



Final Report for Phase I: Listening and Dialogue

A Report to the Archdiocese of Adelaide

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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

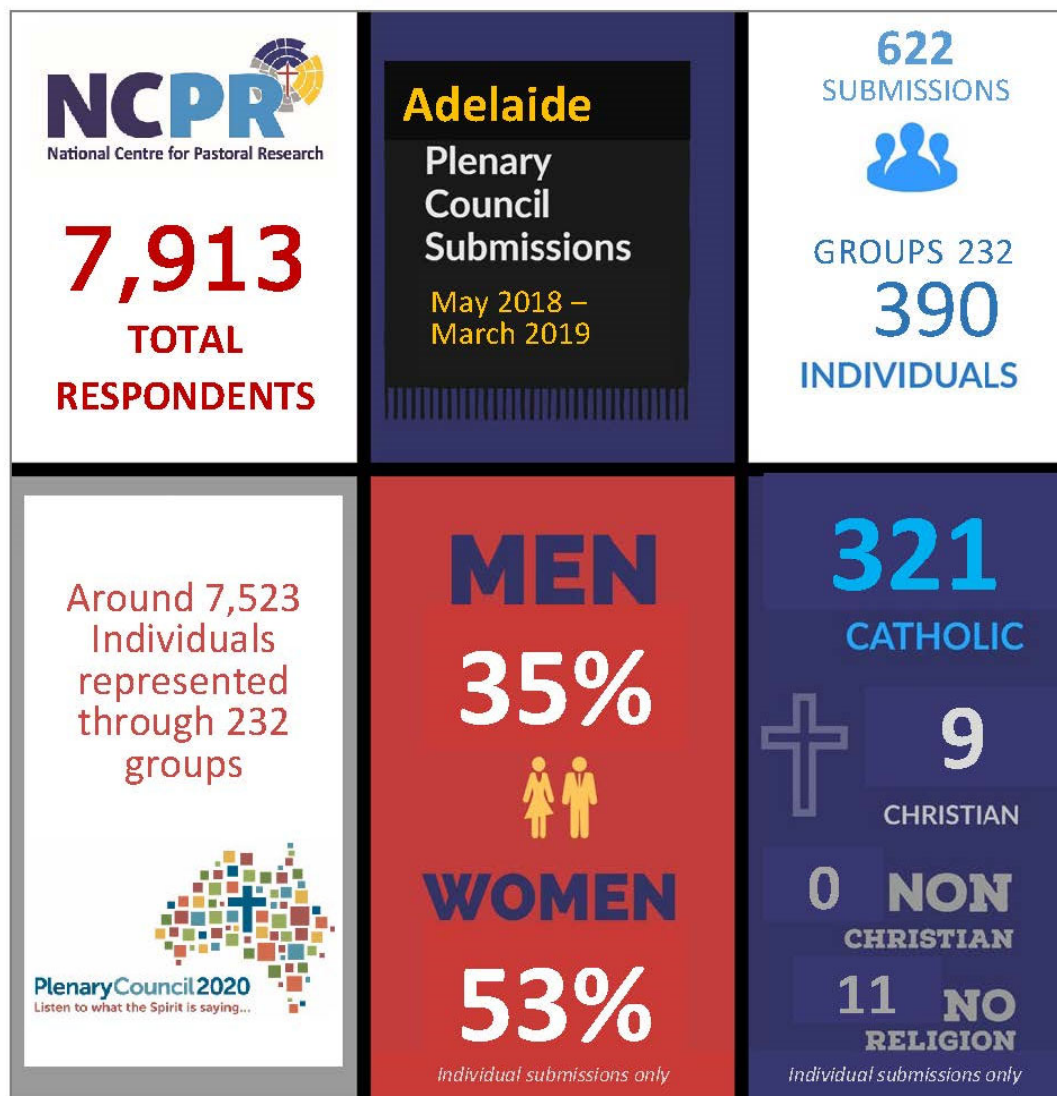
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Diocesan Submissions Summary Snapshot: May 2018—March 2019



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 - Adelaide

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 Adelaide, we received a total of 622 completed responses from May 2018 until 13 March 2019. Of these, 391 respondents had participated in a Listening and Dialogue Encounter, while another 78 were unsure if they had. About 153 respondents indicated that they had not participated in a Listening and Dialogue Encounter.

Of the 622 submissions, 232 submissions were from groups or organisations and 390 submissions were from individuals. There were 7,523 people represented through the 232 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 7,913.

Table 1: Number of Submissions	
Total number of submissions received	622
<i>Participated in Listening & Dialogue Encounter?</i>	
Yes	391
No	153
Not sure	78
Not stated	0
Total	622
Submissions received from groups or organisations	232
Submissions received from individuals	390
Total	622

INDIVIDUAL SUBMISSIONS

At the close of the survey on 13 March 2019, a total of 390 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 Adelaide. Figure 1 is a graphical representation of the same table. About 62 per cent (243) 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 (57 responses).

At the close of submissions, there were 36 individual submissions received from those aged under 25.

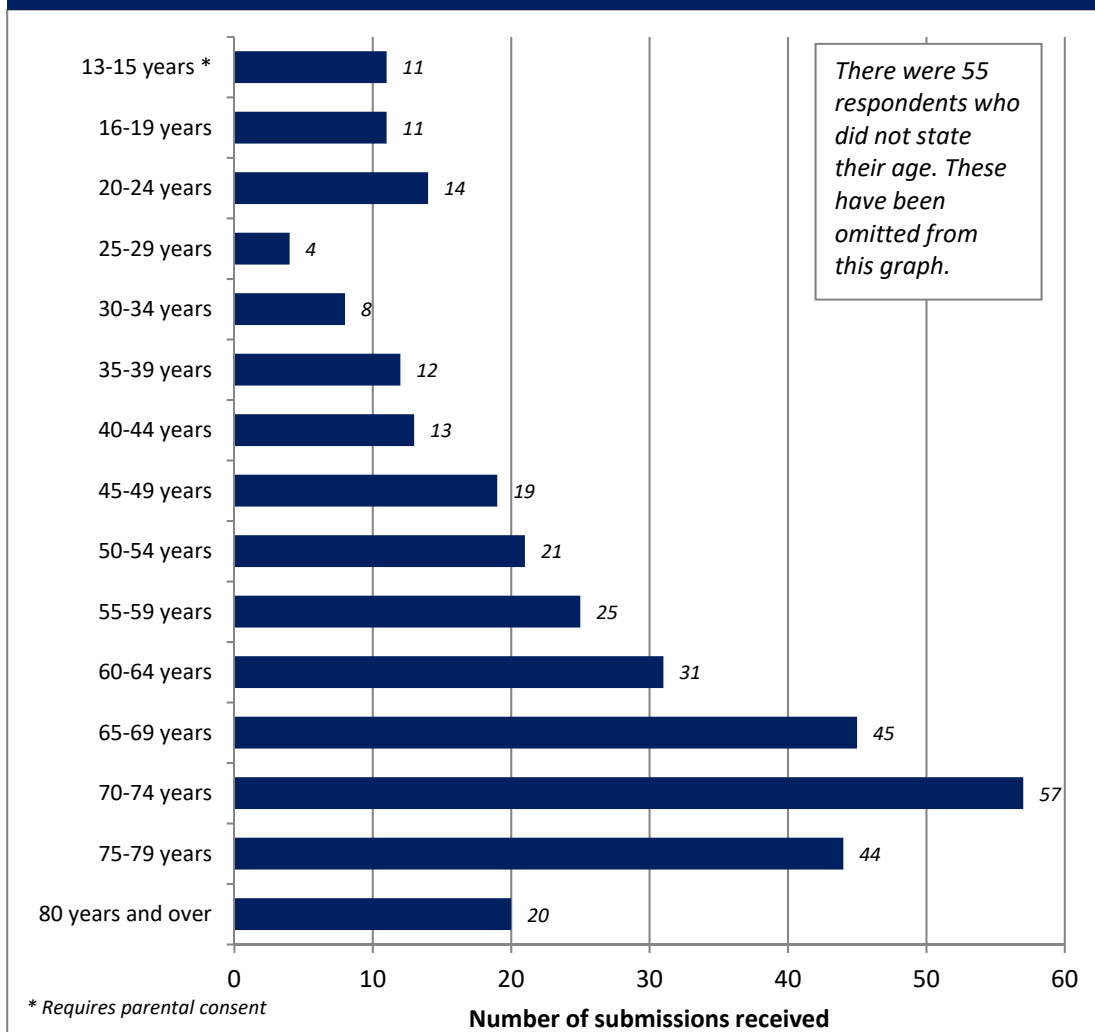
Participants aged 16-17 were encouraged to discuss the questionnaire with their parent or guardian. Many of these responses came from schools that sent in their responses through the online survey. As Table 2 shows, there were 11 individual submissions made from the 16-19 years age group in your diocese.

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 were 11 individual submissions made from this age group in your diocese.

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

13-15 years *	11
16-19 years	11
20-24 years	14
25-29 years	4
30-34 years	8
35-39 years	12
40-44 years	13
45-49 years	19
50-54 years	21
55-59 years	25
60-64 years	31
65-69 years	45
70-74 years	57
75-79 years	44
80 years and over	20
Not stated	55
Total	390

* Requires parental consent

Fig. 1: Age groups (individual responses only)

Sex of Respondents

A little over half the number of all individual respondents from your diocese were female (53%), while a further 35 per cent were male. Table 3 shows that there were 138 men and 208 women who made submissions. Thirteen respondents preferred not to state their sex, while 31 respondents did not answer this question.

Table 3: Sex (individual responses only)

Female	208
Male	138
Prefer not to say	13
Not stated	31
Total	390

Countries of Birth

Table 4a shows the country of birth of individual respondents from your diocese. As expected, a large number of respondents (67%) were born in Australia. Just over 20 per cent came from other countries, while around 13 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	260	66.7
United Kingdom of Great Britain and Northern Ireland	23	5.9
India	8	2.1
Netherlands	8	2.1
Malaysia	6	1.5
Italy	5	1.3
Malta	5	1.3
Other Countries	23	5.9
Not stated	52	13.3
Total	390	100.0

Table 4b: Country of birth - Summary (individual responses only)		
	N	%
Australia	260	66.7
Other English-speaking country	32	8.2
Non-English-speaking country	46	11.8
Not stated	52	13.3
Total	390	100.0

Table 4c: Mother's country of birth (individual responses only)		
	N	%
Australia	217	55.6
Other English speaking country	44	11.3
Non-English speaking country	70	17.9
Not stated	59	15.1
Total	390	100.0

Table 4d: Father's country of birth (individual responses only)		
	N	%
Australia	203	52.1
Other English-speaking country	50	12.8
Non-English-speaking country	74	19.0
Not stated	63	16.2
Total	390	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 under one per cent of all individual respondents.

Table 5: Aboriginal or Torres Strait Islander (individual responses only)	
Yes	3
No	339
Not stated	48
Total	390

Religion of Respondents

The religion question was answered by individual respondents only. Of the total 390 individual submissions that were received from your diocese, 321 respondents (82%) were Catholic. Nine respondents were from other Christian denominations while there were none from non-Christian religions. A further 49 respondents did not state their religion and 11 respondents chose the 'no religion' response.

Table 6: Religion (individual responses only)		Person	Percent
Catholic		321	82.3
Other Christian:			
Anglican		3	0.8
Baptist		1	0.3
Lutheran		2	0.5
Pentecostal		1	0.3
Uniting Church		2	0.5
Non Christian:			
Other religion		0	0.0
No religion		11	2.8
Not stated		49	12.6
Total		390	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 262 respondents indicated that they went to Mass regularly and were involved in other church activities. There were 31 respondents who said they went to Mass and church activities sometimes, while 11 respondents considered themselves Catholic but were not involved or described their participation in other terms. A further 17 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	155	105	2	262
I am Catholic and go to Mass and church activities sometimes	15	14	2	31
I am Catholic, but I don't practise or get involved in anything	4	1	1	6
I consider myself Catholic but I am not sure what to think about the Catholic faith	3	1	1	5
Other	6	5	2	13
Not stated	2	2	0	4
Total	185	128	8	321

GROUP SUBMISSIONS

At the close of the survey on 13 March, there were a total of 232 group submissions made from your diocese. Around 7,523 individuals were represented through these groups. However, 12 groups did not report their number of participating members, indicating that the total number of people represented through the group submissions may be considerably higher.

While 177 group submissions provided a group name, 55 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 any 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 Teams of Our Lady (Teams) with around 1,040 members. There were also a number of other Catholic agency and parish groups such as the Catholic Office for Youth and Young Adults with 400 participants and St Luke's Catholic Parish with 400 members. There were 10 other groups with 100 members or more.

Table 8 : Group submissions from the diocese	
Name of group	Group size
Teams of Our Lady (Teams)	1,040
Various	600
Catholic Office for Youth and Young Adults	400
St Luke's Catholic Parish	400
A call to courageous Catholicism	354
Emmaus Catholic Parish	300
Emmaus Catholic Parish	300
NATSICC	250
Victor Harbor Catholic Parish	185
Voices of Young People	111
Aberfoyle Park Catholic Parish, Church of the Nativity	107
Riverton/Manoora Parish	100
Salisbury Catholic Parish	100
Rostrevor College	90
Saint Ignatius Parish Norwood South Australia	85
St John the Baptist Catholic School	80
Para Hills Modbury Catholic Parish Pastoral Council	72
Deacon Nick Kerr	70
Various family and prayer groups in Adelaide e.g. Intercessory Prayer Circle, Couples for Christ, Prolife Group.	65
Adelaide Hills Catholic Parish	63

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 2,525 members. This was followed by the group aged 70 and over with 1,515 members. There was no age provided for around 371 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	1,131
20 - 29 years	740
30 - 49 years	794
50 - 69 years	2,525
70 and over	1,515
Unknown	371
Total	7,076

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

Of the total 7,108 group members whose sex was reported, 58 per cent (4,099) were female and 42 per cent (3,009) 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	4,099
Male	3,009
Total	7,108

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 trust, faith and hope in God (p. 29)*
 - *Greater focus on Jesus Christ (p. 30)*
 - *Greater focus on the Word of God (p. 31)*
 - *Care for neighbour (p. 36)*
 - *Remaining faithful to Church teaching (p. 32)*
 - *Better faith formation (p. 38)*
 - *Renewed call to holiness (p. 35)*
 - *Keeping the faith (p. 33)*
- Leadership and Church Governance (Chapter 7)
 - *Greater role for women (p. 83)*
 - *Greater leadership from bishops (p. 87)*
 - *Ending clericalism (p. 80)*
 - *New leadership and governance model (p. 91)*
 - *New model of Church, diocese, parish (p. 93)*
 - *Greater leadership from priests (p. 88)*
 - *Greater involvement of the laity (p. 84)*
- Sacraments (Chapter 6)
 - *Holy Orders – Ending celibacy / allowing priests to marry (p. 66)*
 - *Holy Orders - Ordination of women (p. 69)*
 - *Restoring the Third Rite of Reconciliation (p.75)*
 - *Greater emphasis on prayer and sacraments (p. 64)*
- Social Justice and the Environment (Chapter 9)
 - *Greater inclusion of all (p. 108)*
 - *Fighting for human rights issues (p. 110)*

- *Care for the environment (p. 112)*
- *Ending discrimination of LGBTI (p. 110)*
- *Putting Gospel values in action (p. 115)*

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

- *Teaching authentic Catholic faith (p.151)*
- *Outreach to youth (p. 124)*
- *Inclusion of the divorced and remarried (p. 46)*
- *Listen to one another more (p. 136)*
- *Sharing the faith with others (p. 128)*

SUBMISSIONS MADE IN RESPONSE TO QUESTION 1

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

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

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

In keeping with these guidelines therefore, the submissions that follow are only from those individuals or groups who consented to having their submission being made public and being shared with their diocese. About 37 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.

Based on the Gospel "that penance and remission of sins should be preached in his name, unto all nations", that we should love our neighbour, love God and follow the commandments. My suggestions and comments on how I think we can live this out: To bring more people into the Church—stronger catechesis at schools and parishes. Catholic schools need to be more than Catholic in name only. Greater emphasis on the sacraments. Confession is vital for people to receive the mercy of God and have their sins forgiven—as such, people need to know why confession is necessary, and more times available to access this sacrament would be helpful. People need to learn apologetics and be prepared to evangelise and also defend the faith, in an era where persecution is looking more possible. More reverence in the Mass, and promotion of traditional devotions, practices and prayers, which have proven to be great tools in bringing and keeping people in the Church for hundreds of years. In my opinion, recent moves away from this have largely failed—this can be clearly seen when you look at statistics of Mass attendance, and what today's Catholics actually believe. Things such as the Rosary can teach scripture, the Mass being celebrated *ad orientem* and receiving on the tongue teaches the Real Presence, traditional music creates an atmosphere for prayer etc. We need to be more courageous in our preaching on matters of faith and morals. Ambiguous statements by bishops and dioceses, for example during the plebiscite last year, confuse the faithful and can lead people astray. Otherwise, it can be demoralising when the leaders of the Church will not speak clearly and strongly for its teachings. (As an aside, the most proactive and clear I have ever seen the Australian Church is when proposed changes to the funding model for schools were made. Where is this kind of action on issues of faith and morals?) Put the birth control down and have more children! The Church's teachings on birth control appear to be widely ignored. The fact that so many Catholics are in

rebellion against this teaching should be concerning, but it's virtually a taboo issue that is not touched. A contraceptive mindset is bad—one of the reasons for this amongst many is that parishes will not survive from a demographic point of view (obviously there are other reasons—see *Humanae Vitae*).

I think that God is asking us in Australia at this point in time to let the LGBTQIA community [know] that the Church is love and that we do not discriminate them but may take a while to adapt to this, but we are welcoming and let them explicitly know that they are NOT being left out of anything, even Pope Francis said that we are no one to judge what God has created in his love. It is known that God doesn't make any mistakes, hence they are more than welcome to join the Church and thank God for their being and existence. We all Christ's children and so there is no 'you' and 'I', there is only 'us'.

To liven up, be inclusive, have sermons directed at adults. (Explication below)
So God would like us to be bold and take the bit between our teeth and say that the Catholic Church's liturgy itself is infantilising its adults and so needs revamping, Jesus Christ would like his Church to be relevant today and for coming generations. That needs to be heard.

Encourage women to be priests—they are already vital to every parish and there would be more people taking on the priestly vocation. Allow priests to marry. The celibacy rule was not introduced by Christ but much later in the time line of the Catholic Church. It is archaic and miserable. Accept homosexuality as a true expression of love among humans. God does not pick one human over another for any reason. All are to be included.

To make significant reforms to get younger people involved so that the Church will last more than the next 50 years

As individuals and as a national and universal Church, we must recover a human spirit in the depth of our own being. This is the most important of all voyages of discovery. Coming home to this centre we have a place from which to discern the mind and heart of God. Here we can listen to the heart where God abides. From this centre, we can celebrate our diversity as a people without needing to compete or dominate. A second part of this is to become present to the spirit of this land and its people. To discover the 'treasure in the field' that Jesus speaks of and the call to mercy, justice and peace which the Love that abides demands. To recognize the violence which the Roman patriarchal culture imposes on the Australian people. That we would come to realize as St John Paul II told us that culture is sacred. The Roman Curia and its servants violate our sacred and most ancient culture and plan to do it further by imposing a new lectionary, which also ignores the call of the Vatican council to commit to the vernacular language of the people. To look at how best we can as Church serve the kingdom/realm of God. To realize that this is the goal of Jesus. To see that women and men are both fully human, in the light of this we need to see the institutional oppression, which the Church imposes. That Jesus appointed Mary Magdalen as the apostle to the apostles, anticipates a time when we will give full and equal rights to women in every aspect of Church. God 'hears the cry of the poor', the cry of the Aboriginal people of this land and the 'Uluru Statement from the Heart', invites us to walk together in spirit and truth. We have a chance to bring the light of Christ alive in this land and give some real leadership to our nation. We must learn again the importance of silence and solitude.

This indeed this is an interesting and valuable question. What is God asking of us in Australia? And certainly, we are living in extraordinary times. Times that require us to think practically and with objective truth in relation to the gospel. I have pondered this question for a while. At times the question reforms in my mind, what is God asking of me? Where is God asking me to go? What is he asking of our country and our countrymen? There is much to think about; but in our modern lives, at times we believe things are more complicated than they actually are. I would like to quote the Old Testament, The book of Micah, chapter 6, verse 8. "... He has showed you, O man, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?" I firmly believe God is asking us, asking Australia and all her inhabitants to live out the gospel message humbly, to do justice, and love God above all. This is greatly reflected in the Fatima message, which our Blessed Virgin Mother left for us; to cease sinning, to repent and to pray, and to offer up our sufferings for those who refuse God's plan for salvation. There are many issues at hand, some more important than others. But most important of all, God is calling us to increase our personal holiness. If we act in a state of sanctifying grace, then our Lord will fill our cup to overflowing so I may affect those around us. God is asking us as a nation to repent, to return to his commandments, and keep careful watch over his sheep.

For the 3rd rite of Reconciliation to be reintroduced. It was so highly valued by parishioners and was so meaningful. For the whole of Church liturgy to be changed to include inclusive language. For the role of women in the governance of the Church to be honestly reviewed so that the gifts of women and the tremendous contribution they can make will be valued so that our Church can be enriched as God would want.

To be open to His Holy Spirit. Too many "Catholics" are focusing on political correctness, or social causes, or excessive "positivism" ... in fact, pretty much anything but having a personal relationship with Jesus Christ and being led by His Spirit. We need a Church that speaks the Truth with Love, not a Church that embraces feminism, socialism, pluralism, indeed every "ism" except the rich Truth of Catholicism!

Why do we have Catholic schools that are not teaching our catechism and faith to our children? Shocking news today about the diminishing religious teaching. No excuses if non-Catholic students that come to our schools would be offended. It's their choice to join us or not. This is no excuse to lessen or remove our religious instruction. This is our only reason that we Catholic parents send our children to our schools.

To move the Church into the twenty first century and adapt to changes that safeguard people against discrimination according to gender, sexuality, race and age.

Without professing to know the mind of God, I feel that genuine collaborative ministry is of utmost importance for the Church to flourish. This involves the promotion of lay leadership on both parish and diocesan levels. The Church must be open to women in all areas of leadership if we wish to follow Christ's example of inclusivity.

To pray, consider and speak up.

I believe that today God is calling our Church to become more open to the needs of every one of God's people. I am disappointed that, while we are all invited to make submissions to the council,

and some will be invited as observers to be present at various sessions, in the end it will be only the bishops who will have voting rights. Important points that need to be raised are:

1. The current culture of the Church, where even though we have many wonderful priests and bishops, all are trapped in a top down culture that sets the ordained apart and above the rest of us, where almost unconsciously, every one of us will protect the ordained, sometimes even to the point of refusing to believe that someone or other of them has abused a child or young person and therefore, refusing to report them to the appropriate civil authority.
2. Some Church leaders appear to see themselves as being a cut above the rest of the population. The council needs to make it a priority, even if they decide nothing else at all, to call all of us, ordained or otherwise, that all of us go back to the gospel and the teachings of Jesus who gave his life for us.
3. That the council be held in an atmosphere of prayer and reflection rather than as a debate on the issues before it.
4. That, among other things, it looks at the question of the third rite of reconciliation. It seems to have been stopped because some of "God's police" reported to Rome that they thought some of the people taking part might be in mortal sin and therefore ineligible to receive Holy Communion. Who are we to judge others?
5. That the council consider the place of women in the Church and the world. Historically, see the story of St Mary MacKillop and her Sisters, Church leaders have done their utmost to ensure that all women be well and truly subject to them, and this applies especially to women religious without whom the Church would scarcely function.
6. That the Council ensures that young people, who are the future of the Church, be seen and heard.

God wants us to be strong and be examples of being open, nonjudgmental, and faithful in the face of what is going on—including listening, being fair, being trusting, and not closing ranks.

Our Church is under attack from secular forces. The Holy Spirit is calling on us to show courage... and not give up. So prayers and faith are needed, particularly prayers to Our Lady Help of Christians. Sadly, there is a modern day disregard for history. Yet history can teach us a great deal, it can even inspire us to face bravely what today appears to be overwhelming odds. This month was the 447th anniversary of the battle of Lepanto, which saved the Christian world from the Ottoman Turks. The odds were overwhelming but prayers and faith were rewarded. In 1683 another attack, by the same forces upon Vienna, threatened to overwhelm Christian countries. But the enemy was again defeated. The Polish King Sobieski gave credit to Our Lady Help of Christians. I'm really saying that, at some point, survival means fighting back. Forgiveness and turning the other cheek are not demanded in all and every circumstance.

That the Catholic Church in Australia and our nation be more welcoming and show more compassion for the marginalised, vulnerable and people living in poverty. We are being asked to welcome people entering churches in ways that people can connect authentically and build relationships, so that people feel they belong and cared for by others in the community. How often do people enter and leave Catholic places of worship without connecting to others, letting

alone show any real interest or concern for others and what might be happening in their lives? People wanting to receive Holy Communion should be able to do so e.g. people who are divorced or people in same gender relationships. Our welcome and acceptance is otherwise conditional, which is not in the Spirit of the Gospel. Welcoming refugees and asylum seekers into Australia. We need to regain our spirit of compassion and generosity.

In this increasingly secular world and with technology so dominant in society, Satan is winning the battle to separate souls from our God. However, he will never win the war on souls because of the love and mercy of our Saviour Jesus Christ and His work through His Catholic Church. Therefore, what God is asking us is to be his soldiers on Earth and help save souls. With His Divine Mercy, which St Faustina was a witness to His desire to save souls, there is nothing more that Jesus would ask of us, not only in Australia but all over the world. Satan's influences through his platform of the internet and social media, full of pornography, bullying, sexting, drugs, crime, gossip and hatred for Catholics and other Christians, is contaminating people's souls to distance themselves from God, starting with children at a very young age. This influence is evident today even in our Catholic schools, which I can assert to with having 3 children attending Catholic schools (year 7, 8 and 10). I often ponder on how important the Catholic faith and values are to the parents/guardians that send their children to Catholic schools. How can Catholic schools help devout Catholic parents (my wife is Greek Orthodox but likes to attend the Catholic Church every Sunday with me), to ensure the importance of the Gospel values are upheld in a very high regard by all students, parents/guardians, teachers and staff in all aspects of school life. How can the Divine Mercy of Jesus with his request to save all souls, be as important as it is to receiving a good education? Are Catholic school in Australia really "Catholic" schools or are they becoming more of a corporation where ensuring financial stability outweighs the importance of the aspects of our faith and Gospel values? I believe that spreading the love and mercy of our God needs to take a different approach at home and at our schools. As we know, many Catholics and other Christians are not particularly committed in strengthening not only their own faith but that of their children. We need to use the great number of children in our Catholic schools as a new vehicle to grow their own faith, spread it to their peers and take it home to their parents, guardians, neighbours and other family members. Catholic schools need to work with their parish and Archdiocese a lot closer to focus not only on providing a great education but more importantly to grow their faith and love in God. For example they need to be asked on day 1 of High school by taking a private vote on paper; "Do you believe that God is real or just a man made up concept?" We collect the data (answers given will be God is real, or God is not real or unsure) and at the end of Year 12 before exams, we ask the same question and hopefully there will be a stronger number of students answering "yes God is real and I believe". How we do this is by the power of the Holy Spirit that speaks through all of us faithful soldiers of God. Amen.

To be able to respond faithfully, lovingly and appropriately to the culture in which we find ourselves. Faithfully means with both personal and corporate commitment to Christ as part of the Catholic Church, deepening our spiritual and Eucharistic life, without neglecting knowing and understanding the Catholic faith as foundation of that faith. Lovingly means in response to the love of Jesus as we encounter it in the gospel, the sacraments and the Christian community. This means being Christ in the world and in Australian society as a Church and individually as members

of it. Appropriately means to respond sensitively and non-judgementally to the society around us which has moved far from being a 'Christian society' to a multi religious and no religion environment. This does not mean compromising the Faith or conforming it to societal expectations, but being very careful how we respond, how we engage and perhaps even call for change.

We think that God is asking the Church to look back to Christ—to the way he lived his life and to the gift of Eucharist that he gave us. We have to be a people whose lives centre around the Eucharist and for that we need priests. And so we believe that God is asking us to find ways to ensure that all Catholics have ready access to the Eucharist. If this means ordaining married priests as well as those who choose to live a celibate life, then this is what we must do. We actually think that ALL the baptized ought to be able to be ordained, since we all put on Christ at baptism, male or female.

To show Australia and the world that we are a Church of God's love by our example of generosity, protecting children, making visitors feel welcomed, spreading peace and listening and giving our time to others in need. In addition, training/feedback re: priest's homilies so that what is being said reflects God's Word but also makes it relatable to our lives and what we can take away.

God is asking that we become a welcoming, inclusive Church family. Following the example of Jesus living the way of love, being non-judgemental and keeping life in the Church simple, for example, our language in the liturgy. We also think God is asking us to be flexible in our liturgy and our Church's interpretation of current laws and regulations, especially with regard to divorce and re-marriage, the un-Churched, youth, the LGBTQI community. Our base should be to pose the question in any situation: What would Jesus do? Following in the footsteps of St Mary MacKillop, we also think the Church in Australia is called to 'never see a need without doing something about it.' And "in all things love". We particularly look out for those on the margins of our Australian society.

I believe that God is asking us to be open and invitational to people regardless of circumstance e.g. divorced, remarried, feeling isolated from the Church. I also believe that the challenges are enormous given that marriage between same sex couples is now legal yet we are called to love them and know that God loves them. How the Church responds to a marriage in this sense when God loves the marginalised is calling us into a new thinking that is apart from the tradition. It makes it very hard indeed.

Our Church needs to be more inclusive. Our Church is not whole without the active participation of everyone. The role of women, gay people, divorced people needs to change so that our Church becomes an authentic expression of God's love.

We want our Church that is inclusive and compassionate—We are all made in the image of God!

God is asking us to be truly inclusive. We say we are inclusive of all, however there are some many rules, structures and 'ways' that exclude. Our Church is only inclusive by word, not action. All people, women, children, gay, divorced, youth. We need to re-contextualise for today.

God is calling our Church and our civil leaders to be more courageous and inclusive, especially in relation to women, LGBTIQ people, asylum seekers and Indigenous Australians. We are being called to speak up.

(I have sent this before, but I did not receive a reply to say it had been received). What do you think God is asking of us in Australia at this time? Spiritual Renewal of the whole Church

1. Focus:

- a. Emphasise relationship with God in personal union with Jesus Christ.
- b. Let it be seen that this is the reason for us being Church, the Mystical Body of Christ.

2. Spiritual nourishment:

- Prioritise prayer, personal and communal.
- Give opportunities for affordable retreats.
- Liturgies, such as Sunday Mass, to feed our spiritual life of faith—make it clear why we gather.
- Encourage broad participation in liturgies so that people are energised by them.
- Show how Scripture relates to life.
- Offer opportunities for parish gatherings beyond the Mass to various devotions.

3. Faith information:

- Facilitate information about truths underlying our faith—e.g. insert leaflets into parish bulletin explaining various truths and practices.
- Inform people about the Hierarchy of Truths, as roughly outlined in the Apostles' Creed (Catholic Catechism 90, 234).
- Give opportunities for people to refresh their understanding of the Catechism.
- Give instruction about topics such as the Real Presence as expressed in current theological terms.

4. Parishes: Rebuild trust by addressing local needs—e.g.

a. Children:

- parishes to give help to parents to hand on faith to children—e.g. the 'Godstart' program (birthday cards sent to children baptised in parish, notes to parents for faith formation). Extend this to giving Rosaries etc.
- Teach children to pray. Do this with vibrancy and enthusiasm, offering no excuse for doing so.
- Give renewed emphasis on the purpose of Catholic schools as enabling God's mission of love to extend to our society and giving clear, positive teaching of Religion.
- Introduce young people to traditional devotions, e.g. the Rosary, the Angelus, Benediction.

b. Youth:

- Help youth connect with the faith community and what it stands for.
- Build on the desire of youth to volunteer and help others to link it to their faith.
- Encourage them to be curious without judgement.

c. Adults:

- Help those who are faithful to practice to work against negative attitudes in society and the fallout from Church scandals.
- Welcome lapsed Catholics home. Provide an open door for them without obstacles
- Promote tolerance of other faiths and a friendly environment for asking questions and hearing concerns, an open heart for listening.
- Promote positive attitudes to overcome fear of standing up as Catholics.
- Use local expertise to embrace marginalised people—e.g. addicts.
- Encourage the ordinary faithful to be more involved in spreading the faith.

d. Clerics:

- Each parish have their own priest where possible.
- Don't pressurise priests so much that they cannot be pastoral.
- Encourage spiritual renewal among the clergy.
- Church structures to be transparent, accountable.

To re-visit and develop teaching, ideals and heart of Vatican II into the now.

1. Total Church: • We are the Church—personalise baptismal commitment. Emphasise freedoms and responsibilities advocated by Vatican II and developed further since then. • Be pastoral, not clerical. Concentrate on kindness and generosity. Consciously carry on from Vatican II. • Heighten awareness of the purpose of the Church in a secular society and dialogue with it. • Encourage people to speak out boldly, passionately about their faith and its practice. • Challenge the past, create the future. • Develop the key role of lay people to take a lead in parish life. • Use expertise of social science processes to evaluate progress in renewing parish and diocesan life. • Respect local cultures in the appointment of bishops, taking into account the history of the Church in that area. • Transparency is needed in all Church processes—e.g. in choosing bishops. • Adopt structures that facilitate consultation, dialogue and conversation. • Help parishioners withstand public perceptions of cover-up, dis-engagement and hypocrisy in the Church.

2. Families: • Encourage, support those young families who do maintain a practice of their faith. • Do we just accept the fact that most young families, even if they still mark "Christian" on the census forms, do not practise?

3. Children: • Catholic schools to form children in love of Jesus; to foster connection with him. • While faith is handed on in families, children's faith education is surely influenced by few Religious teaching in schools, and some teachers are not Catholic.

4. Youth: • Listen to the needs of young people. • Unless something is done for younger people, there won't be a Church. This is critical. • Use the expertise of young people (IT, etc.) to communicate and be involved in Church mission. • Encourage youth to organise events in parishes.

5. Clergy: • Bishops, priests and other clergy to listen to the experience of lay people who can give advice about local conditions and to act upon that advice. Involve lay people and authorise them to play their part in Church mission. • Make the process of selection of bishops transparent and consultative of priests and lay faithful. • Clergy to live simply to show authentic discipleship of Christ. • Give diocesan clergy the option to marry—while honoured throughout Church history, the reasons for the imposition of celibacy on all priests (e.g. nepotism) are not current concerns. We see the negative effects of imposed celibacy and these should be addressed. • Re-establish the Order of Women Deacons. Take note of early-Church history and Vat. II rationalisation to ordain as deacons those men who already carry out that function can be equally applied to women. • Change public perceptions of clergy dysfunctionality by: - Celebrating the majority of clergy leading good, wholesome lives. - Openly addressing scandal.

We need to address with compassion and appropriate leadership those things that compound the stresses of life-demands on young people and families in our time, with consequent loss of Catholic values and influence.

1. Non-availability and irrelevance of Church/parish influence. • Religion is crowded out by the requirements of modern living. Families are time-poor. • Hostility in the media and society in general against being active in Church life. • Modern communications—e.g. mobile phones, radio talk-back, 'virtual reality' IT—provide distraction from influences that give meaning to life and replace them with readily-available, non-Christian values. • Society's Sunday schedule is geared not for religion but for sport, shopping and social events. • Families who have opted to send their children to Catholic schools find their community there, rather than the parish. • The growing prevalence of non-Christian attitudes in society—e.g. a lack of humanity, etc.—alienates Church teaching. • Real efforts to revitalise the Church can give hope. • Effective, visible leadership (at Vatican level) is required to address paedophilia by making effective spiritual resources available to victims and perpetrators.

2. Issues that produce disenchantment. • Learn from social sciences how to draw on help from among the young to respond to the needs of youth and young families. • Find ways of relating to disenchanted Catholics, especially young marrieds. • Explore ways of dialoguing with those who are disenchanted with the Church. • Resource ordinary practising Catholics with the skills necessary for dialogue with the disenchanted. • Provide information to tackle social threats to Catholic values. • Speak in the language that ordinary people understand. Maintain what's good in the old and adapt to the new.

3. Church structures that favour disengagement. • Mechanisms for listening and for consultation have to be incorporated into the everyday structures of the Church. • Clericalism and hierarchical ambition disengage Church personnel from ordinary life. • Giving diocesan clergy the option of marrying would be a helpful step. • Address the lack of priests and the fact that those who currently serve us are overworked not simply by 'importing' clergy, but by giving public positions,

payment and recognition to lay leadership in parishes and dioceses. • Plan for the future—establish a diocesan committee that makes this their focus. • Concentrate on building up local Church communities—small enough to make localised identity real. • Utilise local gatherings of the ‘captive audience’ at Mass to make liturgies instructive and engaging. Offer times for spiritual reflection, Bible study etc. at the local level. • Strengthen the positive aspects of what the Church has to offer, and help people integrate Vatican II into their lives. Help us celebrate our faith, keep it, share it and give thanks.

To change and to reform. If we do not get change from this plenary that allows the voice of ordinary people to be heard instead of the fundamentalists and combative die-hards who want to wipe out Vatican II, we will once again be disillusioned and discouraged from trying to reform the Church.

Be grateful for who we are as Catholics and Australians. Be faithful to God Look after the children in all spheres of life. Thankfully, there has been a marked reduction of abuse in our Church. God is asking us to pray reverently with an open heart God is asking us to consider Celibacy in the priesthood. To reconsider the third form of the Rite of the sacrament of Reconciliation. Consider divorce and re-marriage. Consider some kind of recognition of gay couples—perhaps a ceremony with a different name, not marriage. Consider women’s ordination as priests or deacons.

While it may be too late to do anything about it, we believe God would want the Church to try and sort out the mess and the terrible harm done to people—and to the Church itself—over its teaching on contraception. We have all in different ways experienced this harm—its impact on our marriages, the loss of so many friends and family members from participation in the Church and the view of God as some sort of puritanical policeman. In our group and amongst those we know, only those who believed that the Pope, the bishops and the priests had no real idea of what they were talking about in this area, and made up their own minds knowing God was interested in far more important things than how a married couple had sex, were able to continue practicing as Catholics. We are inclined to think that the Church’s teaching on contraception had a similar impact to the current crisis of clergy child sex abuse in making the Church lose credibility. That credibility has never been regained; those couples left—their children and now their grandchildren have no relationship with the Church. For those of us who remained, some have been scarred in different ways by this short sighted teaching against contraception and everything that went with it. Certainly none of us have retained a commitment to the sacrament of Penance. We are ashamed to think we confessed our failures to follow the Church’s teachings but failed to recognise how hard this was for our wives especially,—even cruel, and the burdens we placed on our marriages, some of which are irretrievably damaged. Priests and bishops seem to misunderstand the real life context of married life—of raising young children, sleepless nights, working and providing, years and decades of cooking and cleaning, of school runs and homework, of negotiating relationships, dealing with illness, job losses and other hardships—these are all about giving oneself and openness to life. Married couples in their fertile years are usually too tired to have the sexual relations they need to hold their marriage together. We certainly were not in danger of having too much licentious sex as the clergy seemed to think! There is a stupidity and callousness not born of the Holy Spirit to teach that each sexual act has to be able to produce life, when everything about being parents is to do with pouring your life out for your children and

your spouse. We would like to think the Church might understand this now at least and do something about it. Let alone try to undo and heal the harm done. We think this is a sacred task.
I think that it is to be open to change, to look to engage with people, both young and old, where they are, not where the "Church" wants them to be, i.e. in the pews on Sunday mornings.
I think God is asking us to reconsider our idea of "parish".
To look at the signs of the times and to respond to them is a pastoral, loving way.
In these current times of people turning away from faith and leaning towards New Age beliefs many people are coming up against spiritual attack and spiritual affliction. Many of these people are Catholics who are unable to turn to their priests. Many Catholic priests are unaware of Deliverance Ministry or unwilling to become involved, possibly because they feel unsupported. Many Catholics are asking for help from other faiths, or worse, turning to Spiritism or psychics. Pope Benedict commenced training priests from across the world for Deliverance Ministry. I believe there is a definite need and would like to see a Deliverance Ministry Group consisting of laity and religious, involving people with the gift of discernment and the necessary knowledge and experience. Excellent information on this subject can be found in the writings of Gabriel Amorth, Malachi Martin, Kenneth McCall, Francis McNutt and Bishop [-]. I believe an important role of the Church is to give people the tools to fight the Evil One. [-]
I think that God is asking his Church in Australia to be more Christ-like, or Christian.
To be faithful, to be true to his Word in the way we treat others.
Inclusivity—women priests, divorcees, married priests, LGBTQ. Relevance—today's society (21st Century), child and youth engagement, scripture relevant to today. Connectedness—traditionalist priests and their lack to connect, Church Traditions can be limiting, hierarchical structure of the Church, Second Vatican Council and why some priests aren't engaging with it. Responsibility—sexual abuse denial, faith formation back in schools.
1. God is asking us to look after our Clergy, especially in this time when they are having a 'torrid time' with the media. 2. God asks us to find ways of bringing young people and young families back into the Church community. 3. God asks us to counteract the "reverse discrimination" against Christianity that is happening in Australia. 4. God asks us to look after the children in all spheres of life. Thankfully there has been a marked reduction of abuse in our Church. 5. God is asking us to look after the elderly and disabled. 6. God asks us to stand up against euthanasia and abortion.
To be a nation of inclusion, justice, ecological sustainability, hope, generosity and inspiration. A place where all people and also the natural world and its creatures are cherished and flourish. A nation where money is not the most powerful voice and the decider. A land where equity is visible and just a daily part of life for everyone—no haves and have nots. A land where consumerism is not the norm, or sought after, or seen as the only way forward.
To dare to challenge the patriarchal, rigid and slow moving Church.

A new vision of Church is required: The opportunity is here for the Church to break out from the cocoon—away from too many man-made rules where rules are made more important than faith. The rules are made more important than faith.

To be hopeful, be a believer, be outward looking to the needs of others. With regard to liturgy—for priests to be accountable, inclusive and approachable. We need more lay involvement and leadership in the Church. We need to be a more welcoming Church especially those who have left the Church e.g. divorced and remarried. Representation at the Plenary Council needs to be more representative of laity, both men and women. To be tolerant and accepting of people of other religions. For the Church to act with justice and especially respond to needs of marginalised in our society. Reach out to our younger members of our faith community and respond to their needs. To get back to the essentials of our mission and function of our Church and its role in society.

To be more generous in helping those less fortunate economically than ourselves, to be more tolerant of those from other cultures and those with different religious and political views from our own, to be more understanding of young people who do not share our values.

To be a more inclusive Church. To respond to the challenge of increasing secularism in our society. To respond to the needs of youth in our society. To restore the credibility of the Church following the grievous harm of sexual abuse. To increase provision of pastoral care for families. To improve the provision of Catholic media. (Files attached).

To take active part in promoting and practically supporting all marginalised people in Australia.

God is asking us in Australia to love and praise the Holy Trinity; to love and care for one another and for all creation. With Jesus as our model, we are to be people of hope in our world. Like Jesus, we must reach out to others gently, humbly and generously. God wants us to work against poverty, injustice and inequality. As an authentic Christian community we are called to accept differences and celebrate diversity. God is asking us to live simply and be prepared to speak about our faith when asked. God wants us to pray daily—to read and contemplate the Bible and express our gratitude and ask our questions. We are invited to look and listen to the Holy Spirit guiding us.

To be a listening, non-judgemental and inclusive Church. By that I mean: recognising that the hierarchy does NOT have all the answers; that the Holy Spirit lives with and within the laity and religious, equally as She does for the ordained; that the Church needs to be a consultative body, with input from all sections; that the hierarchy needs to understand that the baptismal charism is given to ALL the baptised; that the role of women needs to be affirmed and increased to equal partnership; that the Church needs to refresh its theology of personhood to include all persons, whether straight, or LGBTIQ, otherwise we reject the truth from Genesis that all persons are made in God's image—there are no 'categories' of who's in and who's out; and to reject the notion that any sexual orientation is disordered—what therefore are they saying about God's children and God's creation; to take seriously what the social sciences are saying about the human person, especially LGBTIQ persons who do not choose their orientation but are determined by it; that the hierarchy takes seriously our understanding that where there is love, God is—so God lives in and with our divorced and re-married, who live in love—hence they should not be outcast but included in the very daily life of the Church, including celebration of the sacraments, especially Eucharist; to refresh the wisdom and insights of Vatican II, especially in relation to its perceptive

re-theologising of "Church" as "People of God", which included all the laity and which set aside the previous hierarchical model of Church.
<p>PROMOTION OF ULTIMATE REVERENCE FOR MASS / EUCHARIST parish bulletins / newsletters should promote good practices that lead to reverence for the Mass and the Eucharist. The messages are to be repeated from time to time because (a) people are forgetful and (b) newcomers to the Church, or people who have been away from the Church for a long time, may have missed the messages. Priests should promote the practices without fear of alienating parishioners. Some of the practices which would foster reverence, but which seem to have been forgotten by many Catholics are:</p> <ul style="list-style-type: none"> • Catholics should remember that when they enter a Church before Mass they are in the presence of the Wonder-Counsellor, Mighty-God, Eternal-Father, Prince-of-Peace. They should acknowledge their Majestic Lord in the Tabernacle, by reverently genuflecting or bowing to his presence. • There is nothing wrong with greeting friends and acquaintances inside the Church with a quiet word, or a nod and a smile. But this is not the time or place for unnecessary conversation or gossip. That can take place outside the Church before or after Mass. This is a time for silent prayer and reflection, and for paying attention to the Lord. • The sign of peace should be offered to those who are nearest to us, and in a sober but friendly manner. We do not wave to everybody around us. The two-fingered 'peace' sign is not appropriate. We should offer the same greeting to all, regardless of family relationships. Those serving at the altar should not descend to the assembly. • We should be modest in our dress as a sign of respect for our Lord, and to avoid embarrassing the priest and fellow parishioners. Our 'best' outfit may not be the most appropriate one for Mass, baptisms, weddings, etc. • We walk together in the Communion procession joyfully, fervently, and with awe. Catholics should frequently remind themselves that, of all Christians, how privileged and honoured they are to be entering this intimate union with Christ. • We should all observe the General Instruction of the Roman Missal regarding bowing with reverence as we approach the ministers distributing Holy Communion. We make a simple bow of the head as the person in front of us is receiving Communion. We do not genuflect, because that may be a trip hazard for the person behind us. Nor do we make the sign of the cross, because we should reflect on having received Jesus, not on the Holy Trinity.
To love our God with all our heart and with all our soul and with all our mind and with all our strength and to love our neighbour as ourselves.
<p>Listen to Jesus: To love the Lord your God with all your heart and all your soul and all your mind and all your strength, and love your neighbour as yourself.</p> <p>To love our God with all our heart and with all our soul and with all our mind and with all our strength and to love our neighbour as ourselves.</p>
To be relevant, to spread the word, to be more welcoming and to operate under the law of the land (Matthew 22:20-21)
For leadership to be more generous and open to promoting and facilitating all the benefits and privileges contained in <i>Summorum Pontificum</i> —right worship will assist right practice and the fruits will manifest in greater numbers of faithful engaging in enhanced acts of charity, mercy and

justice. This will lead to a genuine springtime for the Church in Australia, restoring her reputation in the eyes of many and contributing to a transformation of hope for all.

Back to our Catholic identity. Better formed Catholics—catechesis, adoration, understanding confession. I am so tired of ill-informed Catholics trying to change the Church by calling it progress. If you don't like what our Church teaches then leave!! Too many think that progress means women's ordination, female priests etc. etc. etc.! Our Church was founded by Christ, let's get back to it! Our schools are a joke and should not carry the name Catholic! I sent my children to Catholic schools but would recommend saving your money and send them to a state run school.

God wants us to be heard. Apart from the Pope, no one from the Church is saying anything about what is happening in our world, in our society. There are no comments from local Church leaders about the increasing demands, pressures or social issues that face all of us at this period of history that is our present! In a nut shell, God is voiceless in our society!!!!!! There is just about every night on the tele something about footy, a lot of which is waffle and hot air. This occurs throughout the world depending on the country and what is the sporting flavour. Yet, how many times do we see something about the Church? Pretty much twice a yearEaster and Christmas at the cathedral. The other times are to do with the strife the Church is in with "crimes against children" of which there is a lot and will not be going away!!!!!! The Church needs to be actively seen in doing and saying what Jesus would say and do!!!!!! Be seen and say to politicians, bureaucrats, big business and people when things are wrong , twisted, unfair, unjust.....be God's voice in our world. Because you are saying nothing when things are not being said, you, me, us, we the Church are losing credibility!!!!!! Who would want to follow the organization that should be doing God's work. Why join? Why be a part of that, they're only preaching to the converted. It's a bit like a coach talking to his own team every Sunday. Need I go on.....we the Church need to get our ***** together!!!!!!!!!!!!!!!!!!!!!!

To become a more transparent and inclusive Church that carefully listens to and is prepared to act upon the concerns of the laity and one that is not hidebound by clericalism.

[-] Community group, [-] present our submission PRAY, PRAY, PRAY: Dry clean our beliefs and practices so that they accord more closely to the words and actions of Jesus. Pray for guidance to be able to fully understand the Gospels against present standards. Read the Bible and use its wisdom to inform our behaviour. What would Jesus say, how respond if he lived today, living the law of love and not being bound by human rules and regulations? What is involved in following the example of Jesus? The Church as a place where diverse expressions are encouraged and received with respect will become a forum for developing kind, compassionate, forgiving inclusive honest decision-making in Australia. This would include having us improve our understanding of the complexity of sexuality and its expressions: and fair and inclusive encouragement of both male and female talent. The Church is where people come together to worship joyfully and where relevance and diversity can coexist. ALSO God is calling lay people in decision making and action for justice in society. God wants us to recognise our responsibility for creation and our precious resources. God wants us to discern what causes poverty and marginalisation and work to put a stop to it: to attend to expressions of hope: noting how and where hope is expressed. God wants us to be aware of Australia in the world, demonstrating and sharing what makes it a privileged country: behaving responsibly in the world community. SUPPORTING FAMILY LIFE AS THE

FOUNDATIONAL UNIT encouraging love amidst the diversity listening to the under 30s and ensuring practical support if its need is demonstrated and expressed SEEING GOD IN ALL THINGS INCLUDING AS UNDERSTOOD BY THE BELIEFS OF OTHERS

Families to foster vocations. There is little information available to families about how they could foster vocations within their families. I have found an excellent resource on the website of the United States Conference of Catholic Bishops (www.usccb.org), called ABCs of Fostering Vocations, and believe that it would be wonderful if Australian bishops adopted that resource. It should be published on all diocesan and parish websites. It could be handed in a nicely printed form to parents, Godparents and grandparents at baptisms, and to families at other relevant times, such as first communions and confirmations. Whether or not these practices result in vocations, families should find them helpful in developing their children's faith.

God is asking that we return to tradition in the liturgy. Tradition that will strengthen our faith and attendance to the Holy Mass.

We need be faithful to His covenant/testament. Jesus said "IF you love me, keep my commandments" (this is also clear throughout scripture). Jesus made clear that "not one jot or tittle is to pass from the law or the prophets". Given too that scripture soundly states that mankind is "not to add or take from God's word", nor is man to choose tradition over scripture, I firmly believe we, the Catholic Church, need to repent and honour God's word. Repent because we currently follow "man's tradition" (apostasy) rather than what God requires of us. Catechism has (altered) taken from the ten commandments and added to it. E.g. deleted the 4th commandment ("honour and keep the Sabbath of the Lord thy God" {which is Saturday, 7th day of the week}; deleted God's 2nd commandment (do not "have or bow to images") and split His 10th commandment into two! To honour God and worship Him and not man, I'm of the conviction to leave the Church in order that I follow Christ and give glory to Him, God the Father and God the Holy Spirit.

In 1998 the Bishops of Oceania met with Pope John Paul II and presented a statement about the Good News of Jesus Christ, that for me expresses everything God is calling us to be in the 21st Century. It rephrases the Gospel offering a fresh way of understanding what it means to receive and to live the Good News. A message of liberation from all the sufferings of life, personal and systematic, the Statement presents a community that knows itself as freed, loved, belonging, forgiven people called to include, forgive, free, love in return. The Bishops' Statement is attached to this submission. When I use this statement with educational leaders, with staff, families and parents in Catholic schools, the Good News they engage, in particular, with the promise that our burdens will not crush us. The Statement is always received with positive energy. The Bishops' statement makes a very important shift from a sense of feeling that we are never quite good enough for God when we read the Gospels, or example when we wonder if we are the barren ground where the seed lands in the parable of the sower rather than delighting in a sower who doesn't care if we are barren ground, but spreads the seed our way anyway. The Bishops' statement expresses the Gospel as freedom; God's promise of liberation from all that holds us. My suggestion is that this statement becomes a foundational focus of the plenary council. I am happy to discuss this idea further if that would be useful. Unfortunately my parish's plenary conversation happened just recently when I was in Denmark visiting my granddaughters. So I'll

need to find another opportunity to participate. My prayers are with you as you assist the Church to notice and listen to the love of God moving among us. Merry Christmas to you all! Thank you for the opportunity to make this submission. [-]

Perhaps God would like the Church to be realistic in this day and age. I don't believe the hierarchy listens to what Catholic parishioners have to say and I don't believe the Church will change, not in my lifetime anyway. For years now we have been listening to ineffective bleating about the forthcoming lack of priests in Australia. So long as the Church refuses to recognise married priests, and dare I say women priests, nothing will change. Plugging the gap with priests from India and other cultures is just short sighted and ineffective.

I think we would have to acknowledge that the understanding and celebration of the spirituality which we brought to Australia from northern hemisphere understanding has been greatly developed through our dialogue with Indigenous Spiritual understanding. I would like to bring to greater attention that Deaf Culture and the language of the Deaf have begun to receive similar acknowledgement since recognition of the value of a wider range of communication systems as languages, was achieved in the late 20th century. Australia is a multilingual, multicultural society and it would be inappropriate to expect all citizens to be able to communicate in all. However, Auslan, the language of Australian Deaf is equal with English in providing communication across the range of cultures brought to Australia. I believe that the hearing majority, which is moving toward numerical equality through the aging of our privileged society, would be more appropriately educated for the 21st century if Auslan were to receive equal status, in the national curriculum, with English and Math, and an understanding of the role of religion in humanising. It has been the role of the Catholic Church to provide leadership across social innovation. I would therefore suggest that the Catholic Education System provide leadership, once again, by introducing Auslan to its curriculum.

Providing communication across the range of cultures brought to Australia

Rethink who can be ordained, priest or deacon—married priests and women deacons and priests

IS GOD IS CALLING WOMEN TO THE PRIESTHOOD? The Catholic Church in Australia is failing to foster sufficient vocations to the priesthood. It is again resorting to the recruitment of missionary priests from overseas. But this cannot continue indefinitely. Although the laity is stepping up to undertake some of the work traditionally expected of priests, the Church in Australia cannot survive without priests, who (with bishops) have the authority to celebrate the sacraments. The Sacred Congregation for the Doctrine of the Faith's declaration, *Inter Insigniores* on the question of admission of women to the ministerial priesthood, raises several points of interest: • The Church 'does not consider herself authorized to admit women to priestly ordination' 'infidelity to the example of the Lord.' • It refers to the Church 'calling only men to the priestly Order and ministry', but does not the calling to vocations come directly from God ('I chose you, and I commissioned you')? Is it not the Church's responsibility to test claimed callings for their truth, and nurture those that truly come from God? • It refers to the conferring of priestly ordination only on men as being 'a question of unbroken tradition'. Just because something has been for centuries, it does not mean that it was necessarily right or desirable. • It points out that Christ is a man and that his role 'must be taken by a man'. This argument is somewhat illogical. Christ was a human being, and so is a woman. Christ was a Jew, but most priests are not Jews. • It claims that

the 'attraction' of some women to a priestly vocation, 'however noble and understandable', still does not suffice for a genuine vocation. This is presumably because their gender automatically excludes them in the eyes of the Church. • It says that 'the priestly office cannot become the goal of social advancement'. This may be directed at women who supposedly desire a perceived 'social advancement' through equal opportunity with men. But, the Church cannot deny that many men have sought social advancement through the priestly office. • Its insinuation that some women are 'jealous' of the priestly roles allocated by the Church to men is a little insulting to women. Among the reasons the Church formerly excluded women from the priesthood was their perceived inherent sinfulness, and their perceived divinely created inferiority to men. The history of the Church shows that it has made many errors and that it is capable of adjusting its thinking. Even God made adjustments to what he required of his people. God is not inflexible. Perhaps God would rather give priestly vocations to women than see the Church in Australia suffer from a shortage of priests? Let's see if God is calling women to the priesthood. Test women's callings for their truth in exactly the same way that men's callings are tested, and be prepared to nurture any that are found to be true. If no women become priests, the Church will be clear about God's will.

We need to convince school students that Drugs are absolutely dangerous and Not Necessary! Also loud and clear the sanctity of life from conception to death. Surely we must convince the young generations of these truths!!!

To reaffirm our faith and unite as a community. For hierarchy in the Church to reignite the contact that used to be between the congregation and priestly duties e.g. visiting parishioners, being available to answer questions and generally engage with us. I understand that the role has changed due to a shortage of local interest in the Catholic faith however co-opting from other cultures is detrimental because of language and cultural differences.

God is asking us to keep God's commandments by who we are and the goodness of life in which we show that God's presence is worth putting God First. God is integral to life. Inclusivity towards other no matter their circumstances and because of their circumstances, so that all people experience sacramentality that is in all of creation. In particular, the full participation of women in Governance so that the fullness of God's mission can be expressed. That the ministers and leader in the Church all realise they are about spreading God's compassionate love to all rather than the rule they have to keep. Embrace our differences and that our welcome be obvious to those who are different. Encourage openness to all, the young, the different = inclusivity. Ensure Church law is not an impediment in expression of faith to accessing the unconditional love of God. Scripture text the "unbinding of Lazarus"—integrity of person, of processes, of action.

1/- In this time of high population growth, in our world, I respectfully ask our Church to consider curbing Population Growth! 2/- Due to the shortage of priests, in our Church in Australia, I would respectfully ask our Church to consider allowing Married priests and allowing Married Men to become priests, not just Deacons!

The relationship between God and people has been always constantly changing and contextual. What God asked of the Old Testament people was different to what Jesus advocated in his time. So, when determining what God asks of us today, we must see and hear the Holy Spirit in our place and time. For this to happen we need to become a more synodal and less hierarchical

Church with clergy and laity learning and working together in mutual support and collaboration. We need to see God's revelation as something happening now rather than something from the past. In Plenary Council Participation and Reception: Synodality and Discerning the Sensus Fidelium, Fr. Ormond Rush describes this as 'God's loving outreach to humanity in Christ through the Spirit, dialoguing with humanity in forever new contexts throughout history' (p.2). Rush cites Vatican II's efforts in Dei Verbum to counter perceptions of 'revelation' simply as a body of doctrines and moral teachings which has been communicated directly from God, and 'tradition' simply as a collection of such teachings and practices (p.2). He also reports Pope Francis's affirmation of this concept of a 'living tradition': If the Holy Spirit, 'relentlessly moves humanity into new perceptions, new questions and new insights in diverse cultures and places, especially in his Church ...' (p.3), God's will cannot be discerned only in the Bible, or only in a bank of teaching and practices. Furthermore, God's will cannot be discerned only by those who have most immediate access to these things. As Rush explains, Vatican II's 'sensus fidelium' asserts that divine revelation is given not just to the hierarchy/clergy but to the whole Church. In our complex world, listening to the 'sensus fidelium' means acknowledging, and seeking out, diverse, and sometimes conflicting, perspectives. Hierarchies tend to avoid this. According to Rush, Pope Francis is striving to re-establish a more synodal Church. He also is trying to counter clericalism and an over-emphasis on hierarchical status within our Church. For this to happen there must be a significant change in the way the Catholic Church is organised and functions. The laity must be more involved in decision-making and responsibilities. There must be a greater representation of the Church population in key roles. While there has been some effort directed towards this happening, I don't believe it has been adequate. For more than 50 years, Catholic councils, the Catechism and various popes have proclaimed the significant contribution of lay ministries and clarified the relationship between clergy and lay people as 'equal in dignity' with complementary roles of 'mutual need' and 'mutual collaboration' [Appendix 1]. Yet all this seems to be more rhetoric rather than reality. For the Catholic Church to be an effective agent for God's work, relationships between clergy and laity and responsibilities of both groups will need to change. The role of Pastoral Associates offers hope.

Firstly, I believe the Church must continue to engage with the secular culture in a respectful but assertive way. There are people in the Church who see 'engagement' as a process of absorbing values from around us. Core Christian values and beliefs though, need to be defended and shared at each and every opportunity. For example, life being from conception to natural death and the anthropology of the human person (viz. male and female). This requires an episcopacy that is ready to be pro-active with the wider society, not reactive as it seems to be usually (as in the SSM campaign). Secondly, I would hope the episcopacy can respond to the child abuse disaster with liturgical and para-liturgical services of repentance and resolve. Linked with that, the Eastern Church model of married men being able to be ordained needs to be seriously considered.

That ordained priests who have withdrawn from active ministry and who wish to return, may be readmitted. (detailed Submission attached)

Catholics in Australia appear to face threats of persecution in the near future (along with other Christians), including:

- attacks on the seal of confession.
- professionals in the medical industry being unable to act according to their conscience.
- being forced to teach curricula that contradicts Church teaching.
- restriction on preaching Church teachings or distributing publications that detail these teachings.
- loss of employment or promotion opportunities for those who express Church teaching at work or who are simply discovered to hold a Christian belief that runs against the secular narrative.
- removal of children from parents who hold Christian views.
- vandalisation of Church properties.
- Church leaders being taken to court for professing Christian teachings.

Whilst the above examples may seem extreme, examples of all of these have happened either in Australia or other western countries. I would expect for similar things to become more common in the future. Does the Church have a strategy to stop such persecution from happening, and also to manage this persecution and support those affected by it? How can we better prepare for these eventualities? It is better to prepare now, when such examples are relatively rare, than to wait for them to become the norm, and be caught in the headlights. Thank you for considering my submission.

That ordained priests who have withdrawn from active ministry and who wish to return may be readmitted.

What I believe God is asking of the Church in Australia today: a) First, to set our own house in order: admit and ask pardon for our grievous failures, eradicate paedophilia among the priesthood and all lay office holders, do what we can to compensate victims and their families, and ensure that offenders are not placed in new positions that put people—especially children—at risk of their further offending. b) Make a particular effort to bring children and young people back into the full life of the Church, and to a much better knowledge, understanding and practical living of the Catholic faith itself. At present the Catholic secondary education system seems to be failing in this. c) Improve the holiness and integrity in which we live our own lives so that we can once again provide a credible example of sincere Christian living to the broader society, and build up our local (parish and diocesan) communities. d) Avoid the strong temptation to withdraw from the secular world to a “fortress Church” mindset in our lives, focussing just on our own membership’s salvation. Instead, have the courage to continue to proclaim Christ’s gospel, and strive to build and maintain a strong Christian component within our Australian society and its value system. Yes, the child abuse scandals have lost us the moral high ground—but we still need to oppose the aggressive atheism, secularisation and anti-Christian attitudes that are becoming more and more widespread in our Australian society.

That ordained priests who have withdrawn from active ministry and who wish to return may be readmitted to active ministry. I was ordained a Priest for the diocese of [-] on 13th April 1985, and left the active ministry on 26th June 2005. I and my wife migrated to Australia for higher studies in 2005, and are well settled in life with professional jobs and active ministry participation

in the Catholic faith. I would welcome the opportunity to return to the priesthood, as I come with a deeper and broader understanding of life, of the joys and struggles being experienced by the people and communities I would be serving. I have an enhanced wisdom of life prompted by the signs of the times that bring strong connections to families and communities.

To be responsible citizens. To be in community and in faith. To be service to others. To be inclusive and accepting of all people, cultures and religions. To truly listen to all people Acknowledge and take responsibility for the past failings of our Church and have zero tolerance to child abuse. Persevere with speaking out for all people who don't have a voice. To be more present with people and truly listen to each other. Be Proactive. Have a unified voice. Be progressive. Be transparent. Show compassion.

To understand the humanity of his people.

The Church needs to be more involved in people's lives ... not just on weekends. We need to search out people suffering homelessness, violence, hunger, neglect and be part of their lives, their support, their light. We need women to be deacons, and need to allow priests to be married. Offer recall to those who already have married. Older people in my community have trouble understanding the homilies of the foreigners the Church is using to bolster staffing of parishes. If priests could marry, there might also be more vocations. Allow third rite of Reconciliation, which is a valid part of the Church's canons, and this would solve some of the problem with lawful reporting perhaps. Recognise and openly welcome people who have divorced and remarried. Many are out of their previous [relationships] through maltreatment and disaffection, needed help and didn't get it. Welcome people with different sexual attitudes than our own. Their exclusion will not help them, and we are here to say to people, "Come As You Are". Did Jesus not come to save all mankind? We have to be more inclusive, kind and more consultative. Church needs to work on its reputation for child abuse and other sexual misbehaviour or our leaders. It is no wonder outsiders are indignant and critical of us. We need to somehow redeem ourselves with the Australian public. We cannot be moralistic towards society's outcast when our leadership is behaving no better. Transparent with management is essential, and I think there needs to be a bi-annual consultative council between bishops, priests and laity to gauge the progress of the implementation of decisions made at the Plenary Council. Our children don't seem to be as well grounded in their/our faith, and it is left to ill-equipped parents to train them, whereas in the past children were given a good sense of the sacred and holy, and their place in the sacred and holy Church, the Body of Christ. I believe Confirmation and First Communion should be separated again, and the community not family, the Body of Christ should be the emphasis on these big days in children's lives. Bring back the First Communion celebration with each other as part of the community. It is not an induction to the family, it is an induction into the Church, and should be celebrated that way. We must follow Jesus in a non-judgemental way and be a Church of welcome, comfort and peace for every soul looking for him. We must cease throwing stones at others and remember that we are not sinless, but still trusting in God's mercy through his divine son. I think the Church could and should do more about homelessness. It should implement schemes to provide emergency accommodation, and long-term rentals. I should take advantage of government schemes to do this, and if this is not possible, lobby governments to take more direct action themselves, in providing affordable shelter for the poor and disadvantaged.

We, as a group believe the council should rethink the following issues: Lives of holy men and women should be taught in schools. Children need heroes and examples. This should start as early as possible and certainly be part of the Confirmation preparation. Statues as memories should be brought back (as we do with family photos). Married priests remain in service. Promotion of diaconate (incl. females) necessary for lengthy pastoral visits. More responsibility to women especially nuns. Catholic faith taught by Catholic committed teachers without bias. Children to have better understanding of Mass. Not to drop standards to please others. Priests whose language is understandable. Church of Australia, not Rome or India. 3rd rite of reconciliation, this would also protect the deal with the confession issue. Repairing of our reputation. Non-Catholics, who believe in Jesus able to receive communion particularly at family celebrations. Concern with hierarchical control, need for regular consultative councils with laity for input into their governance issues. Lay people have been put off Church by not having a voice. More Liturgy of the Word with Holy Communion service. Teaching and referring to the 10 commandments. They are the basis of social standards in Christian countries but not taught in schools as seen as too negative. Jesus said to love one another. The commandments show us how we do this. More toleration of noisy children. More control of children by parents. Churches used as Churches, not meeting rooms as children can lose the "sacredness" of the area.

I am writing to support the submission made by [-] of [-] South Australia—Plenary Council Submission 0119, copy attached. I do so because we need all the help and support we can get to improve the quality of our own lives and make the world a better place. Many former priests have wonderful gifts, skills, life experiences and the personal dedication to make significant contributions to their neighbours and communities. The Church should be facilitating the engagement of such people and others with similar gifts in ministry. The work is vast and challenging: we cannot afford to ignore any offers of assistance made in good faith.

To work to renew our Church so that it once more becomes relevant, has credibility and is seen as a servant of all people—a leaven in our society that breathes love, goodness, forgiveness, inclusivity and a non-judgemental, welcoming spirit to all people, regardless of their age, culture, gender, sexual orientation.

A Church that is inclusive where people have a say. More roles for females in the Church. Welcome and recognition to all no matter race, cultural background, gender, sexuality, married status. Apologies and restitution to all victims of abuse in the Church. Provision of contemporary ways for people to connect with the Church. A more welcoming approach towards other denominations around communion and participation. 21st century ways for the Church community to join together in faith and prayer and be inclusive for all. Learn from other Churches/denominations in bringing children and youth involvement towards knowing Jesus.

An inclusive Church that is welcoming and gives women more of a role in the Church. Priests to be able to be married. Migrants in Australia to have priests from their country celebrate Mass based in their culture and language. Opportunities and funding for careers in the Church. Promotion of sacraments through Catholic schools. Children and youth programs in rural areas. More music and singing. A Church that moves with the times and changing issues in society.

For a Recognition and Acknowledgement that, along with the rest of the Non-Aboriginal and Torres Strait Islander population of our nation, our privilege has been, and continues in the ongoing dispossession of the First Nations peoples of these lands. As a consequence of this, as an urgent requirement, a moral imperative in 21st century Australia, make the cause of First Nations peoples central, rather than peripheral, to our core business as Church in Australia. To advocate and address in practical action the overwhelming and little known results of this dispossession in regards to:

- Property and land in urban settings cf. Aboriginal peoples as a community in the capital city of Adelaide have no ownership of any land/property for community organisations and events. ‘Isn’t it a shame that we have to come to you begging for a piece of our own land back.’ Gladys Elphick MBE
- The intergenerational trauma and effects of past and present child removals.
- The extraordinary rates of imprisonment including for minor offences. As 3% of the Australian population Aboriginal and Torres Strait Islanders make up 27% of the adult prison population. Youth imprisonment is 25 times higher than the general population (over 40 times in SA and WA).
- Youth suicide and the causes—trauma and poverty.
- The ongoing continuation of the 2007 Northern Territory Emergency Response revamped as Stronger Futures legislation with its many restrictions on NT Aboriginal communities.
- The focusing of control of income with Basic Cards (50%) and Cashless cards (80%) in places of high Aboriginal population cf. Kimberley WA, Playford SA, Shepparton Vic, Ceduna SA, Kalgoorlie.
- The mismanagement by government of the IAS (Indigenous Advancement Strategy) grants allocation.
- The long-term regular cessation of funding to successful Aboriginal run programs able to combat these many disadvantages.
- General high levels of shocking poverty, homelessness and dispossession.
- An endemic and long-term racism/scapegoating towards First Nations peoples including children. ‘Aboriginal Australians are the most disadvantaged, ostracised, criticised and victimised group in society.’ Narungga Elder Tauto Sansbury (NAIDOC Awards Lifetime Achievement Award, Chairperson Aboriginal Family Support Services SA.) ...it is essential to show special care for Indigenous communities and their cultural traditions. They are not merely one minority among others. Pope Francis (Laudato Si’ para 46) (I add as a note here that I have participated in 3 other organisational submissions to the Plenary Council, with varying numbers of people. I have made also this individual submission because of my personal number of years of involvement with Aboriginal people in SA).

1. Individual responses to “What is God asking of us at this time?”

- More priests
- Solid Catechesis
- Good Catholic Education
- Environment/sustainability
- Prayer in small groups
- Silence in our Church. Where is this during Sunday Mass?
- Financial support to send young people to World Youth Day and ACYF as the grace of religious and marriage vocations has come from this in the past
- Youth and young adults office in [-] needs to be under the Archdiocese rather than the CEO.

- Staff appointed in schools/parishes/Catholic Education Office should be practicing Catholics and need to respect and uphold the faith so as not to lead others astray.

2. Sharing and listening on single chosen topic of “Solid Catechesis”:

- What we have is so beautiful but people don’t understand; you can’t fall in love with Jesus if our faith has not been communicated effectively. It is particularly hard to communicate this in an Australian context because we have such a secular culture.

- In schools

- ♣ Teachers can’t give what they haven’t got in terms of their own formation which denies children in Catholic primary and secondary schools.

- ♣ We desire Year 12 students to leave with a solid knowledge of the Catholic faith and a fervour for Jesus.

- In parishes

- ♣ Financial assistance and support for Catechesis of the Good Shepherd would provide for catechesis of pre-school and primary students, using an approach, which draws on solid educational principles.

- ♣ Preparation for the sacraments is not, in our experience, very effective. There are wonderful contemporary Catholic resources from the United States such as Blessed (First Reconciliation and First Communion) and Decision Point (Confirmation) from Dynamic Catholic. We should draw on these resources.

- ♣ There is an opportunity for each diocese to curate and promote contemporary online resources to nourish their parishes, without having to create new content.

- NFP education in South Australia is lacking and is a significant gap in the catechesis of the lay faithful. NFP education not only needs to be made available and promoted to couples preparing for marriage, but needs to be taught effectively in schools; not to be confused with or labelled as a form of contraception, but as something set apart from these interventions that interfere with how we are made.

I believe that he is asking of us to reform. To go back to our roots of who we are as Catholics. We are losing members of our Church because they are not catechised very well. Meet any person who has just finished a Catholic high school and they will not be able to articulate much about their faith. They are not taught the beauty of what we have. If they cannot know it how is it supposed to radiate to their heart? How are their hearts to burn on fire for their Church, their faith, their God?? We need an overhaul of Catholic education. We also need to stand firmer in our beliefs and traditions in a time when there is so much anxiety and unrest. Catholics need to hear their Church speak loudly and clearly on EXACTLY where we stand, on contraception, abortion, sex, homosexuality etc. The Church's doctrines are clear but many priests and bishops are shocking. They will openly speak against or advise against the teachings. It's horrific and causes confusion.

We need to regain a sense of being Catholic. If we do not have a real sense of who we are as Catholics that is such that it is intrinsic to who we are and instinctively referred to in each and every moment of our lives, then why be Catholic at all? Yet ours is the full faith, the glorious faith; the faith of 2000 years of personal encounters with Christ that formed our forbearers and all of the saints to live and work for the reign of Christ in this world and the world to come. We need a reclaiming of our heritage to the degree that each of us may declare our Catholic faith and have a sound knowledge of what that means.

I believe that as Australian Catholics God is asking us to maintain our spiritual life that is faith, prayers, and practices in the face of significant challenges from inside and outside the Church. I also believe that we have to put the gospel values into practice in our behaviour in our personal, professional, and public lives. In 2019 we are expected to express our views on the ways that the institutionalized Church can adapt to changing historical and cultural contexts.

The Church needs to change the requirement that communion hosts have to be wheaten, as it excludes those who have coeliac or gluten intolerance from sharing in Holy Communion. In some parishes, communion under both species is not offered, and, even if it is, the priest often drops a large piece of the Host into the chalice. This is a health issue, not a lifestyle choice, and people with coeliac not only face the after effects of consumption of gluten, but the long term health problems, such as permanent damage to the gut, decreased absorption of essential nutrients such as iron and calcium, and the increased risk of bowel cancer.

- God is asking that we, God's People, are able to worship in a more relevant manner, which includes the spirituality of our Australian Indigenous.
- God is asking that we, the People of God recognise and respect the ancient and profound spirituality of Australian Indigenous people, throughout our liturgies,—education systems, and throughout our organisational structures.
- God is asking the Church in Australian to work towards recognition as a unique part of the Latin Rite Church, considering its Australian Indigenous heritage, the subsequent diverse migration and the 'developed world stage'.
- God is asking that laity have a very active voice in administration of the Church institution at all levels.
- God is asking that laity have a very active voice in appointments of all ordained positions in our Church, especially deacons, parish priests and bishops.
- God is asking that all levels of hierarchy be answerable for their actions and decisions, with proper and just appeal processes at all levels.
- God is asking the Church in Australia to grant the right for the local level of Church to recognise and call from their members, ministers to be ordained; and deacons be able to serve in their local Church, with minimum need for "formation" as they usually already fulfil most of the deacon's roles.
- God is asking that we, the People of God, recognise the role of ordained deacon to be both male and female, just as we are all called to be disciples.
- God is crying out for us to recognise the 90% or more of professed Catholics (see Australian Census) who are non-Mass goers, as valid members of the People of God, whose Spirit needs to be listen to, considered and accommodated in their needs for worship, companionship with like-minded faithful, faith development, etc.
- God is asking the Australian Church to have priests more extensively trained, retrained and updated in leadership skills, homilies, theology (especially regarding current issues), community development, management and delegation. This is especially applicable for parish priests.
- God is asking us in Australia to review and correct the

positions of Power, Privilege and Trust, in the fields of Liturgy, Organisation, Hierarchical structure and Canon Law.
To stay firm to our faith and support our Churches under difficult times we are all facing at present.
<p>We are Catholic health care practitioners who strive to live and work faithfully under God's laws and teachings, as taught by Christ, who is the head, and the Catholic Church, which is His body. To bring our practice into conformity with God's divine plan, we believe that God is asking us individually, and as a group, to know and understand more fully those Church teachings, and their underlying principles, which relate to health care, and to integrate them into our practice. In particular, we seek more instruction on frequently encountered bio-ethical issues such as contraception vs fertility awareness based methods (FABM) i.e. modern natural family planning (NFP), abortion, same-sex attraction, transgenderism, embryonic stem cell research, end-of- life decision-making, etc. In practical terms, we seek the support and encouragement of the Catholic Church in assisting the proper moral formation of health care practitioners. This may involve applied teaching in philosophy, theology, history, Church law, and bioethics. Sadly, teaching for moral formation is often deficient in many secular teaching institutions at both undergraduate and post-graduate levels. Such discourse would be of great benefit to health care professionals and the patients and community they serve, especially in difficult circumstances when one can only rely on the wisdom of Christ and His Church. The Church also needs to support and encourage pro-life teaching in Catholic schools, from the pulpit (e.g. supporting priests for Life), and by establishing pro-life groups in every parish. Courses on marriage preparation and enrichment (e.g. Ministry to the Newly Married) must include teaching on FABM. The Church needs to support and promote the teaching of chastity training in Catholic schools. The Church needs to proclaim to all the spiritual, moral and physical dangers of abortion and artificial contraception, dangers not just to the individual, but also to human society and to our planet. Please see the attached documentation regarding the negative effects of Endocrine Disrupting Chemicals (EDC) on human physiology and the wider environment. EDC's are mainly related to the use of hormonal contraception, which is a cause of breast cancer.</p>
That ordained priests who have withdrawn from active ministry and who wish to return, may be readmitted.
<ul style="list-style-type: none"> • Don't be ashamed or afraid to stand up for your faith. Be proud and courageous. • To be open and welcoming to those seeking our help. • Spread the Good News of the Gospel. • Help those in need • Live the Gospel • Never Give up! • World Peace and no fighting. • To be more accepting of ALL people. • To love—find love in all things. • Help people find Jesus. • Continue coming together as one national family. • Be courageous. • Love. • Totus tuus. • Ecumenical connections. • Good family values. • Love yourself. • To spread both his word and his unconditional love. • Help people experience the compassion of God. • Bring Adelaide Archbishop back, he deserves it. • Stand up for those without their own voice. Help them to have their rights heard and understood. • Be inclusive (written in rainbow colours). • Listen. • Let women have higher roles (i.e. priests). • Let our voices be heard. • Let us be ourselves. • Be relevant. • You cannot provide service to the youth without involving the youth. • More freedom. • Listen and understand that the Church must change with the times. • Listen to the voice of youth. • Look beyond what once was. • Listen

to the voice of young people. • Love, hope. • We want more youth groups for people from multicultural communities. • Meet young people personally. • Leadership opportunities. • Provide career teaching. • Better transparency within jobs and how the Church is run. • Engagement.
To help the Church to adjust its Church laws. It was a mortal sin to eat meat Friday... now it's not. A mortal sin to miss Mass and holy days of obligation ... These were serious scare tactics.
The Holy Spirit appears to be leading people to a more authentic encounter with God. God is not restricted to Churches and isn't found by following rules. The structure of the Catholic Church and its resources have aided me greatly in my faith journey, but younger people especially are seeking something deeper. People are still seeking connection with a greater force in the universe. We are not explaining adequately our means of connection. Or maybe that connection is not apparent to outsiders. We need to be the yeast and provide a pathway for others to find God along, but it might not be the current way.
To be inclusive of all people.
After chatting with many Catholics, we the people wish the Catholic Church in Australia to be in line with Rome, the Universal Catholic Church. We don't want the Catholic Church of Sth. Aust. to drag us down any further. Look at the state it is in, with its modernist, feminist religious and clergy. We want reverence and respect to be radiated, shown from 'the head' down—from the Altar... truth from the Pulpit! Not personal opinions, interpreting Scripture to suit self. Show reverence on/from the Sanctuary. Enough of the jokes, talking about self, trying to make people laugh. We're there for WORSHIP!! In Scripture it says "The Lord is in his holy temple, be silent in his presence" Hab.2:20. Reverence too is needed when signing ourselves—from the Clergy down. Do you realise the slap-happy action with The Sign of the Cross that many are doing, is an inverted cross? That's only pleasing the evil one! Do you care? Wake up Australia, our Church is sliding downwards. Wake up Clergy!! I pray our Church of the current era, be restored to the reverent practices of Pre-Vatican II. The Australian Catholic Church needs to acknowledge that the changes made to our Churches and faith practices were not mandatory.
The Laity need to be recognised and given a voice. The make-up of reps for the Council? How many lay people? How many women? It is the laity that have to be encouraged and given power. So many of them are well educated and are in leadership roles etc. in their jobs.
To revitalize the Church into an active growing establishment.
Priests should have the right to decide whether or not they wish to marry. Jesus said it was a choice. Are we listening to the WORD OF GOD?
Prayerfully review and address all the issues which will enable the Church here and around the world to move forward in living and fulfilling Christ's Gospel message.
A greater and stronger affirmation of God's existence in our increasingly atheistic society, perhaps by establishing a more active and far reaching Catholic/Christian website, and advertising in the media.
Submission to Plenary Council 20/20 Women's Place in the Church of the Future Background Comments: 1. At present our Catholic Church is functioning on one leg when it is blessed with

two, and so it is handicapped by its withholding of equal rights for women. 2. Not so long ago Pope John Paul II told women: "Your contribution as women in the spheres of justice and evangelization will help bring about that newness of Christian outlook which alone can banish all forms of discrimination against women and promote the full sharing in the life of the Church and society. 3. Pope John XXIII called Vatican Council II in part "to adapt the Church's discipline to the needs of the present times". He named the increasing participation of women in public life as a "sign of the times". My Contribution—I pray for a future where women have equal rights in Synods, Church Councils, the elections of bishops and Popes; also where they are involved in contentious issues like married clergy, women priests, the problems of child abuse, and why over half the Catholics in the world do not have access to the sacraments.

I was not able to attend the Plenary Council meeting recently at the [-] Monastery in [-]. My submission is as follows: There are not many nuns around anymore and preparation classes for children old enough to receive the Eucharist who live in country SA are not easily accessible for parents who sometimes work seven days a week. These children often attend Mass each week and receive a Blessing. My suggestion is to offer them an online program. With parental support they could then receive Communion and at a later stage attend a Confession and Confirmation weekend retreat/camp. They can make a commitment to be Catholic when they are older. This may also help families where one parent who is a Catholic would like their children to have the option to be Catholic. Thank you.

At this time more than ever before we need to be showing far more compassion towards refugees. The Church needs to speak out more about this issue and call out our government of whatever persuasion where we turn our back on people fleeing danger and seeking a safe place to live. We have become a shameful society in this regard and the Church needs to show leadership and promote ideas that reflect the gospel as we remember the Holy Family were once refugees. Concentrate more on practical solutions to problems and less concentration on pomp and ceremony which no longer attracts people to our places of worship.

"Penance, penance, penance!" Which practically means, Sr Lucia said, cohering to the unique duties of our states in life. For all persons, including lay people such as myself, this means loving God with all of our hearts, souls, strengths and minds, fleeing from sin, and making sacrifice for sinners. For the pope and bishops of the world, their duty—especially the pope's—is to fulfil the request of our Lady of Fatima—to consecrate *in union with all the bishops of the world*, Russia to the Immaculate Heart of Mary, and to reveal, as she requested, the entirety of the 3rd Secret of Fatima, which it is certain from many pieces of evidence that it has not been entirely released.

To be faithful to Our Lord's message.

To stamp out inequity... Living in Australia the "lucky country", no longer do we all get to participate in the success of our nation. I get to move around the community and I see many suffering when there is no need for this. In the last 5 years our appalling federal government of Australia, has done nothing to reduce inequity, yet we have seen them rip off the old age pensioners, (our pensioner receive the lowest amount of all OEDC nations—what happen to pension being link to 25% of the average wage?) This is a non-caring government that ripped the guts out penalty rates, these wage earners rely on penalty rates to survive and the dole amount

hasn't been increased in 20 years and the employment numbers are doctored to not reflect the true hardship of unemployment / under employment. Yet we see the politicians grant themselves a pay rise and wasting our money, on a submarine contract \$50 billion, \$16 billion to keep the refugees on Manus Island, not to mention the billions wasted in trying to kill off renewable energy, etc. What I'm proposing is a federal job guarantee (there are plenty of You Tube clips on this topic. I really feel we need all Church denominations to unite and go hard on a federal job guarantee. [-]

I think God is asking for the same things. He has always asked of us: commitment; authenticity; trust; love; to keep the commandments; to love one another. To love God and to love His son Jesus; to have faith; To love the holy family Mary and Joseph. God gave us the earth to look after. Jesus asked us to be "fishers of men". I work in a school I hear God saying there needs to be more respect taught in schools; teachers towards students; students towards teachers; fellow students toward each other and equipment e.g. no graffiti. There needs to be more care and concern for the well-being of students. Teachers need to be selected carefully so that they can teach by example. I have heard teachers swearing in a Catholic school and I was shocked. Matthew 15:11 "A man is not defiled by what enters his mouth, but by what comes out of it". I am shocked to see some priests smoking. I do not think this should be allowed, knowing how harmful it is to health is an example of breaking the commandment "thou shalt not kill". A priest needs to be authentic and should not be a drug addict. I have never seen a nun smoking so I am only mentioning priests. Homelessness is another issue; domestic violence; the divorce rate is very high so more support for married couples; Helping the elderly to live quality lives, high standard of care and company. I texted some friends and family this is the feedback, "focus on 10 things every day we are grateful for write it down and send love and forgiveness to 3 people we feel are bothering us every single day; focusing on the problems/ issues will only put more energy into those issues. "Decide on peace and then become peace. Live as you are already at peace and the world will change around you." Always try to honour the ten commandments. Love, honesty, respect etc. It starts from when you are born. Send children to Sunday school: "Focus on ethics and building a good community is a good beginning"; "Community"; "The environment is very important, pity our poor farmers, the extinction of our wildlife this should be taught in our schools from year 1"; "Spread God's love of salvation to the community and it needs discipleship"; "Jesus was sent to show us new ways not to be too bookish, dogmatic, reflect on God's message and how to apply it in our present time; Students need to be taught manners, respect, self-worth, confidence; keep students busy/ with life skills workshops; hobbies, music, woodwork, camping, farm horse care also character building, budgeting, volunteering; teach healthy eating. These are ideas I received from friends. I heard people at the meeting say that priests should be allowed to get married. I think it is a good idea. I also heard women priests. I think we need to encourage and support men to be men. Strong, decision makers, loving fathers and husbands and providers for their family. Have men and women support groups and groups for mothers and married couples.

I believe God wants us to clear up the sexual abuse scandals across the country. There is also a huge divide between 'conservative' and 'modern', or perhaps, right-wing and left-wing, Catholics. This needs to be addressed. I find myself in the middle of the road, and believe both sides need greater education. God is also asking us to take better care of the environment, which not only

involves the big events but the small things too. There is so much that parishes do which is detrimental to creation. For example, use of disposable plates and cutlery at events. Churches should strive to be zero waste and have proper means to recycle. More education about the teachings of the Catholic Church would also be beneficial and is something I have felt lacking in my faith journey throughout my life.

I believe God is asking ME to get my life in order, with the help of The Holy Spirit, before I am able to sincerely support others. God has given me Trust, Faith and Belief in Him and hopefully I can build on these gifts to share with others and determine what He asks. Primarily, I believe we have distanced ourselves from God and become distracted by our wants for materialistic items, cancelling our commitment to Mass and children's Catholic education. Hence, God may well be asking us to get back to Mass, Eucharist and seeking His forgiveness.

We think God would want peace in the world. God would want families would get along, for people to be safe, care for each other and show respect for each other. God would want the homeless to have shelter, food, water and warm clothing. God would want people to be treated equally. We think God would want the world to look after people who are hungry, God would want our leaders to use money to help the poor.

To have more priests.

I think we are being asked to keep the truth and teachings of the Catholic Church, without bowing to "popular" culture and watering the truth to suit the world the way it is now.

God's request for Australians by 2020 By [-] —January 2019. This document is my opinion as a Lutheran on a very important question to be debated during the Australian Catholic Plenary Council, to be held in January 2020 starting in Adelaide, S.A. I believe that God smiles on inter-denominational communications. In my totally unbiased opinion, Adelaide is the centre of the universe to God. All the following thoughts are my opinion and do not necessarily reflect any particular Christian Church, although I believe they are inspired by the Holy Spirit. I believe God and the Holy Spirit will be inspiring changes in all Christian denominations before this time and will bring all denominations closer until eventual unification—as is desired by God and Jesus. I believe parishioners of all religions and denominations and even atheists predominately receive eternal life in the afterlife. The answer to the question of the Council that anyone can submit is: "What do you think God is asking of us in Australia?" My answer is as follows: God will ask everyone to voluntarily offer a part of their normal Church offering to either a "Jesus fund" (yet to be setup) or alternatively to their Church which pays part into a fund. The aim of this is to help reduce or eliminate world poverty. The organisation of this fund will need to be wise and trustworthy. For example, perhaps the Vatican. I believe that Jesus will return soon, before 2020, to guide us with the details of this offering. Signs from God of this are: • Hottest day for Adelaide on 24/01/2019 of 47 deg. Celsius Also hottest day on record of all Australian capitals. • Record floods in Townsville, Queensland in Jan/Feb 2019 • Bushfires in Tasmania in Jan/Feb 2019. God will also ask us to love and respect ALL our neighbours, regardless of gender, race, religion or sexuality as did Jesus when he was on this earth. Jesus associated with many sinners. God will also ask that women be allowed entry into the highest ranks of the Church and also married non-celibate pastors and

single persons, be permitted entry, as all person's status type brings a valuable contribution to the Church and is equally loved by Jesus and God.

God would want all children and adults to feel safe and to be safe. And keep the world safe for animals and plant life. God would want equality and justice for all people. God would want the poor and homeless to have what they need in life e.g. food, water, a home, and education and to be treated with respect. For orphans and foster children to be cared for. That there be no human trafficking. We think God wants us to look after the environment, care for animals, keep the environment clean, including water systems. Use resources well and stop producing things like plastic that pollute the environment, including our oceans. And not producing weapons to harm others and animals. God would want there to be no war or violence to humans and animals. God would want leaders to make good decisions. For them to be like Pope Francis who is a wonderful role model. God would want us to be honest and people of integrity. God would want people to have faith and keep God's word. God would want us to keep finding cures for diseases.

To start reconciling priest with laity over scandal that deeply affected Australians. To welcome families with small children to participate in Mass as one Church and not to segregate them into a corner of quiet room. To make Catholicism relevant again to the lives of Australian from different walks, age and background.

Like time immemorial, God is asking us today to obey and follow his teachings. No one, not even the pope can change the Magisterium of the Catholic Church. The teachings of the Church is the law of God given to man, and as God has said the world and man may change but my words will never change.

I think God is calling on us to be a listening Church—listening as a way of being. Dialogue needs to be part of our day-to-day practice. I also think God is asking us to let go of the non-essentials we hold and consider 'precious'—our personal tastes and preferences, particularly in liturgy. The more we are able to let go, the more new things can come into existence: new language and poetry for prayer, new music, new ways of being Church.

1. To improve the image of the Catholic Church name. Plenty is spent on problems within the Church in the press. There are millions of good actions going on daily e.g., visitation of the sick and elderly by lay people in the Church, Aged Care to thousands, people falling on hard times being supported by St Vincent de Paul Conferences. The common thread of the Knights of the Southern Cross in gathering men together through their contact within the Church offering friendship and support. 2. Communicate with Youth, in their updated style. The Church has to encourage change in their form of communication. Youth have embraced electronics well in advance of the 70s. The Pope 'twitters' uses 'apps' etc. Youth being the future of the Church, we must reach them. 3. Married Priests. 4. Schools to reintroduce more of a Catholic ethos. e.g., Teaching strongly our faith principles (catechism), emphasis on teachers and school council members being Catholic, priest involvement more in the schools. 5. More leadership roles for laity. 6. Priest role back in the school and youth showing involvement.

JKL Subject: *Laudato Si'*. Message: This encyclical is a great base for the future of the world. The whole population needs to care and show dignity and respect for each other, as well as looking at our own footprint on the Earth and the universe. In our parish, diocese, country we need to learn

and discover different ways of living, meeting in small groups as a start to listen and learn from one another. More emphasis on recycling, reusing—think locally and act globally.

I think God is asking of us to look deep into our hearts and renew our love of God and neighbour. And our commitments as Catholics with true and sincere hearts. We all have our reasons why we practise our faith/ or not practise our faith/ or even be people. Who have little or no faith. Whatever category we fit into, most would agree that without God we would not have an existence. My life would seem worthless. If God wasn't part of it and I know I can turn to him whenever I want to. However, because most of us are "time poor" and our lives are full of "other things" that distract us, we must review how we connect with God and our neighbour. If our Church is to thrive and flourish in the 21st century and beyond, we need to try and give generously of ourselves, and make time and commitments that we are sincere and passionate about. Teenagers, 20s—50s year old, who are the future of our Church, seem to be a minority as far as attendance at Mass in these age groups go. Therefore, we must try to target these age groups to return to their faith through changes that would encourage them to enjoy and want to take part in the Church's activities. Many people work weekends or long hours, sport is also a major factor, and these would take priority over attending Church services. We must engage with Churches of other denominations and listen to each other's stories and learn from one another different aspects in life/faith in which we can change. Change is definitely needed.

JKL Subject: Engagement of Church with youth. Message: Supply activities for youth i.e. centres Mixing with adults.

Treat everyone we encounter as brothers and sisters in Christ. Be it gay (LGBTI) homeless, people suffering from mental health issues or a refugee, God loves us all as his children. I think that God is perfect but the Church is made by us and we are not perfect and we all make mistakes i.e. sexual abuse within the Church. I would like the Church to be progressive in opening our hearts to all those in need. I think we in the western world have forgotten how to be grateful for what we have and to thank God every day in prayer. I think that the youth of today are so programmed to immediate gratification that they do not know how to sit quietly and pray and to be thankful for their blessings, be it good health, a supportive family etc... I think with all the social media that the stresses of life will only get greater and with this is increased mental health issues. If people in need knew that God loved them no matter what they had done, then you can start to heal. But it's not easy to be a disciple today as people do not want to hear. I try to show my love of God by showing my love to people I meet (I work in the homeless sector) but wish I could be more forthcoming in my faith. I think if Jesus was walking on this earth today he would marry two people who loved each other regardless of their sex. If Jesus was the Prime Minister he would open our borders and accept all who needed to come to our lucky country. And he would give comfort to those in need.

I think God is asking us to return to the Gospels. To be an all-embracing compassionate, transparent, collaborative Church where all members are of equal value. We need to be an outward-turning Church, not inward-turning.

I feel that God is asking all of us to return to Him to give our Yes to Him so that He can begin to work within our lives to guide and love His children that have been far away from Him. He wants to give His love so we can then respond in a world that is confused.

I think God wants Australia to consider bringing the youth and young adults to the Church since they are the future missionaries of God himself. Obviously, the spiritual strengths of youth and young adults have been declining dramatically in this century due to many reasons. Hence, it is very rare to see young adults' involvement, participation and attendance in the Church service as well as the missionary work. If Australia cannot bring back young people to the teaching of God and Church, the future seem to be in uncertain stage where there will only be the Church with no people to worship God.

It can be observed that while maintaining a basic level of ministry the Catholic Church in Australia is currently adversely affected in many areas by a significant level of disillusionment, hostility, and scandal. While the historical reasons can be debated, and some are evident, the Catholic Church can be seen as being called by the Holy Spirit to repair, restore, and renew the image and practice of the Church in this country. Accordingly, the forthcoming plenary council should immediately reaffirm the principles, intentions and outcome documents of Vatican Council II with a view to their ongoing implementation throughout teaching institutions, parishes and decision-making bodies in Australian Catholic diocese. An elected and appointed steering committee would be established to oversee a documented plan within a set timeframe. Specific actions for consideration within this planning would include, but not be limited to the following: A) Actively support Pope Francis in his pastoral ministry towards Church reform, taking particular note of his papal encyclicals, exhortations and statements for application in Australia. B) Introduce the 1998 missal translation recommended by the International Commission on English in the Liturgy (ICEL) based on the meaning of the original liturgical translation rather than the current literal meaning translation adopted in 2010—Pope Francis in a 2017 apostolic letter (*Magnum Principium*) has provided the basis and authority for this action. C) Use the above noted intelligible liturgical translation to invigorate our current and alternative liturgies encouraging individuals and parish communities to celebrate and participate in the Kingdom of God, lived out in daily life, through the life death and resurrection of Jesus Christ and the ongoing presence and inspiration of the Holy Spirit in all people. D) Ensure the full participation of women in the life of the Church. E) Reinstate the 3rd Rite of Reconciliation to assist local Church communities to express and experience repentance, conversion, and divine action always at work in individual lives. F) Support and encourage the movement towards wider clerical ministries including married priests and deacons. G) Based on principles of collaboration and empowerment expressed in Vatican II documents, move away from clericalism, recognise baptismal equality, and empower individuals to develop a mature spirituality responding to the unconditional love of God. Finally, the Plenary Council structure itself appears to be based on consultancy of non-clergy rather than effective collaboration. It would be important for this aspect to be addressed prior to the actual meetings of the Plenary Council.

Greater commitment to being a Church of mercy. Broader inclusivity of who can be priests: married, women, gay. Intentional and supported adult theological formation. Greater appreciation

of the ordination of the baptised: priestly, prophetic and kingly (stewardship) ministry. We are inspired to deepen our commitments to care for our planet and all vulnerable creatures.

God is asking us to learn more about the basic tenets of our Catholic faith, practise the same in a spirit of outreach and forgiveness, and thus convert ourselves and those around us to experience the greatest gift we have—the gift of being a follower of Jesus in the Catholic tradition.

To make sure that the Church in Australia is strong and has people of strong faith and knowledge as leaders of congregations. To make sure that leaders in the Church include women at the highest level as there are many women in the Church who demonstrate all the attributes of a strong faith belief as well as a depth of knowledge about the teachings of Jesus. As well these women have much life experience that needs to be acknowledged by the Church in Australia. At the moment women are overlooked in the important leadership roles. Our society is made up of a similar percentage of each gender and that needs to be reflected in the Church's leadership and not ignored. Women contribute a great deal to the running of parishes particularly in the unpaid voluntary roles. There is a well of depth of knowledge and experience that is going untapped while parishes struggle to maintain religious leadership. If the Church in Australia cannot maintain its spiritual leadership from within its own people (both genders) the Church will become stagnant and lacking vitality. We need to acknowledge and embrace the fact that we are living in the 21st century and there are been great changes for the better. There has been a recognition of the structures that have been in place that have stifled one half of the gender equation and as a result of that women have not felt valued as they should be valued for their leadership skills and abilities. The Church in Australia needs to recognise why congregations are becoming smaller and part of that answer lies in women seeing themselves being turned away from spiritual leadership roles, by the structures that favour one gender over another.

God would like us to respond to his love for us by living our faith. We need to show that love by the way we go about our everyday life, which in today's world is not easy to do; it is not a recognisable world from the one in which Jesus lived. We cannot be complacent and just accept what is happening to our Church with the numbers of people willing to practise their faith decreasing every year. If we wish to save the Church we must make decisions that will change the Church that we know. There are two lots of people that have to change; the people at the top, that is the whole of the Vatican set up from the Pope down; too many cardinals and bishops living a very cosy lifestyle and holding the Church back. And we the people of Australia have to be more accepting, we must change our attitude towards people in general and to the refugees that are seeking a life here, we must trust in God and not be afraid of the future.

Choice of Celibacy. Women priests; Male/Female deacons. Transparency from the Church. More involvement of Youth—Listen to them—Our Future Church. Return of 3rd Rite of Reconciliation. Greater inclusion of LGBTI Community, Divorced and those on the edge. We need to be more caring, vibrant and faith-filled community. We must be Resilient and Resourceful. We need to follow the 1st Two Commandments: Love each other as He loves us! Catholic schools should be Faith-driven—NOT profit-driven!

I believe God would like to see changes in the Australian Church for the laity to be empowered to take responsibility for "their" Church; that the parish focus be on building a sense of community

and belonging; that the equality of women be taken seriously at all levels; that the culture of clericalism be removed. (See My Story attached)
I feel we are being asked to ignore the wrongs of the clergy in the past in regard to Child Sexual Abuse and move forward and forgive. This is not possible, Why are our seminaries training our future priests to be ultra-conservative in their beliefs and the way they celebrate Masses in what I believed was now a "modern" Catholic Church. Participation in the sacrament of Reconciliation has declined in numbers attending in the past 4 decades and the re-introduction of the Third Rite would benefit the Church.
To live in peace and harmony, sharing what we have. To make God the focus of all that we do. To follow in Jesus' footsteps. To live with an open heart that is filled with love and care for others and not bound up by greed or egocentricity. To value the development of virtues and human relationships, not financial wealth.
Be selfless and generous. Give to those in need. Buy local/Australian products and goods. Do the right thing, be supportive of others.
God is asking us for to help the poor and to have more social justice.
Love your neighbour, Listen to the word of God, Follow Church teachings, Social justice—sharing wealth
More youth and young children at Church. More youth involvement.
1) God is asking us to raise awareness and take action against poverty in Australia. 2) To be more outspoken on the Churches' problems so that everyone is educated on the Churches' standpoint. 3) To minimise hate and discrimination and raise awareness on all of our problems as a Church and country and to act on them—Responsibility. 4) To look after our world (the environment). 5) To accept and embrace diversity. 6) To be less political as a Church and maintain our Holy Faith and focus more on bringing our faith to others, not pushing them away because of our political beliefs.
That we need to respect our resources by avoiding waste production and recognising how lucky we are to have the resources we have in relation to other countries. Also that we should be leaders in making change being a relatively well-off country. This change being on an environmental and human level.
We think that God is asking of us, as young people, in Australia at this time is to take action with the help of the Church. In listening to other young people and understanding their situation. Adults, instead of being against us and our generation, should learn and understand that society amongst us has changed and that they need to accept that. They need to learn that young people are the future and that they need to guide us to the success within that future. Instead of guiding us back to their never-ending cycle to the past from their parents and of their parents. The world needs to change now, for the good and for the better.
We think that God believes our role as an Australian is to help those less fortunate and care for the environment around us.

I think God is asking us to read the signs of the times and change the way we are Church in the modern world.
<p>—God wants us to become more accepting and including.</p> <p>—Become united</p> <p>—Accept each other for who [we] are to stop judgement and bullying</p>
<p>Call to meet the needs of current society. Time to be inclusive of all. All should be welcome to receive Communion, regardless of faith, if they come with an open heart to God. It's time for rules to change in relation to the inclusion of those who have been divorced. Show love to all regardless of faith background. Rules around IVF and the Catholic Church need to change—inclusive of children formed out of love. The wording of Masses needs to change to meet today's society. Priest should be able to Marry and women need to be able to become priests and to be married—to understand families today and to engage and relate to families—they then have life experience. Abuse/ Law breaking behaviour—It should be mandatory for all priests to report any abuse regardless of whether it has been reported to them in the Confessional or in day-to-day conversation. If a priest/ bishop/ religious person is accused of sexual abuse the same laws should apply to them as for the rest of society—i.e. stood down until proven innocent. Need to consider that certain sacraments need to be able to be administered by other Religious i.e. Nuns—Last rights—not always is a priest able to attend in a timely manner. Music needs to move with the times to ensure it is engaging—incorporating old as well. Balance with Tradition and modern society—meeting the needs of all within the Church. We need to listen to the voices of those who have moved away from faith to find out what it is that would help them to feel connected/ come back to the Church. Our children are our future—what do children want? How do we get a sense of community back to sharing faith? We need to be open to all joining the Catholic faith regardless of family background—we need to be inclusive of all. We are being asked to have less rules, be less rigid in acceptance and inclusion of others. Changing people's perceptions of the Catholic Church. The people of the Church need to have equal voting rights in making decisions on the Plenary Council.</p>
<p>God is asking us to think about the diversity of our planet Earth and to be inclusive of all who occupy this land. This includes gays, lesbians, other faiths, other cultures, women priests, priests being married, gender equality. God is also asking us to engage our Youth in their faith journey and life. And to be vocal for the marginalised—becoming aware and supporting those in need in our community and world.</p>
<p>God is asking us to live our faith and deepen our relationship with God every day, so that God can work through us to bring the good news of His love for every person to all people whom we meet and influence each day.</p>
<p>God is asking of us at this time in Australia what he has always asked of us. To be loving Human beings to each other despite our differences, to love and care for our earth that is essential to support us for generations to come and to love him and have a deep relationship with home which helps guide us and keep us walking a virtuous path despite the challenges we face in this modern world.</p>

To care for our environment, the planet and each other.
1) Deepen our relationship with God through Jesus. We need to encounter Jesus through prayer, through the celebration of the sacraments, including the Eucharist and the grace we experience through our lives. 2) Spread the Word and the message of the Gospel to our neighbours. 3) Be an inclusive community where there can be a healthy dialogue where differences occur though society be a more inclusive Church—role of women and the marginalised in the community 4) Challenge the bureaucracy of the Church, which inhibits the Church to reach the people and allow the Church to be relevant entity in a modern world. 5) For the authoritative Church to not just listen but make some proactive changes that address a number of issues facing the Church today—namely the Royal Commission into Child Abuse, celibacy issue for priests, role of women, decision making for the future of the Church resting with men only, reducing number of priests and religious. 6) Australia to be still recognised as a Christian country in future years.
Love one another. Show patience and kindness. Be accepting of everyone. Work together, listen to each other, stop judging one another and competing with one another.
To listen to the voices of the laity especially women. To this time act rather than talk i.e. implement recommendations of earlier documents e.g. Woman and Man. Begin to reflect current up-to-date theological, biblical, psychological, sociological understandings in all areas of human relationships, sexuality, ministry both pastoral and sacramental—always ensuring an inclusive approach to gender, race and creeds.
To be compassionate to the marginalised. To be outspoken about injustice in all its forms. To be inclusive to all, irrespective of sexual disposition (LGB community), marital status (divorced). To modernise with the times. To focus on God and the Spirit, not on the structure/hierarchy of the Church. To focus on spirituality, rather than theatre. To stop the hypocrisy and cover-ups that are endemic within the Church—the sexual abuse committed by some priests and the physical abuse committed by members of the clergy has done irreparable damage to the credibility and standing of the Church. God is asking us for a relationship with God and the Spirit.
Conversion of ALL Catholics a priority. Proclaim the Gospel and teaching of the Magisterium in its entirety. No political correctness. No watering down of the Truth. Bishops to be courageous and strong leaders. Priests to be holy and live authentic lives—not say one thing and do another—but live the Gospel. The Liturgy of the Church, especially the Holy Mass to be celebrated according to the rubrics of the Church and not according to some liberal priest and lay people's thinking. All people to be informed of the rules of the Catholic Church and requested to respect them—i.e.—funerals, weddings, First Holy Communion etc. Children preparing for the reception of the sacraments to come from practising families and not just ticking boxes to gain entrance to a Catholic high school. Watering down the truth and allowing any non-practising Catholic to receive the sacraments is an insult to God and scandal to the faithful. Catholic schools to be exactly that—NOT some mixture of all religions being accepted as equal. Catholic schools to employ ONLY practising Catholics. Religious education to be taught ONLY by practising Catholics. At present in South Australia, we have non-Catholic teachers instructing children in the faith. How absurd! Bishops MUST correct this situation, this is the future generations of possible Catholics. I guess it

can all be summed up in simple terms—we must live as Catholics, proud of our faith and ready to proclaim Christ and his Gospel.
I think God is asking us Australians to keep the Church spirit and to not let the Churches lose all the people. I also think that God wants us to stay in the Church spirit.
I think God is asking us Australians to keep the Church spirit alive and to stay true to the Catholic spirit so the good within us.
I think that he is asking us to stay strong to his faith at a time of need
I think God is asking us to be more helpful to those who are going through a tough time in south QLD and north NSW who are suffering from Cyclone Omar.
<p>These are some thoughts that I feel would assist in bringing new light/life to our parishioners....</p> <ul style="list-style-type: none"> * Clergy to use sacramental robes for the actual ceremonies only and then change into 'normal' clothes for mixing with people. Sacramental robes can be intimidating to many people as they convey a sense of power, which should not be abused in any way. * Much work needs to be done to bring in the marginalized to our communities. We should begin with a program to bring divorced Catholics back into the faith. Often it is not the choice of the Catholic to become divorced so they 'unforgiven' and seem to be persecuted by the Church. * Support groups for various groups e.g. young mothers, older persons, craft workshops etc. where people can find support and make friends within a Catholic environment. * Transport available for attendance by non-drivers at Adelaide Diocese activities like the Marion procession, the St Gerard Majella Feast Day and other annual festivities that are not held within one's own parish. * A Bible study Group in each parish...with a good leader who is also a good speaker...say a 4 x 6 week program each year? <p>I have taken part in my parish encounter session but I found it a very controlled situation governed by the short amount of time we were given to summarise out combined thoughts (groups of 4) and the fact that we had to precis our thoughts/comments onto a 7.5cm square post-it note. This gave me to wonder if this process was consistent across all parishes. I noted that all those in my group all had difficulty working through their thoughts and summarising them onto the small note within the given 12 minutes.</p>
To let Him go and go back to the core teaching of love one another and to stop massing ourselves with material wealth.
<ul style="list-style-type: none"> -Notice how the environment affects our environment e.g. water usage, bins, straws, plastic bag -have a sense of belonging -connections -be on their own faith journey -dialogue

-recognise the world doesn't revolve around you, that we can make an impact on other people's lives (vulnerable and poor etc.)

-our actions have an impact and ripple effect

-love

-empathy

-compassion

-consider our world as a whole—everything is connected

o Consider the world as a whole—everything is connected, Need to look beyond your own front door, Global impact of events, News travels fast in today's society with social media which has an impact on people's views on safety etc. but is our world any less safe. Ripple effect of actions—positive and negative, Links—environmental issues, wellbeing, health, impact on animals, Difficult to reverse impact of actions of the past, Create change in the hearts of our children as they are the future, Can't view the world as what I do won't make a difference (starfish—made a difference to that one), Things go full circle, Acknowledge how the suffering we feel is linked to the suffering of the environment, Make change, don't wait for it, Catholic social teaching are about people and the environment, Discussion about the environment and creation are linked to the Bible and our faith, Sense of self is linked to sense of belonging we feel in the world, Relationships and connections, Individuals and a part of a community and the world.

Belief that the Holy Spirit is with us at all times. Encouraging Spirituality and prayer. To be a Christ centred Church. To know we are Christ followers, not just followers of dogma. To be authentic -be who we as a Church say we are. To have a preferential option for the poor in all we say and do. To listen to and try to understand everyone's point of view. To be prepared to do things in a different way. To include representatives of everyone in the Church to be part of decision making instead of just clergy. For women to have a central role in the Church.

I think God is asking us to be involved. He is asking us to change by dismantling the existing culture manifested in the structures whereby young boys are educated in all boy schools, followed by the all male seminary, all male retreats, all male sport, living in all male presbyteries all the while with no choice about marriage or partnership. He is asking us to consider the female role and to get in step with society on issues of equality. He is asking us to be pastoral and to be involved in social justice with the courage to speak up and out. He is asking for an INCLUSIVE structure whereby there is a focus on the young but not forgetting the needs of everyone at all different stages of life. He wants us to focus on the important, not new shining hymn books that are too large to hold, or the wording of prayers and responses. He is asking for strong but humble, compassionate leadership, management and supervision. He is asking that everyone be accountable for their words and actions at all levels. He wants us to have an inclusive not exclusive structure. He wants us to truly follow Jesus' example.

It is time to renew and reimagine a more inclusive Church that involves women, men equally and overcomes the clerical mindset that has been found so wanting. Small pastoral groups that gather to share their story and listen and respond to the story of Jesus.

The community of [-] Church, welcoming the opportunity to 'have their say', met and discussed the questions posed by the Plenary Council. All members of the community were given the opportunity to express their views, both in small group discussions and email. The answers to the questions were collated and another opportunity was given for comment so that the answers could be prioritised. The following is the result... 1. God is asking us to ensure that there is a place for young people in our Church. That we truly listen to their ideas and concerns, and learn from them how to make the Church relevant and welcoming to these, our next generation and the future of our Church. 2. God is asking us to step away from the divisiveness within the Christian Church and look for ways to unite all of God's people, so that together we witness to God on earth. 3. God is asking us to be Christians who are Pastoral, Practical and Prayerful. 4. God is asking us to practice Christianity in our everyday lives. Ø To really live the 10 commandments, Ø To remember the virtues of Jesus, and put them into practice. Ø To give of our time, now is the time to give. 5. God is asking us to be forward thinking and take seriously our role in caring for the planet and God's creatures, for the homeless and the poor, to be at the front of social justice, to stand up for what is right. For us to have a purpose and a relevance for our Christianity. 6. God is asking us to acknowledge the mistakes we, as a Church, have made. In what we have done and in what we have failed to do. 7. God is asking us to recognise and seek spirituality in our lives, to learn again how to pray and to celebrate the sacramental nature of our Church.

- To find new creative ways to spread his word using all new models of communication
- To listen and respect the hopes and wishes of all people.
- To be open to new and different idea to work together throughout the Community.
- To be respectful to everyone's view.
- Understanding more about the transparency of all world religion—respectful.
- To be still, quiet and contemplate how he can guide all Australians to live more at peace with Jesus.
- Stop hatred for Islamic religion but not let them change our wrap and laws to suit tier own religious beliefs. Abortion laws lobby to stop this.
- Encourage our youth to return to Church whatever they feel comfortable....
- Peace harmony inclusivity the opportunity to live life fully at the same time with kindness care for each other and creation.
- That an awareness and mindfulness of God in our midst is conformable for all.
- Love in action.
- To do good and share our resources.
- Pray, embrace love and worries.
- Reach out to other.
- For the Church the people of God to connect socially and deeply with all people inside and outside the Church for our Masses to deeply transform all who are reset, not only those inside, but all people when we engage with youth and children we engage with the deepest part of all people....
- To come together as a national Catholic Church council in prayer and worship.
- To be open to something new.
- To embrace difference and show mercy and compassion.
- To reveal God's love to the world by welcoming others.
- To become confident in God's love for us and to reach out to all whom we meet with open arms.
- To be bold and embrace God's word through catechesis at both parish and diocesan levels.
- To build stronger faith communities bases around present relationship and families.
- People leaving and coming to the Church, parish...
- No Mediocrity.
- The truth proclaimed with love and conviction will draw to hers to Christ.
- Be strong, take courage.
- Integrity in proclaim and practising our faith.
- Be proud of our Catholic identity and prod cement.
- To love our neighbour as ourselves.
- To be kind and merciful to others to fight against injustice.
- To listen to those who are not practising their faith? Reasons? What can we do to assist people in coming back to Church?

We believe that God is calling the Church in Australia to return to the roots of love first and foremost for God, and then for all of the people we encounter. We believe God desires us to become a listening Church, who embrace all with open arms, and welcome them into a loving tradition with a readiness to give clear understanding, so that they too may stand up for justice and make each next right decision in their own lives of faith.

Below are thoughts among parishioners who participated in a listen and dialogue session. We are called to be evangelizers and being witness to the mission of the Church and Gospels, Eucharist and prayer. We are being called to show that we do and value all those things and this is what makes us Catholic. Care and compassion and for all people and particularly the elderly. Call to ecological awareness and care for the environment. We are people of hope and share the good things that are happening in the Church. To celebrate and name what is Catholic in a clearer more powerful way. To be a voice for the voiceless and who don't have a power and who are marginalized. That we continue to work on personal connections, those in our community, through our personal encounters with others, they become connected to Church. A sense of belonging and welcome, a very strong message that all are welcome. More common themes, a universal call to holiness, we are called to be Saints. Putting the focus on Jesus and how we saved us from sin. The re-emphasis on the Eucharistic and why it is so important to our faith. For the Church to be open, accountable and transparent. Humble servant leadership and a rediscovery of our devotion to Mary. Courage is needed for the Church to adopt and implement change. Power structures (male dominated) need to change. The Church no longer be involved in investigating of child abuse that it is handed directly to the police. It is a matter for police. The reinstatement of the 3rd form of reconciliation.

What do you think God is asking of us in Australia at this time? 1. What do you think will be the most difficult things that the world will experience in the next 5 (or even 80 years).
• Unsettlement between countries. • Increase in secularism and increase in anti-religious sentiment. • Women's ordination. • Technology isolating people more. • Alienation of young people from religion. • Unemployment and poverty. • More dialogue needed between us and other faiths. • Lack of Catholic vocations. • Discrimination of people for religion and culture.
• Total breakdown of accepted Christian norms. • Media trying to manipulate the Church.
• Natural disasters, death and suffering. • Breakdown in marriage (heterosexual). • Abortions and euthanasia. • Gender ideology. • Ageing population. 2. How do you think that this will impact us in Australia? • The ability to express our Christian beliefs can be compromised. • The quality of life for aged and disadvantaged will be compromised. • Lack of affordable housing will increase the homeless problem. • The gap between rich and poor will increase (minus the middle class).
• People who aren't mainstream can be marginalized and isolated from Church and family. • Lack of discipline and good teaching at home and in school will increase the crime rate and cause a lot of social problems. 3. How will all this affect us as Church? • There will be more constraint to teach and practice the Catholic faith. • The pros and cons of Synods (Anglican style); Allows lay participation, but probably wouldn't work in a Catholic setting, because it breaks down Catholicity and unity. • What drew us into the Catholic Church was the love which was shown us by other Catholics. • Prayer, Faith and social outreach go hand in hand. • Many of us have been drawn to the Catholic Church because of their good teaching. • As laity we play an important role in

rebuilding the Church and society. We do this by bringing the joy of Jesus Christ to society and the Church. Both the Church and society are “reformed” by that love. • Anglicanism has shown us that a militant laity can force the Church to head in unfortunate directions. The radicals in the Catholic Church are a similar problem. • Women’s ordination in our experience was the thin end of the wedge. • In our Anglican experience it started off a decline in Theological teaching and practice, e.g. Spong, redefinition of marriage, has split communities. 4. What sort of Church do you want to be part of in Australia? • A loving Church. • Keeping the 10 Commandments. • A human institution, but also the Body of Christ, engaging assertively and defending its views, but needs to acknowledge the wrongs of the past and repent from repeating them in the future. E.g. A procession or pilgrimage, like the Stational Masses, or an ecumenical service of repentance, walking between parishes. • More religious instruction in schools. • Restructure the Catholic education system so that its purpose, first and foremost is teaching the...

That all members of ministry are forgiven but lose their position when charged or found guilty of any crime. This is not cruel, they may be repentant but have lost the trust of the people. The Church should never be set up to ridicule. The young people need to SEE justice and consequences put in place. That priests who have left their ministries to marry should be reinstated for the good of the Church. It is ridiculous, insulting to them and the laity to install married priests from other denominations and overseas when popular and dedicated men want to serve. As an immigrant I can understand the isolation and loneliness felt by men encouraged to leave their families to minister in Australia. It is difficult enough to get young people back in the Church without expecting them to listen to a man few can understand.

- Bring people back to Mass. Liturgy that resonates, that doesn’t restrict involvement. Liturgy that is interactive and energetic. • Stop preaching, share and accept differences • Don’t worry about words, rituals or given ways of “doing things” but focus on being the best follower of Jesus you can be. • Live the Gospel values, welcome everyone, listen to peoples stories, walk together • Have an Australian focus on what we do to fit our culture and needs of this time. • 2nd Rite of Reconciliation. • More lay involvement. • More authentic Church. • Women deacons.
- Encouragement of families—noisy and messy Church. • Hold onto what is beautiful and true and listen and re-imagine what this is, so it speaks to those present and invites those who are not.
- Acknowledge wrongs with a sense of hope. • Be true to the message of the Gospel. • Articulate the message using the language and media of today. • “When in Rome do as the Romans do” that is to say, use what the young people in the Church related to best. We invite young people to join our parishes but what do they experience, hymns from the 19th and 20th century that do not resonate. • To be open and pursue ways of being Church in the 21st century, inclusively, equitably and liturgically. • To meet people where they are to avoid excluding, even by accident • To be cognisant of our current contest lest we turn people away. This just might mean going things very differently, not just a tweak. • Share our stories and experience. • Be a more inclusive Church. • To listen as Jesus listened. • To reach out to people on the margins. • To stand up for the poor and poor in spirit and in reality. • Be a truly inclusive Church: o No one is outside the ambit of God’s love. o Baptism is “putting Christ” for all, whether male or female, and that should be the fundamental criteria (not gender). o Migrants, minorities, the disabled (etc.) all need to be given their voice, they too are filled with the Holy Spirit. • Our local Church also needs to reflect this.

- How does the contemporary liturgy assist people to connect their lived experience to the divine?
- How can liturgy be reflective of the local community and its needs while remaining universal?
- Translations and new liturgical text for new times and communities connected to ancient traditions.
- New music for liturgy today.
- Let go of our “precious” items to allow inclusive things to flow.

I think God is asking us to be guided by the Holy Spirit, in our daily lives, to live out our faith in the everyday people we meet, not to hide away from sharing His love. Speak about the love of God, show this love to all. God is asking us to be forgiving: Inclusive: responsible: to reach out: to share His love. With the turmoil in the Church today, I think God is asking us to remember that the Church is made up of Human beings, we all have failings, and to see through to the greater power of God, who is all forgiving. I think God is asking the members of the Church to step up, to be involved in the everyday running of the Church, WE ARE THE CHURCH, not just the priests and religious—make their lives easier. I think God is asking us to look at ways to make the Church more open and inclusive of all. I think God might be asking us to keep it simple. May be God is saying that we need to look at allowing our priests and religious to marry if they wish, to enable them to have someone who is close and loving to them too.

Climate change—reduce our footprint on the environment. Accept people for who they are around the world (boat people).

We believe God is asking of us to pursue acts of kindness, and to treat everyone equally

Contribute to peace and act against negative climate change

Vietnamese. Chúa yêu cầu mỗi người chúng ta hãy nhìn lại bản thân khi kết án người khác, khi tình trạng xâm phạm tình dục đang gây ảnh hưởng xấu đến giáo hội Công Giáo toàn cầu nói chung và tại Úc Châu nói riêng. *(English translation from Google: The Lord asks each of us to look back on ourselves when condemning others, when sexual abuse is affecting the global Catholic Church in general and in Australia in particular.)*

I believe God is calling the Catholic Church to significantly reform: to be a relevant organisation that stays true to the Gospel values of inclusiveness, equity and justness and a Church that its followers can be proud to say they belong to. I am disheartened with the Catholic Church. Its patriarchal model is archaic, dysfunctional and narrow-minded. It promotes exclusivity, inequity and I see an underbelly of self-interest and Godlessness. Despite having had many good priests in my parish, there are too many examples of the broader Church hiding gross injustices behind cloaks of respectability. As an educated 43 year old woman in 21st-century Australia, I am comfortable to say I strive to live a God-centred way of life, in secular circles. But I am not proud to say I belong to the Catholic Church. What I see is at odds with my expectation that it is a place where all are welcome without judgement. We see this in rules that exclude those who do not fit the traditional views of male and female, and the diminished and subservient role of women. God created male and female to share dominion: Gen 1:26 Then God said, "Let us make humankind in our image, according to our likeness; and let THEM have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth." In a world where regions differ so greatly—in wealth, in political stability, in equity across social and cultural divides—one model cannot

possibly fit the Church across the world. The model in a Rome or South America or Europe is not necessarily the model for the Catholic Church in Australia. The Church urgently needs to rediscover its mission and overhaul its structure and governance model to empower broader leadership. The singular model of designating men as sole custodians of the Church tradition must change. Our religion came into being not because a man decided to start (or be) a religion, but because he challenged religious leaders of the day about customs that demonstrated hypocrisy, and practices that stopped people or turned them away from knowing God. Our Church is dying. Unless the Church reforms, it will continue to look for other pathways to God or turn away from God altogether. In the meantime, I sing at Mass but rarely admit to going. I run the parish Facebook page but do not “like” it or engage with in in a public way. It seems the Catholic Church has made me a hypocrite too.

The Australian Church is traumatised by the findings of the Royal Commission into Institutional Abuse. We were shocked and shamed to discover the severity, pervasiveness and institutional cover-up of cruelty and sexual abuse in the Catholic Church. We believe God is asking us to speak our rejection of these Church practices and to insist that the Church atones for its sins by apology and just reparation for survivors. We are called to insist on new Church structures to prevent these sins from continuing into the future. We are called by God to demand that the Church love and serve by: publicly acknowledging that enforced clerical celibacy has enabled the epidemic of paedophile priests, ending the practice of enforced clerical celibacy, ending the conflation of ‘homosexuality’ with ‘paedophilia’, ending the notion of higher order of humanity for those ordained ending the monarchical, authoritarian, male structure of the Church authority, ending the outward signs of feudal power in language, dress and ritual ensuring transparency, accountability and openness of the Church authority, reviewing Canon Law to delete those laws that have contributed to the practice and cover-up of child sexual and physical abuse, ending the discrimination against people of differing sexuality, ending the use of the Ellis Defence to escape liability for compensation for child sexual abuse by clergy and vowed religious, ending the prioritising of avoidance of scandal in the Church. The Church in Australia is not in crisis, it is in rapid disintegration. Priests are aging and not being replaced. As parents, we send our children to Catholic schools but no longer encourage them to serve the institutional Church as ordained or vowed religious. We no longer trust that the old traditions and structures will be safe or healthy for them. Bishops are still not free to speak their truth to authority and are not free to shepherd their faithful because they are bound to prioritise the demands of the hierarchy. God is asking us to take the responsibility of all baptised people and live according to Christ’s gospel of love and service. God is asking us to bring this challenge to the organisational Church to save it from disgrace and disintegration. We are faithful to God and wavering in our faith in the Church. We are not the people who have abandoned the Church and who are seeking to live lives of truth outside its framework. We are the people who love and cherish the Church and demand that those in authority are supported and required to be what Christ has called them to be—true shepherds whose truth have set them free to love and serve. This is the life we commit ourselves to in our lay lives and it is the model we demand of the institutional Church.

God is asking us to humble ourselves as a Church, to focus on justice for the poor, to be a home that welcomes all especially those who feel rejected by the Church such as LGBTQI / Gay

community. God is asking us to gently and tenderly hold those who have felt rejected or abused by the Church. To be a Church that admits its wrongs, listens to its people, apologises for institutional sexual abuse and the cover ups. To share its resources with the poor and not to hold on to rich assets and pompous garments.

Priestly ordination to be available for men and women, married or single. Celibacy to be a choice not mandatory. Persuade the Vatican to open all official positions to the laity unless priestly ordination is a necessity. More direct communication between laity and the hierarchy as well as the priests. Social justice issues to be all pervasive in teachings of the Church. I would like children and staff in Australian Catholic schools and parishioners to meet and communicate more often.

The Adelaide Latin Mass Community met 3 times to reflect on “What is God asking of us in Australia at this time?” The actual responses of those who attended are attached. In summary, the most frequent recurring theme was the need for clearer better and more consistent CATECHESIS in the Church at all levels, including both doctrine and morals. God is asking of us to proclaim the Faith more clearly. This was identified as the single most important issue facing us in Australia today. This is most forcefully felt in the Catholic school system, which has in the past failed to teach the Catholic Faith to its students. But it was recognized that the need for improved catechesis begins at baptism where more needs to be done to ensure that those infants who are baptized are actually catechised and raised in the Catholic Faith. At the level of the school, only those who are actually believing and practicing Catholics should teach the Faith in Catholic schools. They should be appropriately trained and equipped to do so. Catholic schools should teach the Faith as it is, not a watered-down version, and they should be prepared to forego government funding to fulfil their mission, to preach the Gospel and teach authentic Catholic doctrine. There should be a renewed emphasis on teaching about the Mass and Sacred Scripture in Catholic schools. Programs in Catholic Apologetics for all, (especially the young) should be promoted. The bishops should proclaim the faith fearlessly and should not be evasive. They should speak on current issues, including morality, strongly, presenting Catholic teaching with compassion and clarity. They should be prepared to discipline clergy who fail to uphold Catholic teaching. Lay people should be trained to uphold and defend the Catholic Faith in the public sphere, especially in the area of morality. All Catholics should be encouraged and equipped to uphold Catholic moral teaching against a rising tide of secularism. Regarding SACRAMENTS, it was strongly felt that the seal of the Confessional needs to be defended and preserved. Training for seminarians who wish to say the Latin Mass (Extraordinary Form) should be offered in all seminaries. A CATHOLIC CULTURE needs to be re-established. This includes the return to the wearing of religious habits and clerical dress, a return to the traditional devotional practices of the Church (Rosary, Friday fasting, Stations of the Cross, Eucharistic Adoration) and developing a respect for Catholic piety and Tradition. Some wished for a return to a pre-conciliar Church. Priestly and Religious VOCATIONS should be fostered and candidates should be properly screened. God is asking of us to proclaim the Good News of Salvation offered by Christ to our country by the witness of our lives. We can only do this by being faithful to his teaching found in the Church and remaining close to Him in prayer and the sacraments. We need a response based on prayer, fidelity, conversion.

The message should be that being a Catholic is a good thing. It is important to believe the Holy Spirit is working in our lives, and we need to be open to what is being said. As a Church community, we value the support and friendship provided. The traditions and sacraments continue to remain important, and preparation for baptisms and marriage should continue. Change should be kept in perspective, as we can tend to focus on the negative. Although some religious discrimination remains, Catholics now interact with all faiths in the community in a variety of settings. Young people of looking for other forms of connections in. We have traditions of grandparents, and today's generation need to realize what they are losing. It is harder to regularly attend Sunday Mass if Churches are not nearby, and there is less frequency of Masses.

I would change the word "Asking" to the word "Expecting" because I believe that God is expecting all his followers to abide by his teaching passed on to us by His Son Jesus Christ. What is a need of great importance is to adhere to those teachings to start the repair required in our Church.

A. To Love and serve God there needs to be Faith, understanding and this involves hard work. Many people may follow God and the Christian way of life without thinking about it, following a religion because this was taught by parents, family, school—learning by rote but not necessarily understanding the underlying rationale/beliefs. This can possibly lead to uncertainty and a moving away from the religion in times of strife, stress or hardship. Media backlashes regarding activities of certain members of the Church can easily add to a disillusionment with the whole Church and a loss of faith—without understanding that our faith is in God, in Jesus and in the Holy Spirit—not necessarily in one or another particular member of the Church or the Hierarchy. I am advocating for increased communication and education to allow all members to come to understand more about their faith, the Mass and their Church and the way it operates. I believe God is asking each of us to grow through learning more, studying the Word, listening and participating in the Mass trying to build a better relationship and understanding of God—treating the Word with the same emphasis and respect as the Eucharist. B. I think that in this age of Globalization, and commercialisation where many Western countries practise the politics of Neo-Liberalism and commodification of people, the Church and its community needs to work hard at becoming the antithesis to these policies, to become more aware of each other and those in need within our community. Many of the marginalized are not being looked after by Government policies and thus the community needs to learn how and to begin to look after its own. The Australian Government needs to look back at the past when this country gave everybody "A Fair Go"; when it looked after refugees and migrants and the marginalized so I think that perhaps God may be asking His community and Churches in Australia to advocate more for this and to be more involved in outreach services or missions (I know that many parishes already do). God may be asking each one of us in the community to support this advocacy and/or outreach work in whatever way we can. I believe that each one within the parish needs to do a reality check and look at themselves to see if they can do just that little bit more in whatever way possible. If each person helped one person, then both would learn and grow through the experience. C. Tolerance and a non-judgemental attitude—I think that God is asking all of us to be more tolerant of others, their religions, beliefs, traditions, customs and way of life. If we are continually looking outward at others we are not looking inward at our own behaviour, thoughts and spiritual growth. Ignorance

can breed intolerance and fear and lead to divisiveness and hatred of others rather than love of our fellow man. Let's learn about others and through learning endeavour to understand them!

LISTEN TO THE LAITY

1. That all parishes still celebrate the sacrament of the Mass on Mondays instead of Communion Service. 2. When a parish priest goes on leave, that another priest will be provided to celebrate Mass instead of Communion Service. 3. All parishes with a school need to include in their curriculum weekly confession and Mass for school children from the age of reception to year 12. 4. Young children to be taught to have a personal relationship with Jesus. Encouraging Catholic school children and those receiving the sacraments of Holy Communion and Confirmation to attend and to learn to adore Jesus in the Blessed sacrament as He is exposed. 5. That religion instruction for Catholic schools will be taken from the guidelines of the Catechism of the Catholic Church. 6. Priest to be the first to show us the importance of silence in the Church due to their respect to Jesus in the Blessed sacrament and teach the people to do so. 7. Those who attend Mass, to be encouraged to say thank you prayer at the end of Mass. To thank God the Father, for giving to us Jesus in the Eucharist. 8. Adult catechism classes to held once a week for Catholic Adult to know the teaching of Catholic Church on abortion, euthanasia, contraception, missing Mass on Sunday, arriving late especially Sunday Mass, dress code in the Church, examination of conscience. Etc. 9. That each Archdiocese to have an exorcism priest due to increase of occult activity. 10. To withdraw any teaching and physical exercises used in our Catholic schools and parishes on new age practise: yoga exercise, enneagram etc. 11. For funeral director not to play pop music or any music which is not appropriate in the Church where the Blessed sacrament dwells in the tabernacle.

God is asking us to help those on the margins of our society by reaching out, to help them help themselves. God is asking us to take a long hard look at our past and to make serious amends for our wrongdoing—particularly in regard to child sexual abuse. God is asking us to look at how we resource the Church in the 21st Century, with less priests available and lay people stretched in how they can help. God is asking us to look differently at what Church is, and forget that it is just the building, but the people, what they do and how they do it. It is the Catholic schools who teach children to be the Church of the future by serving others and by giving them the space to fulfil their potential. God is asking us to renew our belief in humanity, and to reach out to others to share the Traditions of the Catholic Church in a modern and meaningful way, allowing people to be themselves and encounter the Holy Spirit in their own way. God is asking Australia to lead the way in reconciliation—regardless of people's gender, race, marital status. To show the world the way in not only doing this, but how to do this in a mature and meaningful way. God is asking us to move forward in our thinking and to utilise available resources in our vast country to allow those who want to worship to be able to.

We think God is asking us to: • Re-evaluate Church structures and modus operandi to become a more humble Church, more responsive to the needs of our people in the spirit of the Gospel. Cf. *Evangelii Gaudium*. • Give more prominence to the sacrament of Marriage as the 'domestic Church' and the foundation of a truly Christian Society. • Promote the importance of stable and enriching marriage relationships in accordance with the teachings of *Amoris Laetitia*. • Review the

methods of education and support for marriage and better pastoral outreach to those in difficult situations. • Re-evaluate Catholic Education, giving more prominence to effective catechesis.

Respect for all people regardless of background, experience. Respect for all of creation—our earth and all its creatures.

I believe that God is asking Australians to be an active part of the Catholic Church. God wants us to stand up and say what we want, what we don't want and what is needed to bring people back to the Church and make it a loving, faith-filled community once more. I am sure that God can see and hear the fear, anger and confusion in the hearts and minds of the faithful. For those of us who have known it differently when growing up, it is so incredibly sad to watch our children struggle to hold onto a faith that is disappearing behind the pressures and societal distractions of today—mostly that of technology. We need to turn these changes to our advantage and utilise them more in our faith communities. Involve the YOUTH more in discussions at a parish level—not just having meetings that are run by adults, but meetings that have the youth or our communities taking an active part and having a strong voice in what they want—what they need to be a more active and faith filled member of the Church community in our local parishes. Secondly, I think that God is asking us to be more open in our liturgical practice. Our priests are few and far between, with many remote and rural communities not even having a priest anymore, or having a priest that is exhausted and run-down due to having to look after and minister to two to ten small parishes. This is not conducive to the priest's health and wellbeing but also not easy for the parishioners if they are unable to get to Mass due to changes in times, etc. to cater for the priest's needs. Having lay ministers is a solution but it does not solve the issue of not enough priests???!!!! Something that I feel very strongly about is the issue of priests not being able to marry. I have never fully understood this and feel that in today's world particularly, it is a vital necessity. There are just not enough men choosing to become priests. The God I know is accepting and loving and kind. The God I know is open and welcoming to change that is for the good of his people. I cannot see why in our male dominated priestly profession, that there cannot be a choice to become a married priest. Just because Jesus was not married, does not justify a reason for our present day "Jesus" to not be married. If priests could marry, they would completely understand the sacrament of Marriage and the wonderful gift it is to have children. They would have a 'normal' family life of their own, living within a community of faithful people the same as them. When speaking at a Marriage Counselling session, the couple involved in this would have respect for the priest because they would know that he had been there himself in his own marriage. It is important to know and have experienced FIRST HAND with what marriage is if one is required to speak to those wishing to marry. Other professions expect experience in their field of expertise to speak to others about it—what makes the priesthood different?? God is love and love is needed.

God is asking us to renew our Church. The framework that will be required to effect change, requires the readiness and willingness, "To be open to the breath of the spirit blowing in these times" and to be "to be open to the other", or nothing will change. This highlights the internal predisposition that each of us, and our Institutional Church, particularly the officers in the Planning Team, preparing the documents and processes for the Council, need to accept, cultivate and practice before any renewal can truly occur. Change can only also flourish within a community that nourishes us. "The best nourishment of community life, the one which renews us and opens

our hearts, is in all the small gestures of fidelity, and tenderness, humility, forgiveness, sensitivity and welcome which make up everyday life. It is in these, which are at the heart of community, that can bring us to a realisation of love". This extends a challenge to all parishes to take on all the elements that make up a truly welcoming Eucharistic community, so that we may be: "people of hope; hopeful for what is good whether it seems possible or not." We are asked to do this by: "Acting with justice—exploring the meaning of justice for all God's people; Loving tenderly—what does it mean to love tenderly (Jean Vanier: "We are asked to do what we can, wherever we are, in whatever small way we can"). "Walking humbly—knowing we need each other—we need all of God's creation."

More openness of and exposure to Catholic teaching. If the Church teaches the truth then it should make it available to all who are searching, in as many accessible forms as possible. One suggestion is to have regular open sessions for the public to hear and debate the Church's teachings. They can include a simple teaching or just involve questions from the floor. Ideally they should not be held in a Church (could be too intimidating) but in a hall or other more open venue.

<https://sway.office.com/UQLMadOmKiEX5eVg?ref=Link> Please see attached link

- For hunters not to kill animals.
- Be the best version of ourselves.
- To grow more food.
- To not litter.
- To help stop climate change.
- To stop pollution- cars, smoke.
- To keep our country safe.
- To give money to the poor.
- To respect animals.
- To stop graffiti

God is asking us to continue our faith in the Catholic Church despite the negative aspects surrounding the Church at this point in time.

I have responded previously and have been considering things from many perspectives. The problem that I have been wrestling with has been the process that you the Planning Team are using to listen to us, making submissions. That you are asking us if we wish to be up-loaded in a de-identified manner is good but there is no guarantee that you will do it and are doing it. This needs to be made clear: submissions must be public and available for the people to see, so that the Bishops' Conference cannot simply select what they want to talk about. A clear, transparent process is needed. This is a "make or break" time for our Church in Australia. It would be wonderful if Christ himself were to attend; he would possibly have similar things to say about some of our—if not all—our bishops in the terms he used for the Pharisees and Sadducees and I would not like to be on the receiving end of such condemnation. The process for the preparation of the working papers to be put before the Council needs to address the central concerns, discerned from the consultation and this should be transparent and replicable, using appropriate thematic and content analyses, used in social scientific research. Anything less is simply not worthy, hypocritical, cowardly and is like the political hypocrisy and double-speak seen so often by members of the Bishops' Conference over the years in respect of CSA by clergy and consecrated men. If that were to be the case, the Council would simply make the position of the Church in Australia worse and even less credible than now, if that were to be possible! Representation by observers: this needs to be substantial; include men and women; people who have made submissions in good faith who are not Catholic and who need to be heard. There need to be ecumenical voices and voices from other faith traditions. The Church has to address new knowledge in medicine, the sciences, psychology and the social sciences. So also in standards of

financial dealings, audit processes, accountability and transparency. Church administration needs to be professional, representative (Synodal), humble and truth seeking; transparent and accountable. Continuing professional development as a standard must apply to all Church leadership and the process of the Council must set such a standard clearly and unequivocally soon after the close of submissions. The 68,000 submissions deserve no less respect; the Spirit, Our Father and Christ would tolerate no less a standard, if they were to speak. Jesus expected more from the leadership at that time; I believe that Christ is demanding the same now.

1. We are the Holy Roman Catholic Church under the flagship of the Pope and the Magisterium. 2. EDUCATION IN SCHOOLS. Preference be given to practising families and low socio-economic Catholic families. 3. Catechism of the Catholic Church to be used in teaching. Learn the Ten Commandments, proper conduct in Church, reverence and understanding of Holy sacraments. Use and meaning of sacramentals. Use of Mass books, genuflection in Church, learn prayers by rote and observe silence in the Church. 4. Compulsory catechises of parents of children receiving sacraments. 5. Preference to practising teachers and education of general teachers on the Catholic faith. EDUCATION OF ADULTS. Use homily for catechises re: meaning of sacraments, Ten Commandments, to be in a state of grace to receive Holy Communion, proper conduct in the Church, explain why birth control is wrong, reinstate prayer of St Michael before the end of Mass. Better marriage preparation courses which includes Napro technology education. Evangelising via modern technology and personal approach.

To be saints! The universal call to holiness. Each and every one of us should be doing our best to become saints. We may not ever be officially canonised, but if someone were to investigate our life we should be 'canon-isable'. I know that's easier said than done (I've certainly got a long way to go!), but it must be possible, as the Lord wills it for every person. People need to be told this, and to be challenged. They need to be told what holiness is, and how to do it. We don't need to write anything new, we should call on the rich tradition and history of our faith. For example, the teachings of saints like St Ignatius, St Francis de Sales, Venerable Bruno Lanteri, etc. Yes, times and cultures change, but human nature doesn't change. The teachings of these saints on living a spiritual life are as relevant and useful today as they were when they were written. Stick with what works! Re-establish strong devotion to Jesus in the Eucharist, and strong devotion to Mary. St John Bosco said that only these two things can save the Church.

To take care of the world, be open-minded, look after the most vulnerable, hear everyone's story, to love one another, show respect, consider our world as a whole, everyone is connected, solidarity and compassion, look after his creation, to accept change, to have a sense of belonging, be on our own faith journey, be aware and change how our actions affect the environment, be connected with others, uphold the dignity of each person, charity, gender equality, love one another, challenge ourselves.

To acknowledge that we follow the teaching of God. Especially towards homosexuals. As a Catholic, I have strong feelings that we should stick to God's teaching. They shouldn't serve in the Church, Catholic schools or even send their children to Catholic schools if they don't believe since they have chosen the path, obviously they don't follow the teaching of God. They are penetrating everywhere in our lives. Like the way of devil using all ways and means to do that, forcing us to accept them, schools accept them, Church accept them, which is very contradict to our beliefs. I

do not reject them but they shouldn't act as if they have the right still access religion, teachings and values that they do not uphold. Catholic Church should put a strong stand on this. If not, we will end up facing issues like them having ng their marriage in the Church. Other Christian Church will not tolerate it, we shouldn't too. Next issue, Catholic school system. I will suggest parents that intend to send their children to Catholic school, should be a regular Churchgoers, either both or at least one of them to help to build the faith in their children. If the parents are not practicing their faith, what do they expect their children to learn? Hopefully the school will instil the faith in them? It might and might not. 3rd, having religious class and Masses are good during the terms. But it will be a good session of morning prayers daily to be practiced in school too. May be just 5 - 10 minutes. Teachers in school should be Catholic too or Christian. Except the subject can't be taught by a Catholic or Christian teacher who is not trained in the area. Like Islam or Buddhism, maybe it's unlikely since these are not part of the mainstream subjects.

We are called to share 'Church' in small groups, which offer us a chance to be known by other Catholics. Continuous, frequent and regular catechesis from the pulpit is a very attractive way to learn about our Church and what it means to be Catholic. Decent homilies, crafted in proper English language, are the nourishment we need to take our faith into our daily lives.

I think that Andrew Chinn expressed it quite succinctly in his song: "Live justly, love tenderly, walk humbly with God." God wants the Church to build strong communities that can support the disenfranchised, the lonely, the vulnerable, the traumatised as well as the ordinary who just face life's challenges from day to day.

In my opinion, the Catholic Church has a reputation for being inward looking and a bit staid, full of older people and not particularly relatable to mainstream families. As a Church I believe we need to:

- become more outreaching/welcoming—open our doors or go out into the community, get involved in local community, have more modern liturgical music, welcome and provide activities for families, experiment with our delivery to engage a younger audience—talks, social media, short courses, social events, networking with existing services in the community. “Being Church” is not just about liturgy.
- work at being more ecumenical—not just in our talk but in our walk, on a local as well as global level
- support families, marriages and relationships—offer marriage as “a real alternative” to living together—explain its relevance and importance as a sign of God’s love for his Church and as a solid foundation to support the very fabric of society. Our involvement in Worldwide Marriage Encounter has given us wonderful formation in this regard and empowered us to lead within the Church and community life.
- Empower people, especially young people—create opportunities for formation, leadership roles, small jobs to bring about a sense of belonging and calling, youth events, women’s events
- Keep children and vulnerable people safe—continue the work to prevent child abuse, prosecute abusers, admit our mistakes and allow our actions to rebuild our reputation. Educate Church people on the realities of keeping children safe in today’s world.
- Support the poor and vulnerable—this cohort is increasing. We must keep up our ministry to the poor and marginalised. We must be doers not just talkers. We must show unconditional mercy not reach out to the poor to fulfil our own need to be pious.
- Show that we are Catholics and Christians by our lives—Show people we are Catholic by how we live our lives, not what we say, not how many times we go to Mass. Empower people to become involved—to invest (emotionally and spiritually) in Church
- Offer a variety of adult formation experiences—

the majority of adults learn about God from 1 15 minute sermon a week. Offer Alpha, Marriage Encounter, Teams, Bible study, small groups, Pub theology, regularly and advertise them not only in Churches but through local communities. • Provide a good experience of “Church” via Catholic Education—the majority of Catholics are connected to Catholic Ed. It has become the hub for the community and we need to ensure that it is a relatable and authentic experience of what being a Catholic in Australia is.

I believe the Spirit is asking us to be a more open Church, reaching out and accepting people to more easily be “one of us”. I believe some rules need to be revised e.g. divorced people, couples living together etc. to receive communion, I know it is not ideal but I believe it is God who judges, not us.

God is asking us to renew our faith. With a Church in conflict and as Catholic Educators, we remain the only hope for the Church to keep young people's faith alive. God is asking for a more dynamic and proactive leaders to lead our Church forward. We need to understand the hurt of some previous leaders and respectfully look at ways of moving forward.

Call more permanent deacons who are prepared to go the peripheries beyond Church and be with people in whatever circumstances they may be in. Go out into the world with big loving and missionary hearts, demonstrating to all what it really means to live a diaconal life. Help deacons ‘go into the nooks and crannies’ to be a ministry of presence to people whom the Church doesn’t yet reach. The Diaconate to be another sign/witness of service to the people of God as a way of bringing about God’s kingdom. For the Diaconate to have a higher profile to allow more men to discern this vocation. Go forward with hope and trust. As deacons to go forth and preach the Good News—to be messengers of the New Evangelization. Be open to who the Deacon is rather than what he does and to recognise the value of the Diaconate Ministry to the faith journey of all God’s people. Be open to listening to each other and valuing all opinions as we continue to develop the Diaconal Ministry in Australia. As deacons, God is asking us to reveal the living presence of God to others and allow God to open their hearts to those they struggle with! See the statistics regarding the increase of the Permanent Diaconate, and know that this is important in the life of the Church. See that the Deacon reminds all the baptised and clergy that we are called to service and mission. To understand the importance of the diaconate. Increase awareness among all the baptised that they are exercising the universal call to *diakonia* in a vast number of ways. Model Jesus in his “servant leadership” to our people; to be servant leaders and through teamwork to enable and empower others to extend this ministry of charity far and wide. Support a ministry which creates a space in which people experience welcome, hope, love. “Not of us but through us” i.e. of God. Trust him. Have faith that He will keep His promise to be with us. And trusting in God’s grace, the Holy Spirit given to us, to go out and make disciples for Jesus Our Lord and teach them to do the same. Humbly renew our own encounter with the mercy and compassion of God in Jesus, to be forgiven and healed, and to be set free to encounter our world with that same mercy and compassion. Embrace our bishops, embrace our priests, embrace our deacons, embrace all religions and embrace our people, who are all suffering at this difficult time. The formation of People of God as missionary disciples and to help them appreciate the ordained ministry: deacon, priest and bishop and the unity of ministry therein. God’s people to consider the role of the diaconate within the faith community and how it can encourage us to become a

missionary Church. Be ministers of “messiness”. To be with people in the realities of everyday life and be a bridge for them to the Church, the gospel, the sacraments and to Christ. Listen to God’s spirit—and humbly, graciously, courageously discern what new wineskins for new wine would look and feel like for deacons.

To listen to one another, consider others, to love, to be kind, walk the talk, have integrity in our actions and works, inclusivity, accepting that we have broken people but willingness to take responsibility collectively. Honest reflection. Braveness, environmental awareness, more collectivity, less about the individual, space and stillness, less consumption. To come together as one community—unite. To have common value to live by HIS word of loving one another. To draw from each other’s gifts and talents. To see connection and recognize it in each other and creation. Tolerance and peace. Coming together to pray, to be more authentic, evolved, modern, Be less structured, More about community. Involve more women and children. Contemporary theology. More women in leadership, To own the past. To get back to the mission of Jesus. For priests to stop. Homily; more textual interpretation about the world of text/ world behind the text. Home Church. Sustainability/stewardship. See the sacred other in all relationships, respect for all, openness to other, self-respect and worth, identity. How can we make it fair for everyone? Will things ever change? Look beyond self—reach out to others. Share with others that they matter and are loved. Find ways to be more sustainable and be stewards of the earth—co creators. To care for the environment and put that ahead of financial gain; to be kind and present in our busy lives. Aware of spirit working in us. To Look for opportunities to serve others. To be listening and aware of our privilege. Not to take more than we need. To develop strong relationships with God at the centre.

PLENARY COUNCIL SUBMISSION. The Role of Women in the Church “What do you think that God is asking of us in Australia at this time?” I think that God is asking the bishops of our Australian Church to be inclusive and in touch with the cultural norms of our time: to reassess the role of women in the Church, and the issue of male dominance in its structures, rituals and language. Women in Australia should be eligible for every ministry and leadership role in the Catholic Church: and women should be included at all levels of this Plenary Council. Changes must be made to canon law to allow women to be ordained. And the first steps toward this goal need to be taken soon and rapidly followed up. St. Paul’s message to the early Christian communities “... nor is there male and female, for you are all one in Christ Jesus” (Galatians 3:28) resonates even more today than ever before. Young Australian girls grow up educated and expecting to be able to do anything that they choose. They are aware of women in leadership positions in our community, in education, science, politics, as CEOs of banks and large corporations. They play sports that were once only for boys. Young women are aware of their rights in our society. They have seen injustice and abuse against women called out for what they are, e.g. the #MeToo movement. They are watching movies such as “On the Basis of Sex”, where they see a female human rights campaigner, Ruth Bader Ginsburg, battle against the gender barrier. Excluding women from leadership positions in the Church makes it archaic and irrelevant. Bader Ginsburg was able to raise awareness of the patriarchal structure of the American constitution and the law. Gradually, these laws were changed when they were recognised as unjust toward both women and men. Likewise, the Church must change the structures and laws which devalue and exclude women.

Mary McAleese, former president of Ireland, argued that the exclusion of women from decision-making roles “has left the Church flapping about awkwardly on one wing when God gave it two”. (March 2018). Our Church is denied the talent and service of more than half of its population! Many Australian nuns are at least as well educated as our priests. In certain areas of Australia, they are already doing liturgies and funerals and baptisms when priests are unavailable. They do Christ’s work in so many areas including education, welfare, healthcare and as chaplains and spiritual directors. However, they are limited in what they are officially able to do. With a shortage of priests here, why exclude women, who understand our culture, from this ministry? Our Church should become a model for inclusivity in Australia and beyond. Christ chose men because it was normal in his time. There is a different ‘normal’ now. Women expect justice and equal opportunity. I want strong leadership from the bishops against those who want to drag us back to practices belonging to pre-Vatican II and the past.

Plenary Council submission (2nd Draft) What do you think God is asking of us in Australia at this time? I believe the Holy Spirit is asking the Church in Australia to address two aspects of the command “Go and preach the Good news to all people.” 1. Adult Faith Education 2. Public advocates for our Faith Adult Faith Education The laity must be better educated in our faith so we can evangelise in an informed way. Not by “standing on a soapbox and preaching; but rather by coherently articulating where Catholicism stands on current issues and by openly living our faith. Protestant friends warned me many years ago that Catholics would face a bleak future because we always relied on our priests and religious to do our thinking and evangelising for us. While this is less the case now, we still have been found napping. Greg Sheridan, in *God Is Good For You*, argues that the work of bishops is onerous and that others must take on some of the load. For us to do so, we need to be better informed. The Plenary Council 80 years ago resulted in the solidification of the Catholic school system. The Plenary Council of 2020 needs to address the issue of adult faith education. Public advocates for our Faith Church leaders must be more visible and proactive in publicly stating the Church’s position on current issues. This needs to be either in person or through clearly authorised and delegated spokespersons. We must have spokespeople who publicly state the Catholic position on current issues, even if that position is not in accord with popular sentiment. I know the Catholic Church in Australia has both an Office for Film and Broadcasting, and a Catholic Media Advisory Council. However, it was not until I began researching for this submission, that I learnt of the extent to which the Church is involved in the media. I am a reasonably well-informed Catholic, but the more I researched, the more I realised what “a well-kept secret” the Church’s media arm is. We are not getting our message into the public domain. In the parables, Jesus used the communication tools of his time to convey his messages. Our Church today must look to a range of media to ‘spread the Good News’. (364 words)

Make it visible to society that we are making reparation for the sin of sexual abuse committed by clergy. The public and non-practicing Catholics don't know what changes we've made and don't trust our institutions. They need to be informed. Distribute public statements outlining in detail the measures that have been taken e.g. compulsory police checks for volunteers in parishes/schools, strict child protection policies, mandatory reporting, establishment of child protection contact reps etc. Revive trust in our institutions. Use media/advertise the positive face

of Catholicism to the general public but especially to Catholics who have lost faith/are waning. Put us out there. Attach/link the word 'Catholic' to all our organisations, social services, homeless shelters, counselling, charities, medical/health facilities, schools. Publicly and deliberately associate Catholics with good things. Give/print the history of the establishment of Catholic institutions. We need to be seen doing positive things. Focus attention back on Jesus being central to the Catholic ethos, back to being followers of Jesus and following his precepts. Encourage all Catholics to look beyond our failings to the true meaning of Christianity. Encourage people to travel back on to the path of reconciliation with God. Start in our schools where you have an audience of both parents and students. Send out speakers from Cath Ed to schools/parishes. Propagate a new face of Catholicism. Show examples of true followers of Jesus: modern-day saints and people who live according to true Christian values. Retrain teachers and students about the real existence of evil, Satan, heaven, hell, how to recognise and resist temptation and sin; refer to scripture, e.g. put on the armour of God (Ephesians 6:11). Put tabernacles back in central focus. We have lost respect for the Eucharist and its sacredness by putting it on the side and don't know where to genuflect anymore, if at all. Genuflecting in the central isle before the Eucharist emphasises the sacredness of the Eucharist in the tabernacle and serves as an example of holiness, especially to the young, thus encouraging respect and prayer. We need to see visible examples of sacredness, especially concerning the blessed sacrament if our youth (and others) are to take Mass seriously. Without believing in the sacredness of the Eucharist, Mass becomes pointless and our congregations will continue to decline. We must preach about the reality of evil and sin. It justifies why Jesus came to Earth, why he died for us and why we still honour him in the Eucharist, our spiritual nourishment. It is this belief and respect for Jesus in the Eucharist that brings people to Mass where we connect with each other and support each other. Without this togetherness, we have no Church. Bring Jesus back into the Eucharist. Make the tabernacle the central focus.

We feel that God is asking us to keep him at the centre of our lives, in our choices, how we treat others and how we live out our lives on a daily basis.

Ø Listening attentively—a more compassionate Church with respect to ministries and excluding policies Ø That the Church supports and facilitates a more active prayer life, recognizing the intercession of the Holy Spirit in the lives of the baptized members Ø Sharing of resources-walking together

To be open to change. To learn to trust. To value belonging to our community. To value that faith is a gift.

God is asking us to consider how the Church's attitude has affected the lives of people who have tried to deny their sexuality because of its teachings. People do not choose their sexuality. It is how God made them. So why are they referred to by some priests as sinners? "God loves the sinner, but hates the sin." This is what one priest said when approached. Why did God make people "gay", both male and female, and then expect them to be miserable trying to do what they think is right and what is expected of them by others? Are they not entitled to be able to love whom they choose? I believe that God does love them but they often don't feel loved by God.

Many have turned away from the Catholic Church because they feel marginalised and unwanted. Some don't even believe that there is a God. If there was, "Why did he make me this way?"
That we contribute, and reach out to others, and practise goodness in our daily lives. That we share our skills thoughtfully and meaningfully, to help bring about needed change. That we work together to improve the effectiveness and image of the Church.
I have mental illness. I notice that others with mental illness are not at Mass. Often it is too scary, too many people. Jesus experienced the fear or terror of mental illness in His agony in the Garden of Gethsemane on Holy Thursday night. Churches are closing earlier and earlier on Holy Thursday night to sit with Jesus in the Blessed sacrament on the Altar of Repose. It used to be 12 midnight. Then it was 11.30 or 11.00 pm. Now it is 10.30 or 10.00 pm. I think that God is asking for His Agony in the Garden to become the focus of a special feast. In sitting with Jesus in the Garden, won't you be sitting with all hidden people with mental illness?
We want a Church that lives the Gospel values of Jesus; inclusive and welcoming; compassionate and courageous; with, and of the poor. Our Church will be transparent and open. We want a Servant Church that is relevant to Australia today. We want a listening Church and a teaching Church that shapes an educated and empowered laity. We want the stronger participation of women in leadership and new forms of the priesthood. Our Church will be full of the Holy Spirit expressing the universal call to holiness.
A Church that really listens to all, that puts the people first before self-interest or greed. An inclusive Church that includes all, especially people who are divorced, from the LGBTQI community. A Church in which people can have confidence and trust especially in the priests, bishops etc. which is open and transparent and doesn't cover up wrong doing. A Church who is there for service to others in the community. A Church of love, joy, hope, acceptance and tolerance. A Church that considers the role of the priesthood—allowing priests to marry, women a greater role within the hierarchy of the Church.
Stay strong and focus on the truth. I am eternal, nothing needs to change.
The human creature was created by God in His own image and likeness. The covenant which God made with this creature was that it was to live in union with God's Holy Will here on earth and would then exist eternally in full union with God in Heaven. As the Trinity, Father, Son and Holy Spirit are three co-equal persons existing in full conformity with each other, so the creature made in His image and likeness would exist in full conformity with God. Not co-equal with God as he is the Creator and the creature is the created, who has been invited as an act of infinite and unconditional love to be absorbed in that love. God is love! Not the self-centred love which we witness and experience around us every day, but an infinite and unconditional self-giving love which is above our human conception. As God is perfect so His love is perfect. Mercy and Justice are manifestations of that infinite and unconditional love. Jesus in obedience to the Will of His Father became fully human to bring salvation to those who have faith/belief in Him, and to show us the Way to the Father. Belief in God is a necessary prerequisite for salvation for if we are not prepared to surrender our hearts, our love, to Jesus in this life, how can we expect Jesus to invite us into His person in eternal life. Jesus knows our love is incomparable to His infinite love, but He knows what is in our heart. Jesus created us, because of His infinite and unconditional love for us

and wants to perfect us, for the glory of His Father. He knows our weaknesses and failings and wants us to come to Him and seek His forgiveness, so that through grace He can make us more like Him in this life and into eternity. God is Truth. He showed us the Way to the Father, by preaching the Truth and by His example, showed the life we must lead to achieve full communion with God. Sin occurs when we refuse to obey God's will. That is, we do not accept the Truth, but give primacy to our own self-will and earthly desires. Until some five hundred years ago the world was thought to be flat. Then those scientists who thought it might be global were considered heretics. The REALITY was that the world was global and humanity had it wrong. Today many refuse to accept that God exists, or give lip service to His existence. This does not change the REALITY of the REAL PRESENCE of GOD and of JESUS in the EUCHARIST.

My age is just over 70 and my husband Michael and I have 5 children, one who died on the job as a carpenter of an incorrectly diagnosed, burst oesophageal ulcer. Our four adult daughters are all married with at least two children each, the fourth daughter trying for a third child—nine grandchildren so far. All daughters were married in the Catholic Church by a priest. One daughter is currently separated, but remains friends with husband and there are no other partners on the horizon. This daughter is a teacher and fruitfully involved in the Prolife Movement 40 Days for Life and Rosary groups. All four daughters have a strong faith in Jesus and the Catholic Church and have all had their children baptised as Catholics. All four daughters work to pay the Catholic school fees, one child at a Christian school. My husband and I have been in Catholic small communities for 44 years, including Bread of Life Community, Couples for Christ, Antioch, Marriage Encounter and Knights of the Southern Cross, Prolife groups, Rosary groups and served on parish Councils and Renewal committees. This has built strong families with the number given above and this is just for my surrounding area. Through God's mercy and grace and these small communities faithful to the Catholic Church, we have built a strong family—not without trials and sufferings—and contributed lavishly to the parish and wider Catholic causes. We have never ever received payment/salary from the Catholic Church. God has provided. All five children went fully to Catholic schools. My husband has taken parish priests out fishing in his boat to give them joy away from parish duties. We believe from the various prayer groups that I have been part of and currently are part of like-minded spiritually mature Catholics—(Prolife, Rosary Groups, Spiritual Direction, Couples for Christ, Divine Will group, Intercessory Prayer Group, Catholic Charismatic Renewal Group), that first and foremost God is calling for a Church that is Holy, Pure and centred on Jesus the Author and finisher of our Faith and a Church that is consecrated to the Immaculate Heart of Mary, the greatest Model and Mother for the Church especially at this time. With this first priority in place we can look at the various ways and means of becoming a holy people, a consecrated nation a people set apart from the world, in the world but not of the world, devoted to bringing about the Kingdom of God in the World. From a holy nation, the Church has a strong Apostolate centred in the Will of God. Before any Catholic Action—prayer and holiness are a priority. Anything done that is not according to God's Holy Will and purpose is a waste of time and does not receive God's blessing and fruition. Holiness and the good effective and fruitful actions that spring from this is the basis of a strong Church in the future of our Church. Thanks be to God and His grace and Mercy.

That ordained priests who have withdrawn from active ministry and who wish to return may be readmitted. I support the views represented in the attached document

Practice our faith boldly; not be afraid—trust God; keep Church alive; be a positive, vibrant beacon in the community; more opportunities for women; faith based youth groups; strong catechesis and better Catholic formation in Catholic schools; Church that shows kindness and forgiveness, is welcoming and outreaches to the poor. Reflect the dignity of the person. Be a Church that makes Australia better. Respect the environment. Mass celebrations to involve more youth and have better music. As Christians, we should follow universal vocation to sanctity. Be strong and steadfast in truth and love. More regular attendance at Mass. To Listen to God. Be people of prayer. To evangelise.

For the Church to be recognised as the face of Christ by the witness of lives that portray his Spirit. This will involve:

- * liturgies that as a matter of course acknowledge in visible ways the poor and marginalised, e.g. by including in our rituals Aboriginal symbols such as penitential smoking ceremonies on public occasions;
- * setting up official lay administration and consultation structures in every diocese, giving those elected real decision-making authority;
- * bodies in each diocese who have the authority to put forward names of prospective bishops, with the associated processes transparent and open;
- * making room for the appointment of appropriately-educated non-clerics to preach at parish Masses, especially where the priest is not fluent in the English language;
- * making it possible for priesthood to be open to married men and women—the practice could be introduced in local dioceses or Bishops' Conferences before it becomes universal;
- * encouraging creativity in rituals and liturgies;
- * being flexible in the celebration of sacraments so that people feel they have a say in what 'speaks' to them—e.g. the Third Rite of Reconciliation which was tragically overturned by rigidity and organised mis-representation in Rome;
- * putting the focus on Jesus Christ, not on the 'good name' or discipline of the Church (it has lost any authority it had anyway);
- * Bishops listening to the people and acting accordingly;
- * Church leadership getting professional help at every stage of their ministry —to communicate with empathy and clarity —to consult with humility —to be pastoral —to be effective human beings; * using Australian motifs and symbols in our liturgies rather than Roman ones;
- * composing structures that direct accountability of bishops, clergy and Church workers in transparent ways to the people of God;

* making Church policies and procedures public, wider than workplaces and areas directly connected with those who are involved in Church matters.

* changing the language of our liturgies to what can be understood in our culture and that involves us—e.g. saying "us" instead of "the Church" or "her" (if we want to personalise the Church it should be in Australian terms—"her" is Latinised.)

God is asking His faithful to hold true to His authentic traditional teachings. These have seen the Church through the last 2000 years and will see the Church through the next 2000. All things will pass away but God's Word will never pass away. It is only the true and authentic teachings of Jesus in the Bible, as handed down by the Apostolic Tradition, which can save and guide us. Especially the youth, who long for the true and authentic faith to give them the moral compass they need to navigate the treacherous waters of today's 'political correctness' and so-called 'modern morality'. Today's world is characterised by the loss of all sense of sin, where evil is called good and good evil, as the Bible warned of the end times. This is the generation with 'itchy ears', always seeking after something new. This is the generation of 'wolves in sheep's clothing' who will tear at and try to scatter the flock. They risk the wrath of the Most High, before Whom no human being can stand.

God is inviting us to 'be Church' differently. All who are baptized need to be recognized as 'the People of God' as outlined in Vatican II. A priest is one baptized person within a community of baptized people. He has some gifts; together we have many gifts, all of which need to be allowed to flourish to bring about a greater richness within an institution that has become 'stuck' in a different time in history. This is about greater inclusivity which, in turn, is a justice issue. In God's eyes, there is no demarcation of gender, age, sexuality, race: God sees us all as equals; indeed Jesus was especially inclusive of those who were pushed aside by others in the community. What is in our hearts is what God seeks from us. As Paul wrote: "All the members of the body, though many, are one body...In one Spirit we were all baptized into the one body..." 1 Cor: 12 12-13. Enabling women, who are 50% of our population (and an even greater percentage of our Church population) to contribute at all levels of Church, especially to be part of decision making which has been denied, is indeed an issue of justice. This is true also for married people. Use of inclusive language texts that will provide a different experience of scripture, liturgy and general communications for all is also an important aspect of inclusivity. Providing more encouragement and greater opportunities to enable people to develop their gifts, and acknowledging that many in our community apart from priests already have high levels of learning in areas such as Scripture and Theology, is vital. These skills and learning need to be valued as gifts in our communities. All of this, in turn, has the potential to create more vibrant, relevant and life-giving liturgies. Early Eucharistic celebrations were celebrated in homes and with small groups. At this time in our history, with fewer priests, is God inviting us to go back to our roots and to re-capture the simplicity of being Eucharistic communities that nourish people and send them forth to continue Jesus' mission?

Stand firm—not bow to the pressure of everyday world. Talk up when required. Not to be silent. Encourage younger people—our children. Welcome younger people. The Church that we grew up in is not as relevant today—God wants us to adapt the Church to the current world and needs of the young. Our young believe in God and Church but not the traditional way. We need to adapt.

Jesus challenged and changed the traditions of his Church. Younger children need to be asked/invited to be part of the Church. Families believe in the schools and value education but not the traditional Church. Young are more ecumenical—better than standing outside of a non-Catholic wedding unlike historical. Young people will attend weddings/funerals of other denominations Find ways to survive. Do we need to join with other Churches? Great to see young people at some Churches but many of them are Asian—is this because they have experienced hardship and therefore appreciate them more? We need to give more people roles—especially the young. It wasn't long ago 440 attended Mass—now in our parish less than 200. Mass is not at our level—the language (scripture) is too hard. Clergy letters too hard to understand. Both parents work—sport and trying to do their best for their children and prioritise this. Sport on Sunday—Speak up about Good Friday! Where is the Church in opposing this? Challenge beliefs of Catholics. Sexual abuse implications for the Church. Struggle of priests to meet the needs of parishes—saying Mass etc. Seeing ourselves as elite to other faiths. Need to mix more with other faiths. Lutheran and Catholic met—need to work together. Love and respect for all. Jesus calls us to move away—trapped by tradition. Theology hasn't kept pace with modern society. We need to be accepting of modern ways in our beliefs Love is what makes the world go around. Binds us together parish level—reconsider language in the Mass—needs to be more modern, not that of old. We need to hang in there. Unnerving things occurring—need to hang on to our faith. Sexual abuse has rocked the Church—will be hard to overcome the damage. Priests not being able to marry needs to change. Female priests should be considered. Ecumenism—need to work on this. Growth of school—school as Church. Mass needs to be more 'family friendly'. 'Tridentine Mass'- with old language doesn't suit modern era. Enthusiasm. Need to be open and welcoming. Third Rite of Reconciliation needs to be returned-Reconciled with each other and God. Two things not coped with—Churches approach to divorce (some get an annulment, others don't—is this approach consistent?) Birth control—makes sense Third world countries—children being killed or starving yet the Church doesn't speak up—this upsets the young, looking for an excuse not to go. Some of these major issues—Link between respect for the rhythm method on divorce 95% success rate – and respect for the other person.

We are the prodigal sons, who have left God in search for things in the world to feed our greed and ego. Our heads are full of information but our hearts are empty. God is calling us to empty our cups to fill with His grace, to embrace humility and open our spiritual eyes, to face the world with love and truth, to have personal encounter with Jesus and discern with the Holy Spirit, to come together united as one body, to bear the pain and shame together and to embark on the journey of healing and reconciliation with the wounds as the result of the scandals.

God is asking us to listen deeply to the community we profess to serve and to respond with understanding and care. As a life-long Catholic and one who has both worked for the Church for over 40 years and served in many voluntary capacities over this time; and as one who still contributed financially and in kind, I ask, my Church to hear my voice and to commit to significant change, Our Australian Church must change or risk even more irrelevance. Indeed not just irrelevance but condescension or outright hostility. We can put up the barricades to the barbarians at the gates or welcome them in as fellow travellers on our spiritual; journey. Of first importance is the dismantling of the hierarchical, male, clericalism which has led us to such a state

of derision and irrelevance. Why must I call my parish priest Father, why must we, educated, sophisticated and progressive parishioners, have our parish priest appointed with no input, say or even consideration by a bishop who knows little of our community or context. Why must we have a missionary priest, albeit one who is eager, gentle and pious, but who hardly understands our contemporary Australian culture or family life, when committed, holy people of faith who are female, married or gay are simply excluded from ordination. God is asking us to be a Church of inclusion, not exclusion. Of welcome for all, irrespective of gender, sexuality, marital status. God is asking the laity to take back their Church and for the priests and religious to be the faithful servants of God's people not their masters. Every day I ask myself why I remain a practising Catholic and every day, the answer becomes more elusive.

WE BELIEVE GOD IS ASKING US TO SUPPORT FAMILIES AND YOUNG PEOPLE: PARENTS, CHILDREN, YOUTH, YOUNG MEN AND WOMEN IN THEIR FAITH LIFE. God is asking the Catholic Church to help parents in the ongoing faith journey and spiritual development of their children. Asking... • For families to work together with schools and the Church in understanding their roles in the Faith Development of their Children, especially in the preparation of their children for the Holy sacraments and maintaining the sacredness of these in their developing Faith. • For young parishioners to be given opportunities to have a greater Faith Knowledge ...the understanding of their Faith through the involvement of Parents, Catholic schools and parishes providing meaningful and student-engaging Faith Education and Activities that continue to enhance their Faith Knowledge and a Love of God ...also to ensure access to meaningful and simplified Catechism, Bibles and liturgy related publications supporting the basis and fundamentals of the 'faith growth' of young people. • For the Church to strongly encourage the ongoing learning for Families and Young People about the Church, Scripture and Faith Practices ... [e.g. praying together as a family, attending Children's and Youth Liturgy Groups also Prayer/Reflection groups]...in a relevant and manageable way, especially for young families facing the challenges of ...e.g. being part of blended families, being time poor with children ...and 'parent hardship' of often being faced with increasing family living costs and many family, work and community-related commitments and activities. • For The Church, [knowing the complexities of Family Life today]...to guide Church leaders, bishops, priests and Religious in Steering and Shepherding Families, Young People, schools and Groups in providing and organizing support, resources and different opportunities to increase Faith Knowledge and also give direction to Families and Individuals to access information and Faith experiences that can be used to deepen and enrich their Faith. • For the Church to reconsider the age that young children receive the sacraments. Many children, even if they participate in sacramental Education programs, are too young to understand the meaning of Reconciliation, Eucharist and Confirmation. • For the Church to look more deeply to address Youth Ministry, e.g. Youth Pastors and Deacons with a focus on youth and young families ... providing pastoral support to meet the Faith needs of Youth in Society. • For the Church and all its clergy to lead and be positive spiritual and life examples, and to pray more for Families ...especially for all Parents, Children, Youth and Young Men and Women to Grow in their Faith and remain true to the Teachings of Jesus, as the Church moves forward in change.

To return to His core message. To not our faith be influenced by the culture but rather our faith to influence the culture. To remember we are missionaries of the Word. To bring incense to every Mass.

To be an understanding Church; a community with compassion and a place where trust is a must. The Catholic Church in Australia must be welcoming and tolerant while remaining true the love one another instruction from Jesus. We must learn to be repentant and merciful. No matter what "rank" in the Church community hierarchy we are a group of flawed human beings. We must continue to aim for higher goals, without diminishing the efforts of all who work and pray to achieve this. The preaching and practice must be in relevant terms in real language; not the language of the elite if the Church. Everyone is the face of the Catholic Church, but we are judged today by our past posturing and pontificating, which I believe has seen the Catholic Church take the high moral ground without thought or consideration for the very real efforts of the vast majority of all, and impacts of living in our real world. I personally would like to see more said in the anti-abortion arena, notwithstanding it is not my right or place to judge. I believe we must be responsible to and for our planet and all who inhabit it I am (what word to use?) von earned about the lack of priestly vocation; but have no answers: a few have been shown to behave abominably towards the most defenceless and yet we are asked to show mercy as a Christian. I find this difficult to compute when trust is do violated. I see many, many very good, kind and charitable, i.e. Christian, people who were baptised in the Catholic faith, but no longer see the importance of weekly Mass celebration. Sometimes I know this to be attributable to the local face of the ministry, the priest, but for many their trust of the institution of the Church has gone forever. It is very hard to change centuries of teaching which placed priests at the helm of the parish because they had received education and the sacrament of holy orders, which set them apart from the laity. Now we are being asked to take charge. Very few people I know feel comfortable about doing this. Is a solution to readmit to the priest hood the many good men who left to marry? And reconciliation? Why is that only the province of a priest? What about the many religious who counsel and support. To me, Our Australian branch of the Catholic Church, as in all parts of the world must be with its people.

We need to have access to more catechesis for all age groups but especially beyond the sacraments such as marriage preparation, Atrium, women's fertility, youth groups and in our Catholic schools so they can actually be genuinely Catholic. Catechesis and teaching of the finer details of Church doctrine so it can be understood and put into practice in our Churches, schools and communities. We need to look at our resources and ask how we expect each parish to provide all the needs for everyone with limited human and financial resources. Funding to offer programs for those who are also on the fringes of the Church as well as to Music directors who can develop high quality music for the liturgy. Increase prayer time outside of Mass, such as more emphasis on reconciliation and greater access to it as well as Adoration, Benediction, praise and worship, Holy hour.

To carefully examine the way forward for our Church in the 21st Century, to listen to the voices of others and respond to people as Jesus would have responded.

To go back to the original and true meaning of the gospel and not a watered down version to suit our own "relativism". We have proclaim and incorporate in our present day life, what the early

Church fathers and all the Holy men and women through their saintly and pious example and teachings have taught us all through the ages. We are called to be more "BOLD" and fearsome in proclaiming the gospel and not to be beholden to political correctness. A Catholic Church in Australia that is fearless and bold in proclaiming the authentic message of the gospel!!

I believe God is asking the Church at this time in Australia to make noise. To not just remain standing in silence, of bickering within the Church, but to stand up and profess our faith. We do it every Sunday at Mass with the creed so why are we not able to stand up and profess it always.

I discovered the Treasure Trove that is the Catholic Church's teachings in a big way through WYD, in relationship with priests and religious and through the Catechism sessions, music and events (like praying with Jim Caviezel and hearing his personal faith story). I was a 19 y/o cradle Catholic! Now I know I had received blessings and teachings prior to this, but this was bigger. This taught me that Church teachings can be trusted despite me not understanding them—I just have to search and I will find the answers I'm looking for. Until then, even somewhat now, I don't know where to look and it's all up to me to search, which is fine with me but I think many more could benefit from Church teachings but they don't know to look to her for answers -sometimes they don't even know they're questioning! We NEED help unlocking the treasures God has entrusted to His Church! I want to see every school and University equipped with a Catholic library/section to their library! I want my daughter coming home from Catholic school with more books on Jesus—the true meaning of the season—than on fictional, selfishness-inducing Santa. I want Catechism sessions continually offered throughout dioceses. I can't afford to study but still want to learn. Where are the Australian Christopher Wests? I unfortunately have to work, otherwise I would run many more ministries. Perhaps that is an answer for Australia. Imagine if we had Pastoral Workers in every parish (in addition to paid Pastoral Associates) who listened to the parishes needs, built and coordinated teams to meet those needs? Central training workshops offered to these Pastoral workers and their teams to teach them what the Church teaches on topics of life and human need, wisdom Church has gleaned from experience through ministry in this area in the past and resources to help meet it now. Example: the Church has a book of blessings. But when I married, no priest offered to bless our house or our cars for us, despite the Church having these pre-written blessings. Since discovering this book, I run "Mother blessings" for my friends instead of baby showers. They are powerful, spiritual preparation for birth. Let's offer this to everyone! But how? I can't coz I have to work, but if I was paid to do it, I could. We are supposed to be fighting a war but at the moment we are only fighting with 'chocos' (volunteers)—let's get down to business and pay and train our army and watch the gates of Hell crash and burn! Let's unlock these treasures and offer an alternative voice/place/way of life to that of the mainstream culture that's poisoning us. Parish visitations in Adelaide are good but not enough to just tell us what we r doing well. Actually, give us a person and resources to help us improve and offer needed groups/services! Get tougher on Catholic schools and have them pay YMT/NET to run retreats that are AUTHENTICALLY Catholic and engaging, not some wishy-washy classroom exercise made up by teachers. Take what works and advertise it/make more of it!

God is testing us in so many ways, the lack of clergy, the disinterest from so many baptised Catholics, the daily attacks from the media, the lack of morality in the general population ... all of these are tests to see if we value our faith, if we cherish our faith, if we are strong enough to

defend our faith. God wants us to pray for His assistance and support for us, to pray for each other and to pray for the general population who do not accept His ways. He wants us to remember that He will NEVER desert us, He will always love us, and He is there for us whenever we turn to Him. If we remain Faithful, we will survive and flourish, with God's love.

I think God is asking Australia to clean up its act. I think the Church has hit a Massive low point like it did 2000 years ago. When Jesus came, he told the Jewish leaders he had not just come for them but he had come for gentiles, slaves and free as well as them. He criticised them for misinterpreting their religious texts and for being arrogant and mean. He threw the moneychangers out of the temple. I think Jesus would have the same reaction to today's Church leaders. He would criticise them for being arrogant, thinking they were above the law, abusing children, lying, etc. etc. etc. He would remind them that he loves and values everyone, not just Catholics. I think Australia could take a lead in reforming the Church and making serious changes to the way their Church is administered, to make everyone accountable under Australian law, to allow priests to marry, to open up the communion table for all believers, etc. etc. They should stop thinking they are better than everyone else and start listening. I can't think of anyone who has a worse reputation than the Catholic Church at this moment, but still they are not responding to the negativity they are getting from the public. Sack the priests who have been convicted of child sexual abuse. Stop supporting them. Stand up for what is right and good. Be strong. Respond to the recommendations of the Royal Commission. SAY SORRY. WE WERE WRONG. My family and I have become so disillusioned with the Church we don't want anything to do with it. Not Church. Not schools. Nothing.

A clear unambiguous voice in response to Royal Commission on Sex Abuse ... someone like Francis Sullivan; acknowledgement, reconciliation, rebuilding Review of Church leadership; the role of women, optional celibacy, married priests, an 'expanded' view of vocations liturgy; resist Tridentine language. Not just about the Sunday Mass, how do we pray celebrate together, priest-less liturgy with lay leaders, do it less often—do it better! Vibrant, contemporary! Make more of Spirituality to connect with God in our daily lives ... contemplation, e.g. Ignatian Spirituality Engage the young families in our schools ... sign of hope Social Justice ... good works of the Church, parish twinning ... God's hands in our world. A time for Catholics to be visible! What are the structures

God is asking us to become part of the 21st Century. To embrace modern Christ-like life by employing just actions. The Catholic Church has been too long in a time warp, wrapped in archaic, hierarchical structures, which stifle God's gospel messages. I think God is asking us to do the following: 1) Allow priests to marry, who wish to marry 2) Allow women priests 3) Bring paedophile priests and religious and those confessing those abuses in the confessional to criminal justice 4) Allow divorced Catholics full membership of the Church 5) Allow contraception which is non- threatening to embryos. Thank you for listening and hoping for timely action. [-]

God is asking us to go back to our traditional roots and not continue down the path of modernism and progressive extremism. We need to stop trying to change things within the Church unless it means reverting to how it once was before all of the problems arose after Vatican II. We need to stick with priests being celibate as it is a traditional going way back and not be forced to drive us further towards Protestantism with priests marrying, not only will there be financial burdens but

more importantly they don't have the time to have a family and also serve God in the tight schedule and hard work load that they are given. If we are wondering why vocations aren't happening, look to why there are many in the traditionalist Catholic Churches that celebrate Latin Mass and why the Novus Ordo ones are struggling. We must not allow divorcees to receive Communion no matter what progressives in the Church say, as it is a direct undermining of our faith. We must not bow to political correctness and accept the LGBT agenda as it is a mocking of our faith. We need to be more political and get the Church to once again have influence on society and become more powerful in the decision-making. We need to ensure Catholic schools are teaching the faith just like they used to rather than pushing these matters aside and becoming no better than Public schools. We need to ensure that every diocese in this country has a Latin Mass available as it promotes the traditional core of the faith and every parishioner should have that option to attend such a Mass, at the moment there are 3 dioceses that don't have it available, Wollongong being one of them and for one of the biggest cities in the country to not have one is a disgrace. We must go back to traditional hymns rather than turn into a charismatic Hillsong-style Church, there is already those types of Churches available and whilst some may think they are thriving they are not, because people come and go and don't stay on full term, it also undermines our faith in trying to be like them although we aren't. As a young person, I reject guitars and all forms of modern worship and much prefer Gregorian chanting and traditional hymns. Church numbers started to decline when the modern reforms of Vatican II came about and it hasn't recovered since. If you are wondering why our numbers are down and vocations are down, that is the one event plus the further modernisation overtime that has made people lose the faith. We must be strong and adhere to all forms of tradition whether it be regarding liturgy, social views, etc. I also believe that the modern architecture of the newer Churches are a disgrace and look no different to modern Pentecostal halls. Also we need to get rid of gay priests as they have been the ones that have brought about the molestation issues. Sacred silence in Mass and modesty should be enforced also. Bring back headscarfs and no female speakers, or altar servers. We need to start living our faith.

We believe God is asking us to take care of our mother Earth, to be a person who models being stewards of the earth but also who spreads the word. We believe that God wants us not to get caught up in the complexity of modern life and to live simply with compassion for all. To bring the gospel to life in a relevant and meaningful manner. We believe God would want us to show forgiveness and live with courage, integrity and justice. To be prayerful, to love one another. For women—to give them a more official role. To allow lay people more involvement officially to take the strain of our priests as numbers of priests are declining. We believe the idea of celibacy should be reviewed. It is outdated, should priests be allowed to marry? We also believe we need to speak out against injustices in our Church and community, to be transparent. As a group, we also believe that we should hang on to the faith we have, with patience and tolerance with each other. We need to renew and deepen our faith and have more confidence in sharing it. We need greater unity and cooperation with our parish school, to involve and share the faith with our young families and children. We need to return to the core values of our faith, where we hold on to our traditions. It seems our society has lost these. I feel we should unite as one. We have to understand through the spirit of God. We believe in transparency within the Church, we need to learn from our past—history is full—from our mistakes. For those who are leaders we need them

to lead with integrity, courage and conviction. We must bring the gospel to life in a meaningful purposeful and contemporary way and spread the good news. We do a lot of good. Social justice issues, serving the marginalised. We take care of the sick, the lonely, the broken-hearted. We believe that Confirmation should take place in children of at least 11 or 12 years of age rather than seven years old when the young person is able to look back over their life and see the action of the Holy Spirit. Given the importance of peer pressure, perhaps Catholic schools should be smaller with a higher percentage of Catholic teachers and families. It teaches induction at the start of the year. Schools need to make sure that they teach religious education and take this very seriously. Religion should not just be an afterthought and teachers in Catholic schools must be able to teach it regardless of the different religions that make up the class.

If the Catholic Church wants to be part of the future of Australia and help shape this multi-cultural country towards 'building the kingdom of God' it must be encouraged to make changes that better reflect the Gospel values taught by Christ. The Church has rules and practices that often do not reflect good governance and equality for all, that do not show compassion and truth and do not reflect the reality of people's lives as they live. Christ calls us to listen for the God who is present among us, with no division based on ethnicity, nationality, background, age or gender. We strive to build a future for Australia that is influenced by a Catholic Church prepared to listen to what the Spirit is saying.

As I write today, 5 March, I am aware of my own anger and deep disappointment at the behaviour and continued lack of accountability of many bishops in Australia and the hierarchy of the Catholic Church globally. The behaviour is marked especially by seeming aloofness and incompetence, together with a complete lack of accountability. People are hurting and have lost confidence in the institutional Church to lead, guide and support with authenticity and love. We need to ensure safe spaces for Conversations, learning and formation about living in the Way of Christ. We do not need bishops and priests to keep telling and talking at us and at the world. We do need bishops especially to start listening, really listening, to all people, to all creation, to other Christians. I seek a Church in which: a) Bishops act with humility and take service seriously; b) All people are valued and able to contribute to faith/Church and life according to their gifts; c) All people are trusted and taken seriously; d) There is recognition that the Spirit is alive and well in the world. e) Laity are recognised for the expertise they have about life and their baptismal call taken seriously; f) families are recognised fully in every way as primary transmitters of faith, and supported by parish; g) Women's Ordination be considered; h) Marriage for priests be considered; i) Eucharistic hospitality be extended to all who seek it and the that we all stop acting as gate-keepers to God's grace; j) Processes around Internal Forum be formally nurtured and nourished; k) Third Rite of Reconciliation to be fully available—gate opener to God's grace. Woman and Man: One in Christ Jesus, and the Royal Commission leave me wondering if the bishops really have grasped what Church and the world are actually saying. It feels that moving in with the Plenary Council could be a diversion from what is already on our plate in Australia. Trends indicate that cultural change will remain elusive and that clericalism will continue to divert and dominate possibilities for deeper growth and flourishing. Receptive Ecumenism processes offer excellent possibilities for healing and growing. Our ecumenical family needs to be invited to minister to us. Thank you.

I think God is asking us at this time the same as at all times—to be more like Jesus. It is that simple and that difficult. I would like to see us refreshed, returning to the core of our faith and the New Covenant given by God through Jesus. Strip it back—what is our mission really? Radical Love. For everyone, but even more for the most vulnerable and rejected. Tradition, ritual, maybe even doctrine are important for accessing our transcendent selves, and perhaps to provide a disciplined framework where a diverse Church can speak as one. However, much of the present pain and suffering, and indeed the crisis of our Church I believe is as a result of these things subsuming the most important things, our real mission on Earth. The Church is experiencing a number of difficulties at this time, and the Faithful are either leaving in disgust or suffering as they try to remain in an institution that seems to be broken. There are many, many good priests, religious and lay people in the Church, but this is so diminished by the actions of a few. In addition, the ageing of our priests and the lack of vocations needed to replace them is a serious concern. The Jesus I know would brush rigidity and tradition aside and look for Love. Laypersons can fulfil many of the roles in our Church. A Church with an active and engaged Laity could become dynamic. The faith of the people could be active, not passive. An active laity might generate more vocations and ironically, less reliance on priests could in fact result in more priests. I believe God is begging us to reject "clericalism" and return to humility and love.

I believe that we are called to be a community that is open to and inclusive of all people. We as a Church especially at the organizational level that has excluded so many people from the Church by the practices that we have upheld. We have been very judgemental and clerical. We have been great at teaching so much about sin and expended very little effort at teaching people how to live a virtuous life. We can all list our sins like a shopping list. We have been exhorted to live by gospel values yet these values are rarely expounded. We have to clearly articulate the model of Church we want to be. We give lip service to the pilgrim Church, the people of God etc. etc. yet it is the institutional model of Church that is reinforced almost on a daily basis. Some parishes have made great progress with pastoral councils etc., but in too many cases the power of veto still remains with the local priest or ordinary. If we are to revitalise the Church we need to move forward as an inclusive, non-judgemental Church. The current model of priesthood is far removed from that modelled by Jesus. The call to priesthood comes from God not from the human institution

First, attending to creation. Peter Steele SJ's first Covenant Song speaks of the "first wave of the sea exulting in its planet. Bright one, dark one, speak to us out of our silence." We need to learn that sort of engagement with God's artwork. It requires of us detachment from our needs and desires, especially to consume. It requires prayer: attachment to God in Christ; ideas, policies and plans will not be enough carry the day. This is especially so for Australians, as great devourers of the planet, taking many times our fair share of the limited goods it can provide. Our issues are not just carbon and climate, but also sustainability. Second, God's covenant with humans was with us as "male and female" and Jesus corrects the question of the scribes on divorce to emphasise that primordial equality that we also share in the resurrection. This is a challenge not only for the Church in Australia. Women deacons and as heads of dicasteries would be a start. But such ministry needs to be rooted in the bishops undertaking broad engagement with the Body, the people of God, including formally through Diocesan Pastoral Councils. Third, we need to let go of having big numbers. Jesus sends us out to proclaim the reign of God in deed and word, not to sign

up as many as possible to an institution. Particularly, the Australian Church needs to reflect carefully on what its school systems are doing, because they utilise a great deal of Church's energy. For example, that we can allow Easter, the source and heart of our faith, to coincide with the middle week of school holidays throws up an enormous question mark. Innovative engagement with young families in the years before school starts may be of particular importance for the development of a deep faith. Fourth, the Australian Church has done well in proclaiming God's justice on behalf of the marginalised. This is becoming a bigger challenge in such areas as foreign aid, and recruiting helpers for the St Vincent de Paul Society that has made such a great domestic contribution. This is a growing challenge. Being a welcoming community at Church is an important local aspect of it, and we need to be reminded of the importance of welcome. Fifth, the language of the gospel has to attend to the "signs of the times". The language of our liturgy now disappoints so often, as many quiet complaints from aged congregants attests. For example, a word like "majesty" is frequent and alienating. Similarly, we struggle to cover the extremely diverse musical language of our times, particularly at the current end. Sixth, the Australian clergy needs to be sustained and enthused by regular well-planned diocesan gatherings. For this, we need bishops for whom a major concern is care of their clergy.

We as baptized Catholics by choice or by birth have received the many gifts of the Holy Spirit to nurture the Church so that we could birth a renewed Church to continue God's mission to spread His good news to the lost souls. However, we as humans tend to our earthly desires, needs, wants that we want to be in control of our own lives that we have forgotten where is our roots and how did we come about to this world. God is still constantly knocking on the door of our hearts to let go and let Him leads us to where He wants to only if we know to receive and use the gifts that He has bestowed on us as princes and princesses on earth.

Australia is still in shock after the results of the recent Royal Commission into Child Sexual Abuse. Two days ago, the most senior Australian Church representative was convicted of Child Sexual Abuse. He has the right to appeal and will most probably do so. The bishop of Adelaide is similarly 'under a cloud' because of allegations against him. Many others who were in positions of respect and authority have, and will, be convicted of further offences. The reputation of the Catholic Church is shattered. Celibate clerics, both male and female are at the centre of abuse claims. The Catholic community is without traditional leaders. The old system of governance has brought us to our knees. I believe that God is asking us to acknowledge the sins of the past and to take this opportunity to effect renewal with a transparent, inclusive system of governance that is open and consultative. I believe that God is asking us to be mindful of the great diversity in Australia ethnically, culturally, and sexually. I believe that God is asking us to return to spirituality so that we can truly acknowledge and serve him. I believe that God is asking us to concentrate on the teachings of Christ ... Love, Faith, Charity and Humility. Ritual is important, but 'faith without works is dead'.

The Catholic Church in Australia should define itself as: "the defender of the values that underpin our Australian society" I consider that our Christian-based culture is currently under serious attack, and that the Catholic Church as an institution is vital for the survival of our culture. Post-modernism, combined with material affluence and developments in communications technology, has led to a situation where the Christian values that underpin our culture are under attack. These

values are the importance of the individual, of free speech, of freedom of religion/association, charity/the acceptance of responsibility to “do good”, tolerance for others, and the separation of Church from state. The Church in Australia needs to recognise that it represents the majority of our community, and the values that underpin the whole of our society. That is, the Church is there for the whole community, and for the “silent majority” (that is seen to have no voice), and not just for the marginalised or poor or for the elites. It needs to speak out and act in a thoughtful but muscular manner in a way that will reassure the majority of our population that it is defending the values that hold us together as a society—the values that enable us to practice charity for marginalised groups. In particular, the Church should draw on its 2000 years of learning and reflection to develop arguments that strongly defend our values in today’s world. Church leadership must be brave and stand up for the majority in our community and speak boldly and firmly, so that members of the community will be encouraged and supported to also defend these values. In this way the Church will defend both our community, as well as the Church as an institution, so that it can better fulfil its vital mission.

To be patient with one another. I think that God is aware that we are all humans and that humans make mistakes but we need not to forget this of one another. The Cardinal Pell sex scandal has rocked Australian Catholics. It’s heart breaking. When will the Church decide enough is enough? Does my staying within the Church condone such behaviour?

To be friendly and shine to care for each other to look after the environment to be good people to accept everyone no matter who they are to support charities

To work together to find a solution. To give something up. To help others. To not exclude anyone. To be equal participants. To be nice and kind. To prepare for Easter. To look after the earth. Follow in Jesus' footsteps.

- Look after our planet for everyone • To care for the sick—Non judging • Listening. To care for the dying and support families • Spend time with God • To take care of the poor and prisoners • To care of our youth. Teach them. Help them find a relationship with God • Pray and sing in worship home and Church • Justice for all and freedom • Love everyone as much as we can • Do it with a sense of humour and joy • Change long held traditions (e.g. male ordained celibate priesthood) • Discernment of what the Holy Spirit is saying and not fear the invitation to something new • Discern the theological pastoral nexus • Clergy to speak at the pulpit of the responsibility of all the Baptised. Clergy do not have all the answers • Being with people at the moment of vulnerability and providing service • Being open and present to people at and during life’s moments o Baptism, other sacraments, struggle, school, end of life • Consideration of post incarceration support for prisoners • All embrace cross • Embodiment—empty—spiritual • To move amongst • Servant discipleships—compassion—growing awareness • Hospitality and openness to everyone • Relationship with God and People • Build a good relationship with God as a community respecting and loving one another, work as one regardless of their beliefs.—Deep encounter—Transformation—Mission

To actually live equality! Not preach the Word of God, to actually LIVE it and model it!!

God is asking us to care for one another. The first commandment is paramount. Love others as we love ourselves. I think God is also asking us to evolve with modern society and address contemporary issues with our faith as the base.
Clarity and consistency. I believe that there has been so much negativity in the media, that society is confusing the actions of a few (very prominent) people with the downfall of an entire Church. Unfortunately it seems to be the actions of those who are representing the Church who are involved in the dishonesty and the scandals that it is difficult for a Church member (let alone society in general) to not feel jaded and betrayed by those in 'power'.
'-To stop polluting our world -To be kind and treat people equally -after the environment -Treat the planet as if it was heaven -To follow in his and Jesus' footsteps -To be kind and nice -Continuing to build equality in Australia -Continual recognition of Aboriginal people and their traditions -Treating each other as equals
In answer to the question as to what God is asking of the Church in Australia today, I am reminded of Micah 6:8 : What does the Lord ask of you but to do justice, to love mercy and to walk humbly with your God?' The Church does do works of mercy and is involved in social justice issues, but I think that the Church is being asked to show humility particularly in light of the widespread abuse that we are just becoming aware of. As abuse comes from the exercise of power of the strong over the weak, I think the Church is being asked to lessen its hierarchical power, particularly its patriarchal power, at all levels of the Church. A lessening of this power would enable such issues as the role of women in the Church, an increased role for participation of the laity in governance of the Church, the role of married priests, to start to be addressed.
He is asking us to unite in his name and to believe in him
Subsidiarity and governance are now critical issues for the Australian Church. Firstly, subsidiarity has to be implemented in the Church at all levels. Ministries are most effectively exercised at the level nearest those ministered to. Responsibilities of pastoral concern, decision-making, administration, governance, exercise of judicial authority, etc. are better provided, the more local they are. Baptism is the foundational step in becoming a member of the Church and having a claim to equality of access, status, dignity and respect. To fulfil the mission of Jesus, the Church needs to make every effort to ensure that all baptised people are accorded the basic opportunities so clearly outlined in the gospels and letters of the New Testament. This means respect for the personal conscience of every Catholic whether 'practising' or otherwise and so their inclusion in considerations of pastoral care. The structure of dioceses and parishes needs to be revised to accommodate the voice of the people in appointments, (of bishops and others) and in decisions that affect them. Exercise of power without effective representation is simply authoritarian. Pastoral Councils cannot fulfil their potential while remaining advisory. At a national level, the Conference of Bishops requires modernisation in two directions. Internally, it should fairly and realistically represent the Catholic people and so include lay people, of whom women make up a majority, religious and Catholic organisations, and priests as well as bishops. Of course, a name change would be needed. Externally, the Conference has to have due authority to administer, govern and lead the Church in Australia, able to make its own rules in relation to the particular circumstances and needs prevailing here and equipped to respond to issues and challenges as

they arise. That authority would best be arrived at by agreement with Rome on the basis of principles such as subsidiarity, competence, respect, autonomy and synodality, not by delegation. Secondly, recent and current challenges and scandals in the Church, internationally as well as in Australia, highlight the need for a major reform of the structures and system of governance. Secular societies have discovered the value of the 'separation of powers'. An analogous set of principles introduced into Church governance would yield positive results. The powers to be separated are pastoral ministry, administration and judicial oversight. Archbishop Coleridge has already suggested the establishment of an independent agency to deal with matters of child sexual abuse. This could be extended, enabling transparency on the basis of agency responsibility rather than the present system of occasional announcements. Clericalism is unlikely to be addressed effectively while administrative authority is restricted to those in Holy Orders. Separation of pastoral ministry from administrative structures will not be easy but not beyond our competence.

To listen deeply to the spirit speaking through God's people to build a more loving, sustainable and equitable society. This has many layers involving many dimensions of society. One of these dimensions is the role of various Churches. Australia is a secular society with many factors contributing to the decline of people belonging and active in a Christian Church. God is asking us to become relevant and active in being part of Australia's future. If the Catholic Church wants to be part of the future of Australia and help shape this multi-cultural country towards 'building the kingdom of God' it must be encourage to make changes that better reflect the Gospel values taught by Christ. The Catholic Church has rules and practices that often do not reflect good governance and equality to all that do not show compassion and truth and do not reflect the reality of people's lives as they live. The Clericalism structure and culture of the Catholic Church is no longer acceptable to our 21st century society. If the Catholic Church is to survive with any credibility it must be prepared to acknowledge the model of protected male dominated leadership and governance is no longer acceptable. Australia needs a Church that is transparent, inclusive to all people, male, female, transgender, homosexual, bi-gender, divorced, married, unmarried ... These groups should be included as full members of the Catholic Church and cannon laws which exclude them as full practicing members need to be changed. It must be acknowledge that all Churches, including the Catholic Church, are involved in many positive aspects of Australian society through health, education, social justice programs and works, advisory positions, spirituality formation, environmental programs and many more. Generally, these actions are 'life-giving' and positive contributions to Australian society and should continue. I'm sure God is asking us in Australia be willing to take risks about how we can live and practise faith in a more loving open way that gives dignity and respect to all people. Jesus taught us how we should live our lives —his messages are still relevant and life-giving.

God wants us to follow Jesus' teaching and not to follow the world (liberal Catholics who want to change His Church teaching) like: woman priesthood.

To be an inclusive Church. To end Clericalism—outdated and authoritarian. To listen to the parishioners and empower them particularly females. To allow married priests to have a major role in parishes. To give laity who have studied theology a major role in parishes

<p>• I think God is asking Australia to look after each other and accept people for their differences. And to include people in everything we do even if they aren't what you want them to be. • In Australia, I think God is asking for us to be respectful to everyone and treat everyone with kindness and dignity. • I believe that God is asking us to be vigilant and to continue to work in God's image. Even though the Church is having issues, we still need to do the right thing and do what we believe God would want us to do. • In Australia, I think that God is asking us to represent our country with respect and pride. In doing this, we must also respect all that live in this country. Treating each other with respect, equality and kindness. Each one of us is just as much as the next. • I think that God is showing us the impact we are having on our environment, and the creatures we were told to protect. • Listen to God speaking to us through the Bible scriptures and the challenges we face, listening to each other and to what his word asks of us.</p>
<p>• Married priests / optional celibacy; • Ordination of women as deacons; • Inclusivity and parity of men and women, lay and ordained, in the governance and structure of the Church; • Third form of the Rite of Reconciliation; • Our liturgies to be in a language that is more reflective of everyday language so it can be comprehended by all.</p>
<p>• For the Mass to have a greater focus on the teachings of the Bible as a guide to living a strong, successful and empathetic life; • Liturgical language and readings that are easier for young people to understand and relate to; • Homily to relate to youth when possible; • Multimodal homilies; • An opportunity for lay people, including youth, to discuss the readings and have input into the homily; • Make the Mass more of an experience where the congregation are not just sitting/kneeling/standing and listening the whole time but more actively engaged in the whole process—more like the experience of the disciples of Jesus when he engaged with people; • Keep parts of the Mass (e.g. the homily) short, relevant and relatable to today; • Introduce different types of prayers and reflections (e.g. meditation) and dramatization of the gospel, together with the use of appropriate technology;</p>
<p>To be strong in our Faith even in turmoil and committed in following God plan for us. To stay united as Church.</p>
<p>God is asking us to know and learn more about our faith, to be part of a group or community who will come together regularly (preferably every week) to help discuss, support and strengthen one another with our Catholic faith. I think that God wants us to go deeper in our faith and experience the sacraments more fully by participating and going to Mass and confession regularly even during the week.</p>
<p>I believe God is asking us, as the Catholic Church community, to commit ourselves to be an authentic Church which strives to be disciples of Jesus, in humble relationship with God, and faithful in serving God's mission that the reign of God may become a greater reality in Australia and the world. What does this look like? Firstly, it means realising and leaning more about (particularly by listening to people) that there is a fundamental change that was occurred in much of the western world in people's religious sensibilities and spirituality. No longer, generally speaking, do people identify with a Church or religion because of birth or upbringing; religious and spiritual identity is individually constructed in a new 'expressivist age' (cf Charles Taylor 'A secular Age')—this is the reality of the world we are in. We as Church need to renew and transform the</p>

way we be Church considering this new reality—and not blame others (e.g. Catholic schools) for a bygone era not existing any longer. The way leadership is exercised in the Church needs to change, now, at all levels of Church. A leadership that is dominated by the clerical class, and encumbered by clericalism, is not enabling the renewal and transformation that is required. Leadership needs to involve to a much greater extent lay people and women; this leadership needs to be shared, transparent, and accountable to the body. The Church in Australia, and all the communities which constitute it, need to be daring and courageous in speaking and acting about and for the concerns of the poor, marginalised and outcast and for existential concerns of the earth's biosphere. This is an integrated endeavour—an integral ecology that Pope Francis talks about in Catholic Social Teaching. The mission of God, as expressed through the Gospel's reign of God which Jesus proclaimed and in Catholic social teaching, demands that we be focused on is so that life for all people and all creatures is respected, protected and is experienced as a fullness now and for generations to come. This includes the Church of Australia taking responsibility for its sins with institutionalised sexual abuse of children and for the way the pain and suffering have been amplified by the shameful ways Church leaders have handled this for decades. The Church at all levels, and especially at diocesan and national levels, needs to publicly beg for the forgiveness of the victims of this abuse and of the Australian community, with heartfelt, humble and just acts of contrition and with commitments to reparation and reformed ways of protecting children. (Continued in attachment)

[-] parish, [-], South Australia Ladies Fellowship Plenary Council Discussions Notes.

First Discussion: What do you think God is asking of us in Australia at this time? To feel comfortable talking openly amongst ourselves about our faith, the Gospel, and what God's role is. To teach the laity how to witness and speak out for the faith, and what it means to live a Catholic life. To raise awareness of all the lay ministry roles available to people within the Church and to celebrate people's involvement in these. To reawaken awareness of the Holy Spirit. To hold onto mystery, ceremony, mystical experience. To be joyful and "crazy" not staid, miserable, and "boring". To be excited about our faith. To live and worship in ways that show the we experience joy of the Gospel. To face up to our challenges and do what God requires of us. To provide pastoral support for those in need within the Church. To reach out to those beyond our Mass-going community. To speak out publicly so others may know God loves them. To move out of our comfort zone and stand up for who we truly are. To stand up for our rights as Catholics without being prejudiced against others.

Second Discussion: How do we, as laity, grow, learn, lead so we are able to reach out to all? Prayer, that the laity be moved by the Holy Spirit to become more actively engaged in the Church and in learning and deepening their faith. Education for all Catholic of all ages about faith and Church doctrine, symbols and their meanings, liturgical practices and the reasons for these, etc. This would enable them not only to understand, but to become leaders in lay ministries, e.g. leading a Bible study group. Create more opportunities for parishes to come together to share fellowship and opportunities for learning. Share news of what activities and learning opportunities are available in the local area and diocese, and across Australia.

One idea: 'Grow and Go Weekends' like those the Uniting Church used to run once a year at the Adelaide College of Divinity. o Friday evening: gather for prayer then split into small groups each

exploring one of a variety of topics e.g. psalms, music in liturgy, meditative prayer, outreach to the elderly, children's Liturgy of the Word, use of IT in liturgy... o Saturday: day long sessions in small groups continuing exploration of the individual's selected topic for the weekend. o Sunday afternoon: complete topic sessions. Finish with shared liturgy. o Certificate of participation issued.

I think God is very much asking us to slow down and to listen deeply to what people are saying. There is a lot of hurt, disappointment, confusion and frustration within the pews. There is another layer outside the Churches—those who can no longer bring themselves to gather as the people of God in a Catholic Church. We need to take these concerns seriously and to be free to respond pastorally. At times, the 'structures' and rules of the Church add to the burden of the people rather than helping them. Whether these restrictions are real or carried over from previous generations, it is what the people feel. I am referring particular to the reception of the sacraments, the way we can support those in same-sex unions-and their families, those whose marriages have broken down particularly when through no fault of their own. Clear directives and explanations are needed for the people. There are also times when the education needs to be of the clergy. Well-intentioned comments are not always well-informed and when clergy try to respond outside their level of expertise and training, more harm than good results.

Please note in the attachments section the full submission is also included in one document on the organisation's letterhead.

1. For the Church to have authenticity and integrity in action and process, as an expression of seeking to be faithful disciples of Jesus inspired by the commandment to love God and one another.
2. To imitate Christ in his inclusion of all in his life and ministry: a. within the body of Christ, for all the baptised to find a place, voice and agency in the Church and its decision making, especially young people, women, lay, marginalised and the poor; b. and in the Church's outreach, that we relate to, serve and be in solidarity with the poor, marginalised and oppressed, together with the natural environment and its creatures, with compassion, hope and advocacy.
3. To actively seek reformed leadership approaches and structures in the Church—in parishes, dioceses, the Australian Church, and universal Church; the 'official Church' and Church hierarchy needs to change and experience a 'reformation' in this. a. This is of concern with diocesan leadership, where there is need for more transparency and inclusion of lay people and especially women. b. Attention needs to be given to the nature of roles and participation by lay people, especially women, and reflect appreciation of and value for the contemporary family life
4. For the Australian Church to be daring, take a stand for justice, and be open to new ways of being Church serving the mission of God in society and the world.
5. To recognise and imagine Catholic schools as expressions of Church in mission, which for many people are their primary experience of the face of Christ and of being part of Church community.
6. To explore and allow creative liturgical expression in parish and school communities—i.e., extended opportunities to share communion with Liturgies of the Word, opportunities for the Third Rite of Reconciliation.

Everyone to be faithful, for more young people in the Church, having Church groups outside of Church, a more interactive Church and a well maintained Church.
We reflected on Laudato Si: "Technology: creativity and power: It is right to appreciate and recognize the benefits of technological progress for its contribution to sustainable development. But technology gives "those with the knowledge, and especially the economic resources to use them, an impressive dominance over the whole of humanity and the entire world" (104). Humanity needs "a sound ethics, a culture and spirituality genuinely capable of setting limits and teaching clear-minded self-restraint" (105). The fact is ... Our immense technological development has not been accompanied by a development in human responsibility, values and conscience (Pope Francis, 2015).
I sense God is asking for the full participation and representation of all the People of God in the governance of the Church. In particular, that women are equal participants in decision-making at the highest level of governance. This is a matter of justice and until women are full participants in the governance of the Church, the Church will not be a just institution. Furthermore, that inclusive language enables women to fully participate in prayer and worship without having to abstain from proclaiming the Word because of the masculine images and language that alienate women from the proclaimed Word of God.
I feel God would be asking us to get our Church in order, with so much bad news about the Catholic faith here in Australia, parishioners will find an excuse to shy away from going to Church. We need a Massive injection of vitality and enthusiasm, clergy and lay people are battle weary. We also all need to find more time in silence to talk to God, life is too busy, anxiety and depression are rife in society.
Be all inclusive and accepting of all walks of life ... living a Christian way of life despite going to Mass or not
Prayer, Walk the Talk, Follow two commandments that Jesus taught, Forgiveness, Follow his example, Serve others, Support our priest, Be a part of Church, Implement completely Vatican II
To be a faithful witness to the word of God. To minister to all in our community including the lonely and disenfranchised.
To build a relationship with Him and extend it to our family (Spouse and Children) and to His Church and community around. To reach out to the needy, specially the migrants, elderly, sick, suffering, lonely and many others. To support young families before and after marriage thru Marriage preparation program, Worldwide Marriage Encounter program, etc. To bring in a revival in attracting young people to the Catholic faith. Make our liturgy more meaningful and lively. Make music an integral part of worship. Be open to the move of Holy Spirit thru Catholic movements within the Church. Be His eyes, hands, feet and mouth in today's society. To find out way and means to increasing vocation within the Catholic Church.
Firstly, I strongly feel that we are now being called to new forms of leadership for the Church in Australia. I believe that we need to address the issue of allowing priests who have chosen to marry to be allowed to continue in active ministry within the Church, so that they can continue serving the Church and its members. I have known many good, committed and talented priests

who have had to find other ministries outside the Church because they chose to marry, yet our communities have had to accept the ministry of ex-Anglican married priests, and welcome their families into our communities. This is incongruous and grossly unfair to the Catholic priests who are denied the same privileges. I believe that the Church had married priests for the first 1000 years, and some other rites within the Church also have married priests. Therefore, I don't think this is an impediment. I believe we are being called to accept these necessary changes and developments to the priestly role, for the sake of the Church and for the enrichment of the priesthood itself, a priesthood drawn from the community for the community. Secondly, when considering new forms of leadership, and the immense challenges facing the Australian Church at this time, and particularly for our Adelaide Archdiocese, I believe Fr [-], who has already demonstrated his commitment, compassion, and talented leadership, would be the most appropriate appointment as our new Archbishop. Fr [-] has headed the ACU Adelaide campus for many years, and Vicar General during our most turbulent times. He is highly educated, insightful, wise and prudent, and I believe he has the confidence of the laity and the leadership. Although rare, there have also been other more recent instances of the Pope appointing a priest to the role of Archbishop, if he is the most appropriate choice. I believe in this instance, Fr [-] is.

God is asking our Church to consider how to engage people outside of the Sunday parish Mass. To be more accepting of places where people gather to celebrate Eucharist in community that aren't a parish, but are essentially parish for those that attend—e.g. school centres that offer Sunday Mass. God wants our Australian Church to be more inclusive—regardless of gender, ethnicity, age, sexual orientation. We want a Church that acts openly and swiftly in any future cases of inappropriate activities by any of its members—particularly the clergy and religious. We need the Church to help capture stories of our religious who are dying out—they need funding to do so.

Get back to the basics of our Catholic faith. Inform, Educate and Share courageously with love and confidence the Catechism, precepts and traditions of our mother Church, scripture\Bible studies, Encyclicals and study the writings of our Popes. A joy in teaching the history and mystery of our past, present, future. Theology and philosophical truths of our faith in modern and diverse ways, expressions embracing our different cultures. Stating the truth with patience and love.

I really don't know what He's asking us, but in the light of what has been happening with so many accusations against, and convictions of the clergy and some laity over recent years, we have to continue our devotion and support of the Church and its great works in this country. After all, the Church is more than a few people who have besmirched it so much that many people have turned away and either lost their faith or put it on hold. At the same time the Church hierarchy should be ashamed that there was so much cover-up of so many abuses of young people. So, God should be asking us to remain faithful and to continue to pray to Him that the Church is seen as a great entity for all that is good and will continue to be in Australia.

God is asking how did the Church ever evolve into such a massively powerful institution in the first place only to become despised by the secular majority, why it ever imposed celibacy on priests, why women priests are not allowed, why the Catholic Church feels the need to dictate on sexual issues such as birth control and sexuality generally, why is it now so out of favour and how can it possibly survive in its current hierarchy.

Inclusive and supportive for all members of society. Fighting for justice and equality—transparency and not being secretive and covering things up. To be and feel a part of a community that is currently divided and marginalised. To be able to move forward in contemporary times and have open discussion in regards to things such as priests being able to marry, the ordination of women priests, acceptance and recognition of LBGQT marriage. Shortage of clergy (and current ageing population of priests)—what happens when they run out? Disconnection of youth within the Church and relevance to their life and world. Difference between a children's Mass and normal Mass—music, etc. Real or Perceived value of women in the Church and the dominance of Males. The notion of it being 'Our Church' and not 'Their Church'—if church is the place of gathering and coming together why is everything so prescribed and rigid...with little to no deviation from the 'norm'. The silence from the Church on problems facing Australia such as refugees, Aboriginal rights etc. Being Catholic is not about attending church every week, but how you live the faith.

In essence God is asking us to believe implicitly in God and to remember that we are asked to love one another as ourselves. Jesus also asks us not to judge others. What evidence is there in the Australian Church that that is happening? People are angry (and I think God must be too) at the way priests have abused children. The respect for the Church has been lost and I feel God is asking us to consider what has gone wrong and why. The organisation is destroying itself. I think God must be asking us to review the structure of the organisation because Australia is part of the world organisation. It is not isolated. What is happening in Australia has been happening world wide. Society has changed over the years. People are no longer in many cases Church centred. For many, especially the young, the Church is anachronistic. It is a Mass of rules and regulations. That was not the Gospel way, Jesus' way. In my opinion God is saying allow people to be individuals. Allow them to use their conscience to make personal decisions according to the way they believe. People are in the main, well educated, they understand what faith is about and if they accept it that is their choice; if they reject it that is also their choice. Guilt should not be a factor. But the Church must be more inviting, more community oriented and less rule bound. The Eucharist is absolutely central and no one who wants to partake ought to feel rejected. God is our judge, not people. I also think that God is saying he made man and woman to be together and that priests ought to be allowed to marry if they wish. The Catholic Church is the most male-oriented structure in the world. It is not healthy. If men wish to be single then that should be their choice—not a condition imposed on them. Most of Jesus' disciples were married and how do we know that Jesus was not? He was very close to Mary Magdalene and his Mother. Where do we see the consideration and respect for the work of women in today's Church? Most photographs of Church authority groups are usually full of middle aged and elderly single men—priests and cardinals. Yet who does most of the work in the Church—mainly women. Look around any congregation and you will generally find the majority is female. They do not mind but they need to have a say in how the Church is run, not just on local committees and councils. There is a barrier for women. We need Female deacons. And there is so much more!!! Some of it needs to happen quickly. The Church moves very ... very ... slowly! Having said all that I do think priests who are genuinely following their vocation do so with great faith in what must be a difficult social climate.

To reach out to all especially the marginalised. To restore faith in our clergy and religious.

I think God is asking the Australian Church to be more compassionate and loving. The general rhetoric of the Church is still very conservative, and this is leading to the Church having a perception of intolerance. I don't think the Church needs to change its stance on abortion, sexuality etc., it just doesn't need to really focus on them. The news latches onto any words that sound intolerant even if they are taken out of context—further painting the Church in a negative way. The recent same-sex marriage debate was the biggest public relations disaster for the Church. There was never going to be a winner. In a pluralistic society, the Church should have focused on ensuring that non-Catholics can do what they want, as long as it doesn't impact Catholics. E.g. The Church thinks that marriage should be between a man and a woman, and why, but if two people of same sex want to get married outside the Church then it's up to them. The reality is the whole of society is not going to turn gay because of the law change. It will still be a minority. Summary: The Church needs to engage in better public relations to highlight the great work it does. Less words more action—that is visible. I conducted a social experiment when I was at the Cathedral in Perth. I waited after Mass in the foyer in a welcoming manner to see if anyone would approach me and welcome me to the parish/Church. After quite a few minutes, someone finally approached me, only to tell me the Church was closing and I had to leave. Is that the Church we want in Australia? I don't think so. And it should be a top down directive rather than dependent on each parish to invent a welcoming group. Summary: The Church needs to be welcoming and community.

We must deal with paedophilia urgently, sensitively, generously and with decisive and immediate action against offenders. The laity as the people of God must have a real voice and power in the governance of their Church. We should be a Christ centred, servant Church, humble and poor.

To be inclusive of other cultures, faith and ethos. Lay people take more responsibility for liturgies and liturgies of the Word. Be more open-minded of social issues. Personal faith commitment. Active participation in the Church community. Advocates for students in assisting them to develop as inclusive, respectful, caring and proactive; seeks of justice for all people.

An open mind, a listening ear, a loving heart, a clear head.

I think God is asking us to be more alert and aware of the Holy Spirit in our lives and to give thanks for Her gifts to us. I also think that God is asking us to reach out to the people of other faiths and to learn from them too and ask the Holy Spirit: "What can we do together to give witness to our Australian society. I think too that God is asking that we seriously consider: "Who should the Church ordain?" I think that God is asking us to look more closely at the way lay ministry is fostered and might grow in the Church. I think God is asking us to look at our young people and their role in the Church.

God is asking us to be a true disciple of Christ that welcomes all into the Church regardless of gender, age income or whether rich or poor.

Some thoughts, based on prayer, observation and experience: We don't need to change the Church to renew it—we need to change ourselves, and then the Church will be renewed. I propose the following steps to help bring about this personal renewal: 1) The Faith needs to be taught clearly—from the pulpit, magazines, videos, online etc. 2) Once people know their Faith a little better they can start to regain a sense of sin. At this point, we need a public and Church-wide

repentance, especially for all of us having caved in to the sexual revolution—the clergy for having gone soft on contraception and the other sins resulting from it (adultery, divorce, fornication, abortion, homosexual behaviour etc.), and the laity for accepting that weak approach and going along with it. 3) Preach the need to go to Confession—and live in a state of grace. 4) Along with a sense of sin, we should be renewing a sense of the Sacred. This could be fostered by:

-Bring back the communion rail: this denotes the sanctuary as a sacred space and makes it possible to receive Communion kneeling and on the tongue.

-Celebrate Mass *ad Orientem*. When the priest and people all face the same way it is easier to focus on the worship of God, rather than the inward focused effect created when the priest faces the people.

-Sing parts of the Mass. And if hymns are sung at the beginning and end of Mass they should be suitable for congregational singing, theologically sound, and drawn from the vast storehouse of Catholic (and Protestant) tradition—not just from the 1970s.

-Encourage devotional practices such as Eucharistic Adoration, Vespers and Benediction, public and private Rosary, use of Holy Water, crucifixes and sacred art in the home, greater awareness of the Liturgical Year and its seasons and feast days.

To assist in revitalising the Catholic Church in Australia. See attached

To be honest and truthful. To look for ways to be truly inclusive. To look at ways we can recontextualise Church for us today.

To really live the gospel and not just talk about it. To care for the vulnerable and disadvantaged and stand up to Church and political leaders who refuse to do this. To take meaningful action on climate change and destruction of the environment and species. To step back from privilege and be prophetic about all of the above issues. To change Church structures so that there is transparency and accountability, especially with the ways bishops exercise their roles. Humility from Church leaders.

I think God is asking us all to act honestly, humbly and with compassion. We should respect and show hospitality to peoples regardless of creed, social status, sexual orientation or race. Honestly implies openness and no cover ups. I feel these attributes apply both individually and to the Church as a whole. We all need God's help in this.

To be compassionate to all who are hurting. Get back to the message of Jesus recapturing the joy and innocence of children. To heal and unite with the message of Jesus.

How can the Church become more relevant to younger people today? I was brought up in a Catholic family and with my siblings attended Catholic schools at great cost to our parents. I am the only one who is still a regular Churchgoer. Others have been scarred by circumstances such as sexual abuse being covered up for so long, priests who are not pastoral and welcoming say when a request is made for baptism of a child; other priests from a variety of cultures whose English is difficult to understand and whose theology is very conservative. Materialism has dulled the need for God. I see future generations who have no concept of a spiritual dimension—live for the

present. Basic Christian values are disappearing—why be truthful when politicians lie openly and get away with it? It's ok to rip off the government—unless you get caught.

1. A much more contrite attitude towards the clerical sexual abuse of children and immediate action to implement the recommendations of the Commission with financial recompense for those abused.
2. Reintroduction of the Third rite of Reconciliation, so that all Catholics can have access to this sacrament. It is impossible, with the current shortage of priests for them to be available at convenient times for everyone, especially in country areas. The third rite engenders a realisation of how our sins effect the whole community, whereas the sacrament in its current form gives the impression that our sins just effect us as individuals.
3. Celibacy for priests should be made optional. It makes no sense that we have married priests coming from the Anglican Church, whilst our own priests, who wish to be married are forced to leave the priesthood, with devastating effects on their well-being.
4. Clericalism should be replaced by an attitude of the clergy being the servants of Christ, as we are all called to be, following the footsteps of Jesus Christ. Liturgical events need to reflect this attitude.
5. Laity involvement needs to be increased in all levels of the Church, in line with our calling at baptism to share in the priesthood of Christ. To this end, education of the laity needs to be encouraged.
6. The celebration of the Mass should be more inclusive of the laity, with physical arrangements of Churches in the round to be encouraged. The significance and mystery of the fact that at the Mass we are all present with Jesus as he offers himself on Calvary needs to be given more emphasis, so that we appreciate the Mass much more.
7. A much more welcoming, non-judgemental attitude should be encouraged within the Church, so that all feel welcome to receive Communion, as our brothers and sisters, especially young families, youth, those cohabiting before marriage, people of all sexual orientations, the divorced and those remarried etc.
8. Women should be encouraged to become deacons, in line with the early history of the Church, so that eventually the way might be opened for us to be ordained.
9. Acceptance of birth control as a responsible measure for married couples.
10. A much more pro-active stance to point out the injustice of the off shore detention of asylum seekers and the need for Australia to shoulder its fair share of assistance to refugees worldwide.
11. I acknowledge the fact that the Church in Australia has already come a long way in facing many of these issues but, with the encouragement of the laity, I feel that a lot more could be done. I think that there would be a snowball effect, that those who are just sitting on the sidelines would be encouraged to get into the act, if they saw that some of us were being enabled to take a more active role.
12. Jesus was on the side of the sinner and not the lawmakers and his Church should reflect this same attitude of forgiveness and love.

I have been involved in many groups/discussions over the last 40 or more years and nothing has ever changed. I don't mean to sound negative but the hierarchy does not listen to the Church. The laity needs more involvement in decision-making. at this stage I believe the Church in Australia is dying. It does not listen or speak to the majority of people, young and old. We should be discussing opportunities for all men and women being able to take on all forms of ministry. The Catholic Church needs drastic reform and dragged into the 21st century.

(1) Looking for the Church to embrace both genders and would not welcome the continuation of the current hierarchical leadership structures (2) Why isn't there married religious and female priests, (3) The Church will literally die if it does not develop a new personality.

As a grandmother of children who are making their Holy Communion, I am concerned with what they are being taught at school, regarding the meaning of the Blessed Eucharist. Do they truly understand what they are doing, what they are receiving? I am not sure they fully understand about Mass, that it is a sacrifice and what does that mean? That idea of 'sacrifice' by denying oneself of something, like fast and abstinence. All this needs reinforcement. Going to Mass on Sunday. Some children never go. Their parents don't go.

1. Re-establish 3rd Rite of Reconciliation 2. Reduce dependence on Anglican and overseas priest by, Formation of lay people, More involvement and status given to women particularly religious and priests who have married. More Liturgy of the Word with Eucharist services particularly week days 3. Rethink attitude towards, gay singles, gay marrieds, common law couples, divorcees. 4. More emphasis in schools on understanding, involvement, "expected" attendance (not forced) at Mass incl. non-Catholic pupils. 5. More involvement of laity in Mass e.g. reflections after Gospel. 6. Re-establish new and old successful Youth movements even investing money in workers and venues 7. Can we improve our reputation by adding the word Catholic in our school names, aged care (e.g. Southern Cross Catholic Centre) and CatholiCare instead of Centacare. Replace Vinnies back to St. Vincent de Paul. Educate people that our Church is behind or at least connected with these good works.

I feel the Church is stagnating. It needs to review education, liturgy and music.

I believe that God is asking us to move with the times so that the Church—spirituality and rituals—become relevant in people's lives once more.

I wish to make only one submission, since I believe it is by far the most important issue facing the Church in Australia today. This is the shortage of priests, which shows no sign of diminishing. Indeed, it is a looming crisis. How will the Catholics of tomorrow be nurtured with the sacraments? While it is not the only reason for the decline in vocations, inability to marry constitutes a significant obstacle for many. The principle of mandatory celibacy should be set aside. But like many things in the Church, a gradual approach in implementation seems to be desirable. I am sure that there are married men out there who would respond to an invitation to train for the priesthood. A start could be made with our permanent deacons. While I understand that a vocation to the permanent diaconate is regarded by many deacons as a vocation in itself, I believe that some would respond to an invitation to advance to the fullness of the priesthood even though married. Next, there are priests who have left the active ministry in order to marry, remaining in good standing with the Church, who would welcome an invitation to return to the

active ministry. Finally, there are married men in general, mature, educated, and with valuable life experience—so-called *virī probatī*—who should be considered. This is not the time to consider women priests, although that time may come. It is a distraction from what can practically be done at the present time, and to which Pope Francis has indicated he would be willing to consider.

With prayerful best wishes for the success of the Council, [-]



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. Does the Church use any statistical measures to assess how effective its events, programs and general evangelisation are?
2. Why are Catholic schools so poor at catechising and in effect producing lapsed Catholics?
3. Why aren't seminarians training to become Roman Rite priests taught both forms of the Roman Rite?
4. How can the Church better anticipate and respond to legislation, which will infringe on freedom of religion?
5. How are we to overcome past prejudice and open the Catholic Church to all people?
6. How are we to shed the archaic, patriarchal past that has created so much suffering and oppression within the Church and turned away people who could have benefitted from the great Wisdom the Church has to offer? How will we care for those who have difficulty accepting the radical changes asked of us?
7. What Catholic programs are in place currently that are attending to evangelizing the people?
8. Why have current and previous programs such as the Catholic version of "Alpha" failed? Demographics shown from the Australian Bureau of Statistics the numbers of Catholics falling away are from ages 18-50. Why is this?
9. Are the young not being taught the faith?
10. Why is the catechism and canon law not being taught to the Catholic youth in conjunction with the gospel?
11. Are all bishops committed to the Plenary Council, and do all bishops need to be in agreement before any changes can be approved and/or implemented?
12. Is there any reason why a female can't become a Deacon?
13. Can there be regular feedback forms for parishioners to complete where they can raise any concerns or suggestions for improvement?
14. We acknowledge that there is a spark of faith within our young people. How do we ignite and nurture that spark?
15. How does the Church change its rules around the issue of divorce and remarriage and simplify the process of marriage annulments?
16. How do we address the status of women in the Church, especially with regard to decision-making?
17. When will the Church seriously implement a decision to ordain the married?

18. How can the Church re-organise the culture of the priesthood, especially to deal with the clericalism that is so prevalent in the Church in Australia?
19. Isn't Baptism the first and primary Sacrament and the one that ontologically changes who we are in relationship to God?
20. Will we have female priests?
21. How can we include all?
22. Our community accepts those divorced, those who like different music, those who are divorced and re-marry, how can our Church do this?
23. Who judges who can receive a sacrament?
24. How will we as Church give priority to God's mission in our lives in and through the Spirit and our relationship with Jesus?
25. How are we actively engaging with people who are not what would be considered to be Church going regulars?
26. Is it time to look beyond the Sunday Mass being an obligation that all good Catholics must attend?
27. Is a "parish" a geographical site with boundaries or is it a community that comes together to celebrate, worship and support each other regardless of where those members live?
28. How many women will have a voting right at the Plenary Council?
29. When will the Church remove outdated, manmade rules relating to who can and cannot receive communion, who can and cannot marry?
30. When will the Church take seriously its responsibility to care for the earth?
31. How can we make our Church more inclusive?
32. How can we make the laity feel more like members and less like spectators?
33. Could letting priests marry boost their dwindling numbers?
34. How can the Church help us to reach out to those who don't have religious connections?
35. Why can't the Catholic Church recognise that all faiths lead us to wholeness and to God?
36. When will we stop talking about the believers and nonbelievers?
37. Is continually bringing out overseas priests really the answer?
38. When will the Church acknowledge and address the dwindling numbers of people who attend mass on a regular basis?
39. How is the Church addressing the needs of the time?
40. How do we encourage our Youth to connect with the Church?
41. How will you [Church hierarchy] make sure priests are adhering to the Church's teachings?
42. How will you [Church hierarchy] make sure Catholic schools are teaching the Catholic faith properly?
43. What ways can the Church find to combat resentment, disillusionment, and apathy, which are resulting in declining numbers of Catholics and Catholic male and female religious?
44. Why is Jesus' ministry being restricted?
45. Why male clergy only?
46. Does the expensive patriarchal hierarchical structure that has been developed over centuries accord with Christ's message about charity towards all and caring for the poor?

47. Is it recognised that with the laicisation of the Catholic education system many children do not appear to have any real knowledge or commitment to the faith?
48. How will the Church in Australia effectively address the need for religious and priestly vocations?
49. How can we be more like Jesus in spreading the word of God?
50. How can we make Church a place people of all ages how want to be part of?
51. How will the Church become more technology-based and friendly?
52. How can the Church services become more entertaining and interesting for children and youth?
53. When will the Catholic Church stop being homophobic/pro-life?
54. If everyone is equal, why are some people degraded by people of the Catholic faith for simply being who they are?
55. Why is there so much stigma surrounding homosexuality in the Church?
56. What is the Church's stance on the LGBT community?
57. Why do people of the Catholic faith use their religion as an excuse for homophobia, pro-life arguments and general hate?
58. How can Church events be more flexible for families that want to be involved but are too busy to come?
59. If the Church wants us to be accepted for who we are, why don't they support gay marriage?
60. How do we get a sense of community back to sharing faith?
61. How do we engage parents/ young adults in conversations around faith and faith life?
62. How will we make sure that if changes are made to the Catholic Church we let people know of these changes and help them to feel welcome?
63. Why doesn't the Catholic Church in Australia allow married men and women to be ordained as priests or take equal responsibility in Church governance?
64. When will the Church begin to form ministers who are not entrenched in a clerical mindset?
65. When will the Church realise that celibacy is not an essential requirement to priesthood and hence be optional?
66. When will the language of all liturgy (and Church documents) be inclusive not referring to God exclusively in the masculine, which is heretical—a form of idolatry?
67. How are you going to improve the RCIA so that those who undertake the program will become Catholics who know the faith and how to live it?
68. What urgent steps are going to be taken to increase vocations to both the priesthood and the religious life in Australia?
69. Is it possible to establish a Catholic Television Network in Australia that is available to all?
70. How will the Church respond to current issues in our world?
71. How transparent are decisions regarding membership of committees, special projects, councils?
72. How is the Church responding to the current media crisis regarding sexual abuse?
73. Will the Church take seriously the intelligent, considered and just findings of the Royal Commission into Institutional Responses to Child Sexual Abuse?
74. Will the Church immediately address the central problem of clericalism and stop creating structures that belittle people, which presume the Spirit of God works only through ordained ministry?

75. Why can teachers in same sex relationships or marriages not teach in Catholic schools?
76. How do we tell some members of the clergy that they don't speak for me on all issues?
77. How do we as Lay people have our voice heard and acknowledged by the clergy?
78. Why is the media and Church so fixated on the sexuality / gender alignment of others including parishioners, which is such a small part of our faith life?
79. Can I have some transparency in where my money goes in the support of the Church and its mission?
80. What is the worldwide Catholic Church doing to distribute wealth more justly?
81. Social media is now a big part of society. How can it be better used as a positive tool in the Church to promote a Church that is alive, transparent and willing to change?



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 37 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.

I grew up as a Catholic, went to Catholic schools, did the sacrament classes, went to Mass fairly regularly, etc. Nevertheless, by the age of 18 I was a non-practicing Catholic, partly due to poor catechesis. Having come back to the faith as a young adult, I have experience with what is effective and what is not in the Australian Church. Personally, things that really helped me grow in my faith were:

- Reading the entire Bible from start to finish, which really grew my knowledge and made me realise how intimately God is involved in my life.

- Making friends with other young people who helped to catechise me. Seeing these people actually attempt to live in a counter-cultural way and resist the ways of the world was inspiring to me.

- Discovering and attending the Extraordinary Form of the Mass, which I find to be so beautiful and holy. I was surprised that this even still existed and was very sceptical at first when a friend invited me to go, but now I attend regularly and find it very nourishing for my faith.

Yes. To briefly explain; my experience with depression, anxiety and 2 childhood friends passing and how God intervened and has pulled me out of this state.

A couple a weeks ago I attended my local Church to hear that the earthquake and subsequent tsunami on Sulawesi was the result of people living in greed ... Let's have a priesthood that does not live in the ancient past and its utterings losing the young ones to the essentials of Christ. Let's have a new Creed arguing love and acceptance ... please.

Okay, and for something else crippling the Roman Church, celibacy. I just love the way [-], as vested chief or assistant celebrant moves down the aisle during the peace meeting to kiss his wife - which is returned in love... For God's sake, in 2020 when you are in Adelaide, come to the 10.30 at [-] and you'll see a fertile Mass.

I left the Church at 15 and returned at age 48. I returned because I was raised a Catholic. I was surprised at how warm, friendly, diverse, colourful, welcoming and interesting the Catholic community is. All this under the archaic constraints of old rules made by people, not Christ. I feel the Catholic Church is so tremendous, so wise, so spirited, so full of Spirit, we can change as consciousness has changed. We are a global community and the most educated generation ever seen. This is how consciousness has been elevated so we no longer need these arbitrary social controls that oppress some people and isolate others. We are ready for the great opening up of the Church where women will choose and be accepted as priests and all people will be welcome as I have been welcomed. In 2016, I participated in the Spiritual Exercises of St Ignatius. I experienced the absolute love of Christ and felt how unconditional His love is. May the Catholic Church in Australia have the radical daring to practice this all-encompassing love. As soon as I learned of the Plenary 2020, I knew instantly I had to speak out about women becoming priests, priests being allowed to marry and raise families and gay marriage accepted as a sacrament. I feel

if it is not accepted in this Plenary at least it will be on the agenda and will happen in the future. Bless the Plenary and everyone who chooses to be involved in it.
Traditional Catholic upbringing. Primary schooling at St Josephs, Secondary with Christian Brothers, 20 years in Catholic Ed, service on Parish Councils and Finance Committees
The deep faith of my family grounded me and opened me to this ongoing response to the beloved. In my early 20's walking through the night in the desert, the question came to me, what is life about? As I pondered this, I thought of my parents and saw in their life a deep trust in God that gave meaning and purpose to their everyday. It awakened the question in me out there in the night; what do I believe? There in the desert under the stars I experienced this amazing 'charge' of energy or light, I became ecstatic and began to dance and delight: I believe in God!' Not some old bloke in the clouds but of this powerful energy I call Love. I was shot through with it, and I was hungry for more, I thirsted for God. I experience myself ever called to this relationship and to an ever deeper simpler friendship with the Beloved and all that is.
I love the Church and am actively involved but have huge concerns about clericalism, the lack of women in governance of the Church as well as lack of inclusive language. Is it any wonder people are abandoning the Church?
Am Maltese and very proud of Our Catholic tradition and heritage. Our gift from [-]
No longer feel that Church reflects my values as a young person. Feel like I don't belong in Church because it seems trapped in a time capsule.
I grew up doing the music at Mass and reading. When I moved away from my home parish there was no way for me to continue that, and I was treated as an outsider, questioned to justify my attendance at Mass—in one case even hit by a priest simply for showing up. I no longer feel safe attending Mass, even the large ones on Holy Days of Obligation, because I cannot attend without people patting me or pushing me or stroking me, asking 'Is your hair natural?' 'I love your skirt where did you get it? you know it should be longer' (IN THE MIDDLE OF THE SERVICE OF LIGHT) etc. or telling me I shouldn't attend because I have piercings or am wearing the 'wrong' clothes or don't behave right because of my disabilities—making it hard to kneel and not being able to talk. It kills me that I can't go play the organ at Vigil as I always did, but my personal safety is more important and I cannot believe with a Church where the community makes me feel so unsafe and unwelcome while professing that Jesus said to love everyone.
A man in his 70s entered the Church I was praying in and walked up to me and wanted to chat with me. Before long, I heard him say he had not had any power for about 10 days. This was in Winter. He was very short of food and wasn't going to receive his next pension for 5 days. He also said he did not have a vehicle or a phone. He also said that 18 months earlier he was sleeping rough. Within 24 hours, his power was returned after sitting with him and helping him to speak to AGL and later to Centrelink to re-establish a direct debit to the Power company. Food was also organised. I also discovered the man had not changed his reverse cycle aircon from cooling to heat, because his vision was very poor. When he agreed, we organised an appointment with an optometrist to assess his eyes and have prescription glasses made. Previously he would go into a second hand store and try glasses until he found one that would offer some benefit to him. He would pay \$20 for those glasses. He only had to pay an extra \$10 to have properly fitted glasses. Getting to know this man and slowly building friendship and trust has been both a healing experience for me and a reminder that everyone matters absolutely. And of course my growing friendship with this man is also a growing friendship with Christ.
I was born in a Catholic family and attended Catholic schools but though my mum was a fairly devout Catholic, we didn't go to Mass regularly (we were typical twice a year "Easter and Christmas Catholics" and family life wasn't centred around our Lord. I grew up to be a typical person listening to Satan's lies and lived a life of fornication, getting drunk and "fitting in". I got married (in a Catholic Church but didn't accept the Holy Spirit to be part of this marriage), divorced (thanks to God we didn't have children during those 3 years), went back to a life of sin, remarried to my current wife who is Greek Orthodox in a Uniting Church and have 3 lovely

Children currently 12, 14 and 16 years old). Baptised our 3 children in the Catholic Church but though I considered myself a good husband and father, my life and my family life was not centred around Jesus. About 10 years ago, whilst we were extending and renovating our 100-years-plus home, life was fairly turbulent and my wife and I were normally upset with each other and this reflected on our children. One day, my Vietnamese hairdresser who claimed he had a gift from God to cast out evil spirits, claimed that there was an evil spirit in our home that caused my wife and I to argue. He did give a very accurate outlay of our home and the location of this spirit even though he had never stepped foot into our home. I was very sceptical but as requested, I gave him my mobile number as he said he would pray to Jesus and give me a call. I had already made up my mind that this person would never be allowed to enter my home, however I sceptically gave him my phone number. The next day he rang me and told me that there was nothing Jesus could do for me until I started going to Mass and increased my faith. He said to attend Mass Sundays and make it my No 1 priority (He had no previous information if I was a Catholic or not or if I attended Mass or not). Speaking with my wife we started going as a family about twice a month. A few months later on my return to this hairdresser, without any information provided he said to me that my faith was a little better but that I needed to go every Sunday to Mass and make it the most important event. Puzzled, I did eventually attend every Sunday until one day this hairdresser advised me that the evil spirit had left my home thanks to my faith in Jesus. I have continued to attend Mass and today after a lot of reading scripture, prayer and receiving the Eucharist, my faith and love for God and His Church is very devout and strong. I am a Minister of the Word and Eucharist in our parish and currently the Chairperson of the PPC. However, my 3 children are fairly caught up in the influence of their peers and this secular world though I know my strong faith and prayers will help them come to Jesus. My wife though she is Greek Orthodox comes to Mass with me every week and sometimes my children do as well as I know forcing them to go isn't the answer but I daily speak of our Catholic values.

When I converted to the Catholic Faith ten years ago, I was received with great respect and love. I had been a practising Anglican. I was not made to feel uncomfortable in anyway whatsoever. I found my fellow laity encouraging and the clergy supportive. I was amazed that I was seen as fulfilling a journey to full communion and that my baptism and previous life of faith was honoured. It made me surer that I had made the right decision. The Catholic Church in Australia still gets many things right it seems to me. We should listen to the voices of recent converts and why they felt called to journey further as Christians into full Communion with the Catholic Church. Their stories will alert us as Catholics as to patterns of failure in other Christian communion which we ought to avoid and also importantly their gifts and enthusiasm should be harnessed and used widely.

Every week I see a person sitting in the pews: not allowed to receive the Eucharist because has been divorced and is in a new relationship. This is so counter-productive: just not invitational, not loving and not inclusive. God is love: God is not a God of division.

A Catholic upbringing, attended Catholic schools and teach in Catholic schools.

We are currently supporting students relocated from Nauru who are suffering terribly at the hands of our government. Can our Church do more to challenge the status quo given both major parties have such cruel, inhumane policies?

1. Family prayer was an important influence in forming a readiness for mature faith. The prevalence of mixed marriages and the general pace and expectations of society do not encourage family prayer in these times. Faith formation cannot be left to the Catholic school. 2. Even though there is a general condemnation of Catholics in society, a free copy of the Catholic paper, The Southern Cross, was recently enclosed in the daily newspaper, The Advertiser, and this seems to have been received favourably by the general public. We need to learn how to present ourselves to society in ways that do not alienate people. 3. Interaction with God-children and relatives attending Catholic schools seems to indicate that very little is being taught there about the truths of our faith. We need to concentrate on children aged under 10 years if we are to form

a future Church. We have lost an entire two generations of young people to a secular world. 4. The Charismatic Movement encouraged a strong spirituality among many people in the early 1970s. As a resource, the gifts of this movement have not been developed. As culture continues to change, we need resources such as this to give meaning to our lives. 5. Experiences of injustice within Church administrative structures have caused distress and marginalisation. We must address resultant hypocrisy by transparency and applying Canons 1732 – 1739 of the Code of Canon Law to such instances. Unaddressed, they provide legitimate examples for people to reject the authority of the Church in these and other matters. 6. The spiritual resources of the Ignatian Spiritual Exercises could prove effective in addressing the various forms of addiction prevalent in our society. While they are offered in parishes across the diocese, a diocese could take them on as a primary resource available to everyone.

1. When bishops come from a culture outside of South Australia, they bring a model of Church that is not ours. The history of South Australia, for example, is far different from that in the Eastern States—founded and run by lay people before any clergy appeared, made up of people from a minority position and economically poor. Not to take this into consideration can cause great harm. For example, when a bishop came from ‘outside’ and YCW leaders tried to introduce new plans, he squashed their ideas and changed their structures. These young people were not only confused, hurt and rejected, but eventually left the Church out of disgust with pompous and disrespectful hierarchical attitudes. At least one young person involved in this incident is now serving in another Church—it seemed a useless enterprise to do anything about the Catholic Church. 2. Scandal is caused when bishops and priests lead lives of apparent luxury. To choose robes, domestic service and lifestyle that belong to the rich and then preach the following of Christ is hypocritical. Unfortunately, some clergy, including bishops, give this impression. 3. The method of choosing bishops at present is a slight to educated people used to democratic practices. The secrecy imposed on those contacted by the Apostolic Delegate and the restrictions contained in the questioning, foster suspicion of the process. Our society judges the validity of procedures by their transparency. Consultation of the local Church should be open and its methodology open. 4. Experiences of clergy who are married – e.g. former Anglican priests ordained in the Catholic Church – are positive. They can relate to ‘real’ family life and God’s grace given there. 5. In the past, Religion lessons helped develop a personal relationship with Jesus. From observation of children attending parish Masses, it would seem that most have no idea of what is going on, and even if they are well-behaved, they do not seem to be able to pray in a personal way. Whereas faith is developed in the family, schools can do much to help parents in this regard and to introduce children to ways of praying that they will take to their homes. 6. It would be good for schools to let parents and grandparents know contents of the Religion syllabus and to be assured that lessons are not mere sociology but that children are being taught the core truths of our religion.

1. With regard to family life and practice of the faith, Sundays used to provide space for Mass and gatherings as Catholic community. Now parents are obliged to enable children to meet sport commitments and to attend other events typically taking place on Sundays, with no time allowed for Church. 2. Parishioners have been knocked over by controversies in the past and dysfunction has been the result – e.g. the choir taking charge of the local Mass rather than the liturgy committee. We have to encourage each other to be adaptable, to integrate Vatican II into our lives. 3. The inefficiency of mega-parishes is shown up by the togetherness that happens in smaller groups, e.g. the 25 different ethnic groups in our diocese who have Masses in their various languages. 4. We need to learn from people who have shared their experience of and ideas about Church reform and who show how the learnings of social sciences can help us –e.g. Michael H Crosby, *The Dysfunctional Church* by Ave Maria Press, Notre Dame, IN 46556, 1991, ISBN: 0-87793-455-X. 5. Personal experience of being invited to a Baptist Church to work with groups illustrates what can be done when communities dare to face society’s problems and use the power of spiritual resources to address them. 6. Improving the exterior environment around

Church buildings can do much to make people feel welcome. For example, the effective use of bill-boards outside Churches can uplift the heart. Beautifying the grounds in simple ways can express care. 7. We experienced Vatican II as a miracle. We now have a second chance to retrieve it with the Plenary Council. We do not want this opportunity to fizzle out.
1. After Vatican II, we embraced hope for the future. We thought we would no longer be treated as children who had to be told by the clergy what to do. 2. Lay people have opportunities for education in scripture and theology. We need to have the authority to engage in the life and mission of the Church in a public way. So visible structures for lay leadership need to be part of the face of the Church. We have experience in running other groups, but when it comes to Church we're relegated to doing what "Father" says. 3. In the last twenty or so years, the only way to keep our faith has been to live it privately, just going to Mass, taking part where we can (e.g. Extraordinary Ministry) and praying in the family environment.
Some personal stories from the group related to our response above. [-]: My grandparents had 8 children. After my grandmother had the 8th child, and with my grandfather suffering from depression and unable to run the farm, my grandmother sought direction from her local priest about their sexuality. She was told the rules—availability to her husband and no artificial contraception. I know that she didn't have any more children, and that she left the Church. The outcome on the family was that the older three children (one of whom was my mother) went to Catholic schools and practiced the faith at home - up until my grandmother abandoned it. The younger 5 were raised with no faith belief. This has been an ongoing division in my family of origin. [-]: When my son was married, we found out that his wife who we knew to be Anglican had grandparents who had been Catholic. The story she told us was that her grandparents lived in a southwest country town and after their 9th child they went to their parish priest seeking his advice about what they were to do because they didn't think they were able to raise more children. The parish priest made an example of them to the whole community—he publicly accused them of lacking faith. They didn't want to leave but felt so ashamed that they couldn't remain and joined the Anglican parish. [-]: my husband didn't join us in this Plenary process because he 'doesn't believe in criticising the Church'. He spent time in the seminary and probably has always regarded the priesthood as the first and best choice even if he didn't get there himself. I've come to realise that he personally holds the Church's position that marriage is an inferior state to the priesthood. Along with that, despite not being a responsible provider for our children, he has nonetheless believed that the Church's teachings banning contraception must be followed even after 7 children and the birth of a daughter with a severe disability. Seminary life also quashed his ability to engage with his emotions—and of course to have any empathy for mine, which are supposed to be even more dangerous and unreasonable because I'm a woman. My husband has an understanding of women and their role as quite limited (feminists are the great enemy) which he has taken directly from Church teaching and witness. He also has little understanding of relational intimacy—misunderstanding sex for intimacy and then needing it to follow Church teaching against artificial contraception to somehow make it okay. It is with great suffering that I realise our relationship falls well short of a loving marriage. I share it because of the realisation that my marriage plays out the destructive dynamics of the Church at large about sexuality, women, emotions, roles and relationships, adherence to doctrine, failure to empathise etc. My children have left all these things and the institutional Church behind. I think they are healthier in mind and spirit for this.
There have been the positives and the negatives. One thing for certain is that we need to present a healthier theology of God.
Gratitude for our faith. At the same time rules around "mixed" marriage, marrying a divorced person, the present situation of divorced persons including no fault divorced persons, have upset many - parishioners' family members included; they leave the Church and remarry.
I have benefited by the wonderful example and teaching of the Brigidine nuns, by the tremendous assistance and guidance of a number of outstanding religious men—particularly university

chaplains. Sadly, I have also witnessed and continue to witness pomposity and a lack of compassion in some men of the cloth in our Church.
The role models I've had in my parents, Church leaders and community have shaped me into the person I am. I feel grateful for the spiritual growth enabled through this participation.
I returned to the Catholic Church after 12 years of other Spirituality. I was invited by an elderly parishioner to join a prayer group which turned out to be Christian Life Community. The fortnightly meetings of praying together and sharing where God has been active in our lives was so nourishing for me. The Ignatian prayer methods helped me grow in my sense of love and intimacy with the Trinity.
I am a convert. I love the Mass. But it was my wife (who is not a Catholic) who pointed out to me, the joy on the face of Catholics, as they stream out the Church at the end of Mass.
I am a convert. To put it briefly my faith, my love of God, my love of the Church, is in the long run the outcome of the love my wife and I have for each other. My wife is not a Catholic.
I was in the Flinders Medical centre in 1983, suffering from my first and very bad MS attack. I was essentially a vegetable and the only physical thing I had was to hear, through a loud whistle in one ear. I prayed to Jesus for help, as I thought I was about to die. I felt him tell me that I will walk out of the hospital in 2 weeks, and after 2 weeks, I walked out of the hospital. Other than being legally blind, I am doing quite well and serve him whenever I can.
My discovery of the traditional Latin Mass being offered in the 1990s saved my soul and brought extraordinary peace.
I am blessed to have come across a few holy priests who have taught me the beauty of my faith. Holy priests!! I have witnessed the most beautiful reverent Masses and the exact opposite. I love my Church but am so worried about where the progressives are taking her!
I was raised as an Anglican and changed clubs in 2000 via RCIA, a very rewarding and fulfilling experience. I have always, most times have had a sense of faith, God and something bigger in my life, even from an early age. There have been things, words, places etc. that have resonated within me when I see or hear them. From the age of 8, I have woken (2 to 4 times a week) in the middle of the night and think about things. Life, love, faith, God, Jesus and so on. I also dream vividly every night. I also go to Church, nearly every Sunday and quite involved with parish life over the years. I read from my Bible sometimes over the years and look forward to the readings on a Sunday. In all this religious stuff, my reading, my dreams God has revealed things to me including seeing Jesus face to face in one of them, falling to my knees, feeling not worthy to be in His presence ... the most powerful experience of my life! For about 30 years, I have known that I would need to speak on God's behalf because of you not speaking and the things you may not know. For a long time now, I have been preparing myself, although a confident person, speaking in front of a large group I was not good, so have gained and worked on the ability to do so. Like someone called to the priesthood or religious life, I have been putting off the need to read my bible, beginning to end, a difficult ask, much to take in! But something God is calling me to do. It's like knowing where you have come from so you know where you are at so you can move forward. God is with me, God is with us all, it's whether we know it or not.
My experience has been that of a member of a declining body of worshippers, of the failure of the Church to respond to contemporary needs, to the place of divorced members, to children and young adults, to the need for a young and dynamic clergy and one not hidebound by archaic institutional structures, to the particular concerns of young marrieds and contraception.
I was born into a Catholic family and have been raised in the Church. It was a wonderful childhood and the annual Christus Rex Pilgrimage is the event that each year has built my faith and provided opportunity for personal growth.
I've been a practising Catholic all my life and am fortunate to belong to a very inclusive and progressive parish. However, having said that when my children attended the parish primary school the then principal was subsequently convicted, gaoled and died in prison as a paedophile.

During this time in the mid-late 70's we had a Vincentian renewal team spend a month or so in our parish, 2 of this team of 4 are currently incarcerated in NSW and will face further charges on their release. As far as I know, my 2 boys escaped harm from these devious people (I have no way of knowing for sure but my boys will have nothing to do with the Catholic Church)! Despite all this I still belong to the Church, but don't hold out much hope for its survival after my generation passes.
We have a concern that in our parishes young overseas priests are being asked to run parishes. It is our observation that two such priests appeared lonely and in need of regular mentoring to give them support.
I am a fortunate Catholic born in Malta who has been given the faith handed down to us by [-]. Thanks to my parents.
My daughters were performing their duties as altar servers when the newly appointed priest from another culture refused them access to perform their duties because they were female. This has affected both myself and my now adult children in the practice of their faith.
An old scholar of a Josephite primary school was reflecting with her former teacher on her experience of Catholic education. Her reflection was "someone was always looking out for you and asking if you were ok". She continued to reflect on the conversation she has with other young women her age and that often the comment at some time during the conversation was made in relation to the school motto Omnibus Caritas " well, love in all things" in relation to life and experience. What a lovely story to reflect the depth of the experience of God and formation in faith in her Catholic schooling in a Josephite school.
I am retired from the SA Police ... a few decades ago, a mate, Matt, was riding home from the Police Club, drunk on his motorcycle, opposite a local cemetery. He crashed into a light pole and was hospitalized. His fiancée, next morning, got word through the receptionist, for me to pray for them. I did not realize that my work life had such an impact, as I had always spoken openly about Our Lord, without Bible-bashing anyone. That night at 8.00 p.m. I walked outside my home, and felt a heavy load lift off me. That was the moment he died. Since then, I have always believed how important our Witness is, as people are always watching: to check how congruent our Walk is with our Talk!
I am not a pastoral associate. But I watched a pastoral associate do an amazing job, and sometimes under difficult circumstances. This prompted me to investigate the role as part of our parish's Plenary council sessions. I have worked in Catholic schools and I have been active in the Church. In all this I have found times when hierarchical perspectives have prevented good work, or made life difficult for people. Reading Ormond Rush's article and taking part in the plenary council discussions in our parish has given me new hope for our Church and convinced me that we, the laity, need to 'step up to the plate'; that we can't leave it up to the hierarchy. I now see the role of the pastoral associate as vital to transforming communities into vibrant, participatory places of worship and service.
My experience is one of being a convert. The journey has brought me to a third order (Franciscan) and overall, although I have stumbled along the way, the Church's sacraments (i.e. Christ's sacraments!) have enabled me to be a better person and opened a door into a world of such beauty and power that I feel everyone should have the chance to experience something similar. The ugliness and injustice of child and vulnerable person abuse has marred this. My personal response (and the Church's response) has to be one of renewed commitment to holiness, otherwise, we are lost. This would be my over-arching comment. Our episcopacy must lead the way in demonstrating and modelling this.
I was ordained a priest for the Archdiocese of Adelaide on [-]. I withdrew from active ministry in [-]. I meet with other men who have left active ministry, and who continue to wonder when this issue will be seriously considered by Australian Church leaders.
My comments are made from a position of love, gratitude, and commitment to the Catholic Church and its teachings. The fourteen parish priests I have had as pastors, through a lifetime

spent in three different countries, have provided guidance, correction, inspiration, knowledge, and deeper faith in my journey through life as a practising Catholic person. I do not want to see our Church's basic doctrines and teachings changed, nor its fundamental hierarchical structure greatly altered. However, I do want to see it thoroughly cleansed of the curse of child abuse in particular. I also think we need strong and clear measures to restore the trust that we, the laity, have traditionally placed in the integrity and justice of Church procedures.

- The reasons that priests choose to leave the active ministry are often complex and diverse. However, it would be safe to argue that most of those reasons would include an inadequate level of support and opportunity in the areas listed above. I am a member of a group in South Australia called Epiphany where men who have left active ministry come together with their partners for social interaction and support. These groups also exist in other states of Australia and it is here that we share each other's journeys, notably the circumstances, the grief and fall out of leaving the active ministry, but also the subsequent adjusting to a different life and in effect reinventing ourselves. It is a group, which welcomes all priests who are no longer active. Through developing expertise and talents through further study, working in different fields and professions, these men find different ways to enhance their skills, find personal fulfilment, broaden their experience of life and contribute to their communities. Through being free to enter into a committed relationship and for some, having a family, they find support at the level of their deeper need for intimacy and affirmation.

Time has been a transformation of me being a person of faith, I have moved away from the Church—it is sad that I feel as I have felt detached. Concern for the change in family values—not enough about faith and community, but more of a selfish outlook.

In forty-eight years that I have retired from the priesthood not one of my fellow diocesan clergy have ever contacted me even though I visited my family many times in recent years who live in the diocese.

I can tell you how I was hurt by the Church and left it for many years. I was young, married at 19 and suffered bullying, abuse, both physical, mental and economic for 4 years, then I had a child, and nothing changed though I was promised it would over and over again. I went to my priest and told him I was separated, and that I wanted help. He advised me to go back to my husband. As a single mum, I attended my local Church, but the community were less than welcoming, all looking sideways at me, all saying nothing to me. Not answering my greetings, turning their backs on me. I took the hint and did not go back after trying for several weeks. I was heartbroken. I had lost my husband and now I was an outcast. I stayed away for twelve or more years, lived for the last three or four with a new man who I loved deeply, who made me feel safe. We had friends in a nearby town and they asked if I would like to accompany them to Mass. I did, and it was both a joy and a disaster. People there welcomed me, but I was tied to this wonderful man. I gradually became a Mass-goer again and eventually was married after another two or three years, being unable to receive communion which was so heartbreaking. When I came back to my original, home neighbourhood, their little local worship location was gone, and I was so glad that they were now part of a larger community, on that was as it should have been in the first place. I have been a regular attender now for many years and will never leave again, but I lost 13 or 14 years of love.

As a woman religious, I have had many positive experiences of what I call 'Church in the round', where men and women, priests, religious and laity work together on projects. One that comes to mind is way back in the 1990's when I worked on a committee in [-] that met weekly to create a programme called "Many Paths, One Journey" that was eventually rolled out in all dioceses of Victoria. All members of that committee (priests, sisters, lay people) were equal: all had an equal say, all did their 'homework' in between meetings, all were listened to, and the outcome was excellent: a document and a programme that spoke to the people of Victoria about their baptismal calling, reminded them that all are equal, and that all vocations are equal and complementary ... God has no favourites!! (Acts 10 and Romans 2) I have also had some extremely devastating experiences while working in several parishes as a pastoral associate,

where the 'Father knows best' syndrome was alive and active, where there was not equality between the priest and others, where others' gifts, expertise and experience (including my own) were either ignored or dishonoured and lip-service only given to consultation (if at all!!) No idea of team leadership or ministry; no understanding of Paul's theology of the Body of Christ!

Today, when I sent another submission to the Plenary Conference, I added two videos at the end. I hadn't realised that there wouldn't be a space to explain what I was sending and why. Thus, I would like to add a brief explanation re why I sent the two clips.

The reweaving of the Q'eswachaka Bridge in Peru is an annual event, which involves the entire community – children, men and women. It's a local tradition. All have their roles and make a significant contribution to the project, which has been going for many hundreds of years. The tradition is handed on, and each year, when the 'old' bridge is no longer needed, it is cut down and thrown away, and replaced by the people. This whole bridge-weaving/building process, is to me, a symbol of what the Church should be ... inclusive, respectful of the tradition, but willing change, everyone contributing according to the knowledge and skills, willing to let go of the 'old' when it is no longer needed/worn out etc. etc. There are probably other parallels I haven't named!

There are several other video clips, of varying lengths, related this event available on YouTube:

<https://www.youtube.com/watch?v=dqI-D6JQ1Bc>
<https://www.youtube.com/watch?v=Hcc3eU40JpY>
<https://www.youtube.com/watch?v=C0cidGcg0EU>
<https://www.youtube.com/watch?v=pvo4iLDAERgar>
https://www.youtube.com/watch?v=9xCpAy_8p3Uandt=296s
<https://www.youtube.com/watch?v=GcgM5yVDu74>

Please attach this explanation to my submission – refer below. I hope this is of some use!

As a Sister of St Joseph for the past 40 years, I have had the privilege of involvement with various Aboriginal communities in city, bush and country South Australia. I have personally benefitted by many friendships/acquaintances, by exposure and the peoples willingness to share in the original culture of the land/spirituality. I have witnessed the many values inherent in the various Aboriginal ways of life. We are strong today because of the Tjukur - Dreaming. It's from our grandmothers and grandfathers that we've learned about the land. We carry it ... in our heads, and we're talking from our hearts for the land. [-], SA. During the later 20 years of involvement in support of peoples' struggle to protect lands and waters, for example, I could not fail to notice it is almost without exception that it is the Aboriginal campaigners who give explicit witness to God the Creator and who see their constant painful anxiety and work for country as a duty to this Creator of all. As well, within this secular modern day Australian society it is more possible to share everyday level faith with many people. For 40 years, I have been on the end of so many stories of historical and ongoing dispossession. I have witnessed the effects of that dispossession in the lives of many including the concern of the grandparents for their youth. Going to funerals is of frightening regularity for people. Seek first the poorest and most neglected parts of God's vineyard. Mary MacKillop 1900 At the same time as a mainstream Australian I have continued to belong to an increasingly privileged middle class, including within the Church. I yearn for the day when we as an Australian Church again make our own the cares of the First Nations – the Aboriginal and Torres Strait Islanders, with effective ongoing structures and funded bodies within the Church to ensure this is so. Let's hope one day things will change and we will be respected as a real sovereign people. Then other Australians will sit down and talk with us about some real solutions to the problems we face. This would begin a new era of hope and prosperity where a true rule of Law existed. [-]

I have been using American resources from EWTN, Dynamic Catholic, Ascension press and Blessed is She for my children and for my sacramental classes as well as for me. These are programs that are faithful, dynamic, attractive and full of substance. Kids respond to them, adults respond to them. I also listen to podcasts like, the Catholic Feminist, Clumsy theosis, Catholic Answers and the Dad Project. All of these are brilliant. We should be using the resources that are sound, good and proven to work instead of trying to invent the wheel.

My faith has been significantly shaped by my family, my convent schooling, and the Church. It has been maintained by the grace of God through the Eucharist particularly, by prayer, and regular religious practice. Having a spouse who shares the same spirituality has been a significant influence as has the role models provided by many clergy and nuns. However much has changed in my lifetime and not everyone has been as fortunate as I. The Church has a huge task to reach out to those who have been alienated, those who no longer have a spiritual life, and those who need spiritual, physical and or emotional support. Unfortunately, the Church does not have the numbers, influence, or reputation at present to do this. It is imperative that the Church address internal changes within the institutionalized Church in order to effect the many complex, different, and difficult roles expected of it now and in the future. Thank you.

I carry low gluten hosts, which are not really recommended by my gastroenterologist, who states I should not be having any gluten, because some parishes don't have them, and when I am visiting another parish, have to go and ask for one to be consecrated, which often entails finding the priest or sacristan place it on the paten. I already consumed some gluten, because the priest has touched the wheaten Hosts. I have been embarrassed, after taking the chalice, to look down and see the piece of host in there, and having to return the chalice and walk away.

I was fortunate to have a father with unquestioned faith, and a mother who would question everything. At College, I was fortunate to have a Marist Brother who facilitated my questioning of Catholicism, Christian Denominations, Communism and other faiths. I was also fortunate when fairly young, to have a critical accident with God's gift of peace for accepting death and the miracle of life through prayers of others. I have encountered people in the most ordinary and the most unusual settings, who have given me a lasting impression of faith in our God. I am fortunate in being with a God who answers my prayers and completes my meagre efforts (not that I always am aware of that at the time). One lasting memory is of a parish Mass that was Grace-filled and has been my model that I aspire to for all Catholics: We were welcomed by parishioners and the priest; everyone talked before Mass; the Church was full with people standing in the back, altar servers were vying to be allowed to serve; hymns were sung with great enthusiasm; the sermon/homily was two sentences; the Mass took thirty to thirty-five minutes; after Mass everyone talked about the readings and especially the Homily; and we were invited back to join them next weekend. (We did go back as often as possible)

The Church as we knew it has changed so much, the mutual feelings in the family regarding our faith has changed over time, some retained their belief, others don't attend Church at all. That strong attachment to my faith has been the foundation throughout my life. Made easy by attendance at Catholic Schools, connection with priests and Nuns, strong faith of my mother and members of the family. The Church was part of life in the past.

My faith was given through my parents, Catholic schools as a child. Sunday Mass has always been important at to me even as I married and had six children living 21 kms from Church on farm, we never missed Mass each week. My children received their last years of schooling in Catholic schools boarding and now married with children. Wonderful family that do not attend Church. Where is the answer?

I get far more out of the resources of the Catholic Church than the Eucharist. Sunday by itself is not enough for me, but Church attendance seems to be a yardstick for most practicing Catholics. The fact that schools and retreat centres are full shows the greater population thinks the same way. My growth has been through personal encounters with people of faith. People who have given of their time to help me develop my faith further. I also gain a lot from on-line subscriptions.

Frustrating at present due to the lack of parishioners and elderly priests. Liturgy is repetitive, uncreative, lacking in vibrant community experience. Little uplifting and professional music. Often a deadening experience. The nourishing parts are the readings and sometimes the homilies.
Years ago, when I returned to God, it was not the laughing and talking in the churches that attracted me. No! It was the quiet ones. I saw something in those who were reverent in the house of God. Fellowship is for cuppa time and prayer/group meetings!! The Australian Catholic Church needs to take responsibility for watering down our faith practices, it is not about self and self has radiated throughout our land, moving people away from God. Feminist, modernist clergy and religious need to take responsibility for sending people along the wide path!!
I thank God for the wonderful religious and clergy who taught me the Faith through word and example, back in the 40s. Maybe they sometimes hammered it in, but I am forever grateful. With the long standing crisis in vocations, and as an ex seminarian I believe that the Church has overlooked many worthy lay people who could have been helpful at parish level, e.g. in Deacon roles, R/I teachers etc.
Not really but simply my upbringing by my parents shaped me more than anything.
I converted to Catholicism from Protestantism because I was convicted, by God's grace and through study and a pursuit of true religion, that the Catholic Faith was exactly that - the true religion, to the exclusion of all others. I do not believe that it is God's will that we should be seeking ecumenical unity *amongst* religions and with protestants such as many prelates foolishly seek after today. It is clear that this is not the will of the Church - as she has taught throughout history that she alone is the Mistress of Wisdom, the Bride of Christ, His very Body, and the ark of salvation outside of which no man can be saved. Indeed, the many popes of recent history prior to the 2nd Vatican Council taught as much, and much more clearly than the popes after, and they authoritatively disallowed all such false ecumenical activity as is deplorably so common today. It was this clear and unadulterated teaching of the Church, so summarily taught by the Fathers of all the years prior to the Council, which convicted me that She was what She claimed to be. In summary: believe—if you will not believe, step down and leave your office—but believing, adhere to God's will and fulfil your duties as leaders in the Church, and preach the unadulterated and pure Gospel of Christ, both in word and deed, so that sinners convicted by the Holy Ghost, upon seeing your deeds and hearing your words, may be converted and live.
I don't wish to go into detail, however, I believe I have had two very rewarding experiences through The Holy Spirit and Our Blessed Mother Mary. Thanks to the Holy Spirit I got back on track after turning away from God. It was a fantastic feeling! Our Lady somehow came very close to me and solved a sinful way of mine. A true and unbelievable experience. Both times were a little scary.
We are worried about wars. We are worried about global warming, and the pollution on the earth and in our oceans. We are worried about cruelty to animals and animals becoming extinct. We are worried about farmers who are struggling because they are not getting paid enough for their produce. We are worried there might not be enough jobs. We are worried about media and social media having a bad influence on children and young people. We worry about cyber bullying.
We are worried about wars, including a World War 4. We are worried about leaders making bad decisions. We are worried about terrorism and other types of violence. We are worried that the world be destroyed because of bad decisions, including the Mass cutting down of trees. We are worried about what is going to happen to the earth. We are worried about global warming and Mass extinction. We are worried about there being a shortage of water.
My experience with the Catholic Church in Australia: - Majority of people who attended Church are elderly - A big gap of youth missing from the Church scene (aged between 15-30) - Evangelisation does not exist. - Dwindling participants in RCIA (e.g. only 1 enquirer) - False doctrine rampant in the background (e.g. Maria Divine Mercy Medal)
I participated in a liturgical celebration with a small ecclesial community where they took some respectful liberties with the form and prayers for Mass. It was one of the most beautiful liturgies

I've been a part of because it reflected me and the community gathered. It made me realise that I want more liturgies and prayers that relate to me and are connected to the Universal Church.
I came to the Catholic Church many years ago from a Protestant tradition. The RCIA was an enriching experience, a sharing of story, a travelling together--not a catechism class. I have been nourished by the Church, have embraced a journey. Sadly, I do not know if I would today make the decision I made. The appalling fact of child sexual abuse perpetrated by clergy and religious and then "covered up" overwhelms us all. It is difficult to admit to being a member of the Catholic Church--there is no defence for what has-and is still happening and tragically casts a shadow over the good. The faithful struggle with this fact, as must all the good priests and religious. I am thankful for the support of my CLC group and the sharing of similar disillusionment. We travel together...
My conversion happened some 18 years ago when my husband was diagnosed with melanoma. I was asked to join a prayer group with- in the parish and found I turned to my faith with more prayer and support with- in the Church. God had listened to my cries as I had two young children at the time and was so uncertain of our future. After 6 operations over those years, my husband has managed to recover and is currently in remission. I thank God every time I can remember for the graces He bestowed on my husband and our family ... It has been said that my prayers saved his life, as he should have died well before now. I truly believe in miracles and my faith saved me from such grief on many occasions throughout those years of suffering ... I had to learn to surrender and trust in God and Mary to help us. They certainly heard my prayers and I am so very grateful to this day and continue to offer up my prayers of thanks ... Support with-in the Church was vital to me as it is today in helping those that maybe doing it tough! The lesson I learned was to truly trust in God!
According to my experiences from Burma, I was born from small ethnic group of Chin people where we were discriminated based on our religious, ethnic background and race. Even though, we have the right to practice our own religious, we did not have the right to introduce our religious, traditional literature and history into the school teaching. However, instead the Churches/parishes have another way to overcome this discrimination by introducing various activities for youth and young adults such as annual youth retreat, carol-singing program in the Christmas period, bible-teaching lesson during summer break as well as in every Sunday morning before the Mass and many more. These various activities strengthen the love, compassion and the spiritual life of young people to support each other and bring together as one in faith. Hence, even in these days there are many youths willingly participating and involving in the serving God. In personally, I have strong faith in God due to my traditional background and the environment that I had been brought up with such as knowing the foundation of the Church's teaching. Therefore, until today, I am willing to participate in every Mass and always seeking for God due to my unchanging strong faith in God. However, the attention came to me when I got to Australia, especially for youth and young adults in my community. I have been witnessing that some of them are starting to loss their interest in faith, why I believe the reason might be due to the fact that they do not have many opportunities for them to reflect their own faith. In conclusion, I believe that If the Church has provided many opportunities/activities for youth and young people to reshape or strengthen their faith by teaching the foundation of the Church, then there are probabilities that young people will come back to the Church and vocational calls will be finally reached to young people.
Ongoing, deep and available theological formation
I have had a five decade gap in my relationship with the Church but I have maintained a relationship with the teachings of Jesus over that time and try to live my life showing compassion toward others. I find the teachings in the Church that limit the freedom of a woman over her own body, in the 21st century, with all the science knowledge that has been accumulated over time, to be upsetting and disappointing to me. At times I find myself wondering if I can keep attending Mass knowing that I don't believe some of the teachings of the Church that keep women in an

unequal position with regard to their choices. When I look at the position of women in so many parts of the world...for example in the countries of Africa ... where life is so hard and unsafe ... I am hugely disappointed at the attitude of the Church in denying women the right to contraceptive birth control. So I am "on the fence" questioning all the time whether I want to be part of the male dominated Church in Australia.
I know that my Catholic upbringing and my faith has shaped my life and is a great reason for who I am and what I do within my community, but right now in this difficult period of the Church, I find that I am questioning and struggling to remain a faithful follower.
We have participated in organisations that help the poor such as St Vinnies and Timor Leste.
People associate the Church with things that are dry and boring, conducted by adults. The Church preaches things that are not relevant to young people and this needs to change if they want to bring more people into the Church.
I attend a parish that has been essentially run by the pastoral associate for the past year or so due to the ill health of the priest. The young woman has kept our parish not only running but thriving and yet she is not recognised nor compensated for her extra duties. I wonder every time I see her how long it will take for her to burn out and lose faith in this institution which is clearly using her without concern for her welfare. I have watched her gentle but competent leadership in our parish drawing people into ministry and those estranged back to the Church. As a divorced and remarried person, my wife and I did not feel welcome in your Church. When my wife fell ill she had a desire to reconnect with the Church she loved. The Pastoral Associate came to our home on many occasions to spend time with my wife, they talked over long periods of time together, sometimes I heard laughter, sometimes tears but they formed a close bond. My wife was made feel she belonged once more. On her deathbed she requested that she have a Catholic funeral Liturgy but only if this young women could be the celebrant. She did as asked and made my wife's funeral, dignified and respectful, filled with a sense of a loving God carrying my wife to paradise. There were many comments from those in attendance about the beautiful liturgy conducted. As a direct result of her care I came back to the Church some 5 years ago and She has made me feel an important member of the Body of Christ in a way the Church has not done previously. She gives me confidence in the future of the Church but only if people like her are given the authority and respect they deserve from the Hierarchy. Please recognise these lay people who are the embodiment of Christ in our world.
'- It was hot weather and a person fainted while attending a Mass, and the priest kept going and didn't pay attention to what was happening. Meanwhile, everyone had to get an ambulance for him.
Grandparents, teachers, family members, extended family members have been at Mass and have not be able to take Communion and yet they are supportive of faith. We feel that it is important that if they are taking Communion it needs to be done with reverence—understanding it's the Body and Blood of Christ.
I would have to say in two short words: My mother. My mother was a living proof of faith and having a living relationship with God who led her to be like any of us, a sinner that made mistakes and prayed for forgiveness and adjust her ways to always try to be a living person not only to her husband and children and extended family and friends but really to anyone she encountered in her community to doing things that respected and looked after her environment. Her relationship to God was loving and prayerful, one of reflection not one based on fear. She was a woman who committed her days (and nights) to working and helping others. She did not drive. This meant whilst we were growing up she struggled to get to Mass frequently but she visibly prayed from home, she prayed the Rosary, prayed to the Saints and told us many bible stories and how we should use these stories to help us be good Christians with good hearts. She was selfless, she never complained her sufferings and thanked God for her many blessings despite her sufferings. She sent all of her 3 children to Catholic primary schools and high schools and gave us the gift of our sacraments to deepen our relationship with God. Her relationship with God and how she role-

modelled and taught her children this was a very healthy one. One that has allowed me now in her absence to have this same relationship with God. I hope that my children will develop that same loving, healthy relationship with God. Both my children attend a Catholic Primary school and I hope my mother's example that now lives through me of what a loving relationship with God is and the teachings that get from school will warm their hearts to follow on for years to come. I worry about our world, our Church, future of living relationships and we talk about this openly with our children and how it is their responsibility to be the best person they can be. I have chosen godparents for my children who will support their relationship with God as my godparents still do for me to this day in my parents' absence. I believe in education, education of not only the mind but especially of the heart and I believe our family, school and parish community support this. I believe because I was shown through the living actions of my mother and witnessing her relationship with God. I now find myself in that privileged position to help my children develop that same relationship and realise that I have chosen this as I was shown the way. I pray that each of us who has the privilege to choose this way for the good of their children's lives, their communities and our world!

I have been a teacher in the Catholic system for 21 years. I was raised an Anglican, attended an Anglican school throughout my education (4years to 17years), attended Sunday school and Church with my family growing up. As a non-Catholic teaching in a Catholic school, I continue to feel an outcast during our weekly Mass celebrations. Not being able to receive Communion and being made to feel inferior when I go up for a blessing and not Communion from our parish priest has led me to no longer receive a blessing rather than be looked down upon. Move with the times Catholic Church—if you want quality educators in the Catholic Schooling system, be welcoming of ALL denominations—we are all people of faith and should be treated equally and with respect.

My early years as an active member of the YCS at school where I was invited to reflect on the Word and its implications in my daily life and take action when possible to foster justice, truth and mercy. And the writings of Anthony de Mello, Thomas Merton and the other mystics which have been spiritual directors for me.

As a priest for more than 60 years I'm aware that our society today is very different from that of 1957. However, unless we attempt to meet the changing times, we will, as one person put it, be sleep-walking into oblivion.

My participation in an RCIA programme in my local parish, after many years away from the Catholic Church. My joining a CLC group, which has been an invaluable experience - it has deepened my reverence of the Spirit and where God is in my life.

In November 1990, aged 37, I had a major conversion event in my life. I was brought up in a very Catholic family by wonderful parents and attended Catholic schools. By the time I had married, both my husband—who was a non-practising Catholic—and myself had wandered very far from the practise of our faith. After an enormous moment of God's grace we both came home to the Catholic Church. On arriving, we found so much had changed. Being the people that we are, we decided not to believe all that we were being told by priests and others, but sought the Truth for ourselves and bought a Catholic Bible and the Vatican documents. Then in 1994, my parents also gave us the Catechism of the Catholic Church. With these in hand we began studying our Faith, the gift which had been given back to us. This gave me great joy but also brought forth much pain and suffering when I became involved, especially in the Liturgy of the Church. I thought others would be overjoyed that I had found Christ again. I was sorely mistaken. I was publicly ridiculed, abused, isolated and rejected—all because I was quoting the Catechism and Vatican Documents to address errors of faith and the abuses that happened on a daily basis within the Liturgy. I would have never thought that by returning to the practice of the Faith and meeting with so-called 'like-minded people' could be such a painful and hurtful experience. But that did not deter us, because we knew what we had nearly lost and it was only because of God's infinite mercy that we are who we are today. A couple who publicly live and proclaim their faith, even when it means being ridiculed by family, friends and parishioners. We still face opposition in our parish because most

parishioners do not know the truth or refuse to believe what the Church teaches. It was due to our Catholic up-bringing, being taught by good faithful nuns that we knew where to turn to when God called us home to the Church. It shows me that prayer is one of the major means of conversion for others and that truth MUST be proclaimed by priests, nuns and teachers, so that people know what the Church teaches. The state of the Church or should I say—the continual loss of practising Catholics at present deeply saddens me. I only pray that God will work a major miracle of conversion in the lives of other people as He has done in both mine and my husband's. Thank you for listening! God bless!

I was born in 1940 to a practising Catholic father and a non-Catholic mother who became a Catholic when I was 14. I was taught by Mercy nuns and Marist brothers. They gave me a fearful faith which I am still coming to come to terms with. It was involvement with the YCW during my youth that gave me a sense of worth and belonging. The YCW Leaders group and their training weekends developed my love of the Jesus in the Gospels and an awareness of his presence in those around me. I am a devout practising Catholic but also a sad one when I see the harm that has been done to our people of God that we all are. I pray that the PC will admit humbly our failings and discover ways in which to walk humbly onwards. What gives me hope today is living in a vibrant parish, which is active on many levels. This began a few years ago when, through the encouragement of the parish Pastoral, we resolved to be a prayerful parish. With the help of the Holy Spirit, the development quickly followed. To the bishops of Australia: Do not fail us again when you attend the Plenary Council! [-], parish of [-], South Australia

It was being educated in Melbourne by the Sisters of St Joseph in my primary school years and then the Mercy nuns who shaped my values and beliefs as a young adult in secondary school. Our parish priest often called in at our homes and I personally remember having heartfelt chats to him when I had some concerns in my life. When we moved to the Flinders Ranges in the 1970's once again it was the Sisters of St Joseph (Motor Mission nuns) who helped me with the R.I. and Catholic guidance of our family of four children as they grew up and eventually left home. Two of them are still great friends of mine some 45 years later and one, in particular, is my "go-to" person in all my times of grief and joy. God has been good to me.

I have good experiences of faith in the community I am involved in and have had the opportunity to have excellent support in the area of Spirituality. It has been this that has nourished and enlivened my faith. Enabling me to find new ways of connecting with Jesus and of praying. But in a sermon at Mass in another parish a priest talked for 30 minutes on Transubstantiation to a congregation consisting of families. Another asked a group of young children to learn all the names of the Bible before they came back next week.

I was brought up a Catholic but did not receive a Catholic Education. I have taught in the Catholic sector in the UK as well as working for a Diocese here in different roles and being a representative on the parish Pastoral Council for a while. My faith sustains me. I get comfort from prayer in the difficult as well as happy times. When confronting a dilemma or considering an ethical, moral position on issues I get sustenance and clarity from asking "What would Jesus' response be and what would Jesus do?"

I have been blessed to be connected to a Catholic organisation that has embraced the concept of a bigger God and this has allowed me to have a much deeper understanding of God beyond the confines of the institutional Church places on God. Jesus message to the Jews was to be compassionate as the father is compassionate. Our Church must look to rediscover this compassion for the widow the orphan the outcast.

The answers submitted for questions 1 and 2 are a summary of the views expressed by the members of [-], Lower North Adelaide. They were collected, collated, and prioritised in a listening process over many weeks. Our parishioners have also been encouraged to make individual submissions. This answer to question 3 is a personal one, based on the experience of collecting and collating this data: I was going to leave this third question blank as the above submission comes from my parish group, but the news of this week impels me to share my

personal story. Our Catholic Church is flawed and I feel deeply let down by a hierarchy that clung to the old ways to the forsaking of all else. The need to cling to the power and might of the old established Church, to do nothing which might endanger centuries of tradition has brought us all down and trampled the love of a Christ that died for us into the mud and filth. Yet... I have spent the last few weeks listening to my fellow parishioners and having the privilege of trying to condense all their wisdom into a tiny 500 words. I have been totally humbled by discovering the goodness, the wisdom, the spirituality, the deep love of God within my community. That this motley crew of ordinary Church going Catholics can harbour such greatness gives me enormous hope for the Church. Given the chance, the ordinary people of our Church will enable Christ's message on this planet to prevail and to spread. Perhaps we need to be at this point, so that the people of God are impelled to finally step up and speak out. Thus I call on the Plenary Council to not let this opportunity slip away. To not let dusty old men with outdated ideas and a sense of 'owning the truth' to hijack the agenda of the plenary council. While of course I counsel you not to throw out the baby with the bathwater, I implore you not to squander this opportunity to renew our Church and allow it to have a future.

- Feeling hopeless struggling with study and exam, parishioner shared knowledge about power of pray to saints. I did and spread the word about the power of praying to saint. I let a candle asked some to pray with me and my prayers were answered, I realised I did not need to carry these burdens alone anymore
- So many people who have such a low respect or expectance of life—for babies not considering them human fill birth what arrogance
- Often the love of children lifts my spirit. In years gone by children's liturgy was often what helped me through tough times my grandchildren nowadays give me hope and reason
- A gay man took me to Mass on Christmas day
- I was pleased that he still believed in God even thought he was living in sin
- Conversion
- Coming back full of joy and on fore with love of God
- Not easily accepted more often rejected because others would not listen, felt quite isolated because withdrawn lately speak out without fear
- Person wanting to marry in Church after lining divorced explained the proactive even contacted a priest, I know he was happy to speak to them then the time cast came up they decided it was go hard.
- May be it is an excuse but think something is still calling them to Church

I have grown up, living in a Catholic family, schooled at Catholic Schools, have been given a strong faith to continue with my husband, who grew up in very similar life style, he too has a strong faith, we don't pray formally all that much, but always attend Mass, help out in our parish, work with the extended parish, and our priest. We both assist on Finance Council and have done for many years. I was involved in the RE system in our parish when my children were young, our Church is part of our life. We have made some great friendships with our priests over the years, and enjoy being there with and for them. We have been married for just 50 years, and have some ups and downs, but I believe that our faith has held us strong, and given us many blessings to carry on our lives, having our Church as a centre piece. We really enjoy travelling around Australia, in our caravan, and really enjoy visiting other parishes on our travels. We have had morning teas, been to Confirmations and joined in their celebrations after the Mass, spoken to many priests and parishioners on our travels. We feel so connected all around Australia to a wonderful Church. Having travelled overseas, and visiting Catholic Cathedrals, and attending Mass in Germany, it's amazing to feel that we are one, and that feeling of the presence of God, everywhere we have been is so powerful. In the grandeur of the land and the sea, the green fields, even the drought lands, there is the power of God at work. Even with this turmoil, we know that God is at our sides, with those who are in question with the law, and with those abused. Jesus was crucified for much less.

Parents are getting married in the Church

We experienced getting our communion at the Catholic Church. We have gone to the Catholic Church for school retreats. Sang at the Church.

I have experienced times of parish life where lay people are relatively empowered. But then the priest changes and lay leadership is disbanded. To build a sustainable future, we need priests and

alternate leaders in our parish who recognise the need to make a parish self-sustaining. Not those who unravel years of work on a whim.

Belonging to an Australian Team The Teams of Our Lady movement (internationally known as Equipes Notre Dame) informs, inspires and supports Teams of couples in the lived experience of faith and marriage. Our Team of 6 couples has been meeting monthly for over 40 years. We began as couples with new marriages, starting our families. That amounts to around 450 simple meals together, sharing the things of significance in the previous month that we have sat down and prepared with our partner beforehand, praying together and sharing our responses to a prepared study topic. We have been accompanied as an equal member by a priest Chaplain for most of these years. Two of these priests have become treasured friends, both now fondly remembered and mourned. We treasure many aspects of our faith journey together as a Team and within the wider Teams community. The most significant ones are Deep listening, Equality - rotating hospitality, leadership and responsibility, couple by couple, Respect for experience of faith, doubt, opinion, These have formed our community of faith and love. Deep listening - In preparation for the meeting, each couple sits down and reviews their month as individuals, as spouse. The focus is to listen to the other in silent respect, seeking to hear and appreciate what is being shared. Not all of what comes up during this time is shared at the meeting. The couple decides what to share, what is private. At the meeting, each person shares with the larger group. Their sharing is again listened to with silent respect. Even after 43 years, it is still difficult not to interject with suggestions or advice. The couple chairing the meeting remind us to keep this focus of listening. This discipline of listening is the cherished heart of our Team life. Equality – rotation of hospitality, leadership and responsibility, couple by couple Team members belong as equals, women, men, as a couple, and as members of their Team. Each couple takes turn to host a meeting, to prepare a study topic and chair the meeting and to take annual responsibility for the Team. Leadership is practised by all couples and held permanently by none. We rotate leadership of the individual team, and throughout the Teams Movement. Respect for experience of faith, doubt, opinion Our discipline of listening has allowed for the growth of respect for each person's faith experience, including times of doubt and loss of faith. We urge the Church to develop structures to allow Practising the faith as equal baptised believers, Listening to the voices of the people living the faith, Openness, transparency and accountability of leadership, Sharing positions of leadership with the people of faith, lay, women and men Rotating positions of leadership to foster responsibility and responsiveness amongst all people of faith, Freeing the ordained clergy to share their scholarship and faith formation with the laity, Prioritising love and acceptance over obedience and conformity.

I have been blessed that most of my faith life in the Catholic Church has been enriching. I am lucky to work in a Catholic setting with like-minded people. At this time in 2019 many of ask are asking whether we need to be Catholic to live out our Christian faith. We want to see Gay love celebrated as a sacrament that reveals God's love. I know I do! I understand the theology around parenthood but the thing is that you can be gay and be a parent and a good one at that! Love is love. I seriously question my faith when I see bishops and priests charged as sexual predators and furthermore they show no remorse and no shame. The leaders making statements about these cases always act in the interest of the guilty and not the survivors and write these PC statements asking us to hold judgment and sometimes ask us to pray for the guilty! Anyway, in my story, I have known wonderful priests who have a broad theology base and are open to dialogue and these people have helped me to stay committed. It saddens me that we have conversations at the kitchen table where we can say what we really think—all the doctrine and dogma that causes hurt we can agree doesn't have a place in modern Australia like it may have in the Middle Ages but in public we feel we could be vilified by the Church and its organisations for speaking against it. There needs to be more freedom to be Catholic, practising and for it to be understood that many Catholics reject aspects of Church teaching but get on with it anyway. But it's hard because it makes one feel like a hypocrite. I am angry. I am Catholic and I am angry. I want to see more love,

more inclusion, more freedom to sit within a continuum or spectrum of beliefs and not be considered less Catholic for it. For there to be permission to live on the paradox of believing in a faith and yet rejecting aspects of its institutional structures, culture and teachings.

My experience of faith is every day that I wake up, ever so thankful to our Lord for the blessings bestowed on myself and my family.

I had been regularly attending a Rosary group that was attended by some Franciscan nuns in the local parish and other women including a very good family friend of my mothers. Although I was not Catholic I liked the prayers and was strengthened by them. When my sister was diagnosed with breast cancer the doctors were having trouble finding the right treatment I asked the Rosary Group if we could dedicate a session to praying for my sister and the doctors treating her. We had prayed for her and all those with Cancer on other sessions but this one was being prayed specially for her. We prayed on the Saturday afternoon. On the following Monday, my sister rang to tell me that the doctors had found a course of treatment and would begin it ASAP. I took this as a miracle and for me it was a sign to look further into becoming a Catholic. (Before talking to the nuns, I had believed that one had to be born a Catholic and it was only through the Rosary Group that I found that anyone could 'join', lol). My sister lived for more than a year after the first treatment but unfortunately died before I finished the RCIA programme and became a Catholic (at 58). After I finished the RCIA programme I wanted to learn more about Catholicism and what Catholics believe, etc. so I began attending Bible Study with Father [-] at [-] parish (SA) and Advent and Lenten Courses with Fr [-] at [-] but also looked around for other courses. I signed up to do a Masters in Theology but it did not take long for me to realize how little I knew, so I pulled out of this and looked for short courses. I did the Dayton Course on Bible Basics and Introduction to the New Testament, attended several short courses offered by ACU, began the Certificate in Pastoral Liturgy offered by the Adelaide Archdiocese, read several of Pope Francis's encyclicals and continue to study and attend short courses when I can afford them. I enjoy learning from the courses and learning about the history of the Liturgy and the organisation of the Mass has been fantastic but I believe that the Bible Study sessions with Father Peter and the rest of the group has been the most effective for my spiritual understanding and growth. I cannot stress the need for this type of support and education. Some members of our group are relatively new Catholics but many were born Catholics, pre-Vatican II in some cases and all have expressed their appreciation of the knowledge gained by attending this group. Lenten and Advent Courses are also great but they are not enough to gain a better knowledge of the Bible, the Word, the Mass and the journey towards a better relationship with God. Even though I am old, I am just beginning this journey but have appreciated and needed the help given by others within the Church community including some fabulous priests and informative and excellent hard working people! I thank God for all of them!

I am concerned about the safety of priests travelling unnecessarily to say Mass in remote areas, when the laity are able to lead a liturgy.

I came to Australia when I was 9 years old from Italy. My mum used to take us to Sunday Mass. I was sent to a government school. I was sad within me when they took religion instruction out of government school. I looked forward each week for this lesson and enjoyed being there. At age of 14, there was the sacrament of Confession available before Mass and I used to go to weekly Confession before Mass. When this was taken away, I hardly went to Confession, as my parents did not have time to take me on a Saturday. When I was 19 years old my parents stopped going to Church because I was in relationship to get married. But after I got married they went back to Mass. I got married at the age of 20 and my husband was not a practising Catholic, I stopped going to Mass. This left emptiness within me and I was so sad that I struggled in my daily life. When our first child was born and we attended the baptism preparation the priest encouraged us to live our Catholic way of life by attending Sunday Mass. My husband and I both decided to send our children to Catholic School; it was an opened door for us to learn more of our Catholic faith. I started to attend daily Mass, started to go to confession more, and met practising friends who

helped me to be more enriched in my faith. That is why practising Catholic need to be given priority in our Catholic schools as they will be a light to help those who are lapsed. The school had sacrament preparation for children and parents in the evening. My husband and I started to pray the Rosary with our family every day. Now my husband and I are still practising Catholic. Some of my children are still practicing Catholic. I love being Catholic and will pray for all my brothers and sisters who are most need of my prayers.

My experience growing up was of a small community that gathered in God's name each week. That experience of community and helping one another is one I would like to see continue across Australia—helping others in need.

As a marriage movement within the Catholic Church our members could provide many stories, more than could be listed here, of how Teams has enriched their marriage and family life. In some cases, we have heard stories of how Teams saved their marriage. The greatest acknowledgement of the role of Teams came from Pope Francis in his address to Teams leaders at an audience in Rome in September 2015. More of this is contained in our attached submission.

Our Archdiocese actively seeks out the participation of priests from overseas who are not familiar with culture here in Australia and who bring a very different set of expectations about faith and life, including gender roles, clericalism, out dated understandings of the needs of children, etc. Our communities are subjected to a language, theology and spirituality that is neither contemporary nor respectful of diversity. Our communities and children are subjected to a belief that if people are just forced to go to Mass enough 'something' will rub off. I am so sick of this Church. I need to leave to save my faith and hope.

I have many faith stories that I would love to share with you. My faith is very important to me, and I know what it is like to have an experience of faith, recognise it as this, and have it shape the course of your life forever more. One such experience was when I was ten years old. A teacher at our school was pregnant for the first time. She was well-loved in the school community as she was a great teacher but she also because co-ordinated the annual School Performance—which was pretty special. Not long before she was due to have her baby, she fell suddenly very ill and things were not good. We were informed at school and I remember being very worried and scared for her and the baby. After lunch on this day, we were asked to come to the Church (on our school grounds) as we were going to pray together for our teacher. Walking into the Church was an experience in itself. It was dark where there was normally light. It was VERY quiet and no one was speaking. I remember telling my Mum that afternoon, I was thinking that you could have heard a pin drop—and it was carpeted!! Our Year 6 teacher got up and asked us to kneel down in prayer. We started praying the Rosary and did all five decades. Our teacher starting, with us finishing each time. All I remember is that it remained quiet and respectful throughout our prayer together. The mood was sombre and quiet. It was a community coming together for a common cause. It was love and fear all rolled into one. It was our faith being poured out for someone we loved and held dear to our hearts. It was incredible. God was there and we all felt it. The following morning we came to school. We were told by the Principal that our teacher had 'pulled through' and despite the fears of the day before, was going to be absolutely fine. A couple of weeks later she had a baby girl and we rejoiced together as a community. It is one of my earliest memories of the power of prayer.

Our travel in the "Footsteps of St Paul" was very powerful experience for all of us. The deep study, archaeology and many opportunities for reflection during the 4.5 weeks with like-minded people, strengthened our faith in our leader, Jesus but resulted in many questions about how it can be that we as a Catholic Church and the wider Christian faithful can have strayed so far away from what He taught? It was a saddening experience; disempowering when we were confronted wherever we went by the survival of Jesus' message in spite of the incredible persecution of "the Jesus movement". The role of women in key leadership roles as "bishops" in the early Church is in stark contrast to now. It is challenging how our Institutional Church is so out of touch, juridical and obsessed with "papal infallibility" rather than proclaiming Jesus' message.

<p>I am a convert thanks to my wife. Several things have been impactful on my faith: Active involvement in the Church community, The Life in the Spirit Seminars, a book on Medjugorje, and a team member of the menALIVE SA team.</p>
<p>I have been involved as a consultant psychiatrist all my working life teaching medical students, young doctors, trainees and research students. This plenary Council process has started well. I hope our bishop's conference members do not end up having "feet of clay"; wilting before the current canon law; prohibitions from the various Secretariats in the Vatican and past declarations by popes that clearly cannot be infallible. The abuse of power is serious; it is contrary to what Jesus taught and historically it has systematically invaded the purity of, and has distorted Jesus' message. My current faith journey is fraught, anxious, ashamed of my Church leadership and not at all confident that our leaders will bravely stand up for Jesus and truth rather than a Church which has allowed itself to be systemically demeaned by power politics within; arrogant clericalism and pseudo-princely, pompous behaviour at the highest levels, contaminating those below and which has allowed sexual crimes to flourish and the obligation of celibacy for clergy (homosexual and heterosexual) to be frequently, commonly, not maintained. It is a time for repentance and reparation; of new beginnings. Four weeks ago, I was on the Jordanian side of the river Jordan, just after a small flood; just down from the excavated site of the Church of John the Baptist, a Byzantine dated site with its extremely large baptistery; he called the people to repentance; our Conference of bishops need to read that Gospel and need to seek repentance on behalf of our Church and our leader Jesus. Renewal of baptismal promises and the sacrament of reconciliation by all attending the opening of the plenary council acknowledging our great systemic sinfulness, may well be a good place to start such an important meeting.</p>
<p>Born a Catholic, into a Catholic family. Educated in government schools. Attended Sunday Schools that taught me the foundation of the faith. Attended Mass with older siblings and learnt the sacredness of the sacraments. Lapsed for some years and then returned back to the Church after marriage and young children, because I wanted them to learn and love the beauty of the Catholic faith. Half of my children attend Mass regularly (3) and I pray that the other 3 to return. The faith is a God given gift that needs be respected and nurtured daily in our lives, if we want to be more Christ like to ourselves and to others. My wife is also a spiritual companion on life's faith journey.</p>
<p>I was born into an ordinary worldly family, the second of two children. My father is a self-confessed atheist, and my mother is a nominal Catholic. I did go to a Catholic primary school, but don't remember learning anything about the faith there. I didn't know the pope was Catholic, I didn't know Jesus was God – I didn't know anything. We went to Mass sometimes with my mother. I went to a state high school and all of us ceased going to Mass at all. I grew up like any other secular teenager—binge drinking, etc. and all that goes with it. When I was in my late teens I picked up a Bible for no apparent reason and started to read a page or two every day. In my heart I knew this was true and God was real. After high school, I lived in Europe for a year and had a faith experience at an Easter retreat, and also at World Youth Day in Rome. When I got back to Australia and started uni, I started going to Mass, and gradually learnt more about the faith—and haven't looked back! There's a lot more to it than that, but that's my faith story in a nutshell. It was the Word, and the truth about and from the Church that brought me to faith. The closer I grow to Mary, the stronger my faith becomes.</p>
<p>I have been fortunate to work with some wonderful priests of the years, all of which have had a polish background. I think through attending Mass, their stories of how the Catholic Church was their beacon of hope reminded me of how fortunate I have been in my life and have supported me in making the choices I have made. Every time I have needed guidance or support, the advice they have given me has been pivotal. The best thing I know about also is that during homilies they offer insight into the Catholic Church and its teachings.</p>
<p>I have been blessed to have experienced YCW, Antioch, Marriage Encounter, menALIVE, Valiant Man and many other formation groups which have formed me into the man I am today. My men's prayer group - derived from our Marriage Encounter Circle membership - has met weekly for over</p>

20 years, supporting my faith journey as a man. It has helped to keep me accountable for my marriage and family and encouraged me to participate as a menALIVE and Valiant Man presenter. This has helped me recognise the destructive power of pornography in my life and the life of my marriage and my family, and to take a stand against it. Our Marriage Encounter group has formed our marriage continuously since 1991 and kept us faithful to each other and our family. Without this support we would not still be married. Our journey with small groups has been instrumental in developing our faith, as individuals, a couple and as a family since the 1980's. Yet many parishes have dissolved and small group activities. Our parish prides itself on having built a place of friendship over its 30 years of existence. Our experience, having joined around 5 years ago is one of loneliness. There are no opportunities to grow together in faith. The priest (an Indian import) and the parish associate want 100% control of all activities and stifle any other input from parishioners that don't support their power base. It is little wonder that many parishioners feel powerless to make a positive contribution to parish life.

I was educated in Catholic schools, became a teacher and spent in excess of 20 years in Catholic school leadership until my retirement. It was very evident to me that the majority of Catholics were experiencing their Church through the agency of the Catholic school and for many, the school principal was a defacto parish priest and in many cases, the principal was female. The Church itself seemed to have little relevance to most parents and did not mirror their experience of life, but the school with its mix of laity and its religious education programmes did mirror their experiences and supported them as parents in a way that the parish couldn't. I came to a belief through my experience that the Church needed to restructure and do things differently if it was to be relevant to those families.

Worldwide Marriage Encounter has played a significant role in my (and my husband's) personal and spiritual growth for 25 years. I went to a Marriage Encounter weekend to enrich my relationship with my husband, but in the process I re-found my relationship with God, was empowered to grow and lead and stretch myself in many ways. I experienced a different example of "Church" in the unconditional love of the Marriage Encounter family who meet regularly for fellowship and always have a focus on some aspect of our marital relationship. I learnt that God's desire is for my marriage to be strong and stand the test of time, but also that the way we live out daily lives can be a mirror for the love of God for the world. We as a married couple with a family are a domestic Church. That gives it a higher purpose. It can be contagious and we can be evangelical in showing the world who God is. The two of us being "domestic Church" may be the only example of God's love that someone sees, and we are now more intentional and intuitive in what we do in the world as a couple. We have helped many couples see that kind of vision for themselves through presenting weekends and formations and journeying alongside everyday couples. The experiences starting in 1994 have led me to a decision to work in a parish, to undertake formal tertiary and diocesan-level training, to work as a public school chaplain, then for an ecumenical organisation and again as a Catholic school chaplain. This all came from seeing myself as a child of God with a calling to do something. All the while, our marriage and family are the safety net from which we go out into the world. I am more aware of God's nudges to reach out to this or that person, or to follow that gut feeling that leads me to "being Church" for another person. Decisions are more intentional now, especially the decision to love even if I don't feel like it or judge the person is worthy. (It's easier to ask "what would Jesus do?") Family life is so much more complicated, is lived at such a pace with so many competing priorities—people need support, they need to know they are unique and matter absolutely regardless of what's going on. Couples and families need support and confirmation that despite the ups and downs of life, God is there in the middle of the mess and what they are doing is immensely important.

I became a fully committed Catholic in 1985. Even though I had attended Church with my husband and three daughters on a regular basis. I realised I wanted to become a full member and to receive communion. At that time, Archbishop Faulkner was the Archbishop of the Adelaide Diocese. He was open to change and he was prepared to allow more inclusive language in the

<p>readings (which did not change the meaning but included women and children) lay people were invited to take on leadership roles, workshops were held in regional areas by an Adult Faith Education team which allowed us to learn about leading discussion groups within our parishes with support from our priests and Pastoral teams. I believed this was a Church I could feel wanted, needed and an included member of this family Church. Unfortunately, this has changed and although I am still a committed and active member, I now feel I am only a helper to our priests doing what needs to be done.</p>
<p>Our story is that we honour the strong Dominican Tradition of our founding sisters from Ireland. We offer an education for all including students with a disability. We have a lay-person as our leader but a strong connection to our heritage with our sisters on site. Our faith evolves each year as we continue to be a part of the Dominican story.</p>
<p>Adult Faith Education Participation in Plenary Council discussions has led over 40 people in our parish to sign up for programs about our faith. But we don't know where to go for information on current issues. The issues facing Catholics in Australia today are very different from those in the pre-Vatican II times, and many of us are not well equipped to address them. We need to know where to go for information and how to access it. My adult children have stopped practising the faith. They want to know why we believe certain things and I need to know where I can get the information to explain the Catholic position. Public advocates for our Faith. Like others, I feel betrayed by our leaders not just because of the sexual abuse scandals, but also that those leaders who do speak out about issues, are gagged or even censured by the Vatican. I wonder why the bishops in Australia stood by and did not speak up when one of their own (bishop Robinson) was "bullied" by Rome. Whether they agreed with him or not, I felt they should not have remained silent. I grew up in the era of bishop Fulton Sheen and the Catholic Hour on the radio. Our faith was publicly discussed and openly debated. Yes, now we live in a much more secular society and the Church's opponents are more powerful and strident. But something is wrong when even the Liaison bishop for the Australian Bishops Conference can say that our media arm is a "well-kept secret"! (259 words)</p>
<p>I have always attended Sunday Mass regularly but was not directly involved in serving my parish until I was approached by the parish priest to be a minister of the Eucharist. This eventually led to me joining the parish Council, becoming a sacristan for Sunday Mass, joining the Liturgy Committee and volunteering to do several other jobs around the parish when necessary. Through my example of service in my parish, my daughter became an Altar Server, helped train and mentor younger altar servers and became a lector. My husband also became involved in various administrative capacities. Through serving my parish, I have also shared in the faith experiences of other parishioners and we have touched and enriched each other's lives. In many small ways, I feel I am just a little cog which helps connect other cogs in God's plan for my parish and that's how He keeps it all together. We support each other, we have our good times and bad but we all hang in there together to make things work and benefit the spiritual life of those who come to our Church. I feel a great sense of belonging in my parish and acknowledge that if I'd never been personally asked to help, I would not feel the great sense of fulfilment in serving my Lord which I now feel. I am grateful to God that He has called me to do His work in keeping His Church going and pray that He may call more people into His service. We should not be afraid to ask for help or to say "Yes" when we are asked to help. We need to be open to God's calling, take up the challenge, move forward with integrity and trust in His plan for us and for His Church. It could lead to great opportunities in faith and fulfilment for ourselves, for others and for the Church.</p>
<p>As a young person in the Church, what I love is that it has remained the same and has stayed true to its teachings, beliefs and traditions. Many progressives believe that the Church needs to change with the times. I believe that young people are searching for the truth and look to the Church as it has stayed constantly true to itself rather than conform to the changing world.</p>
<p>Changes to governance of Church to allow Ø Ordination of women deacons / priests Ø Married priests. There is a need for people in leadership roles to be qualitative, creative and give coherent</p>

witness to the Gospel. This can be supported in the following ways: Ø Education of the laity in human development and faith (history, theology and Scripture) Ø Youth leadership—national youth strategy. A more compassionate Church with respect to ministries and excluding policies Total acceptance of gay people e.g. sacramental Commitment The ordained being more active in opposing unjust law making

I was brought up a traditional Catholic and as a child and young adult my relationship was with Jesus. During the child-rearing years when minimal time to relate and also shedding the religion of my childhood it was an arid period but always there was a belief in God. But tested many times. And now the joy of early old age and connecting with the Holy Spirit. Wide reading of the Catholic mystics, the WCCM and educating myself in other religions has led to an appreciation we are all on the same path but in different ways. We have much to share with each other.

I am a very committed Catholic and attend Mass most days of the week. My 4 children all went to Catholic schools for their primary and secondary education. They all had the same upbringing in the Catholic faith and have grown into adults of who I am very proud. But one was different from the others and as she reached teenage we sensed that she was not interested in the opposite sex even though she went on an occasional date. We wondered about her sexuality. She did meet a man whom we thought she loved and we were very relieved. They married in a Catholic ceremony and had 2 beautiful children. After being married for about 9 years, she “came out” to us, her parents, that she was gay. This had apparently been a big issue in the marriage for some time. It was not until sometime after that we learned that she went “through hell” trying to deny her sexuality. She wondered why she felt different to her siblings who loved people of the opposite sex. She married because it was expected of her and she thought she could make it “right”. Her husband was very understanding and supportive and was by her side when she told us the situation. They have since divorced although remain close friends and share the parenting of their children well. When her husband started proceedings for an annulment she was devastated. This would be denying that they ever married and that their children were illegitimate. We later learned that she was suicidal and contemplated “walking in front of a bus”. She has stated that feels unworthy and less than normal. “If there is a God why did he make me like this?” She now hates the Catholic Church. After what she has been through who can blame her. I try to tell her that God does love her but she doesn’t believe me. I was once very judgemental about “gay” “people believing that they choose to be that way in many instances. I had a huge awaken when I discovered my daughter is gay. She is a beautiful, kind and very good person in every way. She has found happiness with another woman. I believe that God is happy for her because she has done nothing wrong. I have changed my views about the Church’s stance on homosexuality and lesbianism and believe this issue must be reviewed.

In our discussion group with youth, in response to the question from his peers ‘Why do you attend Mass?’, one young person gave the following response: “Coming to Mass gives me a ‘spiritual recharge’ for the week – it reinforces the values (forgiveness and tolerance) of the faith and helps me to appreciate the teachings of the Church more. I can have conversations with God and feel God’s grace and presence in my life. I feel pride in who I am. It is my sense of identity—this is who I am.” We will also upload two stories from parishioners about their personal faith journeys.

There was a Mass I attended where a visiting music specialist, a Josephine nun, taught the congregation how to sing some new hymns. At the beginning of Mass, she took us through each part, and repeated it until we knew it, until it was all learned, just as a choir would learn a new piece. It didn’t take very long and everyone sang, and it sounded joyous! This is just one thing that we could use in our Church, concentrated learning, and encouragement of singing. It might need to be a paid position, someone who travels around parishes and revisits from time to time to keep up enthusiasm. If we sang together we would have a greater sense of togetherness, but in many parishes, the music is a bit lacking. The people are missing the greatest way of expressing their faith. Church music is so rich and varied, and it is part of my everyday. It gives expression from highest joy to deepest sorrow, yet many miss out on it. I wish we could change that!

I still remember the first Advent I experienced after being diagnosed with mental illness. It was Dec 2001. I was staying at Mum's. I was explaining to Mum that I wanted to go to Reconciliation before Christmas, but I didn't know how. I just couldn't sit in line. That was going to be too hard for me. Other options that I knew of, seemed just as impossible. So Mum headed to the parish office at [-] SA, (my parish then,) to find a solution. Fr [-] msc, then parish priest came up with a good one. He suggested that he come to Mum's. He sat down and talked with me. Then I went to Reconciliation. Then Mum was called back to the lounge room. Fr [-] gave both Mum and me Anointing of the Sick and then Holy Communion. The flooding peace and love from Jesus were amazing and the closeness of Jesus was so very real. For several days after, I just couldn't worry. The Healing sacraments work so much better than any anti depressive ever could. Yet fear and me first or not at all, coping strategy has prevented me often from receiving Anointing of the Sick during Anointing Masses. For that matter, it's happened with Holy Communion too, and I miss Jesus then.

The importance of lay organisations and small communities of Catholics as stated above cannot be emphasised enough. We value the Mass, the sacraments and Exposition of the Blessed sacrament above all, by our priests in order to survive in a world that has largely abandoned Catholic and Christian principles. When raising our small children we had the support of many likeminded families and mature lay people who counselled and taught us how to pray and how to order and build a strong family for Christ. My husband and I led many Life in the Spirit Seminars all over [-] and handed the small communities we started over to local Catholics who were raised up as leaders - at e.g. [-]'s in the South and [-] in the West—a Deacon [-] came to that Seminar, and in the North at [-]—from there Deacon [-] went on the take up his role. From the Central area at least one present day priest warmed to his vocation through Youth for Christ. When my youngest child complete Matriculation I went on the complete a Post Grad Diploma in Social Science (Counselling) Uni SA., graduating in 2007. (My first degree was in Arts and Education B.A - at Adelaide Uni in 1967 as well as Teachers Certificate. I had 7 years teaching in Adelaide and one part time in England as a teacher - years 5, 6 and 7). I next gained a Certificate in Spiritual Direction in 2008 - Adelaide College of Divinity and in 2015 graduated as Bachelor of Theology from Flinders University studying at the same Adelaide College of Divinity. Of all the spiritual experiences I have had- the greatest and most lasting to this very day was on Father's Day in 1974 at a prayer meeting in St Cecelia's Hall at the School of Mercy ST Aloysius in the city of Adelaide when the Gospel was being read—Sister Pat Kenny RSM was the leader of the Catholic Charismatic Renewal and was my earliest teacher and spiritual director—I fell gently forward and was slowly gently filled with a warm glow starting from my head and going right through my body to the soles of my feet—that experience I later learned was the baptism in the Holy Spirit. That infilling by the Holy Spirit was an experience of joy that has never left me to this day and remains the basis of all my prayers and voluntary apostolate. Many hundreds of Catholic friends had similar beautiful experiences and this has remained the greatest joy of my life, knowing God the Father and Jesus through the power of the Holy Spirit. I am now leader of a 17 strong circle of Friends of the Immaculate Heart of Mary Prayer Circle as well as groups mentioned above. We communicate by text and pray as we are able for the various family needs of members and the Church and the world. Just yesterday, I was contacted by a priest to pray for a priest who suffered an aneurism and is now in intensive care after a major operation. As we don't have official meetings, this is easily part of our prayer lives. Many thanks for this survey.

Living within a charismatic Catholic community has helped me to live a faith that is all encompassing. Not just an hour on a Sunday, but a faith that encourages me to be actively involved in parish life, run youth groups and prepare couples for marriage in the Catholic Church.

When we were young, we were brought up on the awareness that to be a Church member is to be part of the Body of Christ. All were called by baptism to be the hands and feet of Christ. I get annoyed at the confining of images to the Church being the "Bride of Christ". That means nothing to me—in fact it turns me off. Use images in our liturgies that call people to mission.

Our faith was shaped in another country before we arrived here as migrants. If our faith had been shaped in Australia we probably wouldn't have any faith. Unfortunately. We have observed that around the world, poorer countries than Australia tend to have full Churches with many young people attending Mass. These Churches preach against artificial contraception, fornication and adultery. They uphold Jesus's teachings around natural marriage between one man and one woman and, like Jesus, teach that to divorce and remarry is to commit adultery. Jesus's teachings are simple. They don't change. Jesus said, 'Heaven and earth will pass away but My words will never pass away.' Our faith stands on absolute and eternal truths. Through the work of the Holy Spirit, our Church remains both ancient and ever-new, eternally relevant to every new generation. This is Jesus's universal and eternal Church. Australia is the great southern land of the Holy Spirit under the patronage of Mary Help of Christians. Jesus said, 'If you deny Me before men, I will deny you before My Father Who is in heaven.'

1. As our parish moves towards losing our MSC priests (after 105 years leading our parish) we have the opportunity to explore different ways of being parish. This includes exploring different models of leading community. Our challenge is to find an authentic way of being parish for our community and bringing all along into new ways of thinking. 2. Several years ago a woman in our diocese, with the skills and knowledge required, was the person who trained our seminarians to give homilies. She was qualified to take on this important teaching that would impact enormously on our Adelaide Church, yet she is not considered able to be a homilist! 3. For centuries Da Vinci's Last Supper has been the prime depiction of this event, resulting in a narrow interpretation and only males being represented for years in Holy Thursday liturgies. Since becoming aware of different images, such as Bohdan Piasecki's Last Supper painting, this has broadened some people's understanding of this event and what this means for us. Our Church needs to be presenting different 'images': visually, in word and in presence, that speak to our communities today.

• Our youth need clear guidelines to live by—set of expectations. • Media attach values • Good solid marriage if people respect themselves and others.

It's very sad to attend a Mass that has no choir, no altar servers and very few participation from the congregation. Where the homilies are merely academic or entertaining, where liturgy is customised and made convenient for the people. When the focus of the Mass is merely on the tradition instead of on God Himself, people centric than God centric, we reduce God into our image of Him, no wonder people turn away from the Church. I'm a new migrant to Australia, a Catholic convert who has strong foundation of faith but finding myself slowly withering from lack of nutrients from the vine through a rotten branch.

My faith increased as I started attending the Church at Newton in SA influenced by the statues of saints all around the inside of the Church and the architecture of the Church, which made me feel so "holy", and at peace within myself. The care and love of the parishioners was an added influence in my spiritual journey. The way the parishioners celebrated many of the feasts of the saints and the reverence accompanying it was an added impetus to holiness. The daily Mass and the number of weekend Masses and the people attending was a witness to faith which had a cascading effect on me to teach my children our faith as also encourage them in every way to grow spiritually.

I have had so many experiences within the Church that have made me who I am, but also disappointed me. I have begun volunteering in the parish office at my parish, it made me realise all the work that goes into the parish, all the people that are in the parish and the support that is needed. I have learnt that practicing my faith and actually living out service is a gift. To be able to help people, use the skills I have and make a difference is such a blessing.

I was raised in a Catholic family in UK, went to Catholic schools for most of my life, went to a Catholic Teachers College in UK, taught in a Catholic school in UK. My faith was all around me, BUT I took it all for granted and I did not value it. THEN I emigrated to Australia. I was alone. I had no Catholic family around me, I had no home parish, I was teaching in a State school. I married a non-

<p>Catholic. I married into a family who did not particularly like or even trust Catholics. I spent the next twenty years trying to hang on to my faith and raise my children in that faith. It was not easy and at times I felt very much alone and hopeless, but it was at those times that Jesus showed his love for me and my family, He helped me find the way and stay on track. He taught me to value my Faith. My boys did not follow on in the Catholic faith and it took me years to accept that and also to accept that it was their decision NOT my fault. They are all good people, the rest is up to God and it has added to my understanding of how lucky I am to have Faith. I now feel very fortunate. I have survived intact with my Faith and I still have the love and support of Jesus to help me through my senior years. I don't take my Faith for granted anymore. NOW I value my Faith.</p>
<p>I have been shaped (excluded) by not being allowed to take Holy Communion with my family. I married a Catholic and our children have been raised as Catholics, but I am not allowed to become a Catholic due to rules they have about this—my husband was married before. I no longer want to become a Catholic and if I had my time again I would not raise my children Catholic. Nor would I send them to Catholic schools. There's TOO much hypocrisy and arrogance and evil.</p>
<p>I have been blessed and very fortunate to have spent most of my working life working in Catholic Schools. This has afforded me a rich opportunity to continue to grow in, and enrich my faith. How can we extend the invitation and support our young families to continue to grow in their faith? Schools remain for me a bastion of hope in this challenging time for our Church. Our Churches may be emptying while our Catholic Schools are full. Many of our young Catholic (and non-Catholic) families are still seeking out a Catholic education for their children ... why? How are we reaching out them and engaging them, especially in a faith dimension?</p>
<p>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.</p>
<p>Our Plenary Dialogue was held by Guides and potential guides of Christian Life Community in South Australia. We are formed in Ignatian spirituality and we found the plenary dialogue process to be very similar to our way of proceeding. Participants shared personal experiences of faith, life and the Church that related to a particular topic. We experienced real and often deep and intimate dialogue all of which has helped form this submission.</p>
<p>Archdiocese of Adelaide until 2001 had strong emphasis on lay participation. Processes were respectful, collegial and collaborative. Women were taken seriously and new structures established to enable them to contribute meaningfully e.g. Diocesan Pastoral Team, with shared governance, during episcopacy of Leonard Faulkner. There was a clear Diocesan Vision—Community for the World.</p>
<p>My whole life until I undertook a Theology Degree at age 50 was a nightmare of observance and avoidance of sin. My studies were an enlightening experience but also one where I had to question almost 100% of what I had been taught. For the first time I was not being taught pious clap trap. We had an Archbishop who did his best to open up the Church to lay participation and acknowledge the great knowledge that resided in the non-clerical part of the Church. The [-] Church was a very liberating Church. Sadly that great man was replaced by one who in one of his first pronouncements informed us that "the Adelaide way of doing things was not necessarily correct," It was his way or the highway. I continued to worship regularly and still do but the institutional Church has almost no relevance in my life.</p>
<p>As a teenager, when we arrived at the beach on a Friday night, I would go into the sand hills by myself and gaze at the night sky. Now, back in a rural area, and working next to a retreat house, I have found that this place does most of the work for people when they come on retreat. They often go away, changed. So many retreatants find that 100km distance and some silence is effective at changing for the better how they view God and the world at large. I now realise that I had come to know that instinctively at 14.</p>
<p>As a new migrant with a young family in Australia - many young families are staying away from Mass. Young families take things for granted, making excuses or every reason to not attend Mass</p>

or sitting at the back of the Church, being distracted by children whom they find hard to control, or too ashamed when they got stared at by the Church. Whilst the celebrant celebrates Mass and highlights the essence of Jesus being in control of everything, [there is] even more need for me to totally surrender to Him so that I could draw out His mighty strength from His Body and Blood of Christ. My "cup" or soul may run dry each day but knowing that Lord's will constantly, makes my cup overflowing, and the more I look forward to meet Him at His banquet at the end of each week.

Seventy years ago, a Catholic priest told me that 'we' could not possibly pray for my grandmother, as she was not a Catholic. This priest had no understanding or compassion for the eight-year-old child who was asking him for solace. I believed that my God would have willingly included her in her prayers. I certainly believed that my kind and loving grandmother would be in Heaven with God ... not left out just because she was not Catholic. From then on, I felt that it was up to me to decide what was right and wrong. I believed that there was really no reason at all why the priest could not pray for someone who had just died. When my brother was dying and asked for communion in Church at Easter, I took him to the priest who had not been giving him any attention or help for the previous two years because he had married a divorced woman. Compassion was needed not a judgement. Rules have their place but some of those that were in place sixty years ago are seemingly out of place in today's Australia. Jesus did not judge and it is not our place to do so either. There would be greater understanding of society if those in authority included married men and women and if all members of society were represented in governance.

My submission relates to the Church as an institution, and its role in our society. In particular, I see that Christianity and the Church have provided the values that underpin our society, and keep our society functioning in a way that allows us as individuals, and the Church as an institution to act in the interests of the whole community and to implement charity. I see that left-wing activism is focused on disrupting our society by attacking and undermining these Christian values that hold our society together. There is plenty of evidence for this; abortion reform, marriage redefinition, identity politics, the politics of envy, the politics of victimhood, gender politics, political correctness, et cetera. I can understand that the Church appears to be focused on internal problems (sexual abuse). This is a real problem, and I can understand that it has become preoccupied with this issue. However, the Church has a history of 2000 years of dealing with challenges and problems, and in holding steadfastly to a very clear and strong doctrine that is the foundation as well as the framework for our society. In my view the Church has to recognise what is transitory/fashionable, and what is its foundation. The Church as an institution must look beyond its internal problems and plan for the future. In my opinion, the Church is the only institution that can save our society and restore a sense of community by upholding and defending Christian values. In particular, I think that the Church in Australia needs to recognise that our country in terms of history, culture and economy is not Argentina, or Africa, or Europe or North America. The Church needs to work out a strategy for Australia, and then needs to implement that strategy professionally with a lot of thought and planning.

* Masses that are celebrated properly by priests who know how to do it and do not dumb it down by allowing things like liturgical dance! * Masses where the congregation and music are reverent * Opportunities to meet with other adults for faith-formation * Youth festivals are very good for evangelising the young.

I am a part of a youth group called Brighton Antioch. Every three years we have a state weekend where every Antioch group in the state goes away for a weekend to get to know one another. On our most recent weekend I had the privilege of running the reconciliation session where I gave a talk about what the sacrament means to us as Catholics and then lead them through the process. To be able to use Pope Francis' words about holiness and how we can strive for holiness in everyday life was really empowering for the youth that were there. It was such a rewarding

experience to see everyone engaged in the sacrament and going to talk to priests. The youth that want God are hungry for him. The Church just needs to be there to see it.
Young people can find Masses long and sometimes boring, the Bible is quite hard to understand and apply to our everyday lives, we should be focusing more on world poverty and starvation and looking at ways we can support those in need around the world, being a Catholic should focus more on doing good for others.
I attend Christmas Eve Mass. I attend Church on a Sunday and am a willing participant in singing.
<ul style="list-style-type: none"> • A very sick older woman desired communion and felt like she needed to fast before receiving it. • Chaplains can play a big role in care of patients and just be there for a person when they need support and are tackling the social, physical, economic and emotional effects of being sick. This role is being appreciated and chaplains are seen as part of the allied care environment.
Having been to Catholic schools and now teaching in a Catholic school the ritual and practice has not changed at all. I went to Mass sporadically as a child with my family, I do not attend now unless it is required by my employer. All other aspects of life and society have changed, particularity with social media and electronic devices. Catholicism needs to change! To be more accessible! To find ways to connect with what people needs now, not what has always been.
I undertook the RCIA process in 2015 coming from an Anglican background. I found the RCIA process fantastic. I felt well supported and well prepared by my parish priest and my sponsor. My faith life has really strengthened in the last 3 years through attendance at Mass and through the support of my parish priest. The largest contributor to this strength was also the blessing of gaining employment at a Catholic College surrounded by others with a strong faith life and attendance at rituals and discourse with my teaching peers. I love the fact I can share and develop my knowledge and faith at school. The opportunities for outreach and faith development of all in Catholic schools should not be underestimated—for adults, teens and children. I do worry that most of our rituals and expression of faith both at Church and school are joyless and irrelevant to a modern society.
Unfortunately, my faith is in question due to my experiences since teaching in a Catholic school. I see so much inconsistency, and the untruthfulness of those in higher positions make me question as to why they are the people who society use as role models for our Church. I have been bullied by a Principal, gaslighted by a Director of Wellbeing and not supported where support was promised when I held a POR. In addition to this, I am dealing with CCI (Insurance) where the Case Manager and the lawyers representing Catholic Churches Insurance have been dishonest and underhanded. These are the people who society sees. These are the people who work for Catholic Church organisations; and these are the people who have now made it impossible to walk into a Mass without feeling intimidated, betrayed and belittled. From being heavily involved in the Church to now nothing—not once has there been parish follow up. Except to question if my planned giving was going to continue. Is this the Church that Jesus foresaw? Is this the Church that we want? It is not the Church that I want to be part of if at a lower level, we can't even support the members.
<ul style="list-style-type: none"> - Children want to hear issues and statements that they understand and relate to - The Catholic Church to hold more youth Masses and specialise in issues young people find relevant e.g. Body Esteem
Following ordination in an Irish missionary society in 1973, I worked in [-], Kenya. I retired from the ministry in 1977 and came to Australia with my wife and daughter in 1982. [-] parish in [-], South Australia soon became one of our basic social networks, opening up friendships and opportunities for community engagement for us. Over the years, I have studied and explored many aspects of Christian living. The Cabra Chapel Community is a particularly clear and inspiring example of Catholicism in practice. In 2017, following up on a life-long interest, I completed a Master of Theological Studies degree at the Australian Catholic University.
I grew up in a family practising an Anglican faith. It was a family that didn't make a big deal about faith. My parents were great role models of showing loving actions in the family and community.

They treated people with great respect and dignity. My adult faith started to grow when I was introduced to the Catholic faith through my first husband. We became involved in Ignatian spirituality through a movement call CLC (Christian Life Community) It has been through this experience that I developed a personal relationship with Jesus. Without the CLC experience of finding God in the ordinary every day, I am sure that my faith would have dried up. This nurturing journey of nearly 40 years has brought me on an ongoing deepening relationship with God that continually calls me to listen deeply and try to live love in all aspects of my life. Four years ago, I trained as a Spiritual Director and feel very privileged to journey with others when they share their life in Christ.

I came back to Catholicism because of the well-informed catechism. Conservative priest who is very devout telling the truth, love for Christ and Mary is more appealing than the priest who is a people pleaser. They are like Protestant pastors who like to please the community more than God.

In my parish, I see the work of the St Vincent de Paul Society as the outreach of the Catholic Church. Social Justice is the only thing that keeps me attending Mass

• When I realized that there must be something greater than myself in this word. • One story of faith that I have is not necessarily a good story. One of my very close family members had breast cancer when I was 2. She then had it again when I was thirteen. Just recently, she was diagnosed with tumours in her liver. • My stories of my experience of faith were going through the process of confirmation and reconciliation. This was a big time for my life in the Catholic Church and had a big impact on me as a young girl. • When loved ones pass away I feel that the Church brings everyone together, which is something very special. X2 • My eyes were really opened to the world when I visited South Africa and went to a township where we gave food to the people there and listened to their stories. Those people lived with so little yet never asked for more, the children never complained and were always content because they have never known any better than what they live in. • Not many people are concerned about their religious life style in Australia compared to the less fortunate countries and I believe that it is because many are blessed with good life (they have a roof over their head, family, food and clothes). They don't really have much to worry about as long as they respect what the law asks of them, they have nothing to worry about. However, in other countries and cultures, that is not the case at all. People believe that God is their only hope when it comes to everything. They have faith in God—the law or the government. People who are truly “believers”, rely on God for everything. This is because it is the only hope they have left. They taught that God is the only way to success and that you should not rely on another human. • In Australia, not many people are concerned about religious and some do not even know who God and even when they know who he is and their families go to Church every Sunday, they tend to be ashamed that they believe in God, or that they've even set foot in Church—which I think is really sad.

We are a small youth group, but we are trying to keep our faith active and to keep the Mass relevant to our lives as we grow. Our group began after the experience of one member at a Youth gathering in Sydney where the music was vibrant and uplifting and the speakers were engaging and relevant to the lives of young people. We are not just a Church for the elderly; we are a Church for everyone—young and older.

As a small child, I remember being entranced by the solemnity of the procession of the Blessed sacrament to the Altar of Repose on Holy Thursday. This was done with great pomp and ceremony. I did not understand full what was happening, but I could sense it was important and meant that God was to be revered. Have we lost this sense of the mystical? Similarly, as a small child I remember hearing during Mass the words "now we see as in a glass darkly; then we shall see face to face". Somewhat archaic language, but the rhythm and cadence of the phrasing spoke to my heart. I didn't know what it meant, but I wanted to be a part of it. Do we expose our children to this richness nowadays? Or do we always make things so simple for them, that their understanding is not challenged in ways that invite them into mystery and awe. As a teenager, I

<p>was very excited to be part of the UK National Pastoral Congress preparations in 1979/80. Representing my deanery, I met with many other young people from across the diocese to discuss what was important to us in the life of the Church. We then spoke with the bishop, who took what we said to the Congress. From there our ideas went to Rome, and we received a response from the Pope. That was a very powerful experience for us all, as we felt really and truly part of the wider Church, and that we had a part to play. We also felt that the Church hierarchy listened to us and believed what we had to say was of value.</p>
<p>In standing in solidarity with Aboriginal people's we are aware of the witness of Aboriginal leaders in Australia who have taken a stand in care of Earth and people. It is known that Australian uranium fuelled Fukushima. Arabunna Elder Kevin Buzzacott made an official Apology to the people of Japan for the part Australia uranium played in the disaster—despite the long term attempts on some Traditional Owners to prevent Australia's uranium exports.</p>
<p>My faith has been shaped by my parent's example and that of countless other faithful men and women whose prayerfulness and humility has enabled me to experience God as creative, compassionate and loving. I had the opportunity to view Q and A on [-] and welcomed the transparency in the conversation that tackled the urgent reforms needed for integrity in the Catholic Church.</p>
<p>I come from a small rural community in SA, we have an African born priest administering to an area 100kms long by 30kms wide made up with several small towns of under 1000 citizens. Depending on the priest's personality, servicing a remote area can be very lonely. A combination of, limited resources, no family, lots of travel can be onerous on any individual. They need more support, whether it be just a phone call each week to see how they are going.</p>
<p>Since marrying and becoming a Catholic I feel part of a Church family and we and our children have grown up closely with other families, the children receiving the sacraments together through to marriage ... then moving away, and no longer going to Mass ... quite a number of families are in the same situation ... they feel it is too old fashioned.</p>
<p>From my early childhood, my parents have instilled in me a faith that our lives moved around God and His Church. I have been actively involved as Altar Server and then later on as parish Pastoral Council Member in my adult life. After my wedding, my wife and I were involved and still are involved in Family Ministry (Family Apostolate / Marriage Encounter). With my long association with our Mother Church, I have been blessed to gain my skills and abilities to serve Her, in whatever way I could. On Migrating here, I have seen the hand of God at work very tangibly in my life. I feel a calling to serve Him being part of the Church and not just as a faithful at the periphery.</p>
<p>My faith journey is life-long. My parents are the people who have had the biggest influence on my faith, followed by the minister at my confirmation. A very dear and faithful witness.</p>
<p>When we newly arrived in Australia along with my spouse and 4 children, we did not know a soul here. However, it was our Catholic Church and the community that welcomed and supported us in many ways. Within the Catholic Church, anywhere in the world, you are never alone. Once a Catholic is always a Catholic, like the vine and the branches. It's like a family. The only difference is that it's a family extending to the entire world, every part of it. After 4 years in Australia, when I look back, I see the hand of God in our move, our starting of a new life thru the Catholic Church. If it was not for my Mother Church, I am not sure how we (my family and I) would have survived.</p>
<p>I was brought up in a devout Catholic family, attending Mass every Sunday, confession on Saturdays and at school. I was educated by nuns and priests and must say that I was never aware of any abuse by these women and men. I have never lost my faith despite all the terrible events that have transpired and taunts from non-believers.</p>
<p>I had the good fortune of attending a Jesuit school. At the outset, their numbers were substantial. By the end, their numbers had diminished dramatically. I thoroughly enjoyed my schooling and had some of the most wonderful experiences interacting with the Jesuits. I was able to send 3 of my 4 children to the same school. In many respects, they enjoyed the very same exposure to faith and immersion experiences that I had treasured. I felt the Jesuits challenged me to think, to</p>

<p>respect and to respond to my world in a very consistent way. I was blessed to have that experience and my three children have all progressed into adult life with a strong sense of Christian values, not that they would agree with that description (none of them go to Church other than for weddings and funerals). My wife and I still attend Church most Sundays and we enjoy a warmth and camaraderie with fellow parishioners. Our parish priest is ageing and has limited support but we are also lucky to have a second priest who supports the parish priest. We are regularly uplifted by the wonderful homilies. It will a sad day when these priests are no longer able to serve us. I suspect we will need to go in search of another Church in time, hopefully not too soon. I feel tremendous sadness that the good men and women in the Church (the vast majority) are tainted by the bad (the vast but not insignificant minority).</p>
<p>I will just say that my faith has been central to my life which has been relatively long and healthy and looking back I feel immensely blessed and can see God's guiding hand. The Church changes and so does society. But miracles happen every day if you want to see them.</p>
<p>My faith has been shaped by my strong Religious upbringing by my parents and the Sisters of Mercy through my school years however in the light of recent sexual allegations around Philip Wilson and George Pell this is causing me to question my beliefs and values and makes me very sad to think that as a result of their pompous attitudes and not doing the right thing by resigning the minute these allegations became public regardless of whether they were guilty or not all Catholics have now been branded in the eyes of the world.</p>
<p>I've got many beautiful stories of faith and the Church in Australia. These include some amazing weekends with the Antioch community at Henley beach. Being afforded an opportunity to share faith with other young people. Being given the opportunity to lead events such as pub theology. I've also been lucky enough to attend four world youth days. I have a also had the opportunity to have spiritual direction with an amazing priest in our diocese Fr [-]. This has helped me so much in my life's journey, and to understand God's place in my life. Seeing the work of social justice with organisations like St Vinnies, Louise place is absolutely amazing and makes me feel great to be Catholic.</p>
<p>I received my religious education in the 50's—too rule bound and fear based, but still a solid foundation on which I have been able to build a mature faith. Most of those in the pews are from round about the same era. I am not suggesting that we go back but this is something to ponder as we go forward.</p>
<p>The Church needs to better connect with their congregation 'Real life' understanding/work/life/commitment balance, genuine contribution—lived experience. We try to promote greater action in protecting our environment and the care of our world. Teaching in a Catholic school is difficult when a student, not Catholic can't share in the Eucharist. Community strength is very important to the development and life of each individual at varying times in their lives. In schools, we see the breakdown of the family unit at times and the school becomes important in being the consistent environment and model provider for morals, values and a balanced life.</p>
<p>My faith Journey was shaped initially by my family and my Catholic Education. I have experienced as a Religious Sister of Saint Joseph both the Pre-Vatican and Post Vatican II Church. The vision of the Second Vatican Council has been the most influential happening in my life. I was energised and inspired by the renewal of the Church's life. We had bishops in the Adelaide Archdiocese who had captured what the Spirit had been saying to the Churches and priests, religious and lay people who gave their all in an endeavour to carry that vision in a rapidly changing society. The Church was a far more Pastoral Church than it had been before the Vatican Council and it is pastoral ministry that people long for in our present day world. "There, where you are", wrote St Mary MacKillop, "you will find God."</p>
<p>In the group session discussing the Plenary Council was a devout Catholic transgender person who is excluded by the Church. I have personally witnessed the pain and suffering caused by</p>

<p>undergoing the numerous operations to change your gender. We cannot be a Church of Christ if we do not accept transgender people.</p>
<p>My wife was not Catholic when we married but was received into the Church soon after. Our faith was invigorated by involvement with the Charismatic Renewal in the 1970s but has taken a slightly more conservative (albeit still very much Spirit led) direction in the face of the general weakening of and confusion within the Church. We have six children, all of whom, with their spouses and families, are still very actively involved with their Catholic Faith (grandchildren count is up to 30 as of going to press, with 3 more on the way). From when our children were young we have started the day with Bible reading and prayer and, as our faith grew—and the kids grew—we said the family Rosary. We actively taught our children the Faith as we found the parish RI very weak. We tried to help with the RI but the materials supplied were so vague and inadequate that there was not much we could do. Sometimes we even had to correct wrong teaching that came from the pulpit, and that wasn't easy to do and still maintain a respect for the priest and the Church. We mostly home-schooled our children, for various reasons, probably foremost being the better to be able to pass on the Faith. As our children grew they were nourished in their faith by a young people's Marian Cenacle, a regular Holy Hour and Adoration, World Youth Day in Rome (2000) and also Sydney in 2008. Several of our children tried home-schooling but when they heard of an independent Catholic school at Jindera NSW, where the Faith was lived and taught full on, they decided to investigate. Three of our kids and their families have gone to live there and are part of that vibrant Catholic community. Our experience has been that where the Faith is lived and nourished on a daily basis, faithful to the teaching of the Church, and the grace of the sacraments is availed of, it will grow and be strong enough to withstand the influence of an increasingly decadent world.</p>
<p>Born in a small country town, mid North Coast, NSW. Mother Catholic (Irish parents) Dad a convert, They were married in a sacristy. I was one of 6 children. Baptised 1945; Confirmed 1956. Raised on a farm. Attended Convent School, taught by Nuns. Left school 1959 and worked in [-] for 2 years, Joined CYO. 1962- 63 return to [-] College Boarding in Minor Seminary [-]. 1964-66 Seminary [-]; 1966-68 [-], Rome; 1969 Seminary [-]. Late 1969 commenced in administration with [-] Government. 1973 Married in Anglican Church [-], Minister and Catholic priest. Advised a few days prior to wedding that bishop of [-] had threatened to withdraw marriage dispensation as I had been in a seminary and this could be a scandal issue. 1987 moved to [-] area and attended RCIA with wife until she became a Catholic. Member of a [-] Diocesan Synod. 3 children raised in Catholic Education System. Great education but not sure if they have a life in the Catholic Church of today.</p>
<p>It is the people of great faith who inspire. They never seem to be those who push their own barrows.</p>
<p>For me, despite all its frailty, the Catholic Church is still a key part of my life. It is the spiritual element—the relationship with God - that sustains me and makes me thankful each night for all the blessings received.</p>
<p>My parents and my Catholic education are what shaped me and the encouragement and trust that was shown by the parish priest, when I first offered my services to volunteer in the parish through the Legion of Mary. I was blessed to marry a man of strong faith, who also took an active role in parish life. Our attendance at Mass every Sunday and reception of the sacraments and friendships with religious and attendance at study opportunities to increase our faith. Our delight in becoming parents and our disappointments in numerous miscarriages. Our experiences in various community involvements and rubbing shoulders with other like-minded people. Our reading of religious books. Our joy in eventually having another child and the anxiety of the fact that she had a heart defect. Our decision for me to have my tubes tied after yet another miscarriage. Our decision to move to the country to get away from the rat race and commercialism. The close relationship we had with our parents and their great faith throughout their lives. The joy we had in supporting them in their old age. The challenges we took on with the</p>

ups and downs of farming. The financial worries caused by the vagaries of nature in the farming industry and the high interest rates. The devastation of losing our daughter at the age of 25. The many community involvements that we took on both within the Church and the local Council and the Hospital and a Community Art Gallery. Our love of music and all the concerts we had in our home to raise money for charity. My involvement with various people, who needed a friend at times of crisis in their lives. The awesome honour of becoming a Minister of the Eucharist and the privileged experience of getting to know so many people who I ministered to as they were experiencing illness and death. My activities in the Catholic Women's League and the Inter Church Council. Taking part in ecumenical Lenten Study groups. Our introduction to prayer through the Retreats in Daily Life, which were organised in our parish. The sadness and hurt of a two year long estrangement from our son. My undertaking of study in achieving a diploma of Theology and a diploma of Ministry. My love of my home and my wonderful husband. Becoming a grandmother and now a great grandmother and the joy of our extended family.

My favourite teacher in school was a Dominican nun, Sr. [-] who was very strict with us, in Grade 6. We had to stay in when we got things wrong. Write them out repeatedly. Now I would say most of my theological knowledge came from her. What she taught us has now been verified by teachings. A priest who knew her said she was a theologian. Good to have teachers like that.

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 Adelaide.

Country	Number of respondents
Australia	260
Germany	2
India	8
Indonesia	2
Ireland	3
Italy	5
Malaysia	6
Malta	5
Myanmar	1
Netherlands	8
New Zealand	2
Nigeria	1
Philippines	2
Poland	1
Singapore	1
South Africa	2
Sudan	1
United Kingdom of Great Britain and Northern Ireland	23
United States of America	2
Viet Nam	3
Not stated	52
Total	390

APPENDIX 2: COMPLETE LIST OF GROUPS FROM YOUR DIOCESE

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

Name of group	Group size
Teams of Our Lady (Teams)	1,040
Various	600
Catholic Office for Youth and Young Adults	400
St Luke's Catholic Parish	400
A call to courageous Catholicism	354
Emmaus Catholic Parish	300
Emmaus Catholic Parish	300
NATSICC	250
Victor Harbor Catholic Parish	185
Voices of Young People	111
Aberfoyle Park Catholic Parish, Church of the Nativity	107
Riverton/Manoora Parish	100
Salisbury Catholic Parish	100
Rostrevor College	90
Saint Ignatius Parish Norwood South Australia	85
St John the Baptist Catholic School	80
Para Hills Modbury Catholic Parish Pastoral Council	72
Deacon Nick Kerr	70
Various family and prayer groups in Adelaide e.g. Intercessory Prayer Circle, Couples for Christ, Prolife Group.	65
Adelaide Hills Catholic Parish	63
Adelaide Latin Mass Community	60
CESA	60
Christian Life Community	60
St Brigid's School	57
Glenelg Catholic Parish	50
Catholic Office for Youth and Young Adults	46
Holy Family Catholic School Parafield Gardens SA	45
Ministry Formation Program Adelaide	40
Clearview Kilburn Parish	40
St Mary's Catholic Church, Lower North Adelaide, SA, 5006	34
Sevenhill Parish	34
Our Lady of Grace School - Year 4 students	33
Care Factor - Nativity Parish	31

Name of group	Group size
Morphett Vale Catholic Parish	30
Mary of Galilee Catholic Community	30
St Joseph's School senior leaders	29
Hindmarsh - Findon Parish	29
Tenison Woods College	29
Tenison Woods College Year 6	28
St Michael's College - Primary	28
Assistant Principals Religious Identity and Mission	27
Tenison Woods College	27
Archdiocese of Adelaide	25
Tenison Woods College	25
Tenison Woods College	25
Senior students at St Joseph's School Hectorville	24
National Diaconal Formators	24
Tenison Woods College	24
Catholic women of the Clare and Gilbert Valley	23
Tenison Woods College	23
Tenison Woods College 8A	23
Loyola Centre of Ignatian Spirituality, Adelaide SA	23
Tenison Woods college	23
Tenison Woods College	22
Tenison Woods College	22
Mrs Dickson Year 2s	22
Our Lady of Grace School	21
Dominican School Students	21
Personal Ordinariate of Our Lady of the Southern Cross - Community of Bl. John Henry Newman, Adelaide SA	21
St Margaret Mary's School	20
Rural women in the Tatiara	20
Greenacres Walkerville Catholic Parish	20
St Martin's Catholic Primary School	20
Tenison Woods College	20
Galilee Catholic School	20
Bordertown Parish - a women's gathering	18
Millicent parish	18
St David's Ladies Fellowship Group	18
Australian Catholic Primary Principals Association	18
St Monica's Parish School	17
Dominican School Staff	17

Name of group	Group size
Mary MacKillop Precinct Adelaide	16
Our Lady of Mt Carmel Parish School	16
Rural women in SA	15
Awaken Youth	15
Diocesan liturgical Commission, Adelaide	15
St John the Baptist Church	15
Family	14
Knights of The Southern Cross	14
St Brigid's Kilburn	14
Noarlunga Catholic Parish, Seaford Community Catholic Community	14
Mary Help of Christian, Morphett Vale - Parish Council	13
CTK Youth	13
Catholic Religious South Australia	13
Our Lady of the Visitation School	12
St Columbkille's Church Community Tailem Bend SA 5260	12
Parishioners and Representatives of Parish Pastoral Council, Our Lady Queen of Peace Church, Payneham, South Australia.	12
Our Lady Queen of Peace, Payneham, South Australia	12
Team of Our Lady	12
Antonio Catholic School	12
Marriage Encounter Circles Group	12
TEAMS (Equipes Notre Dame)	12
St Brigid's School Kilburn	11
"In the footsteps of St Paul study tour	11
Pastoral Associates	11
Sisters of St Joseph - Monica Phillips Community	10
Team 27 Payneham SA	10
St Paul's Catholic Church	10
South Australian Commission for Catholic Schools	10
Mid-Fleurieu Parishes cluster	9
Christ the King parishioners	9
Solomon Community, Sisters of St Joseph	8
OLOM Mount Barker	8
Catholic Education Principals	8
Sisterhood Prayer Group	8
Australian Catholic Medical Association, SA branch	8
Clearview Parish Group 1	8
Clearview Parish Group 2	8
St Peters Normanville	8

Name of group	Group size
Adelaide Cathedral parish Sunday 6pm Mass Community	8
Prison and Hospital Chaplains SA	8
Josephite SA Reconciliation Circle	8
Sisters of Mercy	7
Josephite Reconciliation Circle South Australia	7
Mary of Gallilee Church group	7
Seekers group of The Christian Life Community	7
Koinonai (Cancer Sufferers)	6
ISMAPNG	6
Sisters of St Joseph SA	6
Josephites SA	6
CESA Principals	6
Parishioners	6
Hectorville evening group	6
Sisters of St Joseph	6
Women of the Parish of Victor Harbor and Goolwa	6
Mount Barker Strathalbyn Catholic Parish	6
Sisters of St Joseph	5
Sisters of St Joseph	5
Parishioners	5
Parishioners	5
Family group	5
Discussion group of St Paul of the Cross, Glen Osmond SA	5
Religious women from SA	5
Tenison Woods College Students	5
Minlaton CWL	5
Young Men of God	5
Catholic Education Office, Adelaide	5
Our Lady of Mercy Mt Barker	4
Sisters of Saint Joseph of the Sacred Heart SA	4
"God Squad"	4
Catholic Education SA	4
Parishioners	4
Hectorville Parish day time group	4
Hectorville Parish Daytime Group	4
Christian Life Community Hillbillies	4
Parish group	4
Henley Beach Antioch	4

Name of group	Group size
Group 5	4
Gang Gang	4
Boys	4
The Boys	4
School Group	4
Tenison woods college	4
Family	4
Catholic principals SA	3
Hectorville Day Group	3
Tenison Woods College	3
Tenison Woods college	3
Tenison Woods College	3
Tenison Woods College	3
Tenison Woods College	3
Tenison Woods College	3
Tenison Woods College	3
Ella	3
Tenison Woods college	3
Tenison Woods College students	3
Tenison Woods College	3
Forsyth Family	3
TWC School	2
Calvary Health Care Adelaide	2
Cabra Dominican College	2
Married couple	2
Rural women in South East of SA	Not Stated
Adelaide Hills Catholic Parish	Not Stated
St Pius X Parish Dernancourt S.A.	Not Stated
Adelaide Cathedral Parish	Not Stated
Victor Harbour/Goolwa Parish	Not Stated

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