). The complementarity of the various roles played by different members—that each person in the Church has a personal relationship with God, spending time in prayer each day and attending Mass more frequently than just Sunday. For a greater appreciation of the contribution of lay people in building up the Church especially the contribution made in family life and workplaces. That we make better use of various moments like the baptism of a child, First Confession, First Holy Communion, Confirmation and Marriage to provide faith formation. For a greater love of the Real Presence of Christ in the Eucharist shown by the way we behave in church—how we dress, not speaking loudly, teaching children how to behave (not feeding them or making it playtime for them but helping them to get involved in small ways). That being a Catholic is a call to holiness and apostolate—each one has to reach out to others wherever they find themselves.

To go back to the beginning, the cornerstones of our faith by being:

- loyal and committed to the teachings of the Church.
- formed in the knowledge and truth of what the Church believes to be true.
- involved in increasing our own understanding of Catholic Teachings on current issues.
- role models in the way we live our faith, representing Christ well in the way we interact (our words, thoughts, actions).
- more connected to the basics of Mass, Adoration, Rosary, Confession, Family Prayer etc.
- more authentic in the ways that we renew and deepen our faith.
- willing to deepen our understanding and love of and for scripture.

To be evangelising by:

- bringing the person and presence of Jesus to the people of Australia, to an encounter with Jesus, through our joy, commitment and authenticity.
- reinvigorating, embracing wholly, participating in and promoting the sacrifice of the Mass, reconciliation, examination of conscience, adoration, pilgrimages, penance and devotions.
- passing on the faith to our children.
- enlightening all people to the truth of Christ and the sacraments of the Church.
- initiating conversations that could lead to an opening for Christ to enter into people's lives.
- being more missionary and outward looking to bring others to Christ.
- encouraging parishes to move from maintenance to mission.
- having genuine marriage preparation and catechesis.

To be brave and courageous in these times of uncertainty and troubles by being:

- able to proclaim the Kerygma.
- counter cultural in sharing Christ with everyone.
- true followers of Christ in every aspect of our lives, our marriages, our relationships with others, our attitudes and our actions.
- heroic in the way we live our baptismal call to holiness.
- fostering genuine pathways of discipleship and deep faith in Jesus Christ in our communities.
- more transparent and consultative in the selection and appointment of parish priests and bishops.

To nourish and strengthen families in a Christ-centred faith through:

- authentic and ongoing communion with one another such as through Family Formation Camps.
- helping one another in re-establishing a relationship with God.
- having listening ears.

To love all our brothers and sisters:

- especially those who are same sex attracted and transgender, restoring them into the fullness of Christ's embrace and genuinely walking in love with them.
- by finding the needs of people and helping them in any way possible.
- ensuring that our Catholic workplaces are the best they can be and are restorative organisations.

I believe that God is asking us to focus to the core teachings of Christ, stop all the unnecessary manmade regulations surrounding the practice of the Catholic faith, treat everyone equally. No archbishop or priest should announce that girls are not welcome on the altar—how sexist and medieval. I believe that the Church must accept that it cannot investigate itself when it comes to any accusation of criminal activity and that the impact of abuse must be fully accepted. If the Church does not do this it will be lost to our current young parents and the next generation. I am a lifelong Catholic from a large Catholic family and whose brother was abused, as a boy in primary school and as a seminarian later on. As his time of emotional crisis came literally to my door and my family one Saturday morning all 5 of my then teens were aware of his abuse, the cover up and brush aside approach from the church hierarchy, and the subsequent life damage my brother suffered. As he then tried to acknowledge his situation publicly in order to stop the lies and ongoing risk of particular individuals to the vulnerable and was continued to be treated poorly by the church not one of my now adult children trust the structure and management of the Catholic Church. Not one attends Mass. Are you surprised?? I am not but am truly saddened and distressed at the loss of the opportunity for my grandchildren to be baptised, as is my husband. I further believe that anyone who enters into marriage and then finds themselves or their children the victim of abuse should be able to leave that situation and be granted an annulment. Are we not here to care, love and protect the vulnerable??? And to show the way to Christ and love and honour God??? God is calling for the Catholic Church in Australia to open its doors to easy re-entry into the catholic faith and rebuild trust in its processes and structures. Focus on Christ and his teachings.

The Royal Commission revealed a Catholic Church in Australia that has been functioning for years in ways that are incompatible with Christ's teachings. Catholics are rightfully ashamed and

disgusted by the behaviours revealed and the systematic efforts of Church leaders to deny truth and protect offenders. The wider Australian community is also appalled and expects prompt remedial action and the removal of systemic and endemic factors. For many Catholics the causal factors leading to this disaster have been apparent for some time in the clericalist, exclusivist and introverted ecclesiology that the Church has overlaid on the open reform agenda that emerged from Vatican II. Instead of pursuing reforms in the spirit of the Council to make the Church relevant in the modern world, the Church has become increasingly judgemental, intolerant, exclusive and, sadly, irrelevant to contemporary women and men. In Australia, the Church has become a self-absorbed and fearful church—resorting to reassuring itself and finding comfort internally in the formulations of habit and history, unable to deal with the world around it as it is. Against this background, Australian Catholics are compelled to be ‘active and assertive’, as indeed they have been encouraged by Pope Francis. In simple terms, many of the Australian Church’s hierarchy have failed themselves, their people and the Church. They have trashed the trust that people once had in them. In this situation it is essential that the People of God in Australia assert themselves and make clear to the Australian bishops they no longer tolerate such failures of leadership. This is what ‘God is asking of us in Australia at this time’. It is in this spirit that a large group of [-] in [-] has prayed, informed themselves, reflected, discussed and discerned questions which the Australian Church must address. How does the Church in Australia become and continue to be a transparent, accountable, non-clericalist, properly inclusive and truly humble Church? In its current status the Australian Catholic Church is ‘not fit for purpose’. The characteristics of transparency, accountability, non-clericalism, inclusiveness and humility are imperatives dictated by the recommendations of the Royal Commission, the theology and ecclesiology of Pope Francis and the deeply held faith and good sense of the Australian Catholic community. They are also faithful to Gospel values. They provide a compelling agenda that must be addressed honestly for the Church in Australia to be relevant and have any coherent sense of what it is offering the Australian community. The attached document addresses each of these questions and provides a considered and realistic ‘initial’ agenda for rescuing the Church in Australia. Much of this agenda is within the authority of the Australian bishops. Other elements will require determined and creative advocacy with Rome. In the current circumstances the status quo is not an option.

To repent and return to the gospel message of Jesus which is to love others as Jesus loved. Jesus was a divine servant. He healed he taught, he fed and he accepted. Jesus lived a simple life. I cannot see this in the present Church.

A reform of seminary formation.

To deepen our faith.

I believe that God is asking us to listen to each other, to bear with each other in Christ, to understand healing and trauma recovery to face the tasks require to maintain cultural safety and sacramental care.

Firstly, I reject the question. A do-nothing-opt-out question that allows men in power to cherry pick the least action under the guise of ‘this is what God wants of us’. For too long barren men in brocaded robes have deigned they have authority to proclaim what God is asking of us. Why not ask How Can the Catholic Church find its way back to Christ? How can the Catholic Church redeem itself? Act! Transform or wither. Catholics are a tsunami of white-hot righteous anger. How dare you not act! Stop the secrecy. Be a humble Church. Get rid of the frocks and collars. They lead to arrogance, elevation and isolation. They are pompous affectations. They are of the Sadducees and Pharisees who colluded and plotted to crucify Christ. Many religious denote their vows with a simple badge of the cross. Look for ways to embrace a post-priesthood Church. Many parishes already survive and all parishes could thrive under such a model. At the very least open up all positions of authority to men and women equally. Allow married men and women either ordained into priesthood or (in a post-priesthood Church) in an equivalent role. Stop the arrogant importation of foreign priests—it is a form of cultural imperialism as a way of avoiding married

clergy and / or women in roles of authority. Establish a pathway of temporary tenure in religious life. Many good people have so much to give, but not necessarily for a lifetime. Abolish mandatory celibacy. It is unsustainable for the majority. When a person cannot uphold their vow of celibacy leads to a pattern of secrecy and cover up. Secrecy is the plague of the Catholic Church. Establish a free Catholic press. Welcome open discussion and dialogue in a free Catholic press. A mature Church could sit with multiple truths. A mature Church would nurture thinking and debate. Why is it that the secular press has shone the brightest light on the corruption of power in the Catholic Church? Provide all Catholics with good quality theological education—don't limit theological knowledge to priests. Release meta-data of all submissions to the Plenary Council—be open and transparent. What are our fellow Catholics calling for? Don't hide behind secrecy and privacy. Show us a humbled Church that is determined not to return to business as usual—establish a day in the calendar to commemorate and honour all those impacted by Institutionalised Abuse. Lest we forget. Open up Church governance to the laity. We have nothing to gain and everything to lose. Indeed, we have lost so much. The detail of Pell's conviction calls into question all the self-serving appointments he made. At the very least, remove all those appointed by Pell. At best, do a spill and fill in the Australia Catholic Church hierarchy. Start anew. Involve laity in all appointments. Retain the joy of the risen Christ—a message of witness entrusted to women. Don't think for a moment we can return to business-as-usual. ACT!

I believe there are two areas where we could better listen to God, one of approach and one of substance.

1. The Church is too grim. The most common vision you have of the modern Church is one obsessed by doctrinal matters, rarely focused on the beauty of this world, and seemingly in condemnation of it. It is not a place for outsiders or seekers. There even feels little place for those who have their doubts, but believe the Church in its infinite grace and love is a true home for them, and a repository of much wisdom, come what may. You are either in and pure—defined as worrying about the right set of concerns and observing some practices zealously, with a minimal regard for others—or out and condemned. This is not only theologically questionable but strategically unwise for a Church with a diminishing appeal to most people. The decline in Church attendance will not reverse, and it will fail in its mission, if it does not shed this dour image. It must rediscover a fundamentally beautiful, joyful and confident vision of the world that is at home with and advocates for a wide body of believers and seekers equally blessed by and open to God's grace. This all tends to coalesce into a feeling that the Church is populated by those who would rather have little to do with the world, and fundamentally do not understand or care for it. Catholicism as I inherited it used to be earthy, beautiful, wise, learned, forgiving, pragmatic, relaxed about formality if in service to substance, generous, at times ribald, more interested in mystery than doctrinal mastery, at home and defined by big messy communities, and egalitarian. Now it feels austere, anxious, baffled, dogmatic-in-lieu of anything else, lonely, prurient and even petulant.

2. The Church chooses to focus on marginal issues and either pays little attention to, or poorly explains, its role in others. Climate change is the overwhelming moral concern of my generation because on the current course, my kids will live in a much harder, inhospitable and damaged world. The Church should be a leading advocate on this moral outrage—caused by human greed and hubris—but it is close to silent in Australia. How can we consider the Church worthwhile if it views the literal continuation of God's creation and our role in it as other than central to its mission? Instead the major issues it continues to discuss are ones the community just cares little about—homosexuality or contraception—or protecting itself in one way or another. This is not to mention the lack of charity and repentance with so much in the abuse scandals. This is embarrassing, mortifying, sickening. I used to be proud of the voice the Church ...

I think God wants us to go back to the roots of the Church—humble carpenters and fishermen—not glorified princes living in ostentatious surroundings, self-aggrandising and feted for their pre-eminence. The Church needs to go back to its role of taking the gospel to the world, being

pastoral and caring—not being locked away, impossible to access meaningfully and dismissive of the concerns and real hurting of many Catholics. God is also telling us to revisit Vatican II with open hearts, open minds and a willingness to let the light in and being His Church into His current time—not keep it bogged down in the middle ages. God is also giving us as clear message that the Church has caused His people great damage and has demeaned the Church in the eyes of the world. That is not so important, but it is not helpful either! God wants the Church Hierarchy to lead by example and in full consultation not to make rules and then not obey them. God wants all members of His Church to be equal ("in his likeness") not be categorised and pigeonholed by gender, position or accident of birth or education. God wants all of his people to share EQUALLY in the life and Ministry of His Church. God wants the Pope, cardinals, bishops and priests to listen to His People, which is one of His direct ways of communicating with the hierarchy—if He wanted an elitist Church, he would have made it clear that was His wish while here on earth. Listening is one of the major failings of the upper echelons of the Church for centuries!

1) Provide proper restitution to victims of abuse by the Church without procrastination or excuses or worrying about the future. Sign up to the national compensation scheme and be generous!

2) Improve governance. The abuse scandal is so bad because the bishops failed to govern. There will always be people you are responsible for who do the wrong thing. This is not news! The first job as leaders is to know your staff (incl. priests, religious) and to make sure your staff are OK and doing the right thing. If they aren't, take appropriate action.

3) The second job of a leader is to prioritise. The Church is not the state so don't conflate it with the state by allowing your staff to be politically partisan while acting for the Church. The core job of the Church is spirituality, individual moral guidance and service. I say 'individual' moral guidance because most public policy issues are not black and white, they are complex and multifaceted and Catholics of good will can disagree on the best solutions. If Catholics have sound morals individually, they can be trusted to tackle public policy issues sensibly and morally.

4) Spirituality. The sacraments and private prayer are essential, so help people to progress spiritually. Many people give up the faith because they haven't experienced or understood how to have a relationship with God.

5) Teach. This takes good communication. Social media provides a platform to the planet. The Church has 2000 years of wisdom to draw but don't be a time suck, be concise. Teachers can't pass on what they don't have, be serious about teaching the Catholic faith. Cater for different temperaments (our churches lose people, particularly men, once they leave school and only regain some of them once they get married and have children).

God is asking us as Catholics in Australia to examine carefully who we are as a faith community: what we believe as Catholics, why we believe it and how this is reflected in the practices and traditions of the Catholic faith community (in contrast to any other faith or secular community). We need more education in the tenets of our faith so as to strengthen us as a faith community. Our society presents us with many concepts and images of what a Catholic is and these do not necessarily correspond to what it means to be a Catholic. Yet, it is easy to be swept away by public thinking and also public pressure to confirm to what is perceived to be correct, rather than what the Church's teaching is. Education from the pulpit, sermons at weekday Masses and more teaching from local bishops are but some of the ways that this might be achieved.

To attend to inclusive language in every aspect of worship. Women need to be respected in their own right as imaging The Resurrected one. The philosophy and theology of priesthood and Sacramentality need to be written in the light of the gospel not the philosophy of ontology.... These are fundamentals for a renewal of the Catholic Church.

1) To take a view of our place in a 2,000 year Christian Church history building on an older Jewish history, living on a land where people have lived for at least 40,000 years. For example, did any of the Old Testament take place in Australia? The passage of Ecclesiastes 3 could have been written after living among the Australian Aborigines who used a different seasonal calendar (time) to mark their important activities. Was the 'parting of the seas' by Moses a reference to a long sea-

<p>voyage from Australia back to Israel? In the undescribed years between Jesus 'going about his father's business' and his adult ministry, did he visit Australia? See attached a poem I submitted to the Lord Mayor of [-] Literary Awards 2017.</p> <p>2) To create an image representing the Australian Church's response to child abuse. See attached a piece of artwork done by Patricia Wheatstone in 2006 titled 'Earth, Wind and Fish' which could represent children meeting the Jesus of Galilee times.</p> <p>3) To look to the future and our unique place in 2,000 years. We are at the point of the last 14 years to the 2,000th anniversary of the Resurrection and Pentecost in 2033 AD. How should we prepare for this upcoming anniversary? The Plenary Council should look at its deliberations with this in mind. See attached a list of websites of groups internationally (but not in Australia) who have started to prepare for this anniversary. Between them all, they cover the period 2012 to 2038.</p>
<p>A practical, down to earth faith. Not theological claptrap that sees "man-made rules by old men in white dresses" as my mother-in-law calls. And especially not the stuff that sees things said that don't reflect the practice.</p>
<p>I think God would like to be more accepting of minority groups. I also think God would want to protect children from harm, especially from those they trust (e.g. clergy). One solution for this I believe is to allow priests to marry and live normal lives amongst the common people. This would hopefully reduce paedophilia and allow them to understand the normal struggles of life, thus be more understanding and accepting of people.</p>
<p>To ensure that all Catholic parishes encourage belonging, believing and participation; to restore the momentum of reform initiated by the Second Vatican Council; to acknowledge that parish amalgamations with the resulting retention of former parish Churches as Mass centres have had a disastrous effect on parish community life; and better supervise those priests from overseas so that they understand the Australian culture and liturgical practice.</p>
<p>Where is Jesus in this Church? Jesus who I have a relationship with walked side by side with his people. He owned little. He cared passionately about justice, fairness, the poor, the outcasts. What do I see on the media at the moment? The Vatican gathering in response to child's abuse....I see old men dressed in silk and jewels, some nodding to sleep, trying to look like they care or understand that their communities have been used and abused by none other than themselves. Take a good hard look at yourselves...you are a wealthy medieval institution trying to suggest you stand for the upholding of moral values in the face of child abuse from within. Do you not see how that looks? Are you so out of touch with the world that you cannot see how utterly unjustifiable that appears? Your people are very hurt and angry right now!</p>
<p>God is asking the bishops and some priests to find their HUMILITY. Jesus is our guide and saviour not Princes of the Church. God is asking the bishops to listen to the People of God. Talk about living in a bubble!</p>
<p>I think that God is asking every Australian to live with love, compassion and tolerance for one another in all that we do and say that promotes the sacred dignity of the individual. A fundamental way of doing this is to live according to the Christian Gospel values as taught by Jesus. These values should govern everything we do whether it be at work, home or in our various social settings. We must stop being hypocrites and 'walk the talk'. Our laws and institutions must reflect the Gospel values—Christian values, and all our institutions and individuals must be held accountable for actions that go against these values that protect and promote the basic rights of all peoples and individuals. For example, religious and defence institutions, as well as individuals, must be held accountable under the laws that bind all citizens, and no institution should be able to investigate its own members when criminal charges have been laid. All members of the Church must be accountable for any criminal activity in the Civil courts. God is also asking every Australian to stop being greedy and to use our natural resources wisely and fairly. Our actions occur within a global system and the actions of Australians affect more than just us and our local environment. WE must learn to share our resources and ensure that these resources remain available for future</p>

generations. We cannot live just for today because this selfish and exploitative outlook on life hardens our hearts and promotes only the vested interests of some over the needs and of all. God is asking us to consider our neighbour and to share with all that God has given freely out of love for creation. Consequently, we all are called to contribute positively to the welfare of others. Religious practice must ensure that the man-made rules that have been implemented over time uphold the gospel values and do not unfairly discriminate against the created order; especially against other human beings because of gender, race, culture or creeds. In this regard our leaders must be prepared to be outspoken and challenge many of the social practices that deliberately, or unwittingly, undermine our core Christian beliefs and values. God is asking us, and especially the young, to maintain a healthy balance between the rights of the individual and their obligations to contribute positively to their communities locally and globally. When I worked for the Public Service we were very mindful of our 'community service obligations'. Now with the Public Service trying to operate as if it was in the private sector the 'community service' attitude has diminished. I think God is asking us to seriously address this issue by taking a hard look at the way we do business, and educate our youth.

A complete review of the Church's governance to include a variety of people and genders in leadership and clerical roles. Completely review the relevance of celibacy in the Church in light of recent events in the Catholic Church in Australia. Walk with and listen to the people as Christ did rather than maintain an arrogant and doctrinal response to the needs of the Catholic community. Leadership roles within the Church need to shift the current focus from an attitude of entitlement in guiding others living with the daily challenges of life to one of service to others walking with them on their journey not the Church's imposed journey.

1. God is asking us to involve women at all levels. The Church needs to change and it needs women leadership, women priests, women who are part of the decision-making and therefore a change structurally. We can no longer proclaim equality without it beginning within the leadership of our Church. This is by no means a quick process, but the process needs to begin now as a matter of urgency.

2. We believe there is great pastoral value in being able to celebrate the Third Rite. It remains one of the official liturgical texts in the Rite of Penance, and while its use is restricted, it makes no sense to have a rite that can never be used. A great injustice was done to the people of God in removing this rite. It would be a wonderful source of healing for this form of celebration to be once again made available.

To effect permanent change in the Church in such a way as to erase the serious errors that have crept into the administration and organisation of the Church over the last 1500 years or so and to turn the Church into a care-giving, inclusive and just organisation which properly reflects the teachings of Jesus as relevant to the modern world.

Think God is asking for us to be people of prayer. Daily prayer. Not to be people where the limit of their faith is Mass on Sundays. As St Jose Maria said—First, prayer; then, atonement; in the third place, very much 'in the third place', action. One way of doing this might be to encourage the laity to attend adoration. Especially if they've never heard of it or been to adoration before. Also, encouraging the laity to go to confession not only for mortal sins but for venial sins as well.

God is calling us to get back to the basics of our Catholic faith to ensure that this is expressed in a missionary manner in the world in which we live.

I have an enduring love and respect for the Catholic Church. The Church has done enormous good in the world, and it has the potential to be an even greater force for good if it genuinely reforms itself. Women should be treated equally in the Church in all areas. If the Church truly treated women as equals to men this would send a powerful message everywhere, including to repressive patriarchal regimes all over the world. I have been shocked and horrified by the extent of abuse exposed by the findings of the Royal Commission into Institutional Responses to the Child Sexual Abuse, especially in regard to the Catholic Church. I believe the time has well and truly come for serious, profound change and reform. It is a great opportunity now for action. We all need our

<p>Church to return to Gospel-driven values. We have lost so many of our young people, including our own 3 children who no longer practise their faith. We need to become a genuinely more inclusive Church for women, young people, LGBTQI people, homeless and other groups. Our Church governance and structures need to be more transparent and accountable. We need entering the priesthood to be open to married men and women, single or married. We need to be relevant to and in contemporary society.</p>
<p>[-] College [-] staff were asked by the Plenary Council 2020 to respond to the following question, what do you think God is asking of us in Australia at this time? The responses can be broadly grouped into the following intuitions: • Be Missionary Disciples for young people - 29 responses • Be relational - 16 responses • Live Justice and Service - 15 responses • Be inclusive and tolerant - 13 responses • Recognise hurts and offer healing - 8 responses • Strengthen Catholic Identity - 4 responses. See attachment for details.</p>
<p>[-] College [-] students were asked by the Plenary Council 2020 to respond to the following question, what do you think God is asking of us in Australia at this time? The responses can be broadly grouped into the following intuitions: • Modernise – 9 responses • Youth Ministry – 8 responses • Renewal – 7 responses • Missionary Discipleship – 4 responses • Catholic Perception – 3 responses • Forgiveness – 2 responses</p>
<p>The current structure of the institutional Church, its hierarchical power relationships and the absence of the laity, and especially women, in its decision-making and pastoral responsibilities have enabled the current Church crisis to emerge. The vast majority of the People of God are left out. And half of them are completely ignored. Is it any wonder we are heavily criticised and the faithful are voting with their feet? There must be checks and balances to moderate the exercise of power.</p> <p>Please do something to stop the rot: • the abuse scandal, • the free-fall state of Mass attendance, • declining acceptance of core beliefs, • inaccessibility of leadership, • invisibility of leadership in face of crisis, • business as usual attitude, • unwillingness of bishops to face up to the signs of the times and work to heal our Church, • being misled by false prophets, and so the list goes on. Say something! Do something!</p> <p>Permanently include special prayers in the canon of the Mass for: 1. Healing and comfort for all victims of child sex abuse, 2. Forgiveness for the sin of child sex abuse, 3. For the Church to be truly be God's guide and instrument of love, grace and life for the world in all things rather than an instrument of evil and source of pain, anguish and destroyed lives.</p> <p>We need to have an Australian Church for Australians, reflecting the particular Christian values of this land such as tolerance and mateship. The bishops need to be courageous in prosecuting issues of the Australian Church with Rome, such as revising the liturgy. The bishops need to be courageous in shouldering issues where they have the competence to act, such as in the Mass translation. There needs to be transparency in all Church decisions and clerical appointments. There needs to be a determinant role for the laity in all high-level decisions. There needs to be not less than 50% female participation in all such lay representation. Married persons should be allowed to become priests and priests should be allowed to marry. Women priests should be permitted. If ever there was an opportune moment for these things to be done, that moment is now!</p>
<p>I believe that God is asking the men, our bishops, as well as all the people of God, to participate, grow together in changing the face of the Australian Church. If you, our 'fear filled' leaders stand up for your people then we will stand by you minus those of course who want to exercise power and control. [These people are among the baptised as well as the ordained!] I look forward to a Church that reflects the person and mission of Jesus Christ and includes the voices of the baptised, both men and women as consultors in all dioceses and jurisdictions. Ordained for the mission...are you able to take the RISK...if not you will take the Institution to the grave with you...heartless and empty. For those of us who love our faith but have learned to distrust the institution [infiltrated by criminals and corruption] we will find other ways to express, live and be</p>

nourished in the mission of Jesus. The growth in CONSCIOUSNESS in regard to the Incarnation of God in all material and living organisms and secondly in the person of Jesus Christ will sustain us. God is beyond walls and divisions and to that God I am drawn. Men of God will you change your image in order to change the mindset. Here is your opportunity. You and you alone have the ability to respond to the reflections of the 68,000 +people seeing as you and you alone have the right to vote.

1. Accessibility to Mass and the sacraments—in many rural locations congregations are declining and regular services are being reduced because numbers are below 15. At Emmaus, Jesus did not forgo the Eucharist because there were only two people present. In these days of economic rationalism, rural communities are suffering the most and the suicide rate is higher than in the cities. Religion is a known protector to prevent/reduce suicide rates so from that perspective rural communities are arguably more in need and more deserving of access to a church and the sacraments than those in the city with more access to other resources. The Church does not utilise technology. One rural church representative could collect the Eucharist and then everyone could watch a live video link to where the priest is saying Mass so that multiple congregations in the one parish/mission can celebrate the Mass simultaneously. The Eucharist could be shared at the same time—thus reducing the travelling demands on priests whilst bring Mass to remote rural communities (and even households).

2. Moral obligation to repair the hurt to those harmed by clergy in the Church—this is a difficult area because how can you compensate someone for the loss of a safe childhood, especially when congregations are the ones who fund the Church and who have been prevented from taking any action to stop the incidents. This combined with fraudulent claims based on greed are also possible when not all claimants have a case that can be proved in court. The hurt inflicted on those who have been ostracised due to contraception use, divorce or identification as lesbian, gay, transgender, bisexual or indeterminate sex. The double standards of accepting those who have plastic surgery, dye their hair colour, use Botox, etc. yet the rejection of transgenders and intersex people who do not conform to societies gender roles. The double standards of refusing the Eucharist for “bedroom sins” but acceptance of other criminals.

3. Support of offenders—As an active participant in Kairos Prison Ministry, I believe it is important to forgive and assist people to maintain their relationship with God regardless of the opinions of their victims. In one parish (not in my area) a person convicted of having possession of child pornography has been refused access to the Mass if there are any children present even though they were not convicted (or charged?) with any sexual offences against children. Ironically, this happened as a result of an anonymous complaint to the parish that he had been attending for several years after his release and Church attendance was part of his bail conditions prior to serving his sentence. This is in stark contrast to media reports that the Church is paying for accommodation and a vehicle for a released priest with paedophile convictions. It is frustrating for people struggling to survive and having difficulty maintaining a vehicle to see a convicted offender.

Realising the challenges that face the Catholic Church in Australia in the areas of, credibility (post Royal Commission), evangelisation of the culture, inclusion of and ministry to young adults, women and their inclusion in Church structures, the decline in priestly and religious life vocations, the decline in participation in the Church of the majority of Australian Catholics, there is a need for a renewal in all areas of Church life. This renewal that is needed and the strategies which will power it should be the focus of the Plenary Council in 2020. The Listening and Dialogue sessions brought out into the open the levels of frustration being experienced by Catholics. This frustration is a sign that action is needed to attend to some very important matters. We have a proud history of being Church in our nation and we need to build on that foundation. We are not a dying Church; we are a Church that needs to face up to all the challenges with the same dedication and trust that have been the strengths of our Church from its beginnings here in Australia. Pope Francis is calling all Catholics to see their role in a Missionary Church. A Church that is missionary

in its focus will endeavour to structure itself to meet that aim. All members of the Church need to have that focus and call for the structures of the Church to support that aim. Those structures of the Church—governance at parish, diocesan and national levels need to be developed to ensure a missionary focus and to support all in undertaking the Mission. The structures of the Church at parish, diocesan and national levels need to be transparent and accountable to all in our nation. Our Catholic Church needs to earn back the respect and trust of the Australian population. Every Catholic must be encouraged to participate fully in the Church. Every Catholic must be permitted—by the structures of the Church, to participate fully in the Church. Every Catholic must be recognised as having a part to play in the Mission of the Church. Every Catholic, no matter at what age or level of participation in the Church must be valued and respected and supported in playing their part. Every Catholic has a role to take in evangelising the culture of our nation. The Plenary Council 2020 presents the Church in Australia with an opportunity for renewal. This renewal will only materialise if the Council acts decisively.

I think God is calling us for a revival in the Church in Australia. By revival, I don't mean new ideas or new ways of thinking, or revival in how most commentators and reformers like to talk about. I believe God is asking the Church in Australia to return to its roots, to its teachings as they were for thousands of years and worked so well. With its attempt to 'get with the times', the Church has found itself increasingly and steadily losing more numbers. I don't believe God wants us to head the way of other Christian churches in Australia—bending to every trend and social fashion while their pews empty and parishes die. I believe God has a special task for the youth in Australia at this time, and it is a beautiful task. To return the Church to its former prestige and place of influence in society, where ultimately it becomes a place to attract souls and get them to Heaven. That is the aim of being a Catholic—to get to Heaven, and to get others to Heaven. God wants as many souls to get to Heaven, and his vehicle for doing so is through His Bride, the Church. With genuine, orthodox, strong teachings that seek to challenge and raise people up, not 'meet them where they are' and pander to their human weakness - that is what I believe God is asking of the Church.

God is asking us always to place emphasis on the centrality of Jesus through the simple practice of prayer. To many people, prayer is still an abstract idea. Without prayer, all our good intentions and aspirations fall over. Once we acknowledge our relationship with Jesus as the key, everything else will flow from there.

I believe the Church must go back to the 2 commandments of Jesus: love God and love our neighbour. We must become a more inclusive Church. God is Creator of all living things; He created all of us—not just those who "fit" into the stereotypes. I can no longer accept that our gay brothers and sisters displease God when they follow their heart to be in an intimate relationship with the person they fall in love with. Did God create LGBTI persons such that their only path to holiness in this life is celibacy, while heterosexuals may choose to be married, single or enter religious life? Where there is love, there is God—or so we blithely preach, unless you happen to be gay or divorced (and living with another partner without benefit of an annulment). The Holy Scriptures are finite, God is infinite. The love, mercy, compassion, justice, wisdom and mind of God cannot be confined within any book, or else He is not God. Many people do not feel welcomed nor wanted by the Church; they feel alienated. Has the role of the Church been reduced to that of a policeman—judging who is or is not worthy of being a member? The scripture readings of the past few days point to the danger of being judgmental.

My local Catholic Church is semirural. We have a priest come for Mass once a month. Otherwise, I can drive an hour into town for Mass. My in-laws are non-Catholic and very active in their local Church. They even hosted a free BBQ for builders in a new local estate to start establishing community for the Church they would plant 5 years later when residents moved in. My heart burns to establish a more connected faith filled community but Catholics don't really do that—we don't plant churches, we don't run services without priests (or if our locals do it's not allowed to be published in the bulletin as no priest is attending). I am asking God how can my little rural

community have a Catholic community who loves him and loves each other. If there isn't more support to encourage us mere locals to do so, we will lose all the Catholics to the growing Anglican community. Or the fringe Catholics will remain once a year visitors. I would love to see them regularly and to encounter God. I think God would ask us to be thinking bigger than a one hour Mass. Mass is for the converted not so much for converting. How do we continue to convert ourselves and others...? I would love to be part of that journey.

We the [-] in the [-] Archdiocese organised a time of adoration before the Blessed Sacrament to discern and listen to what God is asking of the Church at this time. We believe that God is asking the Church in Australia to get out of our comfort zones, to stop being comfortable and reaching out only to established Church-goers. We believe that God is asking us to reach out to those on the margins—the poor, the prostitutes, the drug addicts. We need to reach out with Jesus' love in our hearts and offer them prayer and practical help. Many of these poor brothers and sisters had Catholic upbringings. We need to bring them back home, welcome them into our parishes. We can't just receive, we need to give His Love to those around us.

To bring peace and happiness to our world, by loving others and putting the needs of others as equal to, not less than, ourselves.

I think God is asking us to be strong, to have faith and believe and not give up. I think He would like the Church to be more human, to be more humble, to be less clerical, more open. I think He would like His Church to be more inclusive to all—the poor, the unemployed, those in prison, the marginalised, to accept that some people don't fit stereotypes.

I've heard many good & valuable ideas put forward as to 'where do we go from here?'. Some of it comes from what people themselves think should happen; some of it comes from a better understanding of and response to 'what is THE SPIRIT saying?' With regard to certain of these ideas/ areas, change does indeed need to happen: governance, de-clericalisation, gutsy lay participation and women's roles within the Church, to name some. I don't claim any divine inspiration as to how to move forward with these sorts of things, though I am sure that some of the ideas I've heard and read about are at best a right principle coming out of a wrong or misguided spirit, and sometimes a right principle for further down the list, and sometimes just not the way to go. And some of them are pretty much on track in all regards. However, the spirit of the thing, what's in people's hearts (which I don't presume to judge) is a vital component for God and how his people act and move forward. The 'how do we go' of the heart is as important, more important, than the 'where do we go' and the 'how do we go' of action. If our hearts are right before God, individually and collectively, we can achieve much—and, importantly, God can achieve much on our behalf in the spirit realm as well as the natural world. A spiritual principle is that the enemy cannot stand where he doesn't have a legal place to be. The grave sins of certain leaders and certain ones in authority, because of their authority, have opened gates and ground to the enemy. The rest of us, where we fail to live the Gospel as fully as Jesus would have us & where we haven't repented, also give ground to the enemy: the Light of Christ shines less brightly in the world. At an individual level, we each need to let God lovingly show us where we need to repent, to seek forgiveness, so that 'legal footholds of the enemy' can be removed from each one. However, it is for you, the bishops, the key ones in authority within our Church, to "stand in the breach", to seek God on behalf of God's Catholic people, on behalf of our Church, for the grave sins committed by those in leadership and authority and for the damage that has resulted: as those in authority, to make way for the closing of gates and ground laid open to the enemy by authority. You don't have to be guilty yourselves of these grave sins, but you are the ones with ultimate authority in the Australian Catholic Church. If you haven't already done this, then I believe it needs to be done. It is the starting place. It doesn't need to be in public, unless God leads otherwise. "For our struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places." Eph 6: 12 NRSV. What do I think God is asking of us in

<p>Australia at this time? Repentance and renewal of heart, according to our place in the Church. May God give you wisdom and courage.</p>
<p>God is asking us to be HUMBLE, a humble Church, a humble hierarchy, altogether a humble People of God. God is asking us all to just try TO LISTEN together; and by doing so, to hear the Teacher within each and every person. God is especially asking us to hear the Teacher within victims and loved ones of those who have been abused in our Church; God is asking us</p> <ul style="list-style-type: none"> - to hear the Teacher within both those Catholics who do, and those who do not enter a church on Sunday; - to learn from other Christian traditions, in particular that our inward and outward advocacy for renewal and reform be love-driven rather than ego-driven by any sense of religious superiority; - to take seriously our role as the lay People of God, and to address, from where we stand, why the Church has been functioning for many years in so many ways that repudiate the Gospel values; - God is asking us (as has Pope Francis on numerous occasions) to speak up—to express to our bishops why we are deeply hurt by their inaction or cover-ups of criminal behaviours; by their intransigence and obfuscation towards approaches and correspondence (even to the ACBC) from the lay People of God; •clericalism is a stumbling block to making the Church a welcoming, compassionate, open community it is intended to be. Joan Chittister has written that many of us laity have allowed a commitment to "listen to the Spirit" to become "BLIND OBEDIENCE, a kind of military code attached to a series of clerical commanding officers"; •God is asking us to express to our bishops how we feel cheated on, deceived, and betrayed by an institution they were supposed to have nurtured and governed with integrity; - the obnoxious clericalist culture of power, poor governance, with insufficient accountability and transparency. Pope Francis described the clerical attitude that pervades the institution's inertia as a great sin. We are led by God to become a more contemplative Church, as suggested by German Jesuit priest Karl Rahner (1904-84) who said the Church of the future will be contemplative, or it will not exist at all. What do you think God is asking of us???.....our [-] community's full answers are in our attachment.
<p>I am sending this on behalf of my sister [-], who can't use the computer due to a hand operation. She says God wants Australian bishops, clergy etc. to act on <i>Evangelical Gaudium</i> by Pope Francis. He spells it out clearly that the Church needs radical reform for today's world. Rather than outdated self-preservation of the status quo. God asks why are the Curia, hence the bishops not following Pope Francis' direction? The bishops in Australia seem stuck in denial or fear. They refuse to enact <i>Evangelii Gaudium</i>.... why? Is it having to share the power with the people they are meant to serve...God knows!</p>
<p>God is asking us to become a HUMBLE, and an adult Church. We are NOT the same as the institutional Church, which over the last 2-3 decades has 'led' us into one catastrophic failure after another. God is asking us to listen, in a contemplative and heartfelt way to the Spirit within each one of us. To pay attention, to learn from the Teacher within each one of us. "The Church of the future will be a contemplative Church, or it will not exist at all" wrote Karl Rahner (1904-1984). God is asking: DROP our ego-driven sense of religious superiority and learn from other Christian traditions, in particular that our inward and outward advocacy for renewal and reform be driven by love, not by the need for aggrandisement and self-preservation. The institutional Church, in its multiply demonstrated cover-ups of clerical sexual abuses, in Australia and across the world, has shamed and embarrassed me as a Catholic, as its primary motivation has clearly been to "mop up" the abuse scandal by cover up. God has given us Pope Francis to listen to: "clericalism is a sin". It has become a man-made barrier and sickness that's afflicted the gospel message. CAN THIS BE ANY CLEARER? And do we ever hear this acknowledged from the pulpit on Sundays? The answer to both questions: NO. That lay Catholics are groomed by accepting clericalism, to capitulate to their priestly "Masters". What a deplorable situation in the face of modern-day research provided</p>

in literature about abuse, co-dependency and secrecy. I am angry and sick and embarrassed that lay people feel this was all they could do. No wonder these unspeakable crimes have persisted. Until we hit the bottom of the barrel, we cannot rise to the top. We're close, I pray we are close! But the abuse crisis cannot be sorted out by celibate males, most of whom (bishops anyway) at their core want to protect themselves and their power. God is asking us to confront our bishops. Sadly, it's mostly about their leadership (or lack of) and it's about their clinging to traditions and clerical habits that are irrelevant to our age and Australian culture; clericalism is a stumbling block to making the Church a welcoming, compassionate, open community it is intended to be. God is asking us to be kind and patient with our children. None of our six kids go anywhere near a Church, and we don't blame them! They are in their 40's and they have not seen the gospel message in the Catholic Church since they were in early high school. In that Canberra CATHOLIC high school there was sexual and other abuse, numerous criminal convictions for those abuses, 3 suicides that we know of. Numerous other boys' lives ruined by alcohol and drugs correlated with the time(s) they were abused. Why would that record lead my kids to the Catholic Church? It would drive you away, and it DID to my kids. 50% of the Catholic population in our Church deserve full equality and participation. WOMEN have gifts and talents to be leaders, deacons, priests.

To be love, and listen to his Church—the whole body of Christians—not a clerical cabal. To protect children through action, not protect abusers through the exploitation of the 'sanctity' of the confessional. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Matthew 7:21

For all people, no matter what sex, marital status, or position in the Catholic Church to follow God's teachings. In particular, to initiate and respond to feedback for this Plenary Council in the strongest voice to enable members of the Plenary Council not only to listen but to put aside their biases and put forward what we, the people, are asking of them in God's name. I believe God is giving us, the people, the strength and conviction to say, 'enough is enough, my plan has gone off the rails, and it is time to restore the Catholic faith to enable ALL people to participate, not just predominately men; heterosexuals or members of the Catholic Church. God showed kindness but he also showed some impatience with Mary when he was in the Temple; He is now impatient to see his teachings adopted in the setting to match the times that we are in. He is asking us to look carefully at the hierarchical structures of the Catholic Church and decide how best to dismantle this structure to enable the Church to operate effectively and engage all people.

God is purifying the Church at this time. We are the Church and we need to turn to Jesus. We need to return to the fundamentals and serve Jesus. Jesus says to us "Listen to Me and Listen to My people". We are the living stones of the Church and if we are to follow Jesus as He calls us then we need to drop the various agendas and learn how to be missionary disciples. We need to be open to having an encounter with the Living God and align our wills with His and serve and love Him with our heart, mind, soul and body.

To come back to true faith and worship of the living God. To live in awe of God's power and might. To pray for our world. To be authentic. God is asking us to be open to him. It would be wonderful if Catholic school teachers had a living faith. They need formation and encouragement. Children are able to tell when a teacher has an authentic faith in God and are attracted to that.

We write the following submission as two young committed Catholics who love the Church and want to see it flourish in Australia. Having attended the [-] University's Listening to the Spirit: Towards the 2020 Plenary Council course, we have discerned what God is calling the Church in Australia to be. We envisage a dynamic Church, true to the spirit of the Second Vatican Council, which can be described as follows:

"A welcoming Church that extends the invitation to discipleship to all, embracing both the multicultural Church while developing a distinct Australian identity;

"A nourishing Church that provides God's people with a rich liturgical and sacramental life while building strong communities and networks of support;

"A proactive Church that walks alongside all Australians in the great national issues of our time and plays an active role in advocacy in accordance with Catholic social teaching;
 "A transparent Church, that takes all the necessary measures to ensure its responses to crises provide healing and justice for all;
 " A compassionate Church that continues to minister to those most vulnerable and those on the margins with a sense of service and humility;
 "An empowering Church that invests in young people by listening to their thoughts, encouraging their participation and providing opportunity for leadership;
 "An inclusive Church where women can make meaningful contributions, have prominent roles and hold positions of leadership;
 "A loving Church that proclaims a positive vision of life and love, sharing an affirming image of marriage and providing support to married couples and those contemplating marriage; and
 "A courageous Church that supports people to fulfil their vocation to consecrated life and is open to the exploration of married priests, as exists in other Christian traditions and the Maronite Catholic Church.
 We are grateful for this opportunity to provide input to the momentous 2020 Plenary Council and pray that the process will be led by the Spirit to yield much fruit as we strive to build God's Kingdom on Earth.

As we approach the plenary council, we need to change and accept that we can't continue as we are. The crisis in our Church has prompted me to send in a submission with a few thoughts. The Church needs to take greater leadership and action to ensure children and the vulnerable are safe. It needs to rebuild trust and show more compassion for the victims, including through acknowledging its failure to act for too long, paying adequate compensation and taking action to prevent future abuse, including standing aside religious and others accused of committing abuse and removing them from their positions if found guilty. There needs to be a greater voice and role for women in the Church. The key role Mary played in the early Church provides a practical example and inspiration. Females represent half of the population and they have an important perspective to contribute. We need females in leadership roles, on parish pastoral council and co-chairing the plenary council. We need to focus more on the basics of our religion, that is building the Church more on love, community, prayer and the Holy Spirit. However, it requires us to realise that we need to invest in the Church and our faith, such as by spending time reading, reflecting and praying alone and as a community to reap the gifts we desperately need. We do this in other areas of our lives but often forget to do some for our faith and/or often don't know how or where to start. I am conscious that with the right mindset positive change can and must happen.

God is asking us to be part of God's story. But that means allowing all of our voices to be heard, not just those in power. God is asking us to be courageous enough to critically analyse the clerical model of the Church in Australia. Although this is terrifying for many of our priests, as indicated by the derogatory comments made by some about the Plenary process and the nature of topics being discussed in Listening and Dialogue sessions, this is the true spirit of the Gospels. The good news was not given to the disciples to be held as intellectual property, it was given to be shared in community. It was given to women who dared to believe in the empty tomb. To outcasts who listened in spite of the venom of their persecutors. And so it is this same Spirit who calls us to a renewed commitment to inclusive community.

To love. And to move towards cohesion. To forgive. To be one Church.

Radical love and inclusion; radical humility; radical justice. See submission for further information.

To clean up the Church (especially in the wake of the sexual abuse scandal(s)), to advance the kingdom of heaven in ways relevant to and that engage with the 'signs of the times', more specifically, not only to evangelise by example, and through prayer, participation in the sacraments and fidelity to Church teaching, but more specifically, by engaging with politics and issues of social change that might be effecting the present and the future for better e.g. addressing climate change, or for worse e.g. various developments occurring in artificial

reproductive technology, the rise of pornography, a progressive tendency to proscribe forms of communication. I imagine God wants the Church in Australia first to be 'fair dinkum' about any negative legacy it has left, and then, (or in parallel), to proclaim the 'Good News' as good news, but humbly, and not to retire behind a quiet, fearful and defensive barrier.

(This is a distillation of our submission, which will be attached). We believe that God is calling the Church to be authentically Catholic. We believe that to be authentic, our Catholicism must be a generous and beautiful Catholicism. We believe that the Church must be generous in both material and spiritual goods, striving to encourage and facilitate works of mercy and the establishment of a more just society, while forming Catholics, especially the young, so that they are familiar with the riches that are their inheritance. Equally this generosity must flow beyond the Church in the form of evangelisation. We mourn that all too often it seems that the faithful, and even some of our shepherds, are divided into camps which emphasise one or the other of these aspects. This is a deep wound within the Church and undermines her efforts in both areas, along with weakening the sense of community and solidarity among the faithful. We believe that a generous Catholicism can overcome this divide and help to redirect our energies toward building God's kingdom through works of mercy both spiritual and physical. This cannot be only a matter of meetings or Diocesan plans, but must be manifested in the individual lives of Catholics through a focus on inviting every Catholic to be generous in their faith, or in other words through a renewed call to personal holiness among all of the faithful and beyond. To this end particular areas of concern and hope for us are:

- Faith formation in schools
- Faith formation in parishes
- Biblical literacy
- Sacramental understanding
- Formation around and compassion towards people who are LGBTQI+
- Public voice and works of the Church

As the Church, in order to be authentic, must be generous, we also believe that she must be beautiful. To a great degree, of course, this generosity will itself beautify the Church, both through moral beauty apparent in charity and by working to present the beautiful teachings of the Church to her faithful in an attractive manner. At the same time though we believe that other aspects of beauty within the life of the Church are worthy of particular attention:

- liturgical life
- Private prayer
- Online communication

We believe that this generous and beautiful Catholicism, authentic to the Church's Divine commission and the generosity of her Saviour is the call of God for our Church in Australia. We believe that this Catholicism will be able to heal some of the wounds of the Church and enable her to go on worshiping her God, preaching His Gospel, building his kingdom and serving His brothers and sisters on the margins in the decades to come. In an addendum which sits outside of the structure of our submission we mention our view that resolving the sex abuse crisis must be the Church's first priority. This means; repentance for what has happened, true justice for victims and their families and justice for abusers, those who have protected them or who have treated victims and families unjustly.

Before I go on, please know that this comes from a place of my profound love for and gratitude toward the Church. I believe above all that God is calling the Church to fully address our history in the area of the sexual abuse of children within the Church. This wound, reopened as it is by every piece of news and relentlessly brought to front of mind is frankly haemorrhaging and to my mind represents without a doubt the most serious challenge faced by the Church and one which hamstringing her in every other effort. This must be, though painful, negative and a tax on the hearts, minds and faith of everyone within the Church, the first order of business at the plenary and must be given absolute priority even to the exclusion of any other area (however good and

worthy they might be). Until the Church deals with this in such a comprehensive and serious way as to place the repentance of the Church and her leaders beyond any doubt this issue will continue to decimate the ranks of the faithful, to poison the name of the Church, to empty her pews and coffers and leave no space for almost anything else. The Plenary and our bishops must resolve to take action with the ferocity that is warranted by sins, crimes and injustices so grave as those that have been committed and as is demanded as a matter of justice (let alone charity) by the horrific effects that these have had on their vulnerable and disempowered victims. This resolve must be firm enough to demand and facilitate justice and reparation wherever possible and whatever the cost in dollars, programs or whatever is left of reputation of our Church and its people. I will include my more specific views on what must happen in this area in the next window.
I think Our Lord is asking to stand firm in our Faith. To adhere to the Catholic principles when the Church is being attacked for its decisions on celibacy and sacramental practices.
I believe God is asking us to come before him with humble and contrite hearts begging for forgiveness for the sins of the Church. I believe He is calling us into personal relationship with Him, knowing and accepting Jesus as our personal Lord and Saviour. To achieve this we need to cry out to God to send forth His Holy Spirit upon us that our Church may be renewed as on the day of Pentecost. This requires a decision to leave the past behind and to willingly allow the Holy Spirit to transform us anew. Baptism in the Holy Spirit as it is referred to in The New Testament allows a Holy Spirit received in Baptism and Confirmation to be stirred up in us as we make an adult yes to God. Having the Holy Spirit renewed in us enables us to know as we never have before how much is the Father and Jesus truly love us personally. This will draw people to this Church.
God is asking us to be more inclusive of Aboriginal and Torres Strait Islander people's culture and spirituality. Also include more females within our Church and to walk alongside our young people of today and bring more contemporary ways to deliver Mass, prayer ceremonies etc.
God is telling us to talk to Catholics more effectively so that we can support the great commission effectively and grow our Christian faith. This is our strongest tool in arresting the decay of participation in the faith that is now so evident. A detailed document is attached at the end of this submission.
My little children, love one another. God wants us, as I see it, to be a compassionate Church, in which there are no divisions, where service is the touchstone, where we eschew the trappings of power, where we all accept the responsibility for the welfare of others, recognising that I, and you and they live, now not we but Christ lives in us. Our God is a God of compassion and love, slow to anger and rich in compassion.
Honesty.
I look at Isaiah 58: 5-9 to answer this question. "You humble yourselves by going through the motions of penance, bowing your heads like reeds bending in the wind. You dress in burlap and cover yourselves in ashes. Is this what you call fasting? Do you really think this will please the Lord? No this is the kind of fasting I want: Free those who are wrongly imprisoned: lighten the burden of those who work for you. Let the oppressed go free, and remove the chains that bind people. Share your food with the hungry, and give shelter to the homeless. Give clothes to those who need them and do not hide from those who need your help. Then your salvation will come like the dawn and your wounds will quickly heal. Your Godliness will lead you forward and the glory of the Lord will protect you from behind. Then when you call, the Lord will answer. 'Yes I am here,' he will quickly reply. God is asking the Australian Church not to focus on external rituals, mere words and gestures. He is asking us to act with mercy and justice: This is what God requires. He is asking us to be a Church that consistently does good according to the demands of His son, Jesus, rather than being a tame Church captive to whatever politicians are in power at the time. He is asking us to be a Church renowned for its concern for the needy rather than a Church renowned for its imagined superiority or suspected bigotry.
To have a new Church with leaders with integrity, honesty and real love for people.

To love Him To love our neighbour To encourage our neighbours to love God and serve Him as we should.

I think God is asking us why we have lost our way. We are secular, sexist and racist. Perhaps it is unconscious bias that places members of the Church community in this place—however not knowing you are secular, sexist or racist is no excuse. The divinity of the Church is gone—and perhaps has never been there. My experience of attending Church is that it is secular, and I personally get no enjoyment from attending Mass. It's a dreary duty which I find distressing. Why is that? The modern Catholic Church is secular. It has been designed by an Architect according to the parish Council or bishop's instruction. It is not according to any divine plan, and it has no divine images (apart from someone's interpretation of what Christ looked like on the Cross and in the Stations of the Cross). It seems if the image is acceptable and it's blessed, it will be placed in the Church. The decorations in the Church are designed by Church member and community, and are placed in the church in areas visible to Mass attendees. The music is written by members of the community or other Christians—not necessarily Catholic. Yes—Hillsong songs are sung and played in my Church. The music is performed by members of the Church with piano or guitar, using microphones and amplifiers. The musical band sits close to the altar. Why is that? Why is the band positioned close to the altar when Our Lady is positioned at the extreme back of the Church? We all attend Church with our backs to Our Lady—but we all face the band which sits beside the altar. Why is our Church's most revered woman out the back of the Church in the most hidden and invisible place in the Church? Why? Who made that decision and when? No wonder men in the Church committed heinous crimes against the vulnerable over the years—Our Lady was placed out of mind and out of sight. Ask your Catholic welfare organisations about their experiences—it is well known that men take advantage of vulnerable people when women are not around. Our Lady was pushed to the back over the years—and she still is in Australia's Catholic Church. Look around our Catholic community—Convents have been sold off—where are those women who used to run the convents and teach the children? What drive those women away from the convents? Perhaps it was like St Mary MacKillop's experience, in that they consistently battled with Australia's male bishops who pursue power and control as opposed to helping those who help the poor. Look around the Church during Mass—I see lots of old white people. Most of the younger families I see are Indigenous Australians or are of different nationalities, but like most of Australia—these coloured people are not embraced—but rather are tolerated in the Church. How long do you think they will stay in the Catholic Church? It's ok to have a coloured priest or nun—but it seems that no-one of colour is a leader in the parish or the Church.

The Church contains a diverse range of people holding different views and attitudes, so we need to be open to one another and to seek the good that is in each of us. Having recognised this, we then need to:

- Become really informed of the issues and problems addressing the Church, to read broadly, and to listen and be open to the views of others, and to consider the way forward and be open to change. Have the courage and strength to discuss issues with others.
- Actively build up our community where we are practising our faith into a strong Christian supportive one, by building knowledge of our faith and encouraging everyone to support fellow parishioners—there are various Lay Groups and Movements as well as Programs available to assist in undertaking this.
- Persevere as Teams of Our Lady couples and be more involved in our respective parishes, to place more emphasis on our spiritual development (e.g. daily scripture readings, daily individual and family prayer) and to set an example for our families and others.
- Throw away the small differences between our denominations and regenerate the ecumenical thrust across our faiths.
- Support our priests and bishops—to help them to move forward through these difficult times and lead us in growing our faith.

<ul style="list-style-type: none"> • Understand the equality of women and men in our Church and to take steps to open up roles for women, both in the decision making and practise of our faith.
<p>1. God has made a covenant with the animals. Do not turn a blind eye to animal suffering. The cruel live export trade, which disgraces our nation, must stop. Yes, we can eat meat and anything in the market without raising questions of conscience (1 Cor 10:25) but the righteous care for the needs of their animals and are not cruel, like the wicked (Prov 12:10). “We must forcefully reject the notion that our being created in God’s image and given dominion over the Earth justifies absolute domination over other creatures.” - <i>Laudato Si’</i>, #67 “Each organism, as a creature of God, is good and admirable in itself.” - <i>Laudato Si’</i>, #140 “In that day I will make a covenant for them with the beasts of the field and the birds of the air and the creatures that move along the ground. Bow and sword and battle I will abolish from the land, so that all may lie down in safety.” - Hosea 2:18. Exercise spiritual discernment concerning inter-religious dialogue, 1 Jn 4:1-3. It is wrong to allow Catholic premises and publications to be used (albeit unwittingly) for da’wah, the call to Islam. The good shepherd does not invite the wolf into the sheep pen. 3. Allow celibacy to be optional for clergy, as in the Orthodox Church which permits married priests.</p>
<p>How we can be more respectful of others and the environment. How can we teach out youth to be respectful as well? What can we do personally, in our community to address these issues?</p>
<p>Service—Helping those in our communities who are not being supported (Disabled, poor, needy etc.). Respect—Respecting all people’s their beliefs and opinions. Respecting peoples cultures from around the world. Inclusion—Being inclusive of all peoples. Unifying rather than dividing. (no matter race, religion, sex, sexuality etc.). Higher engagement with faith—Building relationships within our parishes. Being proud to be Catholic or of faith. Showing our commitment to faith. Finding ways to engage and support our youth in developing and practicing their faith. Understanding the changing way in which peoples are practicing faith. (Youth projects and outreach has replaced some traditional Church attendance). Past—To accept rather than defend the negative that has happened in the Church. Striving to move forward and rebuild the connections that have been lost. Making an effort to look forward to the future of the Church and reconciliation of the past mistakes.</p>
<p>We believe God is asking us to open the doors to everyone (refugees, disabled, disadvantaged, divorced, sexual orientation) regardless of where they are in their journey. We need to consider what God asks of us—love, acceptance, forgiveness—over the Church’s law. This requires maintaining an openness to everyone despite their supposed shortcomings, and removing judgment, as Jesus did. Secondly, we feel it is vital to create roles for women in the Church in order to better support the parish and provide opportunities for women to encourage, empower and champion one another. Finally, we must re-establish a connection for younger people and families to the Church to ensure its future.</p>
<p>Equality for all in the Church specifically the role of woman in the Australian Church. The Church today is a patriarchal model and is NOT reflective of our modern world. How can any institution survive and flourish with the majority of members being excluded from an active role and any involvement in leadership. The women (especially younger women) of the world feel very disengaged from the Catholic Church as it is no longer relevant to their understanding of their place in the world. It is now time for action!</p>
<p>As members of the Catholic Church within Australia we would like to suggest the Plenary Council 2020 address the following:</p> <ul style="list-style-type: none"> • Inclusivity and the involvement of all generations in the Catholic Church, connecting to the lives of the young people in our communities through both their active involvement in the Church as well as their personal faith formation in their personal lives. • Acceptance and support for people outside our communities such as refugees, the poor, those with mental illnesses, people with disabilities, the elderly and the vulnerable and others who are marginalised within Australia. • Providing equal opportunity within society regardless of sex, race, socioeconomic status, age.

- Forgiveness within the Church for actions beyond our control, as well as seeking the forgiveness of individuals in the wider community and in turn addressing discrimination against Catholics.
- Addressing environmental and sustainability issues.
- Unity between Catholics by making connections as well as unity with all other members in the wider community.
- Creating a sense of identity as Catholics without fear of discrimination or judgement.
- Connecting the past and present through traditions while also looking to the future direction of the Catholic Church.

We encounter Jesus especially through the sacraments and Catholics have a Canonical right to the sacraments. How will Catholics have access to the sacraments in the future given the shortage and age of priests today?

God is asking us to love Him. He sent his son Jesus into the world for us to follow and learn. God asks us to recall how Jesus wants us to be... forgiving; loving and tolerant of each other. God wants us to share in his Eucharistic sacrifice of love. He wants us to be inclusive of all those who seek Him and for us to be models for those who do not yet recognise or understand Him.

Build our community—providing services, food, care, companionship to disadvantaged members of our community and those not yet in our community such as refugees in offshore detention.



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. Should women be able to be priests?
2. Should priests be able to be married?
3. Can we support and promote organisations such as Family Enrichment Australia (FEA) to help educate families in the day-to-day struggles of raising children?
4. Can we put some serious thought into why our Catholic schools are not the first choice of many practicing Catholics?
5. How many children attending Catholic schools practice their faith? How can we improve this?
6. How can the Church do more to reach out to the poor and marginalised?
7. Why do the clergy ignore what the Pope says and asks of them?
8. Why do the bishops refuse to listen to laity who offer help and advice to make life less demanding for clergy?
9. Given the history of cover-up and propensity towards self-preservation from many of our bishops, is it viable that the Catholic hierarchy of Australia can adequately keep watch over itself?
10. When will we see resignations from the ranks of bishops or other hierarchy who have contributed to the catastrophic (Bishop Coleridge's word) mess they have left in the Australian Catholic Church?
11. What can you do to provide us with confidence that whatever reasonable issues are brought to the Council, that real change will occur within a reasonable time?
12. Can we focus on Jesus Christ and not ourselves and the agendas many of us have?
13. How do we make the Church a community rather than a group of individuals that meet once a week?
14. How do we better engage with our youth, especially those not attending Catholic schools?
15. How can the laity and females play a greater and powerful role in the future Church?
16. It is time to re-examine the clerical model. Is the current model of hierarchical leadership, dominated by male clergy, the best leadership model for our time?
17. What actions will be taken to guard against abuse of power within the Church?

18. How can the Church ensure complete transparency and accountability in all its operations?
19. What steps will be taken to include lay people in the Church in the governance and decision-making processes of the Church?
20. How must the liturgy change to make it meaningful and prayerful to all the people?
21. What changes in seminary education are required to help priests aware of and sympathetic to the challenges facing the laity?
22. How does the institutional Church respond with love and compassion to the divorced and sexually diverse?
23. What does intelligent political engagement look like in the current situation?
24. What is best practice in catechising our youth?
25. How could the Church better equip her clergy & laity to preach the Good News to unbelievers?
26. How could the Church make the Extraordinary Rite available to more Catholics?
27. What is the Church doing about the domestic violence problem in Australia?
28. When will the bishops actually listen to the people?
29. How are we going to sustain our Church with the lack of priests and religious men & women?
30. How do we renew people's faith and trust in the Church after the abuse?
31. How do we encourage young people to remain loyal to the Church when they are affected by the scandal of the Church?
32. How can we as a Church accept and outreach? How do we build a 'new' Church with existing traditional parishioners and the newer generation?
33. What research has gone into finding out why the missing generation is missing?
34. What is the role of priests in a modern context?
35. How should our parishes be run?
36. Is it relevant that a priest be the centre of parish life?
37. What scope is there to change Holy Days of Obligation Rules? For example, those around diet on Fridays.
38. How and when will you [the bishops] implement the recommendations of the Royal Commission?
39. How can we restructure the local Church so we can be on a more missionary footing?
40. What do the Indigenous people of Australia say to the Church at this time?
41. How can we as Church reach out beyond our given structures to welcome the lost, alienated and marginalised?
42. What radical changes need to happen so that our schools become genuine instruments of evangelisation and faith formation?

43. How to remain faithful to the moral teachings of the Church and communicate these truths without compromise, but in a way that respects others, engages them, and appeals to their deepest longings?
44. What role should the Church play in Australian society today and into the future?
45. How can the Church work more closely and collaboratively with those from other faiths and with those who do not follow a specific religion?
46. How can the Church show and enact more compassion for their wrongs of the past to facilitate forgiveness and acceptance and to enable a way forward?
47. How can the Church reconcile with Aboriginal and Torres Strait Islanders?
48. How can we ensure that all people, especially the many minority groups in our parish communities, be recognised and listened to and given more prominence, especially in the decision-making aspects of our Church?
49. There are many volunteers working in our Church, which we are all so very appreciative of, but is there a way for payment to be provided for their work?
50. Can we find creative and innovative ways for all people to become more alive and more awake in their faith?
51. How do we rebuild our parishes so that they are vibrant communities with great social outreach and support for each other?
52. Will the voices of lay Catholics be heard at the Plenary Council?
53. What is the Church going to do to propagate the writings of the Second Vatican Council?



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 44 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.

My sister joining the Carmelites. God working through me / protecting me. Friends have minor car damage if they criticise my faith. When I have picked up a second-hand iPad required by work, my wife has damaged our car. Reading Indian Christian analysis of the faith. Seeing close hand hardship in Prison ministry/Pakistan. Bothering to research the level of avoidable infant mortality rate (19,000 per day).

My growth in faith has been a lifelong growth, through family example, Catholic Education under Franciscan nuns and priests, a couple of Redemptorist's missions, Marriage Encounter, Cursillo followed by ongoing study, prayer and action, and, more recently, Christian meditation. This faith Journey has led me to my present work in the Kairos prison ministry. For the last 12 years, I have been part of the Interdenominational Christian "Family" of Kairos. I have worked in close community with Christian men and women from all denominations to bring the love and the hope of Christ into Goulburn gaol. In that time I have seen ample proof that the Holy Spirit is at work in all the Churches, as we have put our differences aside to make Christ's love real for our brothers in the gaol and in that time I have seen many lives changed for the better, some dramatically, others more slowly but changes none the less.

I have always been active in my faith. At a young age, (21) I worked for the Church as the first parish-school liaison officer of our archdiocese. I got very hurt by a destructive and unsupportive Youth Ministry and unfair behaviour of those who were in charge of my role. I was deeply hurt by what happened and no one cared. We need to make sure our staff are looked after and that we are accountable employers. This mistreatment included being told by a superior of a Catholic agency that I shouldn't be in my role as I have a gay sister, and then having a priest making an inappropriate comment and when I reported it, the person I said it to said I was lying and told anyone who would listen this. After I left, the diocese reviewed my role and I was denied access to this report after numerous attempts to get a copy. An amazing priest helped me to understand that the Church is not God and I was able to separate God from the actions of those in the Church. I walked away from the Church but always felt something was missing in my life. I continued my interest in faith by studying a Masters in Theology. I ended up going back to the Church before having my daughter. I also teach religious education. I take my children to Church on my own as my husband doesn't come. We go to the Church that suits my children's nap time. We are often

asked if we are there for baptism prep, or told that a parish down the road has a children's liturgy that we may be interested in. This doesn't make us feel very welcome, especially when my two children are too young to go to a children's liturgy. I have been going to the same parish on and off for three years—and apart from when we are asked to welcome those around us only one person has spoken to me. There are groups of people who have been there for a long time and are friends but unfortunately, I do not know how to break into these. As a teacher, I feel our diocese is out of touch of what matters to people: in our diocese some of the changes people don't understand and have talked about to me are as follows. Why did you disband the commission of women when you say women are important? How come you put out a document about the 'importance of marriage' to children which included comments about single parents when you wanted it to go to parents and the Church has so many wonderfully written articles about the importance of love? Why are you recreating the wheel with Youth Ministry that has been tried before and failed? How come we are renewing the RE Curriculum but not looking at recent research about faith in the life of young people?

My experience shows me that there has been a movement to stifle the work of Vatican II. That, for me created a challenging situation where I find some 'old customs and wording' are not to me appropriate, particularly at Mass. Our leaders (bishops) in Australia are somewhat conservative - though there are exceptions and we can only hope and pray that their voices can be heard above the ultra-traditionalist.

My experience, for more than thirty years, has been that the Catholic media has gradually given up on including the views of Catholics who challenge traditional Catholic teaching. Over the years I have retained a couple of letters that I have had published: one in the Wagga diocesan paper 'Together' where I wrote about problems around divorcees position in the Church and 'Humane Vitae'; it was published but the editor wrote his response underneath - which was OK from my point of view. I wrote once to 'Australian Catholics' when someone wrote in about Geraldine Dooge's marriage status; and another time I had a letter in 'Catholic Voice' on challenging topics. My experience indicates that these letters would no longer be published, except through a Facebook page, 'outsourced' by the Church to a secular forum. 'The New York Times', I believe, employs 450 moderators of their forums so I am clearly aware that for many diocesan papers, run on a shoe-string budget, there is insufficient staffing. I have spoken to two editors of such publications and generally the No-letters-to-the-editor comes from senior clergy who oversee the publication. It would be different if the bishops, for instance, demonstrated media expertise. Fr Michael Kelly SJ has specialised journalistic qualifications and it shows in the calibre of Jesuit publications. So my general point is that the voices of often concerned Catholics does not readily appear in Catholic forums and are perceived as disloyal. The Australian Catholic Press Association has 17 separate criteria for Catholic journalism but not one of these includes promoting the engagement and discussion of parishioners'/readers' views. There are some impressive and innovative online features in Catholic media. The basic facts are that during the period of the Royal Commission the Church appeared as unwilling participants, lacking in media skills and often ill at ease. This is a topic about which I have no particular expertise but I am sure there are many hard-working editors of Catholic newspapers who could do so much more with editorial independence.

I worked with a lady who came to me one day to discuss a problem that she was encountering at the time. I understood that she had two children. She told me that she had given birth to a third child who in fact was her first. This child thrived for a couple of months and then went through several months slowly dying. He was diagnosed with a condition where he would never achieve his first birthday. She was pregnant again and this child had the same disease. While she was happy to have the child and nurse it to its inevitable early death, her entire family (husband, siblings, parents and parents-in-law) insisted that she have an abortion. She was well aware of my abhorrence of abortion, that it was murdering a child. We prayed together. I supported her in her fight against her family. Later she came back to me to tell me that she had caved into her family and was going to have an abortion. As I sat with her I prayed with her, and asked God for direction, feeling well out of my depth. I was clearly told to tell her that no matter that I could not condone what she was doing, killing her child, this would not change our relationship: I would still love her, her sin would not break our relationship. Then I was led to assure her that Jesus wanted her to know that this sin would not change His love for her, would not break their relationship. I have only caught up with her once since I retired 10 years ago, but at that time she was at peace and was still a practising Catholic through one of the Canberra's ethnic congregations.

I am a very old woman yet I seem not to have shared the experiences of my contemporaries. By chance, perhaps, I have been able to seek out some education in Church history, theology and liturgy. By chance I have never considered priests or brothers as anything more or less than, mostly, good human beings with the same range of flaws as I have found in other men or women. I have never, even as a very young woman, been afraid to approach a celebrant to criticise, question or praise what has been said in a sermon (in earlier days) or a homily. In my family, there are generations of people who have demonstrated strong actions for social justice as an outcome of their religious beliefs and practices. I have been a Church-going Catholic all my life and for most of my life, in various ways, I have been closely involved in Church activities. Now I seek strength and inspiration from the Eucharist to do what I can to support those who need my support at some cost to myself. I try to ignore the sad power trips and the futile efforts to maintain grandeur and influence that appear to go on around me.

My several years in training as a religious teaching brother exposed me to some truly impressive men who guided me to a deeper appreciation of what it is to be a follower of Christ. The discovery that some other members of the same Order were serial abusers and that the leaders in the Order covered up those abuses caused me a lot of pain.

The Church should also invest in administration and Church liturgy being paid position for music and administration providing careers in the Church other than priests and teachers.

As a teacher and leader in Catholic schooling both here in Australia and in an overseas country I see how strong the faith is in our children, but as it is not nourished at home or supported to grow because families themselves lack a depth of practice or knowledge of the faith it withers as children move to high school. When the local Church has focused energy, money and time on supporting families connected to the Catholic school I have seen great growth in family practice of our faith and reconnection with the Church.

What keeps me in the Church is my involvement in a Lay Movement, which has shaped my spiritual life, has given me a relationship with God and continues to nourish me. These small groups are more valuable than my parish, in their intimacy and ability to provide support. Through these groups I have been encouraged to study and learn more than I ever hear from the pulpit on Sundays. They also deepen my faith in such a way that I want to share it with others, who might not know God and His love. In this way I am seeking to be an influence for good in the world of my everyday life. I see that the future of the Church is more likely to be similar to the early Church, which met in domestic groups, with leaders who emerged from the small communities. While I have remained part of the wider Church, my children have not. The hypocrisy that they see in the Church has a stronger negative influence than whatever I can exert on them. They see no relevance for them in a Church that would pervert the course of justice and then lie to cover up their misdeeds. It pains me that these actions have overtaken all the good done by the Church in terms of social justice and the actions of many good priests, but my children only see the criminality despite my best efforts to help them see that there are good people in the Church as well. It is incredibly sad that this has come about and I have to believe that the Holy Spirit will be with the Church always, so that the mysticism brought by Jesus will be stronger than the imperfect structures built up by humans over the centuries. My hope is that the Church will reform and will continue, though in a vastly different way, following more closely the teachings of Jesus.

I have been shaped by missionary priests of the priestly Fraternity of St Peter, who converted me from Atheism. I am indebted to them, especially their firm leadership and wonderful prudence/charity concerning scandals in the episcopacy, of which there are many.

I believe what God is asking is really very simple. God sent his Son to invite us into his Kingdom. Jesus formed a community of disciples. We are called to form community in our own circumstances, in most cases, a parish.

I have always been in the Church. About 20 years ago, I listened to a catechesis given by a priest and two married couples in the Neocatechumenal Way. This opened a door for me to really explore my faith, and show me that I was nothing more than a pious Christian who thought I knew everything about the Catholic faith. I feel quite certain now that the Way really unwraps what it is to be a committed faith-filled Christian who can forgive my enemies and love them and lift them up before God. I am still a committed parishioner, still ready to do what I can to assist my parish priest, I can lean on the cross of Christ as I walk the days remaining to me in my pilgrimage towards my heavenly home.

In 2016, I attended a Mass in regional New South Wales. A woman and her daughter in front of me were in stitches and giggles the entire Mass. I could not blame them. The (no doubt hard working and devout) musicians were performing "One day at a time" and "Drop kick me Jesus".

I am a convert to the faith from Anglicanism. When I realised that my Protestant tradition was incomplete, despite giving me the opportunity to receive the wonderful gift of faith, I explored both Orthodoxy and Catholicism. I attended divine liturgy and the Mass, and asked to meet with both priests. Sadly, the Orthodox priest was unable to engage with me, but the late Rev [-] from Holy Spirit, in Hobart, immediately arranged to meet me on a weekly basis. For six months we

read through the Catechism and he provided me with a wonderful introduction to the Faith. I was received on Christ the King 2003. I now realise that I was "lucky" to turn up to the Mass of such a faithful priest. While certainly not the only faithful priest in Hobart, I am aware that my experience with the Orthodox priest would probably have been replicated in many Catholic parishes. No matter what other good we do as Catholics, we need holy priests with a primary commitment to catechesis. On a related matter, I married a lady from that parish and we now have six children in Canberra. Our children attend an independent Protestant school. We made this choice because we want our children to be supported in their faith in the school environment. We know that, while the parochial schools are a formally Catholic environment, they too often express this faith in problematic ways, focusing on political activism ("social justice"), personal feelings, etc., and the student body overwhelmingly does not practice the faith. At Trinity Christian School, most families go to Church, and many of the teachers and families are practising Catholics. We also have the freedom to say, "We respect Mrs [-], but she is a Baptist. She has a different understanding of Holy Communion than we do." It's much harder to say this about a Catholic catechist. Harsh but true.

After Catholic baptism in Alice Springs NT in 1943 by the late Rev [-] MSC I have been blessed by growing up in a loving loyal Catholic family. My education at [-] School Cooma and [-] College, Bathurst as a boarder from 1956 to 1959 was followed by [-] College within the University of Sydney from 1963 to 1964. My daughter and two sons attended [-] Convent in Sydney and the boys were at [-] College, [-] from years 3 to 12. So far all good. All three children have women partners in loving and stable relationships. I have four grandsons. My children have university degrees, secure professional jobs (teacher, architect, soldier then teacher) and own homes. None have married in the Catholic Church but two arranged happy civil ceremonies according to law. No sign of baptisms. We talk about religion and my practice is well known to them but not followed in public liturgy. However all seem to respect my influence and talk to me. I was once unhappy that many generations of an Irish Catholic family had hit the wall. My great, great grandfather [-] at [-], County Roscommon in 1820 deleted the "O" but had 5 children. His son [-] at [-], Mayo produced 15 children -including Father [-] who was at Maynooth when the Rector was Daniel Mannix. Father [-] came to Melbourne as parish priest [-]. Two daughters were Sisters of St Dominic, one daughter a Sister of Mercy and one son a priest incardinate to an Irish bishop. There were others who bred, including my grandfather who came to Sydney in 1890 aged 21. My father [-] was born in Bathurst in 1901 and after a Stannies and Sydney Law School education was a lawyer and Canberra magistrate. Recently as an inquirer in the Dominican Laity Chapter of [-] in [-] we met Father [-] OP the Master on a visit. He asked about our Dominican experience and families. I shared my story about one son who said to me after a Jesuit education that he valued the teachings of Jesus but was not at all interested in the Catholic Church for himself or his family. Father [-] said this was good and I was consoled. I gave him a brochure about Bonnevaux that he took away. The Dominican Friars at [-] Catholic Church, [-], [-] are old and wonderful - we are blessed to have three priests and an active parish. My less positive story is when Archbishop [-] who confirmed me in Cooma in 1954, refused communion to Catholic parents who enrolled their children at Monaro High School. There was no Catholic secondary education in Cooma that met the standards now in Canon 806.2. After Archbishop [-] was sent to [-], where he employed [-],

<p>a married Anglican priest who became a Catholic priest and was a person of interest to the Royal Commission, Catholic children attended Monaro High School without Episcopal interference.</p>
<p>I have been struck by the number of people who have either discovered the Catholic faith through the Extraordinary Rite or who have deepened a relatively shallow faith through contact with the Extraordinary Rite.</p>
<p>My faith has been shaped by individuals with a strong moral compass and who are charitable and kind. These include parents and, more recently, a couple of religious in Canberra who would have to be described as modern day saints.</p>
<p>Parish has always been part a big part of my family as much as my own large family. The last 15 years this has ceased to be the case...numerous people have expressed the same feeling and many have stop attending because of this.</p>
<p>Was brought up in a strong Catholic family ... on both sides. Always went to Mass each weekend ... when work on the family dairy farm allowed ... wasn't always possible. Received all the sacraments ... had an aunt who was a nun ... all I remember of her is she was a very gently lady. When a teenager and started work, made a decision that if I was going to go to Mass, I would take part ... joined the choir group etc... not just sit down the back and fill in time. However message I received from our parish priest at the time was all about MONEY.... you bought your way to heaven ... money was all it was about. Ceased listening to sermons very boring... Got a new parish priest and low and behold!!! A real human being!!! Fantastic ... spoke to the people of our level ... not from "up above". My whole family developed a great friendship with him that continues to this day. Spend next 23 years as parish secretary, working with him. Was a catechist for many years as well. Then the 'powers that be' in Canberra ... my opinion through pure greed and jealousy of how well the parish was doing, took note of a local looney ... and just removed him... lied about it all and in the end both civil and Church lawyers say ... no case to answer. Still not good enough the powers that be a bloody disgrace!!! The weekly congregation (around 600) voted with their feet and 2/3rds left ... only about 100 or so attend now. Hope they're happy in Canberra!! As for me ... I persevered for a couple of years, every time I went I just got so wild about it all I walked as well..... WE had priests coming over from Canberra for the weekend Masses and boy ... did they complain about having to leave Canberra!!! It was supposed to be one's weekend off and he had to come to Tumut!!!! Told everyone all Masses ... what happened to serving the people? Why the hell did they become a priest??? Or the one who complained about how cold it was on the drive, but he was ok, cause his car had heated seats!! Great ... while the congregation sat in a cold church..... And who is paying for the car with the heated seats??? The parishioners of course!!! Bloody disgraceful.... I have only just started to attend Mass ... only to help a friend of mine with singing ... about once a month I'm still deciding</p>
<p>I have always attended Mass and use prayer whenever I feel I need extra help, in almost anything I do. This can be something simple or a hard task. I know if I am to achieve what it is I am attempting to do through prayer it will happen, or through prayer is was not meant to happen just now or maybe not at all. I believe that the power of prayer is one way to feel good about just about everything I do. I feel that God is always watching over me and guiding me on the path he</p>

has planned just for me. He is my best friend, never judges me, and is always there when I need Him.

I started my teaching career as a non-Catholic teacher in a Catholic school and was given the opportunity to attend a 2-week, live-in retreat/immersion in faith formation. This was an inspirational experience and I became Catholic as a result, and am actively involved in my school, parish and upbringing of my children as influential Catholics with their peers (running youth groups/retreats etc.). This financial commitment by my diocese at the time has had a significant and positive long-term flow-on effect. I would not have undertaken this without the support of my workplace, as I was replaced for the 2 weeks and I did not have to relinquish my pay for that period. This type of deep faith exploration takes time and resources.

We were married in 1976 – both of us are from large families. We have been blessed with seven children and also five grandchildren. Our working lives up to 2013 were in the Federal Public Service. We were introduced to Teams of Our Lady (TEAMS) in 1984 and our original Team lasted until 2015 when members moved interstate, became ill or retired. We were fortunate that another Team could accommodate us. Over the years 1991 to 1994 we lived in Darwin and we were warmly welcomed to TEAMS there as well. We have been members of the ACT/NSW Regional Team for the last eight years and we are now the Responsible Couple. We are obviously very interested in our family but also in our parish and the St Vincent de Paul Society. We are grateful for TEAMS providing the means for developing our relationship and spirituality, and the tremendous support we have received from our Team companions over the years. We have personally experienced the richness of marriage through the Church and sacramental life, and we are finding it is important that we demonstrate to people (especially young people) the benefits of living as a loving couple and family. We have found that by having a living faith, nourished by the sacraments, by the Word, by prayer, and by reflection, that we are open to the challenges of the world and events. The TEAMS area of mission is specifically focused on couples and their families. Some of the benefits that we have received from being involved with TEAMS are: • A more understanding, open and loving relationship between us; • Opportunity for deeper thinking about issues through constructive discussion and listening without being judgemental; • Improved communications between us and our wider families and gaining a better understanding of life's many challenges and how to manage them; • Ongoing spiritual growth, both as an individual and as a couple; • Broadening of knowledge through discussion on a wide range of study topics; • Learning how to make time for prayer, prepare liturgies and lead meditations; and, • The ability for us to reach out and care for others and become involved in parish and diocesan life. We have found that TEAMS provide a wonderful capacity for assisting couples in developing their relationship and spirituality through prayer, study and the support of Team companions.

No. I love the Church. I put in as much as I can, giving doctrinal talks monthly, support Catholic schools by teaching RE in a Secondary school. Attend monthly formation myself, annual retreat and courses to continue to improve my own understanding of the Catechism and the faith.

I am from a Protestant background where people could talk to you and ask how you are going. I was brought up in a Christian family and taught to pray and read the Bible. In the Catholic Church, I seem to be always looked down upon for talking in the Church. I seem to be made to feel that I am not respecting the presence of Christ but when I go outside, I find people just leaving and not

wanting to talk. I also am not encouraged to read the Bible and study this with others or to pray together.

My mother had a very strong faith and acted it out during her life. She was a wonderful example. -The Australian Catholic Youth Festival that I attended in Sydney. -The Church was a great council to help me with the deaths in my family - helped me cope. -my love of my faith comes from a mother who lived her faith despite great opposition from her husband's family and from the education and example I received from the Sisters of St Joseph and various clergy members. - when my children - then babies - were very young, I found coming to Mass a place of solitude and closeness to God and have since then loved coming to Mass and getting so much from each homilies. It has that special peace and closeness to God and I am forever grateful. -As a child I was not allowed to read the Bible. We had to memorise the question and answers in the green catechism. We were afraid of God and his punishments for our sins. The love and forgiveness of God was not taught. Confession and Mass were a habit. I would like to see each to come to recognise Gods and forgiveness in their Church life. - Father nominal Catholic (was altar boy) mother Anglican, six children. Mother searching for faith tried different Churches. First time she entered a Catholic Church she wondered what all the pomp and ceremony was about. She had been in hospital run by Sisters of Mercy asked if their Church was hard to understand, they said not for them because they were born into it. The sisters recommended literature for mum to read. The story ends with mum and all six children becoming Catholics in 1942. The eldest in the family become a Sister of Mercy. -attending a small country Church my life has contributed to not only my spiritual journey but all social and community links. Being a Catholic is not only praying and attending Church but being an active community member and trying to act as a Christian. - I was educated by the Josephites and the Christian Brothers. I consider myself extremely fortunate and privileged and I experienced some of the Most Catholic men and women I have encountered through my life. -Good solid religious teaching on school by religious. Example of parents who lived by faith and practiced by attending Mass and family prayer.

I write poetry. I find that I can express my faith journey this way. I am including one of my poems which talks of my faith journey. If you use it please acknowledge me as the poet as I hope one day to publish. Secret Places by [-]. So, it was You, who crafted these secret mossy alcoves, And tree shaded pools. Water trickling over rocks, Tiny orchids like stars in shade dappled grass. Wild ducks gliding across the mirrored water. As a child, I sought such places for adventures with fairies and Deeds of heroism, fighting pirates and Climbing courageously from stone to stone. As a teenager, I sought such melancholy places, To escape the critical eyes of parents, to lick the wounds of bullies and sulk against injustice, To find solace in the beauty of silence. As a lover, I sought such places, to whisper vows, To linger amongst the flowers and bowers, To share a delicious moment of solitude With one I can't remember now. And now you lead me back to these places, These places of such tranquillity. As your lover, sanctified and peace-filled. A moment just for you and I, My God. And so...it was really your treat for me, After all my Lord and my creator still, I thought I moulded this place to fit my moods. And all the while you were moulding me to fit your will.

After fifty years of being a Catholic by choice, I am really struggling now to accept most of the basic tenets of the Church's doctrines. A good example, though not the only one, is transubstantiation. I can readily accept that the host and wine represent the body and blood, but I

really do now question that after consecration they have become the real body and blood. I see them merely as symbols, but not the actually thing. This is an example of where the Church can give a scholarly explanation, but it tells me that there is no actual proof and that I must believe in Holy Scripture and its interpretation. Well, I have to say that in the increasingly cynical world that I (and presumably the remainder of the faithful) live in, there is too much deception and false information being regularly peddled by institutions, which we previously accepted as being reliable and trustworthy. After listening to, and agonising with, the victims of institutional abuse is it any wonder that I should now question the trustworthiness of the clergy. That trust used to be rock solid, now it has the reliability of quicksand. I find it increasingly difficult to rely on other people's (read clergy) interpretations which I now see as being there more as a means of reinforcing their position and importance based on their self-proclaimed righteousness.

I was raised in a loving Catholic family and have fond memories of going to Church on Sundays with them. My faith has always been important to me but it is only recently that it has become a more public part of my life. Neither of my two siblings attends Mass anymore, which is a great disappointment to my parents. My mum and dad are very dedicated to their faith and have always been active members of the congregation. When my sister took her own life over ten years ago, my parents were deeply hurt by the reaction of the local clergy and the general lack of empathy and support they provided. I think that many within the clergy struggle to deal with those aspects of life which do not fit neatly into the Church's teachings. I value Catholic education and both of my children attend Catholic schools. The increasing pressures on the Catholic School System concern me, particularly when it comes to current proposed legislation dealing with discrimination. I would probably be considered to be a 'liberal' Catholic but I fear that the relentless pressure by minority groups to push their particular agendas has the potential to undermine the religious freedom which has largely been a part of national life in Australia since Federation. I think the Catholic Church in Australia needs to take a stronger and more public position on ensuring that the concerns of Catholics about the exercise of religious freedom are represented to our legislators. The current issues concerning the seal of the confessional and the trend towards limiting the discretion of Catholic schools to employ teachers prepared to model the teachings of our faith are two examples. I have recently begun the path towards being ordained as a deacon. My dealings with the deacons in my archdiocese give me the impression that their work is not particularly valued by the clerical hierarchy. This is something that I find to be both concerning and disappointing.

Where I have run the above, it has a huge impact upon the faith of the community, their energy, and their desire to reach out to other with the love of Jesus.

The humility and quiet leadership of Bishop [-] and Father [-] and many more of their like.

A visit to the Pauline Fathers in Penrose Park

I was educated by the Josephites and the Christian Brothers. I consider myself extremely fortunate and privileged. I experienced some of the most Catholic men and women. I have ever encountered through my life.

Priests to remain celebrate. One cannot live two sacraments. Our priests are called to be witness and hand down the apostleship of Jesus. Just imagine what the people of God would have to say if

our priest got up there to preach THE WORD and his own children were living lives that would be open to public criticism. Implore our religious to return to wearing some kind of habit so they can be identified as Soldiers of Christ. Our police; nurses; pilot; army; navy; airmen etc. they are easily identified and in the most part respected. Would we try to identify St. Mary MacKillop in civies? It's good to see that many of our priests are returning to wearing the collar, and hearing people even in the supermarket say hello. How proud that makes us feel!! Then of course there is the children of Catholic schools going to school Masses who don't know how to answer the Mass, they don't genuflect (why), they go to communion and come back to their seats laughing and some have been heard to say "what does it taste like" (why).

I was co-ordinator of the [-] Synod of the Archdiocese of [-] and for some years later involved in implementing it. I was privileged to be able to work closely with Archbishop [-] and Bishop [-] and a group of Sisters and Laity dedicated to the Synod. The synod gradually became a "walking together" (the Greek meaning of the word) as parishes took on Parish Councils and people became more open to personal spiritual and pastoral development. For me the most impressive thing was the prayer support we had during the 2-year preparation stage while the three consultations were taking place. Prayer groups, Rosary Groups, the sick, the elderly, the house-bound, school groups all joined in, almost 6000 people. Our problem now may be that we are trying to do too much but not praying enough for the success of the mission of Jesus.

But as I advanced on age with less family pressures. I believe I finally gained a small amount of wisdom and increased my knowledge of the Gospel, particularly understanding the real messages in these Gospels.

We, the Church, needs more transparency, less secrecy; more courage to speak the truth, instead of reconciling what's not politically correct, or compromising to worldly values/ standards. The Church was once supposed to be our lighthouse to the world to "look up to" sadly since the 60's, not so now. Pope John Paul II said that he believed the main reason God elected him as Pope was to bring to our world the Divine Mercy Devotion. It is to be our last warning if we refuse to turn back to God. The Divine Mercy Devotion must be embraced and proclaimed from the pulpit regularly. JP II said it's the devotion for these last times.

Reflecting on our experience, we offer these thoughts on family evangelisation:

1. Origins of the Evangelising Domestic Church a) Evangelisation is God's initiative. His love evangelises us, witnesses and speaks through us and opens the heart of others. i) God reveals this love through the witness of mutual love between spouses and their unconditional love of their neighbour. ii) This love is also revealed through the witness mutual love in the Church community. The greatest impediment to evangelization is disunity.
2. Evangelising Characteristics of the Domestic Church a) Evangelisation starts with our on-going 'yes' to the will of God. i) This conversion is not absolute, but must be nurtured within the Church community. ii) It requires prayer and sacramental life and study of Church teaching relevant to the family. b) It requires a 'parental' love of those being evangelised, respect for their spiritual and religious situation, and a commitment to truth

3. The 'How' of Evangelisation for the Domestic Church:

- a) Evangelisation requires the witness of a love filled Christian community evident through the inner life of the Domestic Church; i) radiating faith in God's personal love for each person and responding by embracing his will in each moment; ii) living mutual love, a mirror of God-Love, which brings about the presence of Jesus in the midst, the witness of the Christian Unity; iii) embracing Jesus crucified and forsaken - divine model for all who wish to co-operate in building unity of men and women with God and one another; iv) appropriate devotion to Mary and a devout relationship with the Holy Spirit; v) witnessing to simplicity of life, detachment from materialist pursuits and humble recognition that "He who is mighty" is the author of any "great things" we do.
- b) Evangelisation necessitates the witness of a love filled Christian community evident through the external or public life of the Domestic Church i) being an outwardly focussed welcoming community; ii) maintaining unity with other families, Church organisations and the Church; iii) living concrete altruistic love of neighbour, especially the poorest and weakest members of society; iv) being committed to social justice through concrete solidarity with those seeking to redress social injustices;
- c) Evangelisation requires explicit proclamation of i) hope in the promises made by God in Jesus, the salvation that liberates from all that oppresses ii) God's love for us and the response called for from us iii) love of neighbour - giving and forgiving, concrete action iv) mystery of evil and the active search for good v) relationship with God through prayer, unity with Church and sacramental life.
- d) Evangelisation necessitates proclamation made relevant to i) concrete situations of everyday life, including a) rights and responsibilities especially within the family b) the world of work c) life in society including politics, economics, the Mass media etc. d) justice and peace.

During 2018, a group of Missionary of God's Love Sisters and a team of volunteer youth ministers travelled to three regional dioceses for three months each to assist with running and establishing youth ministry initiatives. The team was involved in many different types of youth ministry activities such as youth camps, school retreat days, class sessions and ministering using music, drama, testimony and talks. This opportunity gave us a privileged insight into the Church in regional areas. We became aware of the numerous heroic priests, religious and faith-filled lay people serving in so many unseen ways giving a clear witness to the love of God. It did seem apparent that many of the people who were enthusiastic in their faith and actively taking roles in parishes were people who at some stage had experienced renewal in some way through the power of the Holy Spirit. In difficult times, the Church is very much alive in the hearts of so many, but there is also an alarming shortage of young people valuing and living their faith. Out of all our ministry, the times when we most felt the Spirit at work was when we trained young leaders and passed on to them the skills and strategies for running youth ministry events and being an active disciple of Jesus. One example of this was when we gathered with youth leaders from [-] parish in Townsville. The youth group at this parish is renowned as being the biggest, longest running and most effective youth group in Townsville and is run completely by volunteer youth leaders. We ran a training session on the process of evangelisation with them as a way of getting them thinking about how to progress with young people through the stages of witness, proclamation, invitation, conversion, community and formation in order to enable them to become disciples and

ultimately evangelists. We could see their faces come alive with enthusiasm and excitement as they saw a framework for their ministry and a direction that they could progress with in their youth group. Many of them commented that the training complemented the experience they already had of youth ministry. It was exciting to think that these young leaders now had the know how to lead young people to Jesus and create more missionary disciples. We journeyed with these young leaders further during our time in the diocese and encouraged the connection between their youth group and a prayer group of older parishioners who could act as mentors and supporters of these young people to ensure that their enthusiasm and dedication could be supported. We feel the need to focus on the evangelisation and formation of young people towards actively living and sharing their faith is urgent now in the Church. The startling effectiveness of the initiatives we were involved in this year seemed to emphasise the movement of the Holy Spirit in this direction.

My faith in the Church as opposed to faith in God has been shattered by the lack of courage shown by leadership in Australia! They still haven't shown remorse for the actions of abusers and still haven't shown true empathy for victims.

We have all been abused. In past generations, a common form of abuse was psychological because the "Irish Church" had no idea of the beauty of human sexuality that John Paul II has since identified and described. I am sure my story of growing up with one's sexuality in the Church from the earliest age would be shared by people of many generations. It was primarily an experience of repression of something that was inherently good. Today I feel that situation has been replaced by a void that has arisen from the rejection of the commandments and *Humanae Vitae*. John Paul II gave a great insight into love in his book "Love and Responsibility". What a wonderful education one might have had if this had been the handbook of education of young adults about what is love. Nevertheless, my faith journey (and that of my wife) led us to respect *Humanae Vitae* and I attribute the longevity of our marriage to this. Now I see what a wise guide it was, even though my life encounter with it was mostly by faith and lacked the basic insights into our humanity that JP II has given. Today we see the wisdom of *Humanae Vitae* demonstrated in many ways, one being the epidemic of domestic violence to women. JP II's understanding of all love was unique and complete. He defined in one sentence what was not love - It is not love to use a person. Isn't that exactly what the sexual abuse crisis in the Church was about? We must exploit the gift of the Holy Spirit made through the work Saint John Paul II, both in the vernacular of works such as Love and Responsibility and in the theology of The Theology of the Body.

I was baptised a Catholic and was part of Church and sacramental life for 18 years. I rejected the Church because I'm gay and refused to believe in it for 35 years. After reading, then prayer, then visiting churches I returned to the Church 3 years ago. I have a male partner who I have been with for 27 years and who I love deeply. Returning to the Church as a gay person I did feel like an outsider. In Reconciliation I spoke to a priest about my life with my partner who is the best thing that ever happened to me, but also how I am here as a member of the Church. He said that the same is required of me to love and support my partner and be faithful to him. This meant everything to me. I know many priests would not say that though I think or hope some might. I do think it would be the way Jesus would act. I dearly wish the Church would encourage a pastoral approach like this. I volunteer at my local parish now and help as one of the sacristans but I still

keep my life to myself. That feels a bit strange because with my family, friends and work I am completely out as a gay person. I often pray that the Church will change sometime and be more accepting and compassionate for all.

Whilst having participated in activities and courses of the Catholic Church including RCIA, Marriage Encounter and Cursillo, I am not a Catholic, I am however member of the Catholic community of [-] Church of [-], ACT. I have strong affinity for the Church and am keen for it resolve the crisis it presently finds itself in. As Stephen T Asma says in his book, 'Why We need Religion', we do!

I am not Catholic and was not brought up as a Catholic follower. As a child, my parents often described the Church and the Catholic people in my small hometown as a bit strange. I participated in compulsory religious education classes (Christian) at school until I decided to remove myself, with my parents' permission, at the age of 9 or 10. I never saw the relevance of the Church, the Catholic faith, or Christianity more broadly. Throughout my teenage years, I had friends from Catholic and Christian faiths. We got along perfectly fine, though I made it clear how proud I was of not following any religion. During my twenties, I continued to befriend people who followed a variety of religions, including Muslims, Catholics and Christians. They showed me that they all generally followed the same principles of believing in a greater power, believing that there is a more profound purpose to life, and (most importantly to me) caring for one another. My studies at university also opened my eyes to both the good and bad of religion—the good being the aforementioned and the bad being the part that religion has played in war and conflict around the world, and the way in which people will blindly do things that are harmful to themselves or others if they think their faith is telling them to. I have now married a practicing Catholic man, though I still do not follow any religion myself. This has not been an issue at all; he is a follower and I am not. I would say the experiences of faith and of the Catholic Church and religion more broadly have shaped my view that religion has only a very limited place in my life. It feels like something from another age, long ago, that has not moved sufficiently with the times. Although I do long for someone or something to believe in, I have not been convinced that following a particular religion is beneficial to me. Perhaps that is the point, that I should follow without question, but that feels very dangerous to me. It also seems that by following a particular religion you therefore exclude others who do not from at least some parts of your life. I do not know if I will ever follow the Catholic faith or any other faith. Maybe I will one day. But until the Church becomes more relevant to me and relevant in this day and age, I cannot see myself changing my mind or my ways.

I was a cradle Catholic born to Catholic parents baptized, received Holy Communion, confirmed and was an altar boy into my late teens. I had a very close cousin die in a car accident in my early 20's but because he and his family were not as active in the Church as my family the local priest refused to conduct the burial. It was only that my mother stepped in and convinced him to perform the funeral. It felt like quite the betrayal to me at the time and as such, my relationship with the Church was fractured for a long time. It took a long time for me to forgive and to gravitate back to the Church. I am however now very active within the Church and am looking forward to some genuine reform.

I experienced a welcome in a parish that was not genuine. I am from a different culture and the parish priest really pushed me away. In confession, I experienced really being listened to. As a result I felt unburdened. Once I received absolution and the encouragement of the priest, I was able to make a fresh start in living my faith. At work, I was helping a religious with an issue, I was trying to minister to them, but they were so open to me at the same time that I was blessed in the encounter. I work with colleagues who share a religious perspective. I feel listened to and we work together to solve problems. I feel respected and empowered. Yesterday I received an email that was critical of something I did. I'm trying not to be defensive. I'm trying to really listen and to see what goodness or empowerment can come from this. There was a bishop I knew who used to do a lot of pastoral visitation. He really believed in going out to the people and listening to them. I heard a news item from the US where all the clergy involved in administration in the diocese have been replaced with lay people. I know that I am very fortunate to be able to work within and for the Catholic Church in Australia. This is a real privilege for me that I am always supported within my faith and in my work.

Our story is one of living through the vicissitudinous of life having at heart enduring love in a marriage reaching into its 44th year.

I was raised within a Catholic family, went to Mass each week, went to Catholic schools, and I had no knowledge of what the Church taught. The Church cannot just pretend that knowledge spreads by osmosis. It needs to teach.

I live in [-] where the former German chaplain was persecuted by the local hierarchy. He opposed the selling of the only inner city Church [-] to raise money for a new Archdiocesan venture in [-]. Later when he was charged with sexual assault, tried and found NOT guilty by an ACT Supreme Court jury. Several members of the clergy and laity were severely embarrassed by what happened during the case. The local diocesan office released a widely publicised press release which said that a paedophile priest lived near [-] primary school. He was forced to move by his German bishop. When he tried to move to [-] the false story followed him and he could not move there. Finally his bishop found a home for him in Germany. He returned to Australia recently. [-] Archdiocese again pursued him. He was told that he had to leave Australia. He is an Australian citizen and NOBODY has the right to tell him to leave Australia. He might have done so under obedience to his bishop as they threatened to speak to his bishop. He took out a restraining order against the Archbishop of [-] and the Vicar-General to restrain them from harassing him. Very recently he left Australia to return to Germany. I could say many derogatory things about the lack of charity and justice which has been shown to this priest. Catholic and non-Catholic friends are disgusted with the behaviour of the local Church. As a nurse, who worked in a hospital run by the Sisters of Charity, said "there is not much charity shown by them". Stories like these destroy the Church's good name.

During my university years in the 1970s, I was very struck by the idea from Vatican II documents of the people of God being the Church, not only the Pope or bishops or priests or religious. This was a powerful idea, but it seemed to get lost in the subsequent decades, with priests assuming 'old ways' of relating and dressing, to emphasise a difference to 'mere' lay people. Then a few years ago, I rediscovered my passion for the idea of the community being the 'real presence' and just as significant and important and faithful as any in the Church hierarchy. It was a liberation for

me and has enabled me to assume more responsibility in my local parish and to feel less personally devastated when the hierarchy disappoints or appals me. I look to my community and am reassured that indeed God is with us.

I would like to briefly share an example of a bold, inspired and faithful Church community that I was part of in College Station, Texas (USA) for several years before moving to Australia. The community I was part of was St. Mary's Catholic Center (<https://aggiecatholic.org>). This was a phenomenal community adjacent to the public Texas A&M campus, which was vibrant with Catholic youth, alive with vocations (that diocese had the most vocations to the priesthood anywhere in USA), active with social outreach and spiritual programs and catered to a multicultural (Hispanic, Korean) community. When I was there, there were 20 Theology of the Body study groups to join, several active student pro-life groups, mission outreach programs to join, a Catholic sorority, men's and women's ministry, adoration/praise and worship, etc. It was on fire! I brought my soon-to-be Aussie husband to his first Catholic Mass there, and it remains the best Catholic Mass experience he's had. He still raves about the relevance and dynamism of the priest's homily 7 years later. In that parish, there are 7 Masses held over the weekend and it isn't uncommon for several of them to be literally packed to the rafters - bringing in easily 1,000 people (mostly youth and young families) just on a regular Sunday. Compare that with some of our experiences with parishes in Australia where youth attendance is very low, the number of outreach groups to be part of with the parish is small (and often very narrowly focused) and with a few rare exceptions, most of the homilies contain the same "socially acceptable, watered down" message parish to parish. This has been especially a huge turnoff for my husband (who is Christian but not Catholic). We have joined with Our Lady Help of Christians in Canberra which we think has been the best Catholic community we have experience in this area (which does have a youth group) and is led by a priest who tries to give thought-provoking, relevant homilies. But this hasn't been the norm in many parishes we've visited in Canberra. Again, parishes should not be afraid but be emboldened with St. John Paul II's motto "Be Not Afraid". The people want to be challenged - be bold and the people will come -- the youth, the vocations, etc. Look to that example of an amazing parish community of St. May's in College Station Texas for how dynamic a Catholic community can become.

I am a practising Catholic who grew up in the revolution of Vatican II. I recall to straight jacket "pray, pay and obey" regime of the 1950's and 60's when the parish priest was placed on a pedestal -when bishops were ranked almost as royalty and every word spoken was law under risk of excommunication. The laity simply obeyed there was no questioning of decisions. Parishes and dioceses were run as fiefdoms. I attended boarding school for all my school years. Life was a set of rules to be obeyed without question. Discipline was harsh, indeed in retrospect, abusive. It was certainly loveless in all senses of the word. My late mother rebelled against the wishes of the parish priest by playing at a friend's wedding in the Anglican Church in 1961 despite being warned she would be denied Communion if she did so. The next Sunday we all went to the altar rail to receive Communion and we did! He gave her a very severe reprimand for disobedience after Mass. Service in Vietnam as a conscript, then University studies caused me to question many of the "non-core" beliefs and practices of the Church. I taught in congregational schools for three decades. RE teaching was a compulsory requirement, so I completed studies leading to a Masters

of Theology. I am an acolyte in my parish, now in my 38th year of ministry. Now over 70 years I have, I believe matured in my faith, though still searching and ditched a lot of 'non-core' beliefs and practices. I spent a year as a regional Parish Pastoral Associate, so gained an extensive insight into parish and diocesan life. I am now retired from paid work.

Until I retired at the age of 58, I was an observant catholic, A member of St Vincent de Paul, on the Parish Pastoral Council, liturgy team. But it wasn't until I took up the work of Special Religious Education in the local government school I realised how shallow my knowledge of Catholicism was. I became coordinator of Adult Faith Formation in my parish. The biggest number of attendees at talks/seminars I (and my supportive parish priest) arranged was 24. There was a marked reluctance by most members of the parish (including those who were pastorally active) to gain a deeper knowledge of the Catholic faith. No hostility. Just not interested. Is the world too much with us? To some extent. I think the current Church leaders, clerical and lay, need read and study "Confronting Power and Sex in the Catholic Church" by Bishop Geoffrey Robinson (2007). Bishop Robinson seems to be a prophet without honour in his own country. I am still an observant Catholic - but much more aware of my intellectual laziness where my faith is concerned.

Lights to the Nations at Easter time, sponsored by the MGLs, and their summer schools in January, have been vital in assisting my teens to retain their faith.

I have been attending Church most Sundays for the whole of my life. I am a Baptist, and now attend a Catholic boarding school. I have only had positive experiences with the Church.

Yes, my first Holy Communion, I couldn't wait to feel what Jesus felt in me. To me this is the crux of my belief. Jesus sharing this meal with His disciples cements to me. He did not pick and choose who would continue His ministry. The Church has not shaped my beliefs in fact in the past 20 years or more the Church has covered up the most serious disgusting abuse on the most innocent, the children...and covering it up, over and over again. Typical conservative old men who dare judge people and commit the acts which only can be seen as the work of the devil and his followers...

I met Pope John Paul II when he came to Australia in 1986. His love for young people and his efforts to reach out to people of all backgrounds left me really impressed. He really believed in others and drew them to God. He was a great communicator and had a wonderful sense of humour.

Without my faith I would be lost. It has helped me get through very difficult times many times, with NO THANKS to the Church institution. When my brother, as mentioned above, was desperately ill and dying half a world away it helped me cope, as I needed to travel with my elderly mother to be with him, but at the same time I was extremely ANGRY with the Church, which had CAUSED him to suffer so much. I was so angry I almost walked away - as many of my family have done. Thanks to God and Our Lady I was able to decide that I am not going to let the faults of the pompous, out of touch, seemingly self-righteous and emotionally distant Church hierarchy keep me from celebrating the Eucharist and Mass. This is the answer I have given when my adult children ask me "How can you possibly be involved with such a corrupt Church?" PLEASE FIND A WAY to fix this ingrained problem, WHICH IS OF THE CHURCH HIERARCHY'S MAKING.

This submission and its attached program of initiatives is an expression of the deep concern and determination of the Catholic Community to address the learnings from the sexual abuse crisis and to start a reform process within the Church that enables it to be relevant to Australia and the world in the second decade of the 21st century and beyond. As the bishops have proposed a Plenary Council to consider the future of the Church in Australia, that Council must be the vehicle for widespread and meaningful engagement of Australian Catholics. Pope Francis has exhorted the People of God to be active and assertive and fully engaged with local bishops in addressing matters arising from the sexual abuse crisis and in ridding the Church of the scourge of clericalism. While the Archdiocese of Canberra-Goulburn embarked on a process of consultation with the Catholic community, a widespread view emerged that the process was deficient and the outcomes did not do justice to the wisdom of the People of God of the Canberra-Goulburn region. Constructive comment and offers of help were ignored. Requests were made to the Concerned Catholics organisation that a more professional process be undertaken. In responding, Concerned Catholics reached out to the expertise and professional skills of members and others who could contribute insight and assistance. The process adopted is outlined in the submission, which expresses the views of many Catholics in the Canberra-Goulburn Archdiocese, drawn together in prayerful reflection and discernment. It is true to the yearnings of many Catholics and it is an earnest statement on their behalf. I was the lead facilitator for the Concerned Catholics process and the principal author of the submission. My story is that I spent 5 years in the seminaries of [-] and [-] in the 1960s, leaving in 1968. I have been faithful to my faith in the ensuing years, despite being increasingly saddened by the trajectory of the Church and the disgraceful failure to pursue the reforms and spirit of Vatican II. I have felt that the Church in Australia has gradually become isolated from the real lives of the people, with poor leadership from a group of bishops who lack real theological insight and the courage of faith. So, my views are those of someone who, while loyal over all these years has been made to feel that I was just hankering for the past (Vatican II). Well the truth is now clear. The Church needs more than just to regain the spirit of Vatican II, it needs to embark on major reform processes that make it relevant to Australians today. Only if it does this can the Church fulfil its mission of bringing Christ to the world. For Catholics who share my view, and there are many of us, we have nothing to lose in pursuing this cause as persistently and vigorously as necessary. And we are not going anywhere! Leaving the Church is not an option, reforming it is essential.

My faith has greatly benefited from the practice of Christian meditation. I pray or meditate for 20 minutes twice a day and have done so for over 10 years. Many wonderful fruits have come from this practice. It has healed hurts, calmed my anger and given me courage to take on works of service that I never would have before. I also study the Bible using Ignation readings and questions from Know your Bible from CWCI-Christian women. Communicating international. I have deepened my faith from the study of the Bible and really come to know Jesus and have a personal relationship with Him.

I became a Catholic 10 years ago, drawn by the light of Christ and a deep faith in Jesus. In the time since then I have been a witness to too many suicides, many of which has been caused of triggered by religious people. Can we please wake up? I cannot stand the pain of watching more generations suffer as we have. I offer up my suffering in the Church to Jesus and I live in hope that

we can learn from this. If I ever attend Mass again, it will be not on my own strength, but of the strength of my Lord our God, our Saviour, the one who is Love.

My faith is shaped by thinking and loving parents, who in the 1970s stood up against the Church when a member of a youth group alleged inappropriate dealings with a priest. They spoke truth to power. An angry bishop refused to investigate and the local priest finger-pointed at my father - "you will accept what I have to say and you will be here every Sunday listening to my sermons". Our family never returned to that parish. Seeking our spiritual nourishment elsewhere. I was too little at the time but that is the loving courage I was surrounded by. Through the love of my family I came to know the love of Christ. My father was widely read. I stood up to my parents at the age of 17 and refused to attend Mass - citing the sex obsessed hysterical sermons from the pulpit. In later life, searching for Christ, searching for community, searching for something more in my life, I returned to Mass. My faith was also nurtured by lay teachers in an empowering Catholic school - instilling a sense of inclusiveness and social justice at the heart of Christ's message. I am living my faith raising three boys. Raising \$30,000 for my local Catholic school, then \$40,000, then \$50,000 by running three consecutive school fetes. I am passionate and energetic and I am white hot with anger at my Church. I am white hot with anger at the complacency of the institution. Where is Christ? I am dangling by a thread, fully cognisant that if I walk away my three boys will never take root in their Catholic identity, their Catholic values. I didn't attend Mass for a year following the publishing of the Royal Commission and I no longer put money on the plate. My recent experience is of the smugness of the hierarchy thinking that a push for women's ordination is 'fad thinking' and a 'modern sensibility'. I have the sense that we are being waited out and distracted by shiny things such as Plenary Councils. I realise I have no faith in the Church taking action. I have lost my faith in the Church and I am looking for ways to express my faith in Christ. The Church is more likely than not to wither and die - with the greying congregation and youth turning their backs. There is a schism in my extended Catholic family. The generation of grandchildren now in their early adulthood have turned their backs on the Church and accuse those of us who continue to attend Mass, as complacent protectors of paedophiles. My siblings have had many hurtful conversations with their children. I see their point. The Church should be razed to the ground and started anew. Return to Christ, to the simple beginnings of gathering in the home of a fellow faithful. If that is the future of my faith then I fully embrace it. I actively look for ways to bring that about. I know many Catholics to angry to put into words their sense of betrayal. I know that anger. I am compelled to articulate that anger. Don't you dare wait us out.

As a 35-yr-old married man with two kids who regularly attends Mass, I am the sort of person who should feel welcomed in the Church. But I have grown to notice an obsession with issues that do not speak to me and which makes me feel as somewhat of an outsider in my own Church. It is as simple as the reading material outside a local Church - focussing on relatively puritanical issues or advocating for doctrinal adherence in matters like confession - which can seem such a strange priority. If the Church is struggling to appeal to me, what hope does it have more broadly?

I grew up in country northern NSW. Our parish priest in a small country town exemplified all that a pastor should be. He was engaged, not only in the school and with the "rusted on" self-important Catholic locals who tried to dominate and control his time, but also was seen at all manner of local events, was regularly in the street and willing to talk to anyone, he seemed to

have a sense about where to be all the time. He was much loved by old and young and was a simple man who led by example and not by laying down the law. His sermons were about accessible local lessons that showed that God lived amongst us and that He too was accessible and not only to saints or the very holiest of people. Vatican II seemed to me to be a big chance for the Church to become even more accessible – Mass in the local language, the priest facing the people – not with his back to God’s people. There was hope that all manner of good things for the laity were just around the corner. Since then all the promise of Vatican II has been progressively unwound. While the vernacular has survived, the Mass has been medieval-ised again, reverting to words like “chalice” for the much more accessible “cup” (Who uses “chalice” in normal life?) And then the strange theology of now, having been taught that Jesus came to save all peoples, the consecration words”...given for you and for many...” So, the Church now is telling God that He did not come to save all people? Even if my Theology is wrong or the translation from early texts needs to be accurate, what kind of message does that send to the faithful? I spent many years in my early life defending the Church, priests and nuns (I never really knew any bishops) against rumour and innuendo about sexual impropriety and scandal in the Church. I just could not believe such men and women who had dedicated their lives to God and who spent ALL their time telling us how to be good like them, could possibly be guilty of such sins. I have since been scandalised, hurt, devastated and my faith sorely tested by all of the recent exposures of just how un—Christ like many clergy have been all over the world. Can this be a real Church that professes and exemplifies real faith in Christ and that we need to follow His teachings when they are taught by such people? What I miss is the simple leadership of a humble priest doing his best every day. Luckily I do know some. I suspect the Church has made it almost impossible for good clergy to actually live the life they should lead to do God’s work. This needs serious and deep thought.

In my life, confession throughout my teenage years and my twenties invariably resulted in experiencing God's gift of peace. Forgiveness is mercy in action, it is the central and highest dynamic of Christianity, it heals spiritually and sometimes physically, it is the key to spiritual growth and genuine service of others. It is also the hardest part of Christianity and over time confession demonstrates to us the shallowness of our own conversion as we repeat the same sins over and over. This is a good antidote to pride and a reminder that our willpower is insufficient and that our spiritual life is a battle that we cannot win without Christ. Confession is the key to the future health and holiness of the Church.

50 years of committed Religious life, and the experience of Vatican II.

In August 2009, I felt inspired by the Holy Spirit to write down some ideas. They relate to the 2000th anniversary of the Resurrection, the idea of using the Antarctic Treaty for the Holy Land and ideas on an Australian President. Now 10 years later I am progressing each of them by sending them to various people and media. I am considering whether to apply for a Churchill Fellowship this year or next to explore the international ideas further. See attached handwritten notes (2 files).

Some years ago I thought I was experiencing a crisis in my faith, then after much reflection and prayer I realised it was a crisis of religion. Get the "human" out of religion and things would improve.

My experiences in Catholic Education have been very positive, I believe many of my values were shaped during this time.

Something I want to add...I have been on a KAIROS team. One of our spiritual directors was a female Anglican minister. One of the most thought provoking and moving sermons /reflections I have ever heard was given by this woman. The Catholic Church is missing out on 50% of its wealth and treasure because the women in the Catholic Church have to remain silent when it comes to teaching. How can the exclusion of women be called community in the 21st century? Not really a sense of community anymore. Grow up boys! Even Jesus had female disciples.

I obeyed all the rules all my life. I feel betrayed. Those rules still are about power not about Jesus and compassion. My mother was an Anglican and my father a Catholic of a big family. We were told our mother would go to hell if she didn't convert. We cried ourselves to sleep as little children over this untrue threat. She said don't believe everything the Catholic Church tells you... how true that now is!

In the 1990s my wife and I were bringing up five children in a Catholic family environment including sending them to Catholic schools. At that time, two of my sisters (also Catholic) divorced and one went through the Church's annulment process and the other did not. The one who chose not to take part in the annulment process re-married in a civil ceremony. Before deciding whether or not I should attend I sought advice from the Archbishop. He listened carefully to my concerns and when I asked him whether I should or should not attend, especially considering the fact that I was not wanting to give mixed messages to my children, he simply stated the obvious that if my family attended then I would be supporting a marriage that was not recognised by the Church. On the other hand, he said that not to go would result in hurt and disharmony within the extended family. He finished by saying that he would soon be facing a similar dilemma having received an invitation to his niece's wedding. When I asked him what he was going to do he said he had not yet decided. After further discussions with my parents and in-laws, and my wife we decided not to attend, and we met with my sister and her husband-to-be to explain our reasons for not attending but that we would certainly want to continue socialising with them as part of the extended family. The archbishop was right when he said it would change the family dynamic. Some of my siblings agreed; others did not. Later, when faced with a similar situation with one of my brothers-in-law I made the same decision but this time my wife did not agree, and she decided to attend. I am still an active participant, as is my wife, in the Catholic Church but confidence in understanding the basis of my faith is diminished and it is very hard to find guidance from others that is not contradictory on issues such as divorce. Those two examples highlight I think the ongoing struggle ordinary people have in trying to live out the Gospel with all the best intentions; yet divisions occur within the families as a result. And, I was disappointed with help I received from one of the Church's leaders. Now with the Church having to grapple with so many more contentious social issues I can only rely on following my own informed conscience, which hopefully accords with the Gospels. I never did find out whether the archbishop attended his niece's wedding ceremony.

The verdict of a jury in the recent Pell re-trial has become a deal-breaker for me remaining an active member of the Church community. This breach of trust at all levels within the Catholic Church is almost irreparable. As a Catholic married in excess of 30 years, I am strongly committed to the sacrament of marriage and believe it should not be exclusive to a communion of a man and

a woman. Mentoring young married Catholics through our community programs has highlighted the disengagement of the Church with what people are experiencing in Australia at this time. Outdated roles of men and women within society also reflected in the patriarchal structure of a Church that would significantly benefit from the increased participation of women within its formal structure. There is a direct correlation with this and the Massive decline of Church attendance particularly for the next generation of Catholics. Catholics don't protest, they just leave.

My wife and I raised six children, all university graduates and all still married to their original spouses. We have 17 grandchildren. All of our children were educated through the Catholic system, but none of them are regular Mass attendees. They are all disgusted with the Church as a patriarchal, top heavy, out of touch organisation which is almost totally irrelevant to their lives. We are the same. After a lifetime of watching galloping infallibility at work, together with ever reducing relevance to our spiritual or temporal lives we rarely go to Mass and when we do even after the Pell verdict, the priests have little of interest to say unless we happen to catch somebody like Fr Frank Brennan. We don't like this state of affairs. We want the Church to be active and outspoken on topics such as refugees and climate change. The only times that the Church has anything to say is when some sort of sexual moral question arises or if the government might be thinking of a reduction of some sort of funding arrangement. To us, the Church is a corrupt organisation run by a gaggle of self-selecting, power hungry parasites who think only of avoiding 'scandal' at all costs and who are the modern whited sepulchres. 'Don't do as I do, do as I say'. This does a huge injustice to the few good and caring bishops and the many good and caring priests, brothers and nuns as well as the lay workers and volunteers who do so much good under such difficult circumstances. The problem about bishops is that if an ambitious and capable priest wants to climb the ladder he has to gain the approval of somebody like Cardinal Pell before Rome will promote him. This has to stop.

I lived at [-] College, UNSW for four years and the formation I received there greatly shaped my faith. I started going back to the sacrament of confession for the first time in a decade because it was spoken about there and easily available. In my parish now I feel that reconciliation and the sacrament of confession isn't spoken about much and it is really sad.

I write as a married 66 year-old woman with 3 adult children in their 30s. My husband [-] and I have been married 41 years. I have come from a strong Catholic family background. I am the eldest of 4 children who were raised Catholic in Sydney by devout parents. Three paternal uncles were ordained priests and dedicated their lives to the priesthood. I trained as a social worker at [-] University, inspired to do so by Catholic social teaching. I have enjoyed a long career in social work. My faith motivates me deeply to assist people in need. I have worked in a Catholic social services agency, CatholicCare, for 25 years. I have been active in parishes all my life, reading at Mass, being a Eucharistic Minister in a local hospital, being on a parish council, organising morning teas, counting collections, etc. [My husband] and I were part of the Teams of Our Lady married ministry for nearly 30 years and we have belonged to Ministry for the Newly Married for about 7 years, supporting young couples in their faith growth. We have been active in our local parish initiative, [-] Forum, which arranges prominent speakers from various public spheres to speak on how their faith informs their life here in Canberra. I am active in a faith based working group for

refugees, an advocacy group working towards raising awareness in Christian and other faith communities of the plight of asylum seekers and refugees. [My husband] and I are both active Vinnies volunteers now. We go on home visitations responding to requests for emergency assistance, as well as assisting in doorknock appeals. It is a wonderful, lay-led organisation standing up for the needs of the poor and disadvantaged in our community. We were part of a discussion group with Vinnies in preparing a statement for the Plenary. I have been active in seeking reform in our Church for a long time, participating in groups like Ordination for Catholic Women in the ACT over many years, as I believe that women should be treated equally in the Church in all areas. [My husband] and I are actively involved with Concerned Catholics.

I love my faith, I am committed to the Mission of Jesus Christ through my religious vows. I grew up in a Catholic family, had a great childhood, fortunate not to be abused as our home was hospitality to clergy and religious. Entered the convent at 18 have celebrated 50 years and as one retired from parish commitments and employment am finding new ways of living the mission of Jesus as best I can. What I can't achieve is up to God but in my everyday life I experience God present in all I do and say or don't say. My disappointment with the lack of teamwork / openness and in relation to sacraments, often meaningless rituals, has caused grave disillusionment and anger over many years. Complete withdrawal was the only healthy way to go. I go to Mass Sundays. Apart from that I seek nourishment in believing that I am in God and God is in me as in 'Covenant'...'. I belong to you and you belong to me.' This is mutuality and what the Church lacks at this time in history is mutuality...the basis of all healthy relationships. I hope and pray that the documents of Vatican II will come off the dusty shelves and be brought back to life. Oh how good that would be.

I once attended a 'Youth Group' at a local Catholic parish. I went along to a lot of the sessions with the Youth Group Leader but found them to be very shallow and focused on things like movie nights or pizza nights or playing instruments rather than learning about the faith. We never discussed the Mass, the sacraments, virtue, or Church history. If anything, we spent more time talking about how great other faiths like Islam and Buddhism were rather than the Catholic faith. In one of the rare times she spoke about the faith, the Youth Leader suggested we all go to Reconciliation. However, she didn't mean Confession - she meant a general absolution, which (according to the Vatican website and spelled out at the Council of Trent) should only be used in cases of emergency. I confronted the Youth Leader about this and said we should all individually go to Confession with a priest as we were not in life-threatening situations. She brushed me aside. To me, this confirmed why there is a lack of young people in the Church in Australia. The youth leaders themselves don't even know the faith, so how can they pass it on? On a relevant note to people in positions in the Church not knowing the faith, I attended a Mass where a priest gave a homily saying that the Virgin Mary was in fact maybe not a virgin at all, and that some people believe she gave birth to more children after Jesus. This is downright heresy, and to come from the mouth of a priest at the pulpit was shocking. Later during a Confession, when I confessed to a mortal sin, the priest said that I should continue to receive the Eucharist even though I was in the state of mortal sin. It states clearly in the Catechism of the Catholic Church (1415) that you must be in the state of grace to receive communion. I left Confession extremely troubled that a priest would suggest I directly break teachings of the Church.

I feel so blessed, over many years, to have met many caring, deeply spiritual Christians from all walks of life, including several priests and religious. Each has, in his or her own way, helped to form, inform and ultimately deepen my faith. Having also lived in a number of other countries, I have come to appreciate the characteristics of our Aussie Church, and I feel very at home.

I was raised by well-meaning parents who did not believe in God. We never went to Church, we were never baptised nor confirmed, and we were told that God didn't exist. At the age of 18, my conscience was unformed, and I could not think of a good reason why I wouldn't do bad things. I joined a punk band, I started taking drugs and drinking, and I had numerous sexual encounters. Over time, I became addicted to drugs and emotionally unstable. I hit rock bottom. A friend introduced me to Narcotics Anonymous, a 12-step recovery program for addicts. I was set free from my addiction through attending meetings and working the 12 steps. I was introduced to the idea of a Higher Power to whom I could surrender my life in order to stay away from drugs. After 2 years of sobriety, I was living in England and a friend encouraged me to join the Anglican Church. My Christian journey began and I was baptised at age 30. Returning to Australia, I was very aware of my need for healing from the consequences of my sinful past. My Anglican Church could not provide this for me. I met a lady who told me about the Charismatic Catholic Mass. She was a lady of profound faith who was a genuine witness to the love of Jesus. She took me to the Charismatic Mass and I felt I was at home at last. The combination of deep reverence and tradition and the sacraments with the praise and worship and healing prayer was exactly what I needed. I joined a Catholic Charismatic prayer group, as an Anglican! At Easter 2002, I became a Catholic. This has been the greatest joy of my life. I have grown in my understanding of the scriptures and the charismatic gifts. I have received so much healing and deliverance at courses and seminars and retreats. I have come to know Our Lady as my beautiful Mother who loves me and teaches me how to be a true disciple of Jesus. The deepest healing came from receiving the sacraments of reconciliation and Holy Communion. Through prayer, I felt the Lord was saying to me that I was like a piece of wild vine grafted onto the True Vine. Each time I received Him in the Eucharist, the good sap was transferred and I was being healed at the cellular level. My life today has meaning and I believe God can use me now to help others who struggle like I did with addiction, low self-esteem and lack of purpose. Our prayer group has an outreach to the poor and marginalised. We help with a mission that is being set up for women who are harmed by substance abuse. This is the Gospel in action.

I was from a working class family in a blue-collar area in Toowoomba, Queensland. My heritage was Irish. The Church was an integral part of my upbringing. I attended the local parish primary school then an all girls' secondary school. My Catholicism was so ingrained it was as much a part of my life as my name. I couldn't imagine not being a Catholic. I married a Catholic and we had a family of 3 sons who went to Catholic schools and we were a part of our local Parish. After 26 years, my marriage failed. However, I still held onto my Catholic faith and I think that is what kept me going through the thought times. I'm still involved in the same parish in varying roles.

Many of us yearn for an AUSTRALIAN Catholic Church. The shackles that have tied us to the supposedly one true Church, have instead SHACKLED us to a clericalist, dysfunctional monarchy, culturally removed from Australian reality. Paradoxically, the findings of Royal Commission have set many of us FREE! We have learnt the TRUTH. It was given to us via the wonderful role model

of Francis Sullivan, and the splendid work of the Truth Justice and Healing Council which he led. The TJHC told it to us, AS IT IS without the usual obfuscation that we have endured from most bishops. This telling of the truth SET US FREE, it has helped us on the journey. For the first six decades of my life (currently 74 years old) my journey in faith had been pretty steady. Then 15 years ago, we learnt of the hypocrisy and betrayal. Yes, this was from many priests and religious, but more viciously and covertly and deliberately, it was the hypocrisy and betrayal of cover-up by bishops that wrecked me and my family. Tragic. We have 6 children aged from 48 to 38 years old. Guess how many go anywhere near a Church? It is NIL, and we parents well understand their decisions! As they grew into adulthood, the Church has not shown them the gospel values which they'd aspired to. They haven't left the Church, but rather the Church has left them. And they rightly ask: How can the abuse crisis be sorted out by men, who at their core want to protect themselves and their power? My faith has been DAMAGED by the institutional Church in Australia. My faith is SUSTAINED by the Presence of Christ in the Eucharist, and by the gift of the practice of Christian Meditation. The connection between consent to Christ's presence in my silent meditation, and the Presence of Christ in the Eucharist takes me to the heart of my faith.

The clerical culture has ruined many friends' lives through sex and power. I have asked so many non-practicing Catholic friends to write a submission and tell their sad stories. They say the word "submission" has put them off as they have never done this before and it is too onerous and they feel inadequate. Had the request been for an email to the plenary instead of the word "submission" they said they would have had their say. What a lost opportunity by using such an uncommon word to tell a story. My mother was Anglican my father Catholic. The imposition of the local priest at confession instructing my father to sleep on the couch as birth control. My mother was in tears and angry, and my father crushed. The local bishop telling another priest to set up a flat for his girlfriend, rather than leaving the priesthood. Talk about double standards and hypocrisy! The lack of respect for women and their gifts and intelligence is part of the reason so much abuse has occurred. Had more women been in positions of influence of clergy the damage would have been less. When will women be listened to by the bishops as equals? Sadly it is their loss and hence the Catholic Churches loss all round. Archbishop Coleridge says it won't be business as usual...be genuine and start by making one change or do one thing e.g. invite a woman to advise or complement the head of the Plenary Council, have diocesan councils. Only have non-employees of the Church on any advisory group to the council. We the people of God pray for renewal and reconciliation of our Church through the courage and good faith of All, especially the bishops through the plenary process.

In a rather quirky way, I am blessed! Because I have an inkling of how Jesus suffered at the betrayal of Judas: I have been betrayed twice in my 74 years. The 1st time was 40 years ago when my first marriage was busted up; The 2nd time was almost 20 years ago when one of my family committed a crime and went to prison; AND NOW, the 3rd time of betrayal has hit my personal and spiritual life, with the betrayal by hierarchical "leaders" of my Catholic Church. The shame and deception I'd felt over the last 15 years or so has been amplified especially since we find Cardinal Pell to be guilty of abuse himself. The hypocrisy! The fake! I have been lied to and cheated. His crime is the flagship and symptomatic of the Australian Church's criminality and cover up. I am thus betrayed for the 3rd time. I have been greatly hurt by my own Church. I pray for forgiveness

and healing, firstly for the victims of abuse, secondly for Pell and other abusers in Church ranks, and also I pray for forgiveness and healing for myself.
The beating and scarring of my sister, as expounded above; the parish priest who told my (non-Catholic) father, in front of his children that God needed his wife more than he did, only one week after my mother's death. He had been left with children 12, 10, 9, 7, 3, and 10 days old. Well done, idiot!
I am a practising Catholic who was divorced and now remarried. I suffered abuse and trauma through my ex-husband's alcoholism for 15 years yet In the Church's eyes I was/am not allowed to receive Holy Communion. The Church needs to modify their practices to remove discrimination of divorced Catholics. I attended my granddaughter's Christening only to be confronted by a priest who spent 20 minutes outlining the evils of homosexuality. This is appalling! If it wasn't for my granddaughter's Christening, I would have walked out. The sermons are supposed to get you to reflect on how better to follow Christ's teachings. However, what's missing is that those sermons need to have a context in today's times so enable parishioner's to be engaged. I recently attended a Hillsong Christmas prayer event and the music was exhilarating, the children were actively listening and I felt God was truly present. To counter this, there are some excellent priests who have managed to modify rigid practices, welcome people of all sexes, marriage status and other religious denominations. As a grandmother I would like my grandchildren to want to attend services to enable the experience to be positive. The Mass needs to be more engaging for young people, particularly using interactive dialogue, music and participation of the congregation in co-sermons.
Belonging to a mothers' prayers group has changed my life and the life of my family. We come together and pray for our children, all children and the Church. We encounter Jesus through this anointed work and the Holy Spirit transforms us. We come with open hearts willing to listen to God speak to us. We support and encourage one another to love and good works.
I am encouraged to see that primary schools are really trying to evangelise the children. Parents may encounter Christ through their children!
As a child, I was not allowed to be baptised until I was old enough to decide. It made me understand how precious a gift my faith and baptism is. Often we take our faith for granted, which is a shame.
20 priests on the altar at Mass and not a single woman in sight does not reflect over 50% of the faithful. Publishing documents chastising same-sex relationships is an abuse of the institution of Catholic Education.
I'm one for whom Catholic education worked! I also think I know how to make it work for others.
I started attending the traditional Latin Mass when it was available and it was the best experience of my life, we need this to be in every diocese and we should promote tradition rather than modernism.
Some years ago when going through a difficult period, and turning to the Church with greater intensity, I had a very intense experience of the love of God. This experience, the events preceding, the increased intensity of prayer and participation in the sacraments reinforced in me

the great value of the Church and its traditions, but it also drew my attention to the fact that many people seem to lack these convictions and seem the worse for it. A major task of the Church is to make meaningful outreach to such people.
I found the sacrament of confession is integral to my faith. However, the sacrament of confession is difficult to find and even seen as out-dated by parish priests. Sin is unfortunately a regular occurrence and we understand the dangers of scruples and are told regularly that God is merciful. However, how are we meant to experience Our Lord's mercy if we are not offered Our Lord's mercy offered through the sacrament of confession? I would like the sacrament of confession and spiritual direction offered prior to Mass on most days in all parishes. I also would like to reaffirm the need for priests to be celibate. The media portray paedophilia as a problem from a lack of sex but not a genuine psychiatric disorder. They do not see the dangers of allowing paedophiles to marry will be risking the safety of the child. Celibacy will allow priests to dedicate their life to the Church and their mission.
Through baptism in the Holy Spirit, I came to discover that God loves me personally and intimately.
I was born a Lutheran, became a Catholic when I married a devout woman, I always planned to do the minimum albeit going to Church every week is my minimum. My wife joined Legion of Mary I pledged never to join myself. But I sort of floated into that as a member promised myself no more than that. But I have secretarial skills so I became the Secretary. Again, no more but I enjoyed the idea of setting up a new Praesidium so I did and much to my chagrin became the President. Now I go to Church everyday, pray everyday often twice a day. Belong to the Social Justice committee read at Church etc. etc. As well as counting several priests as my friends. The Holy Spirit has led me and always it's about communicating our message well and relevantly to all I meet. I guess I'll have to keep going with no plan of my own just a direction beyond my wishes and understanding.
My submission is about the way in which the Canberra Goulburn diocese has handled the listening sessions and the lodgement of the diocesan submission, sadly, reflects my experience of the Church in Australia.
Church uncaring towards women, full of rules and lacking in understanding.
When I was searching for the truth, and nursing in a large hospital, I was able to speak to the Chaplain for a few minutes, also a religious Sister visiting. So I came to embrace the faith...
<ul style="list-style-type: none">• The above responses are from 5 couples of a Canberra based Team of Our Lady (TEAMS) which has been operating since 1983. We have all found that TEAMS has helped couples develop their relationship and faith through listening to the word of God, engaging in personal and couple prayer, having as a couple a monthly sit down, attending a monthly meeting (with a liturgy, sharing over a meal, discussing a study topics), and journeying with other couples. This has given us a close solid Catholic community and regardless of the many challenges facing the Church, we have managed to stay with the Church.
I love the Church, its clergy and people. Many times, in Australia and all over the world, I have been profoundly uplifted in a Church, by the beauty of the music, icons, paintings, sculptures and

architecture, the power of the homily and receiving the Eucharist. As Pope Benedict said, "Faith gives us wings and we can fly."

As educators in Catholic Education, we witness the challenges our youth experience with connecting to their faith. We worry about how they will connect with their faith in the future.

As a teacher in Catholic schools, I was in a good situation to extend my faith not only for personal reasons but because I took my role as a Catholic educator seriously and wanted to ensure that the children I taught were receiving a real and exciting faith experience. Had the pleasure of working with some priests that were genuine in their role as pastors for the children and gave wonderful liturgical and sacramental experiences for them. This, however, was not always the case and some priests are not trained to work with children. I have lately been experiencing new priests coming into parishes some with little or no understanding of the needs of children or adults. One, as an example, has his own ideals of what Catholicism is about and this only destroys the goodwill set by other priests who have worked in the parish in the past. As a community, we need to be open to all, including priests, however, we do not need to lose the light and direction of Vatican II, which seems to be a trend appearing more in the religious training of new priests in our diocese. Faith is experiential as well as personal. We want our young people of the Church as well as the older members to experience the real love and joy that Christ brought to us or we will continue to lose them. Don't have the religious being roadblocks to our faith. They need to be at the forefront of an open and accepting Church.

I try to encourage my teenage boys (15 and 17) to come to Mass, and so far I have been successful, but it is more and more difficult to persuade them to come. I tell them it's not only for their benefit to be present at Mass, but the rest of the congregation would miss them if they didn't come. Usually they are the only teenagers present out of a congregation of about 150.

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.

APPENDIX 1: COMPLETE LIST OF COUNTRIES OF BIRTH (Individual responses only)

The table below is the full list of individual respondents' countries of birth from the Archdiocese of Canberra & Goulburn.

Country	Number of respondents
Australia	214
Austria	1
Bolivia	1
Chile	1
Colombia	1
Germany	1
Ghana	1
India	1
Indonesia	2
Ireland	3
Italy	1
Malaysia	1
Malta	1
Netherlands	1
New Zealand	4
Philippines	2
Poland	2
South Africa	1
Syrian Arab Republic	1
United Kingdom of Great Britain and Northern Ireland	9
United States of America	1
Venezuela, Bolivarian Republic of...	2
Not stated	17
Total	269

APPENDIX 2: COMPLETE LIST OF GROUPS FROM YOUR DIOCESE

This is a complete list of group submissions from the Archdiocese of Canberra & Goulburn. Groups that did not provide a name were omitted from this table.

Name of group	Group size
Holy Spirit Parish Amaroo ACT	11,000
Passionist Family Group Movement	7,200
St Mary MacKillop College Canberra	6,000
St Vincent de Paul Society Australia	4,000
St John's Parish Kippax ACT	500
Central deanery of Archdiocese of Canberra and Goulburn	300
Council for Australian Catholic Women	169
CACW Colloquium	152
Catholic Women of the Archdiocese of Canberra and Goulburn	123
West Wyalong Mission	120
Marist College Canberra – staff	120
Concerned Catholics Canberra Goulburn	100
Cooma, Bombala and surrounding Parishes	82
Community of St Peter Chanel's, Yarralumla	60
Missionaries of God's Love	56
Feedback from south coast deanery gathering of Archdiocese of Canberra December 2 2018	55
ACU Short Course in Theology (Canberra) - The Future of the Church in Australia	34
St Anthony of Padua Parish Wanniassa Archdiocese of Canberra Goulburn	32
St Francis of Assisi School Staff	31
Tuross head plenary council listening encounter response November 2018	30
Immaculate Conception Parish, Tumut	27
National Network of Disability and Spirituality	26
Cootamundra Parish	26
Ministry Leadership Program participants	24
Marist College Canberra – students	20
Sacred heart Moruya plenary council listening encounter response	20
Narooma Parish Plenary Council Listening Session Feedback 2018	20
Pambula Feedback	19
Neo-Cathecumenal Way	18
missionaries of God's Love Sisters	16
Blackfriars Parish	16
Staff of the Australian Catholic Bishops Conference	15
Catholic Charismatic Renewal Canberra Goulburn Archdiocese	15
A group of parishioners of St Thomas Aquinas, West Belconnen, ACT	12

ACT Chapter (Australian Catholic University has four Chapters, based in the Australian Capital Territory, New South Wales, Queensland and Victoria, which provide an interface between the University and the local community. The Chapters act as advisory bodies to the ACU Senate and in some cases are chaired by the relevant Archbishop)	12
Australian Catholic Marriage and family Council	11
Australian Catholic Council for Clergy Life and Ministry	11
Australian Catholic Prisoners Pastoral Care Council	10
Teams of Our Lady - Canberra Sector - Team 4/5	10
Bible study group, Charnwood	7
Christian Initiation Australia Network	7
Parish Group	6
St Matthew & St Vincent de Paul Parish, South Belconnen	6
Australian Catholic Council for Lay Pastoral Ministry	6
Holy Trinity Primary School teacher	6
Jimi's mob	5
Holy Trinity Primary School and ELC	5
Holy Trinity Curtin	5
ACT Catholic Primary Principals	4
ACT Catholic Principals	4
National Centre for Evangelisation	4
De Valentin Family	4
Holy Trinity Primary School, Canberra Staff	4
Holy Trinity Primary School	4
ACT Catholic Principal	3
Bible Study	3
TEAMS	2
Good Samaritan Women's Spirituality Group	Not Stated
Australian Catholic Disability Council	Not Stated
St Gregory's Parish Queanbeyan	Not Stated
St Gregory's Parish Queanbeyan	Not Stated
St Gregory's Queanbeyan	Not Stated
Trinity Catholic College Goulburn	Not Stated
Acceptance Canberra	Not Stated
St Gregory's parish Queanbeyan	Not Stated
We are a married couple	Not Stated
St Mary Parish	Not Stated
Bega responses plenary council 2020 (1)	Not Stated
Cobargo Bermagui Plenary Council Listening Session Feedback 2018	Not Stated



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