



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

Final Report for Phase I: Listening and Dialogue

A Report to the Diocese of Sale

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Contents of this Report

◆ About this Report	1
◆ Diocesan Summary of Submissions Snapshot: May 2018–March 2019	2
◆ Number of Submissions Received	3
◆ Individual Submissions	4
◆ Age of Respondents	4
◆ Sex of Respondents	5
◆ Countries of Birth	6
◆ Aboriginal and Torres Strait Islander	7
◆ Religion of Respondents	8
◆ Group Submissions	9
◆ Age and Sex of Group Members	10
◆ Responses to Question 1	11
◆ Themes discussed in response to Question 1	12
◆ Submissions made in response to Question 1	14
◆ Responses to Question 2	92
◆ Questions for Plenary Council	93
◆ Responses to Question 3	96
◆ Stories of faith or Church shared in response to Question 3	97
◆ Conclusion	139
◆ Appendix 1: Complete List of Countries of Birth	140
◆ Appendix 2: Complete List of Groups from your Diocese	141

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

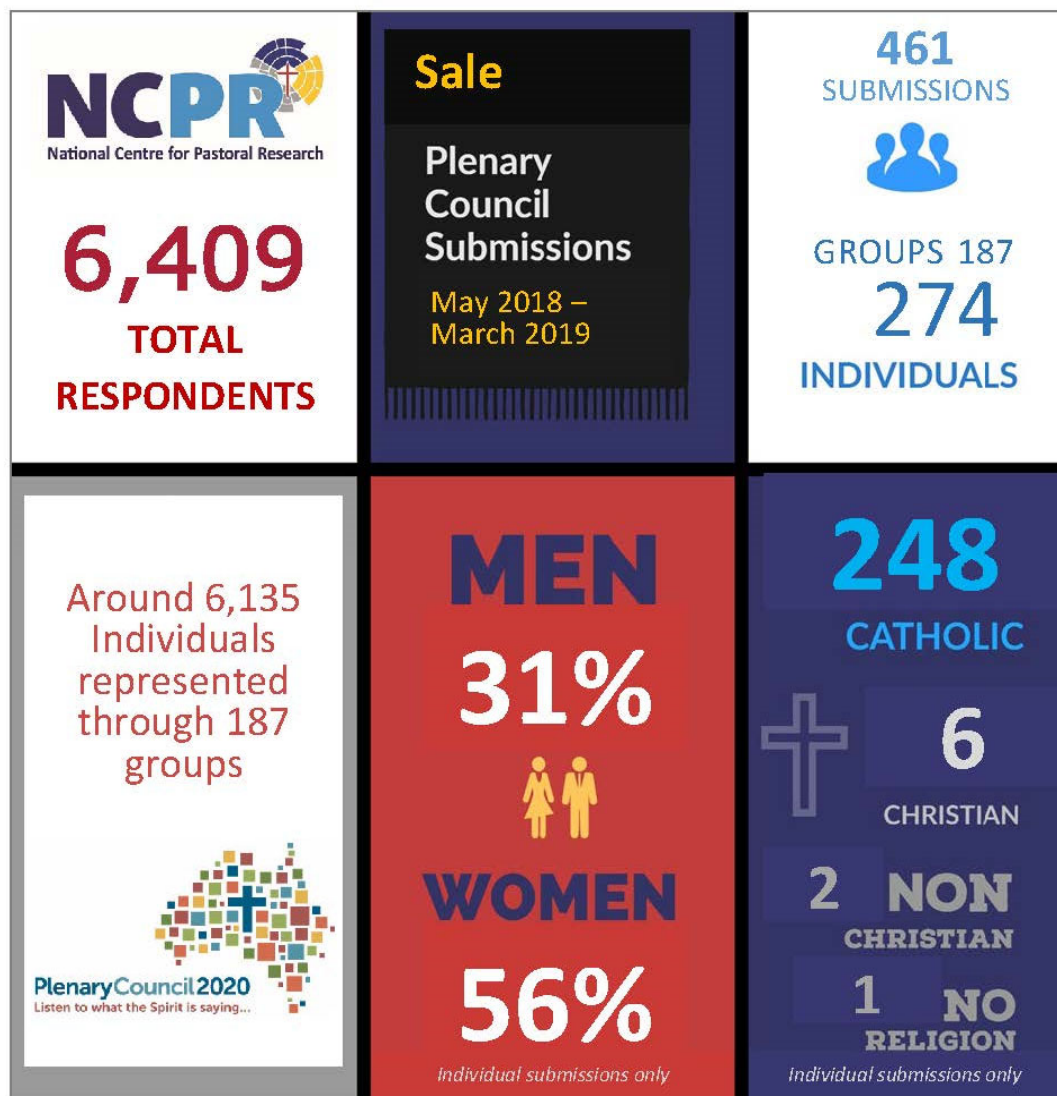
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Diocesan Submissions Summary Snapshot: May 2018—March 2019



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 - Sale

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

From the Diocese of Sale, we received a total of 461 completed responses from May 2018 until 13 March 2019. Of these, 334 respondents had participated in a Listening and Dialogue Encounter, while another 31 were unsure if they had. About 95 respondents indicated that they had not participated in a Listening and Dialogue Encounter.

Of the 461 submissions, 187 submissions were from groups or organisations and 274 submissions were from individuals. There were 6,135 people represented through the 187 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 6,409.

Table 1: Number of Submissions	
Total number of submissions received	461
<i>Participated in Listening & Dialogue Encounter?</i>	
Yes	334
No	95
Not sure	31
Not stated	1
Total	461
Submissions received from groups or organisations	187
Submissions received from individuals	274
Total	461

INDIVIDUAL SUBMISSIONS

At the close of the survey on 13 March 2019, a total of 274 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 Sale. Figure 1 is a graphical representation of the same table. About 57 per cent (156) 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 (40 responses).

At the close of submissions, there were 12 individual submissions received from those aged under 25.

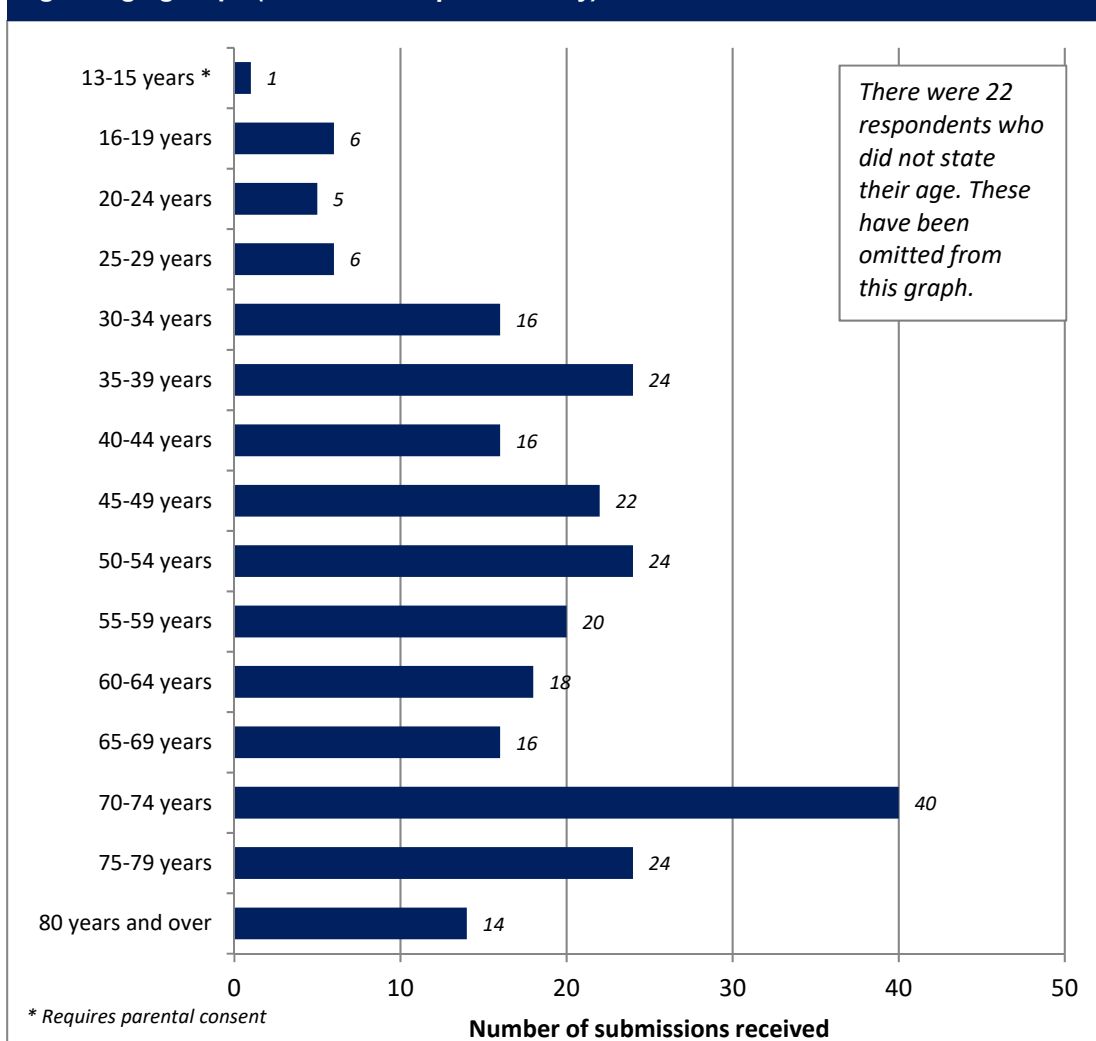
Participants aged 16-17 were encouraged to discuss the questionnaire with their parent or guardian. Many of these responses came from schools that sent in their responses through the online survey. As Table 2 shows, there were six individual submissions made from the 16-19 years age group in your diocese.

Participants aged 13-15 years were prompted to provide their parent or guardian's email address. An email was then automatically sent to seek consent for their child to participate in the study. There was one individual submission made from this age group in your diocese.

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

13-15 years *	1
16-19 years	6
20-24 years	5
25-29 years	6
30-34 years	16
35-39 years	24
40-44 years	16
45-49 years	22
50-54 years	24
55-59 years	20
60-64 years	18
65-69 years	16
70-74 years	40
75-79 years	24
80 years and over	14
Not stated	22
Total	274

* 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 (56%), while a further 31 per cent were male. Table 3 shows that there were 85 men and 154 women who made submissions. Ten respondents preferred not to state their sex, while 25 respondents did not answer this question.

Table 3: Sex (individual responses only)

Female	154
Male	85
Prefer not to say	10
Not stated	25
Total	274

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 12 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	184	67.2
Netherlands	12	4.4
United Kingdom of Great Britain and Northern Ireland	11	4.0
United States of America	6	2.2
India	5	1.8
Other Countries	23	8.4
Not stated	33	12.0
Total	274	100.0

Table 4b: Country of birth - Summary (individual responses only)		
	N	%
Australia	184	67.2
Other English-speaking country	20	7.3
Non-English-speaking country	37	13.5
Not stated	33	12.0
Total	274	100.0

Table 4c: Mother's country of birth (individual responses only)		
	N	%
Australia	146	53.3
Other English speaking country	25	9.1
Non-English speaking country	63	23.0
Not stated	40	14.6
Total	274	100.0

Table 4d: Father's country of birth (individual responses only)		
	N	%
Australia	124	45.3
Other English-speaking country	30	10.9
Non-English-speaking country	77	28.1
Not stated	43	15.7
Total	274	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 two 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	2
No	241
Not stated	31
Total	274

Religion of Respondents

The religion question was answered by individual respondents only. Of the total 274 individual submissions that were received from your diocese, 248 respondents (91%) were Catholic. Six respondents were from other Christian denominations while there were two from non-Christian religions. A further 17 respondents did not state their religion and one respondent chose the 'no religion' response.

Table 6: Religion (<i>individual responses only</i>)		Person	Percent
Catholic		248	90.5
Other Christian:			
Anglican		1	0.4
Baptist		2	0.7
Orthodox		1	0.4
Pentecostal		1	0.4
Salvation Army		1	0.4
Non Christian:			
Buddhism		1	0.4
Islam		1	0.4
No religion		1	0.4
Not stated		17	6.2
Total		274	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 199 respondents indicated that they went to Mass regularly and were involved in other church activities. There were 34 respondents who said they went to Mass and church activities sometimes, while five respondents considered themselves Catholic but were not involved or described their participation in other terms. A further 10 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	117	71	11	199
I am Catholic and go to Mass and church activities sometimes	24	6	4	34
I am Catholic, but I don't practise or get involved in anything	2	2	0	4
I consider myself Catholic but I am not sure what to think about the Catholic faith	1	0	0	1
Other	4	1	2	7
Not stated	0	0	3	3
Total	148	80	20	248

GROUP SUBMISSIONS

At the close of the survey on 13 March, there were a total of 187 group submissions made from your diocese. Around 6,135 individuals were represented through these groups. However, 34 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 167 group submissions provided a group name, 20 did not do so. Table 8 shows a list of the Top 20 group submissions from the diocese with the number of members in each group. A complete list of groups is provided as *Appendix 2*. Groups that did not provide a name were omitted from this table. The number of participating members was provided by the person submitting the group response. These figures could not be checked for accuracy.

Prominent among the largest groups was Nagle College with around 800 members. There were also a number of other parish and school groups such as the St Thomas the Apostle Parish with 600 participants and St Michael's Parish with 150 members. There were 15 other groups with 100 members or more.

Table 8 : Group submissions from the diocese	
Name of group	Group size
Nagle College	800
St Thomas the Apostle Parish	600
Our Lady Help of Christians	174
Diocese of Sale Plenary Training Days (5 events)	160
St Michael's Parish	150
Our Lady Help of Christians	149
Our Lady Help of Christians	148
Our Lady Help of Christians	130
Our Lady Help of Christians	127
St Marys Bairnsdale	120
St Marys Parish	120
St Marys Parish	120
St Marys Parish	120
Years 10, 11 Lavalla Catholic College, Traralgon	120
Our Lady Help of Christians	120
Catholic Diocese Of Sale Regional Session at Drouin	116
Catholic Diocese Of Sale regional L & D sessions with the Bishop in Berwick, VIC	110
St Joseph's Parish	108
Our Lady Help of Christians	93
Mary MacKillop College	85

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 Under 20 years age group was the largest group represented with 1,239 members. This was followed by the group aged 50-69 years with 878 members. There was no age provided for around 1,967 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	1,239
20 - 29 years	165
30 - 49 years	592
50 - 69 years	878
70 and over	648
Unknown	1,967
Total	5,489

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

Of the total 5,334 group members whose sex was reported, 55 per cent (2,936) were female and 45 per cent (2,398) 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	2,936
Male	2,398
Total	5,334

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
- Sacraments
- Social Justice and the Environment
- Leadership and Church Governance

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

- Love God, Love Neighbour (Chapter 4)
 - *Remaining faithful to Church teaching* (p. 32)
 - *Better faith formation* (p. 38)
 - *Greater focus on Jesus Christ* (p. 30)
 - *Care for neighbour* (p. 36)
 - *Greater trust, faith and hope in God* (p. 29)
 - *Being a witness in society* (p. 34)
 - *Greater focus on the Word of God* (p. 31)
 - *Renewed call to holiness* (p. 35)
- Sacraments (Chapter 6)
 - *Greater emphasis on prayer and sacraments* (p. 64)
 - *Emphasis on: Praying the Rosary* (p. 65)
 - *Holy Orders – Ending celibacy / allowing priests to marry* (p. 66)
 - *Holy Orders - Ordination of women* (p. 69)
- Social Justice and the Environment (Chapter 9)
 - *Greater inclusion of all* (p. 108)
 - *Fighting for human rights issues* (p. 110)
- Leadership and Church Governance (Chapter 7)
 - *Greater role for women* (p. 83)
 - *Greater leadership from bishops* (p. 87)
 - *Greater leadership from priests* (p. 88)
 - *Greater involvement of the laity* (p. 84)
 - *New model of Church, diocese, parish* (p. 93)

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

- *Sharing the faith with others (p. 128)*
- *Teaching authentic Catholic faith (p. 151)*
- *Modernise Church teachings (p. 169)*
- *Better attention to all aspects of liturgy (p. 45)*
- *Inclusion of the divorced and remarried (p. 46)*

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 30 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.

To love one another
God is asking us to be in dialogue about our faith. He is asking us to share the Good News of Jesus in a world that does not always want to hear it. A world that has become selfish and materially-driven. Our job as evangelists is harder than ever because we are turning into a society that is more and more 'God-less'—not reliant or believing in God. I think He would want us to be talking about our faith and standing up for it.
To be faithful to Him. To return to the Church.
To think positive and recognize the good people do, in addition to the not-so-good. Jesus seemed to have more difficulty with hypocrisy than sexuality.
I think He is asking us to teach and observe our traditional Catholic faith courageously among the radical social changes in secular Australia and the rest of the world, avoiding novelty and focussing on those areas which can't be embraced by the Church. We have a responsibility to explain the Catholic viewpoint on these issues clearly, fearlessly and regularly, especially regarding the now publicly-accepted areas of in-vitro fertilisation, same sex marriage (as it applies to our position on same sex couples wanting Catholic marriages to help people understand why our viewpoint has remain separate from the world's) and also on issues which are now becoming possible such as human genetic engineering. The Catholic perspective on the proposed Australian bill to enforce a priest to break the seal of the Confessional in certain circumstances needs to be clarified and reassurance given, although I'm sure that this is almost certainly planned to happen soon. There seems to be a lot of Catholics who believe that if something is legal, it is acceptable and although some of these subjects were clearly explained before they passed into law, such as same sex

marriage, and the Catholic perspective on Euthanasia, there is a need for further education to enable Catholics to faithfully discern which legal and commonly accepted options are life giving and which lead to error and obstacles to the full observance of our Catholic faith. There is a need for education about prayer....not just "saying prayers," but immersion in prayer, the type of prayer which recognises and sometimes feels, the Presence of God in nature, in people and in everyday circumstances. If we hear, in the homilies, more about deep prayer, learn to understand that it is a gift, not an accomplishment and to learn about the obstacles to receiving it, that will help both priests and people to be aware of and to develop the rich spirituality which enables them to truly live the Gospel every day. It will help people to treasure the Mass and each other and to be at Mass, not just because it is one of the precepts of the Church, but because it is the centre of their lives. The Blessed Eucharist will come to life within as the animator of thoughts, actions and deeds ... truly the source and summit of the Catholic faith. I have great hope for our Church in Australia. I have met some extraordinarily generous priests and religious, whose holiness is displayed in their manner of life, of teaching and of service. We have a lot to offer and much to be grateful for. I look forward to the Plenary Council in the hope that it will reinforce and enrich our faith, our outreach and our commitment as Catholic disciples.

Essentially I believe that the Divine Spirit within us, both as individuals and as members of the human race, is encouraging us to live lives empowered by goodness, compassion for others and justice, as well as in celebration of our shared story as people of faith. I believe the Church, and I as a member of the flock, need to investigate, discern and seek truth. I believe that truth as we know it today is informed not merely by the written history of the Abrahamic faiths, but also by the scientific and technological discoveries of our present times. For me, it is time the Church stops believing in fairy tales of magical miracles, but embraces the underpinning truths of the life of Jesus, as well as the contributions made by other great 'prophets' outside the boundaries of these faiths. It is time to acknowledge our mistakes and to learn from them. One way of doing that is to stop teaching the literal interpretation of these stories, but to investigate more deeply the meanings implicit in them. I do not believe that Jesus literally brought anyone back from their death of the body, but he certainly raised them from spiritual death. I think his own 'rising' was also a figurative one. He continued to live in his disciples, including us. If there is truth in that we no longer need the magic of impossible miracles. The real miracle is in the wonders of the world, of space, of our existence, of love shared, of the very existence of life, of the rising of the sun, of the flow and ebb of tides and last, but not least, of human resilience in the face of hardship and pain. An overly legalistic and literal interpretation leads not to greater faith, but to a dogmatism, which is in many ways counter to the intuitive understandings we have of goodness and love. We need to interact more regularly and frequently as intelligent human beings. An example is the 'sermon' during a Eucharistic Celebration. While I have listened to and respected many great sermons, I certainly have also 'endured' some, and struggled with them, and become frustrated by my inability to engage in a real conversation within the congregation. I believe we need to make more time to discuss, debate, to challenge each other in a loving and interactive way. We need to urgently get rid of two dinosaurs. The first one is the concept of a celibate priesthood and the second is the concept of a male only priesthood. I believe the first of these has played a huge role in the evil of inappropriate sexual expression and abuse by priests and the second ignores the potential of about half of humanity as equal contributors in the task of opening up Catholic and Christian experience. Another important task is

the fostering of much greater ecumenism. All faiths, based on love, on learning, on reflection and on exploring shared values, need to move into much more of a search for what we have in common. Jesus was by nature completely inclusive. Time for our Church to do so as well! I hope and pray for all!

I was blessed to be born into a strong Catholic family and enjoyed belonging to a warm parish community. I enjoyed and appreciated the education provided by the Presentation sisters and am grateful for all the opportunities they provided for me. In my adult life, I have similarly been nourished and supported by the parishes of [-], [-] and [-]. My children benefitted from their education under the auspices of the Presentation sisters and I was honoured to serve in Catholic education for 35 years. I now struggle with being a member of a Church that cannot acknowledge and embrace people who are divorced and who wish to remarry. I understand the historical reasons for the protecting women from husbands who might “cast them aside.” But we have civil processes to address this and a civil divorce should be recognised by the Church. My other grave concern is that beautiful people, created by our God with a different sexuality are treated as aberrations in the Church. We don’t have rules that say e.g. redheads or people with blue eyes can’t marry but our Church can’t bless loving unions of good couples in the LGBTI community. I pray for our Church and that the guidance of Pope Francis will lead us to see that Jesus embraced Mary Magdalene, The Samaritan woman and disloyal Peter. He responded to the complaints of the Pharisees with examples of love and acceptance. Perhaps we should look to Canon Law through this lens. I stay “within the fold” because this is my Church and I am in a parish where there is a pastor who is truly that. [-]

I think God is asking us to be mindful of the world and all its challenges, as it is today, and that we need to be more caring, and empathetic towards one another. Strict rules can alienate people from having the beautiful connection with God, simply because we are human, and humans are not perfect, and may break the Church rules from time to time. These incidences may be minor, but still have an effect on staying connected with God through feelings of embarrassment or unrealistic rejection. I think God wants us to look at the big picture and understand people, and the challenges they face each day. By showing love, compassion and reasonable boundaries, we can stay connected with God in this world.

I think God is asking of us to become less politically correct and more about listening to the Catholic laity. We are constantly told we need to listen to the Spirit and have a say, that we are 'apathetic' and yet we are ignored about matters to do with political correctness in the education of our children. Given most abuse also happened within school environments, I think education needs to be on the agenda. A return to the style of Saint Mary of the Cross Mackillop who got back to basics, and perhaps even electing bishops ourselves.

God wants us to draw more people to celebrating Mass on Sunday and to receive him. Also he wants us to live our faith daily by his gift of the Holy Spirit. In order to draw people to the Church the Church could do the following: 1. Allowing prayer through songs of praise and worship, rather than just through hymns. It is a very powerful form of prayer (a bit like Hillsong). 2. Allowing people to give testimonies at Mass on a regular basis. This is a testament to the way God works in people’s lives and can really transform or awaken another. 3. Our Church fails our youths. Especially teenagers. We need more programs to invigorate their faith, e.g. missionary work, youth workshops,

Bible studies on a new contemporary way. 4. Allowing priests who form a family within their parish to choose to stay after their tenure and serve in the same parish for the next tenure. 5. Allowing and encouraging more the Charismatic Movement. 6. Explaining to people the meaning of the Catholic faith. (Watch Steven Ray's Why Catholic on YouTube. It is powerful) you will be so surprised how many parishioners don't even understand their own faith.

To be Inclusive. To be welcoming of all those who approach us, in particularly the marginalised and disaffected—women, Indigenous Australians, children, those with disabilities and the LGBT by giving them a place at the table. To accept and face head-on the harm that has been done to those in the sexual abuse scandal and their families and wider community by recognising the pain and suffering caused. Meet with them and talk openly so that people don't feel it is still a 'hush-hush matter'. And to admit the huge wrongdoing in working only to protect the name of the institutions. To accept and recognise that it is not the lay people who have to be held to account on this issue. Many were totally ignorant, and others, on reporting incidents and concerns, were not listened to when they pleaded to be heard and asked for remedial actions to be taken. When our bishops make pronouncements and write pastoral letters they must acknowledge the particular guilt of the clergy and religious. For priests and bishops to meet with those abused by clergy or religious by themselves, or with a small group of abused others and give them a personal apology on behalf of the Church. To heal the hurts of those who have been, and continue to be, dismissed, ignored, injured and marginalised. To reinstate the Third Rite of Reconciliation as a frequent, regular way of receiving this sacrament with an option of individual reconciliation for those who wish. Reconciliation, as it is practised in our Church, was not around until hundreds of years after Jesus' death and resurrection. To remove man-made rules which put in barriers to people finding Jesus e.g. those around marriage. To move from seeing the Church as four walls (a building) instead of a community of people, whether inside the walls of a Church or outside, by making part of our mission this outreach - an expected and promoted part of our life as Christians, Catholics, and Australians. To turn the hierarchical structure of the Church from one dominated by the clergy to one where the people of God are considered receivers of the wisdom of God equally with those who presently hold authority in the Church and therefore equally responsible for carrying out its missionary purpose. To include women at the highest level of the Church. To move away from the influence of the curia in Rome in making decisions that are culturally inappropriate for our Church in Australia, while recognising that we are still part of the universal Church. To listen to the people of God especially when it is a dissenting point of view so that grains of truth can be discerned. To be transparent and open in dealing with troublesome issues within the Church and in wider society. For each of us but particularly our priests, cardinals, bishops etc. to have an openness of heart which echoes the grief of those overwhelmed by suffering and to walk alongside them in their life journey.

I think God wants us to identify as a group or Church which is easily identified by fidelity, cohesion, spiritual practice, members of a community recognised by its community spirit.

If it was vital to select a common link in the comments offered from the participants, this fits the bill: "How do we get the youngsters to practice the faith?" Not surprisingly, the comments that were offered are also often overheard after Mass around Australia and the English-speaking world. To me, there are three themes that stand out: 'I didn't understand what he was saying.' 'I couldn't hear a word – I just switched off.' 'How do we get the youngsters to come to Mass?' After many decades

and dozens of Churches in several states and countries, I note that the basic craft of public speaking is often ignored. If we can't hear the individual words because of lack of clear enunciation who is wasting that time? The speaker, the congregation or both? Please could all in-service days for diocesan priests include a session highlighting common problems in translating the very specialised vocabulary of the priest into plain English? If we can't put the message across in a style of language readily understood by young and old, English speakers and migrants or visitors whose first language is not English, are we surprised that youngsters stay away? Public address systems and Church acoustics are of variable quality. An indistinct rapid mumble at the microphone may waft over the congregation as meaningless noises. The boring result diminishes the precious message. Very few parishioners would say to a priest's face 'I didn't understand what you said'. The intent of a homily is to inform us, to explain the scriptures, and help us understand how our faith can and must guide our decisions in everyday life. Some homilies appear to be more appropriate for students going for an honours degree in theology or doctorate of divinity. The homily should be as intelligible to a 15-year-old as well as 45 or 75-year-old. Most of us have spent many years learning the language and vocabulary of our trade or profession. I spent 15 years learning the science and jargon of my own profession, 10 years learning to convert it into easily understood English, and the final years really communicating. The last half of my career was by far the most satisfying as I watched those wonderful light bulb moments when others understood what was really being said, trainees listened, colleagues worked as a team, and the intended recipient said: 'Thank you, I get that'. One of the revolutions of Vatican II was the move away from a Latin liturgy to the vernacular of the country where the Mass was held. A mumbled indistinct delivery might as well be in Latin. Please could there be reminders that there is no prize for the most complicated and erudite exposition? We all need an explanation in plain English of how the wonderful story of Christ applies to our life in 2018 and onwards. Fewer and more skilfully crafted everyday words delivered over a good public address system please.

To unite and show caring, compassion and fellowship to members of our Catholic family and to correct the mistakes of the past.

- Recognise the need to trust God to lead His people.
- Move from Catholic certainty and comfortable tradition to trusting God to lead us into new ways of integrity.
- Review all the man-made traditions of the Church which are masquerading as commandments of God.
- Hierarchy to reconsider their unyielding faithfulness of tradition, which results in their rejection of anything new (just like the Pharisees).
- Cease imposing celibacy—it should be a man's choice, given as his gift to God, and is not for everyone.
- Easing of procedures for people to enter the Catholic Church, e.g. if the person is already well versed in the Christian faith then shorten the RCIA course for them; not insisting they wait until the following Easter to be initiated—treat them as though they would be welcomed.
- Professional development for priests, concentrating on teaching of the New Testament

- Include women! Jesus didn't treat women as second-class (except by the mores of His day), and today roughly 50% of the population is female and probably 75% of worshippers at Mass are women.
- Revert to allowing priests to marry. If the reason for compulsory celibacy was so that a priests' offspring should not lead to an inherited priesthood, then times have changed! Today a plumber's son is likely to become a doctor. I understand that marriage of priests used to be allowed, and in the early days of the Church marriage of leaders was accepted, why not now? A broader experience of life would give priests much more empathy with their parishioners, and there are some married priests already, who have come over from Anglicanism.
- Improve music at Masses—hymns with stirring music. (What's wrong with many of Wesley's or Whitaker's hymns? They can be checked for theological relevance. Many see our Catholic services as irrelevant to the present day).
- Worship that's vibrant in this day and age, with good music that's got a beat not slow old-fashioned organ music with ditties priests who know their Bible and don't give homilies to howl over meaningful prayer that's presented in a slower fashion not garbled.
- Drop archaic Latin titles: why say "*Gaudium et Spes*" when what is meant is "Joy and Hope"? - Present the faith in a way that is relevant to modern society. Consider how priests should present the Gospel, whether social media should be widely used, etc. and encourage attendance at events for people not to hear the latest regulations but to genuinely have their say and be treated with respect when they do.

Meeting on Friday 2nd Nov 2018-11-04 Participants agreed that Catholic people need to fix something. We need to pass the faith on to our children—and maybe the best way is from Grandparents to Grandchildren. Catholic schools need to be Faith filled. Praying is important. We need something for the secondary school-aged young people, some carrot that gets them to Church. Maybe bushwalking?

God is asking us to be inclusive and welcoming to all people and to allow them access to the sacraments. Priests should be able to choose celibacy or to marry. Women need full access to minister within the Church i.e. Women priests. We need Australian-born priests of all ethnic origins to minister to allow deeper connections to Australian parishes. The Sacrament of Reconciliation to be a non-repeated sacrament in that a connection to God is made or the Third Rite be used to avoid issues of reporting. Changes to the liturgy to allow for greater participation and to make it more relevant and appealing to families, youth and young people.

I believe that God is asking for married priests as was the earliest tradition of the Church. I also believe that God is asking for women deacons as was also the tradition of the early Church. The *Filioque* should be removed from the Creed. All churches should have welcome signs and all people should be made to feel welcome. All churches should have a basic prayer book so that outsiders can follow the Mass.

I believe God is asking the Church to be reflective of Jesus' mission in a contemporary society. The Church needs to be clearly inclusive; particularly with regards to the need for women to have roles and responsibilities that reflect the understanding that women and men are equal in the eyes of

God. Our Church needs to review the current issue of vocation and stop trying to find short-term, culturally-inappropriate ways to fill vocational roles and instead see the current shortage and challenge as God asking us to seek new ways to minister to the Catholic family. I believe God is asking us to be creative with our liturgy; particularly in finding ways to be relevant and engaging to the younger Catholics whose hearts are very much responding to the call of Catholic Social Teaching but who are not finding the traditional celebration of liturgy meeting their needs.

I believe God has encouraged me to make this submission despite my scepticism of the invitation to participate. I strongly believe that our Church has failed to modernize Christ's message to us, and instead clings to old structures, procedures and ceremonies. In particular, I believe the hierarchy pays lip service to the participation of women in the Church instead of full leadership in the celebration of the Eucharist. The relatively recent review of the Mass was, in my opinion, a step backwards because it introduced old fashioned words and more changes to standing, kneeling and sitting. I am sure the celebration of the Mass can be enhanced by simplifying the Words and the number of changes of posture. Likewise, having two collections instead of only one during the Mass is an unnecessary distraction. Our parish had more than 30 years of only one collection and prospered over that period. In addition, the increased use of the Third Rite of Reconciliation in place of Individual Confession would be more meaningful in establishing a communication with God and would have the extra benefit of addressing the general community's concern with the Confessional seal. Finally, I believe the exclusion of priests to marry deprives the Church of a great pool of talent in this day of a shortage of priests. My observation is that with few exceptions the use of poor English speaking priests has been a failure and detrimental to the Celebration of the Eucharist.

I believe that God is giving the Church an opportunity to genuinely listen to the voice of its people. This is in many ways a chance to embrace forward thinking and changes for the good of the whole Church community. We must face the fact that the Church is in crisis and if the hierarchy continue to ignore the voice of the ordinary people who make up the body of the faithful then there may well be no future for our Church.

HOW CAN WE MAKE PEOPLE AWARE OF GOD'S LOVE FOR US? Sometimes I feel there is too much rigidity and tradition and man-made traditions. People pray the prayers of another person (saints). Now I am not disowning the saints or saying the Church should do away with them, they are the rich heritage of the Body of Christ. But we must use them as models as they prayed with fervour and encountered JESUS. Catholics pray every other prayer than the WORD OF GOD and less emphasis is given to the Word. It gets suffocating, the Spirit of God is stifled. At baptism, we receive the gifts of the HOLY SPIRIT, at Confirmation, these gifts flower and are ready to be used. How can we educate parents that they may nurture themselves and their children? People are unaware of these gifts of the HOLY SPIRIT. We want to do outreaches, unify, acknowledge, understand BUT how can we be led by the Spirit OF GOD if we are ignorant of His Word (I was one of them too a Sunday church-goer, it didn't make sense to me, I had been thought to go to Mass on Sundays but I did not understand the Word, until I myself was going through depression and trying time, God used someone to call me to a retreat conducted by an overseas priest. The BLESSED SACRAMENT was exposed and the Word of God preached something in me broke and I cried and cried I felt a blast from the BLESSED SACRAMENT and had a burning desire to read the Bible, to know Jesus to learn more about Him) if we are to reach out to the Youth- substance abuse, depression, suicidal tendencies, how do we

attend to these cries? We need His power. Our children are hurting they have to funerals of their friends who have committed suicide. Many leaving behind a fully pregnant wife or girlfriend—what effects will it leave on that young woman and the unborn child or little children and on the family? How do we read the signs? Where do we go what avenues are there that are easily available? Our Church has been passive, even though we have the beautiful readings, the Psalms the Gospels, IS ANYONE LISTENING AND PAYING ATTENTION WHAT THE WORD IS SAYING TO US?

To build a Church founded on humility and love.

Back to basics as Scripture: "You shall love your God with all your heart with all your mind and all your strength and your neighbour as yourself." The basics of personal prayer, talking to God: "Be still ... and KNOW that I am God." then overflows to LIFE and living each day as Christ Jesus taught us. Once a week Mass as "an obligation" seems to be separated from LIVING our FAITH. We need to be aware: "The enemy prowls round like a raging lion looking for someone to devour." SO many ways the devil tempts us and seduces us (even possesses) unsuspecting souls in today's world. Jesus came: "to set free all those who have fallen under the power of the devil"; we had better believe it! Teaching in seminaries to truly prepare our priests for what lies "out there" (our Pope asked for an Exorcist in EVERY Diocese). I had first-hand experience of what the enemy of souls can do in a person's life. Had it not been for a holy missionary priest I met back in 1984, (back in Australia for just 4 months) God brought into my life unexpectedly, I would not have the understanding and faith I have today! I know the value of SILENCE and deep personal prayer, as well as Liturgical Prayer and the Mass. A heart filled with God's Love and Presence overflows to those about, for LOVE cannot be contained. In this busy and demanding world with so many seductions and diversions it is hard for families to focus on the God who loves us. But Jesus tells us: "Let the little children come to ME." Our schools and family life have to be protected. The devil attacks both the Universal church and the "domestic church". I believe education in schools and at Mass, is the key to knowing what God wants for each of us. The TRUTHS in the Bible/Scripture I believe are a four-fold Truth, that is Historically (it happened in time), Symbolically (it points to something more), Mystically (for each individual soul personally) and Prophetically (for OUR times and times beyond). It is like the CROSS of Jesus which draws heaven to earth into ONE and encapsulates past, present and future for the people of God, and in our Church. These sharing groups can become a "chat session". There are many "voices" and we need the gift of discernment of spirits to know which "voice" we are listening to. Unless we have a deep personal relationship with God in Christ Jesus and also turn to our heavenly Mother in prayer we are at the mercy of one who has the ability to become "an angel of light" in order to deceive us once again! So deep silent personal prayer, teaching the Truths of Scripture for daily LIVING, music that will draw souls into a "receptive mode" for the coming of Jesus in Mass and reception of His Body and Blood. Schools to have faith-filled Catholic teachers to teach our children (and inspire them) about LIVING life as a "child of God", with example of the saints used to be basics. I was a convert to the faith in 1961. I loved singing hymns and learning Bible stories in state school. God Bless.

Jesus didn't come here for the good people, he came here for the less fortunate and the marginalised. The whole concept of love and neighbour and the need to eliminate discrimination of any sort is important today. God is trying to communicate to us that faith in him and trust in him allows us to see as a society and a Church that we can overcome all difficulties. God wants us to rely

<p>on our moral compass and do what is right. To be honest with ourselves. He is trying to teach us to treat all people with respect and kindness and to reach out to all people with love. We need to remove prejudice and judgement from our habits. To stop turning people away and to embrace and welcome all.</p>
<ul style="list-style-type: none"> - Welcoming of all people - Open with our faith - Respect others the way you want to be - Giving people a sense of belonging - Sharing our gifts, talents and land with the world - Encourage others to be open with their faith - Reaching out to others—give to those in need - Volunteer to benefit others
<p>Acceptance - issues around refugees, asylum seekers, Aboriginal people, LGBTQI+.</p> <p>Unity - need to find something that brings us all together.</p> <p>Respecting culture and diversity - need to integrate a variety of beliefs, traditions and practices from around the world.</p> <p>Poverty - we need to take more of a role and set a higher standard for helping others because we have the natural and financial resources.</p> <p>Declining people of faith (including Catholicism) - need to communicate better and re-evaluate and convert ideas into more modern and accessible ideas. It will help to bring others into faith by having more acceptance for all people.</p>
<p>To lean on Him and trust Him always. To be spiritual rather than religious. To involve young people more directly in the Church. To provide a special Mass for children each Sunday. To provide marriage counselling to assist young couples. To welcome all people into the Church regardless of their circumstance, sexual preference or marriage situation. That all people are accepted without prejudice.</p>
<p>That the Church becomes more accepting of difference among its members and other Christian denominations. That the Church allow priests the option of marriage. That women be allowed to take a greater role in the running of the Church including being able to lead the Mass. To reach out and be inclusive of all people in our community and parish generally especially those who are finding life difficult. To share in the discovery of God's presence in our lives and make the gospel alive in our hearts. The Church needs to get back to gospel teachings and away from Church doctrine and canon law. The Church leadership needs to restore our faith in their leadership. To make the Sunday service more relevant and appealing to our children. To encourage more members of our congregation to consider the priesthood.</p>
<p>More programs available for special ministries within the parish. More understanding, acceptance and involvement of youth. Teach more about spirituality. To be more accepting and less</p>

judgemental of all people both Catholic and non-Catholic. To respect people for who they are regardless of their situation. To stick with the Catholic teachings of the Church. To not be afraid to share the faith. To pray for people who need our prayers and give help tom those less fortunate. That gender roles remain as they are.
Not turn away from the Church
Unity, inclusiveness, connection, turn back to God, live the gospel, evangelise
God is asking to make changes to enable the Church to move forward and be inclusive and accepting of all people. To be open to changes as there is no progress or evolution without change. To walk in the footsteps of Jesus and not be focused on the rules and regulations of the Church. TO JUST BE KIND, TOLERANT and PATIENT a little bit more.
Be open to change to continue to support the Church to be inclusive to follow in Jesus' footstep, not to be so rigid
God is asking us to be inclusive, empathetic, an example of the gospel values
How can we rebuild trust in our Church?
God is asking us to be the example of Jesus in others' lives to show that the Church is meaningful in today's world. God is asking us to accepting of everyone and help people outside of the Church to feel welcome. God is asking us to show that Jesus is in our lives everyday through our example.
To examine how we represent the Church. Reflect on the image of the Church at this point in time. I think that 'we' are being called to be honest in our religious beliefs and address the reality of what has been happening in the Catholic Church in Australia.
We are asked by virtue of our baptism to respond to God's call and to be the face of Christ. We should allow the Holy Spirit to enter into our lives and work within us and amongst the faith community.
I think God is asking us make him the centre of our Mass again. Today we applaud with much clapping—babies (baptism) children (1st communion and confirmation) and our trendy musicians during the Mass—Why? Aren't they just doing what is their duty to do (like the servant in 17th Luke?) It seems we are so busy showing God how good We are that we have forgotten He is the One we are there to worship. Our Mass is full of noise—babies and children competing with the priest to be heard- people chattering. In the Apocalypse, it talks about the saints in heaven, praising and serving God day and night. Maybe we won't enjoy being there after all?
To recognise the hurt in the Church as a consequence of abuse, exclusivity, and judgment. To know that there is shame attached to being part of a Church that has done so much wrong—that is the lived experience of the people of the Church. Trust is broken. We believe the Church needs to be more inclusive and accepting of people (gender, sexuality, religion, Church attendance, etc.). This is a deeply Christian call but is not practiced often and then that is what represents us in the community. There needs to be better education about who we are and what we are about. To be brave enough to make revolutionary change. This requires letting go of some of tradition and power in exchange for a promotion of Christian values that suite a contemporary world.

We must move back to the values of loving one another. We need to become a contemporary model of Jesus' love and compassion. We need to become a place of safety and welcome, love and acceptance. Accepting of diversity and individuality, continuing to love and welcome regardless of individual decisions. We must treat others with respect and dignity. We must be welcoming, not discriminatory. A place where each individual is cared for and loved that strengthens community. We need to revisit the Mass to make it more relevant, enjoyable and energetic. A Church and liturgy that is less restrictive where we value individual expressions of faith in God.

Our group believes that God is calling us to be more open to the voices of the laity in discussing issues important to the future of the Church. We are being asked to be faithful and open as well as being honest about what hasn't worked for the Church in evangelising. Changes to the Church shouldn't water it down to the point that it isn't distinguishable from other groups and religions in society. Within our Church and local parish settings, laity should feel free to speak in dialogue about their differences without being criticised by other Catholics in our communities. Some of us expressed that God is asking us to consider how we understand the priesthood and how a married priesthood may have benefits to the Church community. In the area of marriage, while we don't want to see the sacrament of marriage change from what it is, we hope that the Church can reach out to others e.g. same-sex couples and include them in the life of the Church in a way that is genuinely inclusive and non-discriminatory.

I think God is the only one that can judge us, and that we need to be teaching this to our children. We need to be teaching our children tolerance, acceptance of all people and equality for all. It is VERY hard to do this when the Church itself advocates for discrimination in its schools, where it is teaching our most vulnerable minds. If a student at a Catholic school identifies as LGBTQI then that student should be supported in whatever way that student needs, not just in ways the Church deems appropriate or "part of the ethos". Heterosexual teachers should not be employed over a more qualified gay candidate, just because of their sexuality. It is not up to us to judge people. Jesus asked us to love one another and to treat others as we would like to be treated. This is what the Church should be teaching in our schools.

Student 1 - God wants us to be happy and kind to others. We could do this by helping people who are in need and by being kind.

Student 2 - God is asking us to give to those who are not as fortunate as us. We have clean water, fresh air and comfortable lives. This is not the case for all people.

Student 3 - God is asking us to help those less fortunate than ourselves and to be the best people that we possibly can.

Student 4 - God is asking us to take care of one another and to try and form relationships with each other.

Student 5 - God is asking us to be kind to others.

Student 6 - God is asking us to be willing to assist one other either financially or emotionally. To get more young people involved in the Church as there are very few young people going to Church. We need to try making it more interesting and making the services more targeted towards youth aged people.

<p>Student 7 -God wants us to prepare and take care of ourselves through our education and potential so that we can have a positive impact on Australia.</p>
<ul style="list-style-type: none"> - A closer community which is united and working together - A faithful community - People being happy as Catholics and enjoying being a Catholic community. - People being more involved in Church activities—Mass and other activities. - A more loving and accepting community—Kindness, respect and acceptance—not judgement. - There are not many priests, especially young priests, because young people want to get married.
<p>Student 1 - To forgive and to love one another.</p> <p>Student 2 -To be good people.</p> <p>Student 3 - To give to others in need, considering it is Christmas time.</p> <p>Student 4 - To be grateful for the things that we have.</p> <p>Student 5 -To be grateful, kind and to share what we have.</p> <p>Student 6 - To help others.</p> <p>Student 7 - To care for and support one another.</p> <p>Student 8 - To love and care for others.</p>
<ul style="list-style-type: none"> - We need to be more diverse and multicultural group. - We need to respect each other's beliefs and accept everyone. Acceptance is very important—especially accepting the views of people who disagree with us. - We need to do even more to help those who are less fortunate. - We need to promote equality. - We need to model being good people. - Make Mass more engaging and invite more involvement. - More activities that engage a bigger group of people. - To be a more diverse Church where everyone is welcome and valued. - To get rid of repetition and boring services so that young people can be more involved.
<p>There are a number of issues important to us in Australia that we think God wants us to look at: Aboriginal rights, human rights, poverty and homelessness, discrimination (race, religion, etc.), drought, equality, educational equality and access, abandoned youth, marriage equality cause controversy, acceptance of different cultures, unjust immigration laws (we want to include refugees and asylum seekers being in our country), poverty, human rights violations, discrimination, domestic and family violence, increasing university fees, road tolls, suicide tolls, improved medical facilities, homelessness, improved facilities and community resources.</p>

- We believe God wants us to: accept others, give of time and money, welcome into the Church, to be loyal through action and words, to be accepting, to work for rights, to help those in need, build empathy and understanding, improve communication, improve facilities, contribute more to fundraising and advocacy, be more accepting of refugees, be accepting of people of different sexuality, genders and races, work on resourcing Aboriginal communities,
- We believe we need to truly live what it means to "treat others as we would like to be treated".
- We think we should help other people to see God in their everyday lives.

Student 1 - God is asking us to communicate with each other in a respectful way and to be kind.

Student 2 - God wants us to help people in need stay safe and to treat everyone with respect.

Student 3 - God is asking to pray and look after the land and the farmers who use it.

Student 4 - To live in a peaceful and caring environment and to look after one another.

Student 5 - God is asking us to spread the good news, to care for the people who have little or nothing and not to ignore others getting hurt.

Student 6 - God wants us to follow in Jesus' footsteps, help each other out, treat everyone equally as Jesus did and to have an open heart.

Student 7 - God wants us to be more grateful for the opportunities that the Church gives us.

Student 8 - God is asking us to help each other, love each other and show kindness to each other. He is asking us to spread the Word of Jesus and tell and inspire people in our community to go to Church and hear the Word of the Lord.

Student 9 - God wants us to be present and involved.

To be aware we are living in the 21st century

I believe God is asking us to pray especially for our young that they may come to know and love God. To continue to live the Gospel.

The WORD of God is TRUTH. Jesus IS the Way, the Truth and the Life. Wondering WHY the problem of the devil and the way he works is left OUT of our teachings almost always? If we believe the Word of God in the Scriptures we must include the very REASON Jesus came to the earth: "to save all who had fallen under the power of the devil". We hear he is "the father of lies", comes to divide, accuse, destroy, kill. He can "change himself into an angel of light/truth" if it suits his purpose, makes evil appear as good to deceive us, even priests! The subtle introduction of "community" years back, was I believe one way he tricked the Catholic Church. "Community OVER Christ" now seems to be the norm! We no longer have an Entrance Hymn which praises God's Glory, but a "gathering hymn". (which is good but is NOT the reason we come to Mass!) We come to give GOD the Glory and Praise he deserves, and be fed with His Body and Blood, "food for the journey". Sunday Mass in Church has become a "market place" (talking, photos, chewing gum, indecent dress). Music became "inclusive" as the "feminists" took over (no longer allowed to sing/say HE or HIM or even YAWEH.) Protestants, Baptists make no mistake about the Scriptures. (David Jeremiah's "Turning Point" at 8:00 am Sundays on channel 72). A Scripture scholar and Bible teacher, says it "as it is", great down to earth teaching, instruction for ordinary people in an ordinary world, how to combat the devil, the armour, how he works in our lives! Today began the Advent to Christmas season, with an amazing

explanation of the Annunciation to Mary by the angel Gabriel. Included an invitation for ALL of us to invite Jesus to be "born" into our HEARTS! I understood this, did it years ago, surely by the Grace of God, ignorant of how the Holy Spirit works and had never heard of the Charismatic Renewal! Our Love for God is also to be LOVE of our neighbour. "And who is my neighbour?" ALL those whom God places in our path each day, be it a homosexual, an abusive angry person, world leader or a homeless person begging on the street. "They shall know we are Christians by our LOVE"! NOT just our friends or other Catholics, even other Christians, but EVERYONE we meet, Muslims, Buddhists, atheists! ALL those God places in our path on any particular day. We cannot love God if we do not love our neighbour, and love is NOT a "feeling". Our Faith is to be "real and active" not mere lip-service. If we truly believe in the Word of God we will believe ALL of His Word, (not just the bits we feel comfortable with) and apply it to our OWN daily life. In the Catechism: God made us to know Him, love Him and serve Him so we will be happy with Him in heaven for ever. To KNOW God is to have a "personal intimate relationship" with Him, if we have this we cannot help but LOVE Him in return. If we love Him we will want to DO HIS WILL in all things. And one day be with Him forever in the heavenly Eternity, and Heaven begins here on earth!

I believe to be welcoming of ALL people. No judgments, no limitations, just compassion, understanding and hospitality. Australia is a benchmark of cultural diversity in the world, this is our time to sing this to the world. I have recently stepped back into the Church for a family sacramental ceremony. I felt it to be challenging me that I had to reflect on my own spirituality and look beyond my own hang-ups and be accepting of others and their views. This is the essence of what the Church needs to be expressing. It also needs to look at the role of clergy in the future. As the Royal Commission was able to allow victims of child abuse to have their voices heard. It is now time for the Church in Australia to push for a progressive timely change in the role of the Lay ministers in the Church. By welcoming people of all sexuality without judgement or terms and conditions to participate in a community that is loving, joyful and hospitable would be a celebration of the true meaning of the gospels. The Church needs to start its repenting.

- That Church buildings will have adequate ventilation in summer and adequate heating in winter
- Prayers for local issues – pray for rain in drought areas and in the media e.g. after news on television
- Some priests put up an invisible barrier to women, which is a barrier to my receiving the sacrament of reconciliation- too difficult. These barriers must be removed and never put up again
- That the Australian Church will encourage the Vatican to allow contraception only within marriage
- That the Church will actually listen and act upon the voice of the faithful in Australia
- That teachers in our Catholic schools will not be prevented from teaching Jesus' words regarding sexuality – that the Church will be active in this
- To respect dignity of all God's creations
- Incorporate all people
- Be transparent
- Continue our faith

- Lead and keep the faith of next generations
- To be witness of God's love
- Openness – right to information
- Tradition vs currency
- Ironically a bottom up approach
- That with the requirement of 2 adults visiting the sick—to ensure that no-one who is housebound does not miss out on pastoral care if two people are unavailable
- To be more tolerant and accepting of all peoples
- To be transparent in decision making
- Have a roster for Paddy's Kitchen. Everyone can do one thing. Can it be weekly?
- Social justice – refugees on Nauru, etc.
- God is asking us to be more sharing than we are currently and I mean much more for instance giving to the really needy and not ask them to pay. Don't ask them to fill out forms too much. Just give.
- Involve young people—have youth Masses
- Catechism
- Youth to rejuvenate and continue our faith
- Coffee and biscuits after Church to encourage our parishioners
- To have a good heart
- Bingo nights and board games
- Have more fun • Have a basketball and a basketball hoop
- More interactive with the youth
- Have a youth club for younger kids during or after Church so they can understand more about the Bible
- We need to be aware of all our people so that we really are a Church from cradle to the grave
- He wants us to help the refugees, accept them in our country with open arms
- We need more help with mental health issues
- More community programs to promote social inclusion
- I would like my Church, the Roman Catholic Church, to be an accessible and listening Church. Not just of its sacramental dispositions but the lost “personal” presence of its hierarchy and priests, ministries and lay people.....to be the living Christ to its people, to its Church members out with the “political” involvement, more on the sacramental development.

After Grandparents’ day visits to several Catholic primary schools, I noticed that generally they lacked a Catholic spiritual focus that was appropriate to the age of the children in the class. There

was often an open Bible on a table or pictures of religious themes on the wall. It seemed contrived for the visitors' benefit as children would not necessarily relate to these items; what was lacking was a statue of Mary and/or Joseph, or of a particular Patron saint. I recall my class room with both these statues with blue and red small glass tea-candle shades (LEDs today) and a small vase with flowers. Candles lit each morning for opening prayers. These Shrines were prominent at front of class at either end of teacher's platform. The teachers were the Sisters of Saint Joseph. The Cross may not be suited to young children (?) but a statue and candle is. It brought to mind that I was for many years working as a supplier to supermarkets. They required a consistent 'Brand Image' across their stores and a recognisable store and shelf lay-out that would be laid out for maximum (sales) impact, and also that would provide a family familiarity to their customers nationally; while at the same time allowing some flexibility to the individual store manager for products specific to the store location. The solution was a Classification (A, B, C, etc.) of each store; based mainly on physical size, but also location and customer demographic and traffic ... and a photo of the shelf layout of a store for each of the Classifications was sent to each store manager for Implementation (A Planogram). This concept could I believe be used to advantage in Catholic schools nationally to provide an approved spiritual centre suited to the grade- classrooms which would be 'Standard' in Catholic schools nationally. A class shrine would be the focus during prayers. It will, in my view, assist the parish priest to manage both this critical spiritual element in schools under his care, but also the relationship with the school Principals by taking this matter away from both the priest and Principal. With non-Catholic teachers it will assist them by providing firm Guidelines of required Catholic identity (but actually Spirituality) in each grade classroom. The 'local' component might be the Patron Saint of the school. Special cases such as small schools would have a predetermined religious element (just as small pop-in stores carry a basic product range of commodities with minimum brand choice). I am sure you get the idea. Having pre-set and well-considered religious centres would also enable financial budgeting for the required assets to be determined and presumed to be part of all Catholic schools as an element as essential as the Black/White board. I would also suggest that to enhance and reinforce this spirituality that from an early age the school books that the students write in be headed 'AMDG' at the LHS of each page.

I suggest that the Catholic Church should purchase advertising space in the entertainment section of newspapers and provide a 'recommended' or 'not recommended' or other rating on the films on offer at the time. The existing Government classification system does not offer sufficient guidance to parents and others. The Government Classification reflects the film industry obsession with violence, ugliness and joyless sex. The reviewers could be interested laypeople with an understanding of family life and the development of children. Experienced teachers may be available. It is to be expected that not everyone will agree with them all the time but the benchmark may be decency, not necessarily technical wizardry. It is acknowledged that this will be difficult at times especially if 'Our Own' are in focus, nevertheless it is important to offer a Christian view of popular public entertainment especially as it appears to constantly attack traditional values and the Church. If implemented, I imagine that non-Catholics and others will give the Catholic classification a glance before deciding their night out. This will build a Catholic Cultural connection with people of good will. There will be an outcry if the Catholic advice is at odds with contemporary culture and for this reason may not be accepted by the newspapers for fear of losing current advertisers but The Church

needs to consult, obtain professional advice, pray and give it a go. It is needed.

I am reminded of how difficult it is for Catholic unmarried people to meet each other with the general intention of marriage. Dating websites are now a very significant means of introduction, and not only for young people; however, these carry significant risk to the Catholic faith, especially to any young persons involved. The Church must do something to protect the young. This means establishing a Catholic sponsored Dating or Introduction Program. It obviously would have all necessary checks in place ... including Police Checks and any other means available, to ensure the integrity of any arrangement. I appreciate this is no easy task ... but this ministry is necessary even critical if The Church is not to continue to lose its young people. You might turn for example to the Jewish Community for advice as they sponsor a similar program in their community. We Catholics must accept that we are a shrinking and aging minority and need to do all possible to encourage all - Catholic marriages. I have noticed that many practising Catholics are from mixed marriages and that many priests come from a non- traditional -Catholic background, but these are a particular blessing and we are presuming on God for these to be the mainstay of our faith into the future. I don't have the answers but introduction agencies are big business and presumably many Catholics involve themselves. Is religion an allowed question in the secular agencies? How could such an activity be structured? ... however first question is 'Do Catholic bishops think that this proposed action is in keeping with the role of promoting the family? Was the year of the family only last year? Because a thing is difficult and complex does not mean that nothing be attempted; maybe start with a Personal column in a Catholic journal. I know the problem and leave it to our bishops to acknowledge this pastoral need, and then hopefully set a process in place to supply a solution. That is their collective job description. I think The Spirit would give this 'a shove' as it would bring faith and joy to many people. Religious Sisters would be ideal if available. If we agreed at one time to run drug injection rooms then this valuable ministry does not look that odd. Would a Catholic agency be permitted to only list Catholics?

- Our only role as Christians is to understand ever more deeply that Jesus is love and to bring that message to all Australians, young, old, female, male, Catholic, non-Catholic as per Matthew 28:19.
- Church architecture needs to become more homely and welcoming with dedicated spaces for children and youth as well as for older parishioners. Lounge/ full kitchen facilities for regular extended cuppas and meals as well as communal libraries/ DVD libraries and accessible offices for the parish priest/ assistant priest/ youth minister and other parish leaders. parish centres need to develop a club-like atmosphere where older parishioners can gather to dine/ have cuppas and chat in comfortable chairs and surrounds and younger parishioners can feel at home – posters/ rosters/ drum-kits/bean bags/ appropriate snack and drink options/ dedicated “meeting room’/ basketball and netball rings and courts.
- Make monthly reception of Holy Communion a norm. Worship services [particularly youth services] every week with music/ scripture/ preaching and witnessing.
- Priestly celibacy needs to be made optional so at least some priests have a lived connection to the lives of ordinary people. And we can generate a critical Mass of Australian born pastors, fully enculturated into Australian culture and speaking our language in understandable accents. Seminaries to become theological and ministry colleges with minimal “live-in” requirements whether

seminarians are single or married, intending celibacy or marriage. Perhaps a minimal formation period (1 year) spending Tues/Wed/Thurs nights at the seminary and Fri-Mons assigned to a different parish each year, as appropriate [with regard to married status].

- We need to find a way to approve artificial contraception, as we should have done in 1968. A commission of 69 members, including Cardinals and other clergy, theologians and other experts and lay people, both men and women overwhelmingly recommended approval. Then we are in a stronger position to redouble our efforts to combat the scourge of abortion, particularly late-term abortion.
- We need to allow divorced and remarried couples to return to full communion with the Church as recipients of Eucharist without necessarily fulfilling requirements for annulment. Frankly, the argument that marriages have to be shown retrospectively to have been non-marriages is arcane sophistry. We need to recognise that marriages undertaken lovingly and in good faith by both parties can become unworkable and should not condemn parties to a lifetime of pain and solitude. [We aren't gatekeepers of the Eucharist].
- New emphasis needs to be placed on ecumenism and inter-faith activities, particularly in the areas we share like social justice, forgiveness as well as communal liturgy.

I think that God is asking us to have hope and trust in Him. Jesus told us that He would be with us until the end of time. If we have faith then we believe this. If we hope and trust in the Lord then we can show His love to all. We can be a Church (or body) of humble caring people who truly forgive each other and love God and everybody. Maybe God's Church is not meant to be a model of beautiful buildings, great numbers and hierarchic governance. Maybe God's Church is a gathering of humble people striving to give food to the hungry, feed the naked, help the blind to see, the lame to walk, the poor to find work. The body of Christ. God is with us. Can we pray that we will become the 'Church' that He envisages and trust in Him?

More love and compassion within the community. More welcoming in our parish.

Let priests marry. Then we may encourage future clergy more relevant to our society in 2018. Currently we only seem to attract 3rd world priests chasing a better life and oddballs.

For parishioners of dioceses and parishes not to be under strict control of bishops and priests, but sought for input involving the welfare of all parishioners by using the God given talents they possess. In particular, I refer to our group who represent the Finance Committee of our parish. I hope to attach to this note our experience as a Finance Committee over the last decade. All financial control of our parish has recently been centralised to the diocese, which appears to us a pathway heading in the complete opposite direction to the aims of the 2020 Plenary Council. To continue this approach there would be no longer a need for a Parish Finance Committee.

I think that God is asking the whole Catholic community to take greater responsibility for the welfare of the Church in Australia. It involves a major cultural change that will be reflected in new organisational arrangements. However, the latter without the former simply won't work. The type of change needed would see leadership distributed more widely among the laity and resign from the belief that ordination equates to leadership in the absence of basic competence in leading others. At present Canon law is seems based on the "great man" theory of leadership, particularly as this

applies to bishops who live under the weight of unrealistic expectations with which many struggle to cope. In their attempts to cope they are recruiting seminarians and priest from overseas to prop up a clerical system that is on the point of collapse, since they cannot envisage an alternative. I think God is calling us to find that alternative.

I believe the Holy Spirit is: 1. Calling all Australians who either prepare liturgy or who are involved in music ministry to remember that all members of the faithful are to be led to full conscious and active participation in liturgy (*Sacrosanctum Concilium 14*). This does not happen whenever poor PowerPoint, music, and/or choir aspects of liturgy are poor (see file attached). 2. Desires that children of catechetical age be initiated according to the Children's section of the Rite of Christian Initiation of Adults, completely separate to the preparation of younger school aged children for baptism. 3. Asking the Australian Church to lobby the Vatican to allow contraception within marriage, so as to remove the guilt from Catholic women (e.g. women on limited incomes or married to an alcoholic or violent man) who need to limit the number of children in their family. 4. Demanding that priests who erect an invisible barrier between themselves and women, or look down their noses at women, to remove these barriers (see attached file). 5. Asking that adults who suffered sexual, spiritual, or psychological abuse from clergy or religious, adults who ride a motor scooter to Mass, and "temporarily disabled adults" e.g. adults with a broken bone, are included in the definition of Vulnerable adults. 6. With regard to visiting home based parishioners in two's, demanding that no home-based person misses out on pastoral care, especially if there is only one person available to visit these people with communion. 7. Asking to ban a program called Maths Pathway being used in Catholic secondary schools. The ideals of the program are correct, but are not fully implemented, leaving students and parents confused over the more challenging areas of the program. 8. Asking the Australian Church to lobby the Vatican to allow the ordination of women to the permanent diaconate. 9. Asking the Church in Australia to open their doors to survivors of sexual abuse, and develop a special program or process to empower any survivors to return.

I was speaking with a young married father of two, who plays music with me from time to time in our parish, regarding Plenary 2020 and asking him what he thought "the Spirit is saying to our Church"? Later we exchanged emails and he has given me permission to use what he wrote, (as his own submission to the Plenary 2020 process) which I will include at the end. Faith filled and praying people know this is long overdue, but the feeling is: Will anything really change? My own concern is: while it is good for people to listen to each other, put their personal "points of view" out there (and perhaps get to know each other better), maybe even share their "stories" of how God has worked in their lives, it does not reach those who need to hear it most! (maybe even starting with those who sit in the pews on a Sunday?) Our PP has said on a few occasions: "What the Church needs is Witnesses"! A "Back to Basics" approach demands as much! The Apostles and early Christians were so excited about what they had seen and heard, even experienced for themselves, they went about telling everyone!! This brought many more people to come to know Jesus Christ and in turn, give their lives to Him. I truly believe our own parish needs a 'Spiritual Renewal'. We recently had a Reconciliation Service in preparation for Christmas and only about 30 people came! Perhaps there is an amazing lack of SIN within us (or sense of sin)? But Scripture tells us: "Those who say they have no sin within them deceive themselves." The Church used to have a "rule" that unless you have confessed your sin, received reconciliation, you cannot receive Holy Communion! DO we truly

understand what a mortal sin is? I believe ANY sin CAN become a "mortal sin" in that it has the capacity to separate the soul from God to a greater or lesser extent. In our very existence is filled with "self", self-will, before others, before a God. The Church teaches we are BORN "sinners. It gives us the necessary survival instincts, but the extent to which we put "self" first (lording it over others), disregarding a loving Creator God, causes a subtle "shift" within us which affects our mind-set, causes a psychological and spiritual desolation, anger towards others/self, depression, (life-stealing tendencies which effects not only one's own soul but the souls of those about them.) Without GOD in our lives we are not truly living! In our great pride, many flounder, maybe turning to drugs, alcohol, sexual promiscuity, crime, the list goes on. Any change for the better must begin within the home, (domestic Church) and how can parents give what they do not have themselves? Scripture: "Faith comes by hearing". Well maybe we DO need WITNESSES in the 21st century! Back to Basics Church means firstly KNOWING a loving God, loving Him in return, sharing that love with those round us. If we truly know God's great LOVE for us, we cannot help but "overflow" with LOVE. "They will know we are Christians by our LOVE."

To turn laws into IDEALS. Update prayer language to our vernacular—forget the pedantic absolute literal translations that belong to Pharisees. Return YAHWEH to Liturgy. Adapt vestments to our cultural norms. Reduce emphasis on Mother of God in favour of Mother of Jesus for the sake of our "Protestant" family. Press the Vatican towards optional celibacy. Incorporate a public sign of remorse for our scandalous recent behaviour—sackcloth and ashes bear remembering.

I feel God is asking us to be a vulnerable people, open to being deeply in relationship with one another and God. We seem to have become an arrogant Church which is far from the path Jesus walked. Both as laity and clergy we seem to have become less compassionate. We don't seem to be walking the walk or talk on social justice issues like asylum seekers and global warming. If our parish is anything to go by we have become a conservative middle class Church. Where are the poor? I wonder whether we chase them away with our collection plates. Where are the women in decision-making and in large numbers not tokenism? I believe that God is asking us to embrace diversity and to bring people in who have been forced outside - including same sex attracted people, divorced and female religious. They seem to be like the lepers of the gospel times. I feel God is challenging us to have more transparency and inclusiveness in Church governance at parish, diocese and higher levels. I sense God is inviting us to be whole, rounded followers rather than the immaturity that can be very evident in priests and laity alike. I have heard 'immaturity' used by clergy as an excuse for bullying and abuse. Maybe God is asking us to consider opening up the diaconate to more than the young or middle-aged men? What about a short-term commitment—3-5 years? It feels like we need to discern a sense of the sacred appropriate to our parish and 2020. How can we create an environment supportive of people maturing and growing towards wholeness in our parish? Maybe we need people acting in the coach/trainer role. Priests, in practise distance themselves from this 'shepherd' role. Maybe God is asking us to recognise and honour the individual parishioner as well as the flock. Music is an important component of worship. Music has the capacity to bring us closer to God- to grow our relationship with God and our faith community. Consider increasing the support – e.g. buy music and financially support the writing of sacred music in touch with Australia in 2020. The confessional box for many people does not assist in examining their relationship with God. There is a yearning by some for reconciliation outside the confessional. A greater availability of the

2nd rite would help the growing of the relationship with God is calling us to a living tradition where we hold in tension what has brought people of faith into the light over the centuries. When we are a vulnerable people, open to risk we will participate in the flow of God. Given God is inviting each of us to a personal relationship spiritual direction /spiritual friendships should be encouraged to foster the relationship with God and the growth to spiritual maturity. The invitation appears to be to involve the laity in this role.

God is asking people to be more inclusive and compassionate of all peoples whatever race, or sexuality. The Church needs to move forward with the times making the Liturgy more welcoming and engaging to young people. The priesthood need to be more "down to earth"—understanding of the challenges families and individuals go through each day. The role of the priest could more realistically reflect the majority of the population to allow fuller lives for the priests and closer representation to the parishioners. It may be beneficial for the lay people to see the clergy live similar lives in some ways. Often priests from overseas countries do not understand the Australian society and challenges that face the people. The issue of married priests came up in our discussion - to be able to be married would mean that perhaps there may be more young men enter the priesthood. Female priesthood was also discussed as a possibility for more (Australian) vocations. Marriage equality—acceptance of all God's children.

God is asking us to be authentic lovers of the faith and lovers of Him. We must as individuals go back to the fundamentals of our faith. Love God and our neighbour. Church leaders must not shy away from assertively and boldly standing up for the doctrine of the Church the broader Church community must work together to strengthen each other so that we can share the responsibilities that come along with living our faith.

Grow in faith and holiness evangelisation. Bring in the Catechism in the families and teach according to it. Go after the lost sheep. Promote the Divine Mercy to help us get back our lost sheep. RE and Catechesis. Various experiences faith is too watered down engagement with lost sheep. How do we encounter those going away from faith when they/we are poorly catechised?

Our faith journey first starts in the family and must be nurtured and developed the family needs to be more in focus. They need pastoral care and faith development. We witness our faith not just in the heroic but in the mundane tasks he gives us. The school programs for religious formation need to be overhauled. Too much focus on general religions rather than Catholic Faith Formation. Catholic school system 'Back to Basics' Why are they entering? Are they about bringing students to salvation or about bringing discounted private education?

'Community Strengthening Through Unity' Unity comes from each one of us accepting Jesus Christ our Saviour. Faith triumphs over disunity even if the actions of clergy and Church may be sowing seeds of disunity. Faith requires seeking God through Jesus coming beyond the devotee stage. We are responsible for our faith journey. But clergy have their responsibilities in leading and shepherding the faithful Satan acts more for disunity from within than from outside Satan is attacking good people through what appears holy and good. Unity requires Jesus Christ to be central rather than act as individuals who believe in Christ. The Word of God and the magisterium is what unites us.

Rebuilding the trust that has been lost through abuse, education, ministry, leadership and fidelity by a means that empowers the local community to engage the world. How do the parts of the fuller Church go back together? New ways of laity/clerical ministries. How does my part fit into other parts? Needs integration. Relationship. Only invitation to participate in Church activities can't make people do what they don't want to do. Personal ownership of the faith. An opportunity to rebuild and extend beyond the faith can become ecumenical. Can only continue to invite then form leadership. Support from the local community to invite and become active. Service Support for priests. Active groups within parishes for outreach, faith development and catechesis. Knowledge builds trust and openness.

I pray to God Almighty to bless Australia and abundant rains and abundant blessing for the believers of God the Almighty, Lord Jesus Christ our Lord and Saviour. Keep him as the centre of our daily lives and be witnesses through our actions and words. Make sure there are no more people abused by clergy and others. Draw closer to him and to allow him to take control of our lives. To be welcoming in our homes, parish, community and in our country. To become more prayerful and to visit his son in the adoration chapel -To be kind to one another and respect and serve, reconciliation and love everyone. Listen and respond to his word, to live our faith with increased spirituality, to prayerfully discern His will for us, to make time in our lives for God. Love and care for one another. Peace and to live in harmony. Compassion; sharing with those less fortunate. Give ourselves where possible. To have tolerant inclusion of others regardless. Pray more, have more faith and always be united. Live in peace. To love one another, to follow his commandments to be kind and caring and spread the Word of God. Be nice to one another and helpful to people who are poor. Share the love with others and forgive them if they have done mistakes. Be kind to one another and devote oneself to God. Behave responsibly. Fight corruption, and for lower taxes, reduce bank interests, reduce the monopoly of the: banking/medical/pharma industries. Stop picking up on silly news and expose USA as the cause of every war in the world today. To love and care for each other. Listen to God as our shepherd and to be a good disciple. With great hope and faith understand the love of Jesus in this dynamic environment where Catholic values are being challenged. The hope given to us help us to hold on to the Lord. So we should keep asking our Lord to tell us with Holy Spirit to understand the Word of truth. To love one another as Jesus loved us. To be at peace with each other and help each other especially among various Christian denominations. To be more prayerful, understanding and forgiving. Keep his faith and spread his word. He also wants us to remember our faith and trust him. Be kind loving and have empathy to the old, poor and downtrodden. Participate and live with Hope, joy and uphold Christian values for all humanity. Be kind to on another, be patient, respect and apologise to each other. Share his love and spread the Word of God for the salvation of souls. Trust in our values, to hold onto what is true. Not let our government keep us quiet or stop the good work that our hospitals and schools do. To look within ourselves, follow the Word and look after mankind. Stop only thinking of ourselves and do what is right for our community and the whole world. Respect others

I think God is asking us to stay true to the Christian faith. Not to water down the Gospel so as not to hurt people's feelings. The truth will set us free. We need Catholic schools to teach solid doctrine and have frequent Masses celebrated and confession available for the school community. Students need to be followed through with regular catechesis after receiving the sacraments. Too often,

children who have received first Holy Communion are not seen at Sunday Mass. Adolescents and young adults are leaving the Church with little or no faith formation. I think the future of the Church in Australia needs a catechesis ministry targeting children from when they first start primary school all the way through to when they finish secondary school.

I think God is asking us to go back to the basics by frequenting the sacraments (Mass and Reconciliation) regularly. God will do the rest and change our hearts if we are faithful. I think parishes in the same deanery should work together to coordinate Mass times during weekdays so parishioners have an opportunity to attend Mass daily. Quite frequently, parishes in the same deanery have Masses at the same time (usually 9am or 9:30am), this makes it difficult for people working normal business hours (9am to 5pm) to attend Mass. Parishes can work together to offer Masses earlier in the morning 7:30am, during lunch hour (1pm) or even later in the evening 6:30pm.

I think God is asking us to go back to the basics by frequenting the sacraments (Mass and Reconciliation) regularly. The sacrament of reconciliation shouldn't be restricted to after Mass on a Saturday only, as is the case with most parishes. Maybe an hour before or after Mass each day will be an excellent opportunity for parishioners to frequent the sacrament more regularly. I think of Saints John Vianney and Leopold Mandic who spent hours and hours in the confessional bringing people back to God.

I think God is longing for us, waiting for His children to come to Him. I think every deanery should work together to establish a location and roster for perpetual adoration at at least one of the parishes.

Forgiveness, peace, donate and help others, visit the sick and love all God's creation. Reverence for God and his Church, trust in him completely, obey all his commandments, love others and forgive them. Be kind, forgive all people around the world. Be religious and listen to God's word. Be faithful to God, the Church and each other. Care for others and the world. Listen to each other and to God. Listen and speak the Word of God. Be respectful. Share the Word of God and encourage peace. Open up our hearts and minds. Love more, hate less. Be more tolerant, more patient. Slow down, look around and think about where all of us are heading. Acknowledge the things that stop us being kind and work towards correcting them. Speak His words, share it, worship Him, forgiveness—at least share one testimony at one weekend Mass so people's faith will grow. Jesus is alive, he is doing many miracles today by the power of the Holy Spirit so please share it. Love yourself and your neighbour because God loves us, we are all God's children; listen, forgiveness, compassion, trust, faith, reach out, love. Believe and trust in his plans for us. Help one another to listen with open hearts and open minds. Think about family. Not forget about him; follow his ways despite all that is happening within the Church in recent events. God is asking his children to ride our strength and faith, to weather the storm and to convince to show compassion and love to others, fan into the flame that gift we received when we first believed so that we can revive the Church by encouraging our families and neighbours to rediscover Jesus Christ as the Word of hope for the nation. Be peaceful, listen to his Word and treat one another with love and respect. To accept other people in our country and live together as one. To be more patient with others and love and help our

neighbour more love, trust and learn to forgive families and friends and others. God is asking us to respect other's culture. Be united in God, love one another, respect everyone despite race, pray and attend Mass, repent and forgive, be a gift to one another. Help others live better lives. Love one another, be at peace with each other and help one another. Be more kind, helpful, take time for one another, listen to one another, forgive, enjoy the little things, have equality. Be more faithful, follow his teachings/plans. Love one another, a time for forgiveness and peace in our hearts. Stop hating. Live in peace sharing with others, forget about our pride and live in harmony. Forget the past and move forward and look forward for a brighter future being good on his birthday and every day. Lead a faithful life, be kind, helpful, forgive, be thankful -be kind and patient and treat everyone the way you would like to be treated. Increase and strengthen our faith. To put God in our hearts, strengthen our faith in him, listen to what God says.

Respect that not everyone is the same, be patient with others, live in the Christian way and always try to be a better person than we were yesterday. Treat people how you would like to be treated. Help people in need and suffering through hard times. Pray and live with Him. With God all things are possible—trust; believe and spread the Word to bring the Church together especially for those who have been astray to enable them to see and feel the Word of God and enter into the brightness of the Lord. Take care of others, pray for peace on earth. Accept others as they are and embrace all religions. Don't trust politicians' words; look at actions, be a community with faith and to be as one family. To love one another, to be grateful for everyday blessings and to be happy and caring. Stay on the path of truth and cease trying to twist the Word to fit a disordered narrative. God exists outside of time and does not care that its 2018. Stand firm in our faith, especially as God is more and more left out of public schools, governing bodies and community groups. We must educate ourselves and others of the scripture teachings and reject the culture of death which threatens the unborn and the elderly. Listen and talk to him and to evangelise and also to trust him—in a bold, steadfast and joyful manner give witness to the Good News and be strengthened in our resolve even when we encounter opposition. Renew understanding of the deposit of faith. Be more faithful and courageous in giving witness to our faith. Participate in our Church to show love and share God's love. Support one another—basic ecclesiastical community. Listen, speak, proclaim the Word of the Lord, respect others. Pray and have faith always. Be happy and helpful to each other. Bring young kids to Church as much as possible. Leave boats behind and follow him. Leave wealth behind, all you cardinals and bishops and join me; then you will not need ask any questions. Love one another; if you love others you welcome them and don't hurt them. Be inviting and share what we have. Love is the centre of everything. Be kind and tolerant. Learn to love together in harmony; look out for one another, listen and be patient'. To pray for our leaders so that they listen to God and rule in God's name and teaching. Peace for all people whatever race or religion. Family unity. Trust in our pope and his advisors, believe God will not let us down and our bishops will be God-fearing. Get the poor people out of the streets. Enjoy the gift of life. Touch the hearts and lives of youth who are more attracted to the other things in the world. e.g. violence, drugs etc. Be kind, giving, thoughtful, grateful, count your blessings, be accepting. Bring tolerance and humanity here in Australia. Forgive, share, love. Love and forgive one another through his grace. Help people in need. Listen to the Word of God. Listen and proclaim God's word to the world. Give more, take less. Spread the love of Jesus and help

Pray for others; be more religious and love each other—be kind, show love, show service, to others, don't sin against God. Love one another, forgive one another and always keep our hearts and minds open to God. Come together in harmony to celebrate the day of his birth with love and joy instead of conflict. Help support and care for everyone; hear others and never ignore. To listen and pray for the families and lead a good life in our families. Be united in our faith and trust in him. In that way we will be able to commit ourselves in serving others. Be united in bringing Australia to be a more peaceful country. Also be prosperous in all and in each and every way. Make God the centre of our lives and help one another. Get along with our neighbour. Don't lose faith. Achieve peace in the world by helping and respecting others. To be more open to other Christian communities and denominations. The hierarchy leads the Church. Be more reverent and inclusive. To respect the privacy and dignity of people. Become more prayerful and proudly proclaim our faith. Set a good example by the way we live our faith. To be a beacon to all who seek a spiritual encounter through worship and good deeds to the secular community and be seen living our daily lives in goodness. Take him back into our lives so that he is first in our lives. To depend on him and he wants us to find the lost sheep so they can be getting God back in their lives. Focus on the youth to ensure the continuation of the Church. To listen to his word and be steadfast in our faith. Stand up against the unjust in the world. To be a forgiving community. Repeatedly be good and do good to others and bring peace and forgiveness. Give more support to lonely and homeless people; some of the non-Catholic Churches are very active in this area. To be a witness and love one another. Listen and hear and know God. Help and serve one another. Live with peace and unity. Help each other and pray together. Pray and worship more. Love our neighbour. Promote peace in the world, Forgive each other. To ask forgiveness and to live in peace and trust God. To share our knowledge of faith in God and love one another. Pray for Australia and the whole world.

1. Evangelization: Among practicing and semi - practicing Catholics there is so much angst regarding the future of the Church in Australia. However, there are many baptized people who really do not care if the Church disappeared. Because of this, I think God must really desire a renewed evangelization - not simply to the unchurched or formerly churched, but to ALL Catholics. There is simply an immense ignorance of Church teaching even among some weekday Mass goers. An example: many Catholic teachers from Catholic schools show little respect for the Blessed Sacrament when they take their classes to Mass. Theirs is such a vital role in the passing on of the faith that their own faith should be made visible by their words and example. Joyful evangelizers are successful ones, since true joy and enthusiasm attracts. The Church needs to teach its people more effectively so that we can be deeply and joyfully attracted to the gospel.

2. Women Deacons: Clericalism is certainly an entrenched attitude in the Church. Even those who speak against it are sometimes blinded by their obsession with getting rid of it. When I mentioned women deacons to our bishop, he immediately labelled it... 'That's Clericalism!' However, there are reasons to wish for a female permanent diaconate other than a seeking for power or prestige. A woman might feel called to the diaconate to serve God and God's people by providing some services no longer easily available because of the shortage of priests, and to lift some of the burden of work carried by some isolated priests.

3. Married priests: I believe the witness of married priests in the Church and in other faiths shows that this can work. A married priest would probably need a part time job. The teaching and caring professions could certainly do with the witness of their commitment to Christ.

I would like the Church to be much more inclusive of people for e.g. Gay community, Divorced etc.

To critically review those traditional teachings of the Church which were developed in the context of life many centuries ago and which are not relevant to the 21st century and beyond.

Sunday school Classes/Catechism for children and youth should be more emphasised. All Churches should have these classes before or after Mass. This will ensure youth learn more about Jesus and Christianity. I know most of my friends feel like they are forced to attend Mass every Sunday and they don't have a real love for our Church. This needs to be changed as young people are the future of the Church and if they don't receive the right education then they will easily be influenced by others and stop coming to Church when they are older. Having a regular Catechism class will also provide healthy, loving friendships within Church communities and can also be an opportunity for youth to participate in voluntary work or anything similar.

I think God is asking us as Catholics to find a connection between ourselves and neighbours, be they Catholic, of another religion, or not religious at all. In a world where division is seemingly found at every corner this mission has tremendous importance to us all. Though the actions of the Church over the past 50 may have intended to unite people, I feel people are more distant towards the Church than ever. Secularism has increased dramatically, this in combination with the horrific attacks on children, the treatment of gay people and women in the Church and the staggering wealth inequality that exists between the Church and the people it claims to welcome makes it difficult for Australian Catholics to hold their heads up. Though there are many reasons the numbers in our pews are dwindling I feel it is a culmination of the issues raised about (along with others), that have resulted in people of my generation losing connection with the Church. I believe we must devote ourselves to rekindling that connection. We must find the bonds that unite us. It is through schools and interactions with children and their families that we will be best able to forge new connections, and heal old ones. One area that I feel the Church has not addressed well to date is that of the environment. St Francis talks to the important connection we as Catholics and as humans have with our environment. We are stewards of the land. Currently there is little leadership being shown in this area, but it is something that the Church could invest in and develop as a means of connecting people. This is a simple, relatively cost effective way to bridge the gap between the Church and its people. It is an issue that has massive social importance, particularly to younger people and it provides an avenue to allow local people to come together. Form connections with local councils and rebuild trust with school. Particularly as a younger member of the Church, I feel my faith can ostracise me from society. This practical measure if done thoroughly and faithfully has huge potential. We need to better promote the enormous number of fantastic ways the Church already helps our nation. Becoming a leader in environmental wellbeing could be one of many of these. Investment must come from Rome. Having said all of this, there are many other opportunities to develop community across the country. I'm particularly passionate about this one. Finally, there are many great works being performed across the nation and the globe. These works are performed on behalf of and with God, as well as on behalf of and with our fellow parishioners. Can more time be devoted to detailing for people the works performed by our local Churches and diocese, along with

opportunities to join. An article in the bulletin is great, but a 30 second speech by someone in front of their congregation has a lot more power.

To bear prophetic witness to the universal Church about the need to renew the Church to ensure that it is able to bear witness to Jesus in the contemporary world. The key issues which need to be addressed as part of this cannot be resolved by the Australian Plenary Council—they can only be addressed by a Universal Council—a Vatican III.

I believe God wants the division between the different Christian religions to be removed. We are all God's children; we all have the same Faith in the same God—why is there such a division between religions? We should all celebrate our mutual Faith together. The Catholic Church could certainly learn an enormous amount from other religions like the Baptists and Pentecostals—JOY in their Faith for one, conviction in God's love another. It seems to me the Catholic Church (and others) are so busy protecting their separate identities, including and probably particularly, everything financial that they have forgotten the most important part of any religion—Faith, Hope and Love. Australia should lead the way in this, make a stand against division in Christianity, bring the Churches together and shout as loud as possible to the rest of the world—the most important thing is the celebration of faith in God—not which religion you belong to. We must stand together against the 'evil' that seems to be more prevalent than ever. Stand up for our Country, for our environment, Stand up against poverty, against cruelty, Stand up for Human Rights, Stand up for what is Good in our world and stand against all that is wrong and unjust. Not just by saying we are but by physically doing everything we can to make our governments listen and take notice. We cannot continue to 'quietly' do good in the background, the image of the Church has been severely damaged and we need to fix that by standing up for ourselves, jump up and down when the media and others make derogatory comments, scream and shout when God is ridiculed—no one would dare criticise the Muslim Faith so why do we let them criticise the Christian Faith? God wants his children united, because only together as Christians of all denominations can we Stand up and be counted and with God's help counteract the downward spiral to bring back love and kindness to our dispirited world.

To show courage and persistence in spite of modern life challenges.

The Church needs to do more to engage with and reach out to people in the country who are distant from faith. This could mean street evangelisation, theology-at-the-pub-style events, lay fraternities, and improving Church websites and online presence to make these places accessible, engaging and beautiful. Both lay members and the clergy need to be involved in this. Also, the laity need to be trained in evangelisation and provided with structured opportunities to engage with non-believers. On the liturgy, it's time to provide more traditional worship in parishes, especially incense, Gregorian chant and Latin Mass. Reconciliation needs to be more frequently available in parishes - once a week on a Saturday is not sufficient. Daily Mass and Adoration is currently inaccessible in many parishes to people who work during the day, and should be made available in the evenings. Priests and bishops should be actively involved in the Catholic schools, and actively encourage young people to consider the consecrated life.

When I see the news at night, and see how much misery there is in the world, I think God would be asking us to step up and do much more to relieve the plight of refugees and asylum seekers. I think

that we do not realise how well off we are in so many ways. I know that there are many people and organisations who are working heroically in this field, but I am sure we could do more.

I believe that God is asking us to remain faithful to the sacraments as Jesus instituted them. If we do this, we will have a sure path towards heaven and peace and hope to offer other people in society. When people coming looking for the truth they need to find Jesus as he came to earth 2000 years ago, not our own version of what we think people need. God is the only answer to all the longings of the human heart, nothing else will ever satisfy.

Prayer and "listening" for a response

I believe God is asking for a revival of faith, a re-evangelization of society. The sacraments are the greatest gift the Church has been given and so I believe that if we want to strengthen people's faith we must place the sacraments, particularly the Mass and Confession, at the very heart. Some suggestions for this to happen would be:

- Offer the Sacrament of Confession during Sunday Masses. People yearn for confession but it must be made more accessible. The parishes who offer confession during Mass have queues of people lining up each week. And as a consequence of the grace that is given in this sacrament those parishes are vibrant and generally filled with people of all ages, young families, middle aged and elderly.
- When two or three parishes are in the vicinity of each other perhaps offer daily Mass at different times so as to allow more people to attend. For example, one parish could have daily Mass at 7:00am allowing students and people who work to attend. Another could offer Mass at 9:30 (this is the common time) this allows parents with young children and elderly to attend. Another could offer Mass at 11:00am or 12:00am. Again, it would make Mass more accessible for everyone. The fruit of frequent reception of the Blessed Sacrament is more effective apostolic work.
- Offer Mass on Mondays. Many, many people try very hard to attend daily Mass but Mondays are a very difficult day to find a Mass. I believe that focusing on making the Sacraments of Confession and Holy Mass more accessible and available will bring about many conversions.

- Support drought victims
- Support/prevent homelessness
- Look after our oceans and sea life
- Be kind
- Help those affected by natural disasters
- Donate to charities to help the less fortunate
- Make a change for the better towards issues like:
 - Gender equality, immigration
 - Fight against domestic violence
 - End discrimination and racism

<p>[-] / [-] parishes Men Alive Listening and Dialogue: These points (sometimes mutually exclusive) are the result of reflection and deliberation by the [-] [-] MenAlive group on October 18th 2018 and 23rd January 2019)</p> <ul style="list-style-type: none"> • Australia has changed totally from the experiences of our parents and grandparents and for our children and grand-children. • But has the Catholic Church kept up with the changes? • It seems that non-practicing or former Catholics have simply moved forward, “soldiered on” and left Church behind. The remnant Mass community is not connecting with them • The Church has lost the high moral high ground we once held and we are overdue for renewal. We need to walk humbly. • We need to encourage more involvement, show greater spirit, undertake more action. <p>Other Comments - a) Our only role as Christians is to understand ever more deeply that Jesus is love and to bring that message to all Australians, young, old, female, male, Catholic, non-Catholic as per Matthew 28:19. b) We need to forgive ourselves, to stand up and speak out, to have a positive vibrant good humour. c) Tradition is a wonderful Catholic asset.</p>
To serve one another, regularly, gladly and with compassion. To serve without reward.
To return to our grass roots and have a Church of people that feels as though they belong.
<p>1. Catholic Church should remain in control of the Catholic schools. 2. Priests and clergy should actively get involved in teaching, administration and management of Catholic Educational institutions. If the shortage of priests does not allow this, we should consider bringing priests from countries where is excess. 3. Raise the standards of faith formation in schools. Catholic faith should be actively followed and practically demonstrated in school premises. 4. Consult the parish community prior to making major decisions regarding Catholic schools. (e.g. handing over the management of St. Clare's kindergarten to a non-Christian company without even informing the parish community) 5. Teach Catholic Christianity as a subject in secondary schools.</p>
I believe that we should ask God that we may have His heart for the lost and the broken, the sick and the lonely. We should be confident that God will answer our prayers when we ask Him for the gifts of His Holy Spirit. We should share our faith with others.
<p>I believe God is asking his all His Catholic Churches to offer Holy Mass facing east (<i>ad orientem</i>) Holy Communion from an altar rail, thereby allowing Catholic faithful to receive on their tongues, whilst kneeling to receive their Lord...if they choose to avail themselves, either way, at least it will be offered ... To only have altar boys on the altar serving Mass ... (after all, isn't this where some boys can start their priestly vocation?). We need Silence after Mass, inside the Church, it's very distracting trying to do a thanksgiving and petition prayers to Our Lord, Our Lady, St. Joseph and the Holy Angels and Saints, when people are talking loudly, joking, catching up with their friends and family inside the Church, it's a bit disrespectful, I feel to God as well ... Can we bring back the St. Michael's Prayer and 3 Hail Marys after every Mass?... As you know these prayers are very powerful and so needed by all of us in this world. Thank you very much also if we could get the beautiful Latin Mass more regularly, at [-] as we have to travel a long distance to get to it... I know so many hundreds of families who would come... God bless 🙏🙏 [-]</p>
IMMEDIATELY allow and encourage BIRTH CONTROL. Planet Earth has not been coping for a long time with the increase of one million people EVERY THREE DAYS OR SO!!! THINK REFUGEES!! Allow

Women to become priests and higher as soon as possible. LONG OVERDUE!! Stop the Celibacy Laws (so totally outdated). This will help discourage homosexuality in the Church, which has been an absolute disaster. UPDATE 'THE MASS' in its current form we will lose "the young completely, as it has become so irrelevant. Have PROFESSIONAL SPEAKERS to talk to the congregation, so we will sit up and LISTEN, rather than the current situation where we have HEAVY ACCENTED PRIEST TALK INCOHERENTLY ABOUT UNINTERESTING SUBJECTS during the Homily. Whatever the Catholic Primary school Education is doing "it ain't working". Kids go on to High school and don't seem to give their Catholic Faith another thought, (as in never attend Mass ever!!)

Sex between Couples (Including Same Gender Couples) Observations: The Church recognizes State sponsored Marriages; The State sponsors Same Gender Marriages; Too many of our unmarried couples form a loving committed relationship, which goes that one step further. The Church can judge them as "living in sin". When you look at issues like the child abuse scandals, etc.; you can understand why they turn their backs on the Church (and God?); In the past, the Church has often rejected Science which attempts to understand God's Creation; Now Science shows us that God has designed an infinite Universe, with Life continually evolving; Science shows us that God has designed the Human with variations in their Chromosomes, physical appendages and Hormones; Jesus tells us to love the Lord Our God, and one another as I have loved you. Questions: If the Church accepts into its fold, those who truly commit to loving each other, and they consummate this love; are they not partially following the Teaching of Jesus?; Is it not the Couple's decision as to the depth of their commitment, and how that fits with God's Plan? The Church is always there to guide and help. Actions: Unmarried Couples (of any sex), who believe they are committed in love, should be welcomed into the Church; Loving Committed Couples should be able to share natural physical sex, including shared masturbation.

2. Conception Control a Joint Responsibility Observations: Church Doctrine says the Primary objective of sex is to have children; by which the Church seems to imply that having sex for its enjoyment is wrong; Overpopulation results in hundreds of thousands of children suffering and dying from the effects of Malnutrition each year; Millions of couples enjoy sex, without the possibility of conceiving children naturally; Action: The Church accepts that committed loving couples jointly take responsibility for Birth Control (using condoms, Billings method, etc...). Note: not using the Pill, as that is not joint responsibility.

3. Christian Education of our children. Observation: The hypocrisy of Abuse by Church Leaders is an underlying impediment, to our Youth remaining within the body of Christ; Producing little after 12 years at Catholic schools. Action: Church Leaders must eliminate the abuse of sex, power and money within, and truly follow Christ; Church needs to better coordinate and inform parents and teachers on how to use the scripture readings from the Sunday Masses to educate our Children; Start Christian Youth Groups in parishes.

4. Sacraments for Divorced Catholics. Make it easier for Divorced Catholics, who commit to a loving relationship to still receive the Sacraments. After all Jesus himself mixed with "sinners" rather than the "just".

God gave us the opportunity to open the windows to let the Holy Spirit in during Vatican II. What happened? Lay people discovered that we are the Church and free to act out the gospels. Our

liturgies were alive especially the liturgies for children. We were included and therefore celebrated. Reconciliation was the most meaningful change. 3rd rite as proof by the number of people attending it was a real time to celebrate. THEN it was discouraged WHY? Are the clergy scared that the lay people found their voices? The formation of our priests cloistered away from family, friends and the world is a real problem. It is as if they are the chosen few and are made to feel that way. Father knows best no matter how much experience in our culture and our world, to the detriment of parishioners. By virtue of our baptism we are given gifts that really should be recognised. Look at the way our women religious embraced Vatican II at much expense to them spiritually, mentally and physically. Please implement the vision of Vatican II.

To have stronger female representatives in the Church through the ordination of women priests as all are called by God to serve. To protect children and the vulnerable. To create and follow processes which protect and many parishes are not adhering consistently to protective processes. The Church needs to be consistent and mandate that parishes must protect children. Our parish has not employed a child safety officer—it is volunteered and the person isn't qualified. This differs to the next parish where no processes are in place and the next parish which has a child safety officer who adheres to all Diocese requirements, professional meetings, paperwork and communication. This is now where we attend Mass so that I can be assured my children are protected and I believe that God is asking for all people to be safe and protected.

To stop judging people. To accept all people are equal particularly women. To preach love. To accept that science is going to change how we perceive things e.g. homosexuality is how a person is born by the grace of God, not a sin. To take a front-foot approach to paedophilia, not a reactive approach.

For the Church to extend its hands out more and encourage both the lives and faith of parishioners and outside the Church. A more welcoming and engaging Church so a strong spirit of faith is being felt. Families are made to feel very uncomfortable, as young kids especially don't understand the Mass and don't have enough programs/ teachings they can feel a part of and understand. I believe God is asking us to extend our welcome and reach out more to everyone. The Mass is mainly filled with seniors and new arrivals. Bring the children and next generations closer to the faith.

Can the Catholic Church in Australia follow the Magisterium of the Catholic Church? The Church is the same today yesterday and tomorrow because Jesus Christ is the same yesterday today and tomorrow. If we could have people more educated with the details of Mass and the Sacraments that would be a great help for the people that come to Mass and have their children receive the Sacraments. An example of this lack of education is altar servers shaking the corporal as they would a table cloth. If we don't teach people clergy included that knowing what they are handling and acting appropriately. There are many books and resources that are authentic and accurate for better example.

A return to the Magisterium as stated in Catechism Catechesis of the faith for children and adults Faithful and Holy priests and bishops Reverence for the Holy Eucharist. Returning to tradition and our primary teaching—Salvation of souls I believe God is saying look at the world around you, Christians are being persecuted more now than ever before, your time will come in Australia too, have you the depth of faith are your roots planted in my waters to stand tall or stand at all? Our Church is not a club but a family that must honestly deepen its hearts and teach the faithful and

non-faithful in Magisterial truths. Fatima and Akita have foretold the times of apostasy within the Church, bishop against bishop we are seeing this already in USA. Repentance by Australian clergy for Church abuses e.g. wearing of sackcloth, return to poverty, prayer and confessions. Daily Mass and rosary in seminaries at least. Bring back the St Michael prayer after every Mass. Re-education of modernist clergy in what the popes have warned in the past against modernism and how it is re-surfing. Strong authentic Catholic leadership that speaks truths to its hungry followers, that is what will attract more sheep to its flock. Social justice issues are ecumenical and well supported but the offering of Holy Mass is not. The Mass is where Gods sacrifice of His son Jesus is brought down on the altar, at every Mass He is present, we have the greatest gift ever told in the Catholic Church at every Mass. We are the light of the world. Sodom was destroyed, not everyone was a homosexual in Sodom but everyone had become blasé and accepting, that is why not a righteous man could not be found. Australia is on the other side of the world to USA but see what is happening there. Homosexuality has brought down many a diocese and the lay are paying for its abuses. Collecting monies to pay for abuses does not help the giver to feel his charity to his Church is reconcilable with his conscience. Protestant Churches have already allowed public opinion to form their rules. They warn us ... Australia stand up for the Eucharist!

Getting people outside to come in—connect with families/ encourage children/ make it more interesting. Take stock—reflect—be open to change. Admit mistakes of the past and move forward addressing current social issues. Reflect on how the Church can be relevant to the future generations. For people going to Mass to feel more connected and purpose. To be God to others. To be a good person/ to be decent to others. To love ourselves (look after the life we have been given).

He is asking us never to forget Who is the Head of the Body of Christ, the Holy Catholic Church, so that we know that it is only by prayer and His grace that the Church will continue to flourish into the future.

God is asking us to be a Church that is welcoming. A Church of love first, rather than rules first. A Church which preferences inclusion and love over dogma and rigidity. A Church that is faithful to Vatican II—to read the sign of the times, and apply scripture to modern life justly. A Church which knows that the reign of God can be realised more readily by welcoming all rather than excluding through judgement. A Church that is repentant and humble, given the sexual abuse history. A Church that is aligned to Christ. A Church which utilises the skills, gifts, and talents of all with the heart to give. A Church that shares her beautiful story and wisdom in a life-giving way.

God is asking that we become more inclusive of all people. That we demonstrate the Love that was expressed by Jesus in many different ways in everything we do. We should not be categorised; we should not be held back by rules that create division. We are to be compassionate and merciful people. Let us be a Church that can understand those who ask for change and look at married priests, female priests, short term religious life and a place for the laity to stand alongside priests and be a service to all humanity.

Mass needs to be directed at 21st century communities. To become vibrant and alive so that there are better options for families in the Catholic Church. Priests should be able to marry and have children. Keep the traditions but get with the times by teaching 'with' not 'to' the people. How do we bring Church into the home if we can't bring those in the home to Church ... teach parents to

teach within the home? Be on page with the current values of the world today ... not try to make the world on to the values of the Church that have existed for so many years. Lay members—male and female—to read and interpret scripture to engage the congregation Female priests (can be married) introduced. The role of women in the Church should be equal to men. If Jesus' salvation was for all why do we turn away same sex couple for marriage, divorcees etc. Divorce should be accepted without marriage having to be made null and void. Male dominated hierarchical Church needs to change. How can the Church engage the youth of today? Churches to be places of welcome and not places of dismissal Updated stance on marriage, divorce, contraception, IVF. To genuinely support survivors of abuse and to deal with offenders properly. Avoid guilt based practices. Music in Mass that will encourage people, especially youth, to join in—celebrate not slow and mournful. Be inclusive of all people no matter what their sexuality. Consider the sacrament of marriage for same sex couples. How will the Church make Mass more accessible for younger generations in terms of readings, homilies (making them relevant), involvement opportunities and equal rights? How will the Church advocate for the marginalised? What resources are allocated to engage in the contemporary community? More clarity and energy put into where the Church stands on social issues—don't leave it to movies or general gossip. Make the homily more relevant for the youth where the main focus is on current issues, moral dilemmas and views are discussed. Updated music and songs—music brings people together.

To come closer to Jesus in the sacraments.

God is asking that divorcees are treated with respect a dignity. My husband and I were both married in the Catholic Church for our first marriages. We're divorced, there is a heart breaking story behind both our marriage breakups. Years later we met each other, fell in love and married. NOT in the Catholic Church as we would both have to go through the annulment process. God would want us to be able to marry, or have our marriages blessed by the Catholic Church. God would not want us to have to go through the annulment process. God would recognise our goodness and the plight we have been placed in and would welcome us with both arms, just as he does for those who are seeking marriage in the Catholic Church. Why is it that my husband and I have to go through the annulment when those married in another Church or by a civil celebrant CAN quite easily be married in the Catholic Church? The laws around this need to be changed.

To stay strong in our faith and help His Church through difficult times.

I love this opportunity and the greatest gift of all is being able to participate in this discussion. I absolutely love my faith and believe that our beautiful Church is truly there as a means for ALL people- in a loving and beautiful way-to outreach and welcome-everyone-whether they are divorced, gay, or recently suffering from drug addiction. Or any other things that gets in the way of Church (you get my point). Currently, I would love for our Church to open their arms to everyone, welcome and show love and understanding, then let God and the Holy Spirit do the rest. Our most recent Gospel at Mass this weekend shows us to not point the finger, to stop judging others, look at yourself in the mirror—we too need to do this collectively as a faith—look in the mirror and open our arms and hearts too. We have everything needed to be the face, heart and hands of Jesus without Judgement—the Church, the people, the schools, the hospitals, the outreach of St Vinnies- but somewhere along the line we have lost our way collectively between representing Jesus and representing ourselves—wanting to be something else—Jesus came to make people feel

uncomfortable in those times—again He is making us feel uncomfortable in the way we are now approaching opening this discussion.

I think God is asking the Australian Church to stop trying to 'make itself relevant'. His truth is eternally relevant in and of itself. People (especially youth) can tell when we are trying to do this and it greatly harms our credibility in their eyes, as it implies a lack of faith in it on our part, and is insulting to God in as much as it shows our lack of trust in the goodness and beauty of His truths, and His ability to convert hearts to hear and recognise it. I believe God is asking for the faithful to be far far, far better catechised and formed in Church teachings. We could be as modern and appealing in the worldly ways as possible, and it would be useless without this formation, and this is what the Church seems to be doing at the moment—seeking to be cool, instead of substance. This will never win anyone—the secular world can be cool too. Understanding of the Mass and tangible reverence that speaks of what is happening would do so much more for attendance than making the music "modern/cool". Catholic schools no longer serve the purpose of catechising youth, nor do they represent the Catholic faith well to those attending who are not Catholic. This needs to be rectified. I strongly feel the schools alienate our youth by presenting the schools as a Catholic environment, but not really being so. How can youth be expected to feel supported in a place where they are alone as a Catholic, or by a Church that is scarcely present in its own institutions. I believe God is asking us to deliver the hard truths about controversial topics (e.g. abortion), and not to shrink back from the pain it will cause. At least the pain the truth causes is healing pain. Silence does not even prevent sinners from suffering from the results of their sin, so why not offer redemptive suffering (as is our duty) instead of suffering that leads to eternal suffering?? I believe God wants to be at the centre of our Church which means that whilst focus on social justice is good, we are lacking on the sacramental and prayer side of things. As a young person I have never been encouraged to attend confession, adoration or daily Mass and wish I was. I believe that whilst God wants us to be out in the world among sinners to walk with them, we do not regroup enough to encourage and strengthen ourselves—we have become the blind trying to lead the blind. Essentially, He is asking of us nothing different than ever before. The changing of the times has not changed our relevance or the attractiveness of His teachings to the human heart. We need only continue to deliver the truth in love, and the rest will sort itself out. It is not up to us to 'make' the Church or its teachings relevant or sound attractive—it is up to us to plant the unaltered, unembellished seed of truth so that God may then take it and make it grow in the hearts of those who hear—and thus it be us that changes the world, not vice-versa!

To be an authentic Church that boldly proclaims the truth with compassion, clarity and vision. To be a voice in the public square, but more importantly, to be genuine witnesses and an example of the faith for others. Australian society has lost its sense of values and morality. The Church is afraid to acknowledge our moral degradation and selfishness and is being influenced by relativism. We need a Church that is more missionary, zealous and pure. Not a Church willing to appease people and just conform to society. Indeed, a Church that is in need of purification, one that should not be afraid to become 'smaller' if it means being more authentic.

To stand up. To change and evolve and ensure our religion doesn't become irrelevant to future generations. To enable Catholics to be proud of what their leaders did following such Massive community consultation.

God's name is used as a swear [word] in text, daily conversations as a normal part of language. I think God would want us to say something, and pray about respecting his name. Some children use only now God as a swear word.

God is asking for TRUE repentance from those sinful clergy and the hierarchy who have covered up and hidden these things for so many years, for the many failings and sins which have been committed against children within the Catholic Church! GOD is full of gentleness and compassion. He sees the hearts of his priests (and ALL of us). He knows us better than we know ourselves. Like Pope Francis said: "It has been caused by the devil!" (Yet this does NOT prevent restitution and reparation being made to those victims and their families. Nor does it rule out a JAIL sentence if called for after proper trial and human judgement! Yet God's judgement at the end of time will matter more. Satan works on all of our minds, especially PRIESTS, presenting his lies and suggestions and temptations. From these evil actions spring! God ALLOWS all this in order to strengthen us in FAITH and LOVE. Our faithful priests are bearing the brunt of all this, the shame and disgrace within a Church they love. Likewise, the faithful souls like myself and the whole Body of Christ. God asking for REPENTANCE and renewal of FAITH from the top down! He is creating a HUMBLE CHURCH. The whole Body of Christ must be ready to climb Calvary like its HEAD, AND APPEAR TO DIE! Then the future Church, the TRUE Mystical Body of Christ will rise, (one which will truly worship in Spirit and Truth), be Resurrected into a NEW BODY of FAITH and HUMILITY and LOVE. ARE we really listening to what the Spirit is saying to the Church? OR are we just putting forward our own little and petty likes and dislikes in order to get "our own way" in Mass, in music, and inclusive language has just about ruined some of our beautiful old hymns! Feminists and modernist theology (which includes some priests who REFUSE to acknowledge and then to inform the faithful that the devil IS REAL in our world, nor give example and instruction for the protection of the flock in their charge, is more like the "hireling" who runs away when the wolf comes! We are seeing the results now. Scripture: "Be on your guard. The devil prowls round like a raging lion, waiting for someone to devour. Stand up to him, strong in FAITH!" Seminaries should teach TRUTH, explain, teach "discernment of spirits" and HOW Satan works within minds to draw us away from our First Love, Christ Jesus! Maybe, as implemented in ROME through Fr. Gabriel Amorth, years ago, students and priests alike should be able to "sit-in", watch and learn from actual EXORCISMS! Then, they will KNOW the devil is REAL! Why else did our Holy Father ask for an EXORCIST in EVERY Diocese? Why else has he asked for the Prayer to St. Michael at the end of every Mass? OBEDIENCE! Obedience is sadly lacking in many parishes. Even the Plenary 2020 prayer is quickly skimmed over, NOT prayed! We must become a PRAYING CHURCH! Not like the one, described in Scripture that "honours God with their lips while their hearts are far from HIM!" Deep personal relationship with Jesus needed.

God is asking us to be loving and kind to one another and to be accepting towards others, love thy neighbour.

I think the main thing God is looking for in Australia at this time is equality and peace. There is so much disagreement and violence going on at this time that Australia is almost having a war with itself.

This is impossible to know surely, as Christians we can only follow the example of Christ, his life, his teachings and his emphasis on love one another, if the Catholic Church followed this, then perhaps we wouldn't find ourselves in the greatest scandal in the history of the Church (the inquisition wasn't

a particularly fine example of love either). Women featured strongly in the life of Christ, they HAVE to play a much greater role in the Church, including the priesthood. The world is always changing, the Catholic Church HAS to change with it. The hierarchical Church needs to adapt and change into a truly inclusive Body of Christ, not continue to be a men's club who protect their own at all costs.

To strengthen our faith and go back to our roots, not give in to modern distractions and pleasures.

God is asking the same thing He has asked for all eternity! That we become saints and help those around us be saints too.

God is asking the Catholic Church to atone for its sins. The fact that paedophile priests were hidden from justice by senior clergy is unacceptable. All priests who have harmed a child should atone for their sins and be punished as per Australian laws. Any priest that removed a priest from one parish and moved to another parish should openly admit their wrongdoing, ask for forgiveness and leave the Church. Justice should be served under the law. The Pope's response is unacceptable. In the Words of Mr Saviano: 'One of the things you could be transparent about is the over 6,000 priests whose names have been delivered to the Vatican because they're child abusers'. Your hypocrisy, your lack of transparency and lack compassion for victims is turning people away from the Church. I believe in Jesus and the truth found in the gospels ... but I no longer believe in the Catholic Church. Unless you atone, are open and transparent about your sins, you will not receive the forgiveness of God ... or the forgiveness of the members of the Catholic Church. Ultimately, the Catholic Church can only be saved by honesty. The truth will set you free ... but do you have the strength to follow that path? Redemption can be yours ... honesty will set you free from your shameful past and save the Church.

That we all be saints, and helps others to be saints too.

It's time for the Catholic Church to emerge from the dark ages. The teachings of Jesus from the new testament that I learned in school, the values of love and inclusiveness that in my heart I believed and have tried to live in my life, have constantly been at odds with the archaic doctrine of "the Church" as an institution that is steeped in bloodshed, power plays, exclusion, judgement and cruelty. Surely what God is asking, is for us to stop what we've been doing, really examine what our Christian values are assess whether they align to our behaviours. Because from my point of view there is a huge mis-alignment. And that makes it difficult to reconcile my identity as both a Catholic and a good person. I go to Mass every Sunday—I have since I was a child. I used to be a reader at Mass when I was young and faith has gotten me through some tough times. But so many times I have to separate myself from the institutional Church because of a disconnect in values and it honestly makes it hard to be a proud Catholic. For example, in the lead up to the recent vote on marriage equality my parish priest gave a homily that disgusted me and I very nearly walked out of the Church I was so angry. I do not go to Church to be told that same sex partnerships are wrong, that they don't deserve to show their love for one another through marriage, that I should vote against it. Is this really what God wants for us? To judge people as unworthy of love? I cannot believe that. I will not believe that. I thought Jesus was all about the love. As far as getting youth back into our Church—I just read transcripts from my parish's dialogue sessions—trying to jazz up Mass isn't going to cut it. I would expect that young people would feel similarly to me. As a generalisation, they value social justice, integrity, inclusion. The current perception of the Catholic Church is a far cry

from these things. No amount of hip music will make up for that. Furthermore, parents have responsibility to expose their children to Church and they obviously aren't doing that. I understand how people would want to ignore the influence of parents and family and go straight for the kids but I'm not sure how successful that strategy will be. Admittedly, I don't have a solution, but these obvious fact needs to be stated.
I think God may want us to somehow defuse the negativity experienced by the Catholic Church as a response to the revelations regarding paedophilia, etc. We have had apologies from the Pope, bishops and priests, but this has often not been viewed as sincere. What would the world think if the Australian Catholic Church initiated a Day of Repentance where there could be an Australian (or preferably world-wide) signing of some sort of pledge by ALL Catholics (and preferably everyone else as well) to respect the rights of all people, and in particular the rights of children, the aged and the vulnerable, and to offer our heartfelt sorrow for the terrible deeds perpetrated by people who failed both themselves and others by not living at every moment as true followers of Christ?
To support the Hierarchy of our Australian Clergy positively for the Pope when the Pope decides to Consecrate Russia in union with His bishops to The Immaculate Heart of Mary.
Acceptance of ourselves and others so that we are all considered Children Of God
I have submitted previous confidential ideas and for this I apologise as one should speak openly.
<ul style="list-style-type: none"> - Reflect - Attending Church - Christ's centre of personal belief - Prayer/inner prayer life - Love/compassion - Mass as in retrospect and reflection - Being more accepting - Respectful dialogue between people - Don't give up - Create a just world - Demonstrative - Action peace and love - Active resolution to conflicts in the world - Being in Eucharist with each other - Doing our bit for change – small acts of kindness - To act with love - Actually recontextualise—bring it to the people and engage - Become just—we need to address hypocrisy and its own sins – Welcoming—the Church and its parts need to be open and welcoming to all and to the outcast n society, those on fringes. No matter orientation, gender or view - To have a commitment to Aboriginal and Torres Strait Islanders. Can the Church reach out to others as it does in other countries? - Share gifts and talents of community - Compliment and respect (Gods work) - Involve youth - Equality amongst Men and Women - Help poor, homeless, elderly and needy - Take care of land and environment - Study the Bible and its values - Take care of each other and minority groups - Spread positive messages - Pray for those who need help - People have lost trust in the Church - Should not be excluded on the basis of gender, sexual orientation, race or minority groups - Wealth of Church – buildings, land holdings etc...should benefit all people regardless of belief - Respect and have morals - Love... forgiveness...togetherness - Do not twist biblical values to suit our human desires - Pope Francis is listening and acting (a common trust) - Unclutter – scapula, plenary indulgences - Reassess the current needs in society – fractured community – greater inclusiveness - Information age needs to be addressed by the Church - Stewardship of the planet - Free enterprise includes Christian morals - Empower our youth to grow their faith - Get rid of clericalism - Drop the requirements of miracles for canonisation - Advertise good work - Same values – different lens - acknowledgement of self - telling of Church truths so can respect those - Gods biggest concerns in Aust. Young people and identity - What should it look like? – no ID, no behaviours, no modelling, no expectations (Youth Group – no training) - Uplifting - Inspiring - Vision buy in ability to Church and by Church - Engage young people - Drop the magic (e.g.

the feast of the assumption) appreciate the glory of the creation e.g. God doesn't control the weather – he created it. Recontextualise in the light of science - Allow marriage of clergy (parish priests), females - Update the liturgy, Mass - Update the experience (does Church explain what they do?) - He wants us to unite and be one people. If we believe in God, we are all one - Talking up the challenge to be a leader of our faith – not just to sit but to be an inspired person of faith - To be open, to share - Many come from strong faith families.
God would ask "What would Jesus say, what would Jesus do"? Would he say too many rules? Is the Church run by powerful people, who only associate with other powerful people? The rules of the past I grew up with. Limbo, no meat on Friday, head covering for women, fasting from midnight when on night duty (nurse) as I did.
To be open to the possibility of clergy having the option to marry, rather than enforced celibacy. I think as a Church, we need to be open to the ordination of women as deacons.
I believe that God is asking us to be inclusive. To accept others and ourselves, embrace our differences and unite as one.
How can we restore faith in the people of Australia especially Catholics after what has happened in regard to the child sexual abuse cases, especially now that Cardinal George Pell has been convicted of child sex offences?
To be kinder to and more tolerant of each other and to respect a person's opinion and belief regardless of their own opinion.
To form a community to share in the good news of the Gospel
<p>Firstly, EVANGELISM—at the level of lay piety through spiritual direction and guidance of the religious clergy. To grow strong in Christ, following the lead of our Blessed Mother Mary ... to continue the work of religious clerics (diminishing in numbers, diminishing in trust outside Church walls in light of scandals) in their tasks to spread knowledge and nurture the faith of believing in a True God. With the growing variety of "mess" where values are ignored and lost in a short-sighted world, there is a dire need for the Hand of God to be recognised and realised against selfish ambitions and desires.</p> <p>Secondly, MISSION—at all levels belonging to the Catholic faith ... to be outside the Church community, to be visible, to be sharing by way of life and good works especially among non-Christians. Our Holy Mass, our rituals, our honouring saints and feast days etc. are wonderful and MUST be maintained but let us not stick to rituals without being aware of the realities of a damaging society, without alertness to Satan's attempts to ruin the world. Ritualistic Catholics especially of the past generations are no longer effective in this new age to be influential in any way. We must find new ways and new forms to deal with the complications and distractions of the modern age. We must listen intently to the Holy Spirit through prayers and conscience and a desire to heal the world by works as can be felt positively by the sceptics.</p>
To challenge the falsehood in our Church - to look only to the true teachings of Jesus. For us not to be conned by the deceit and self-interest of the hierarchy of our Church.

Stand together in this time of trial. Build up the faith of the Catholics. Grow the number of Catholics. We cannot and will not build up the Catholic Church if we do not concentrate on the younger generation. Children are vulnerable to what they see, hear and witness. If the teachers in Catholic schools are not themselves practicing Catholics, they will lead the kids astray. How can you teach the importance of the Holy Eucharist if the teachers themselves do not take the Holy Eucharist when accompanying the kids to school Mass? I went to a school Mass and only a minority of teachers went to take the Eucharist. My son grew up with the idea that being gay was normal because a teacher told him so instead of being taught that this is not an acceptable Catholic behaviour but nonetheless that they still should be tolerant and accept and still love their differences.

God is asking us to be open to His love, to be guided by the Holy Spirit and his Word for us. Our focus must always be Jesus. Our words and actions need to be Christ centred. For me, this means all in our faith need to be extremely strong, courageous and resilient. Change is needed, and change can be so hard to not only accept but to implement. I pray that all our leaders, from Pope Francis all the way through to our local lay ministers, will be granted the strength to remember always their faith in our Lord Jesus Christ, our Saviour and learn to rely on that loving faith much more than relying on the traditions of the past. May we all have faith that God is in charge, as we participate in this change of era. Throughout all our searching, may we all be graced to be known by our love.

After his resurrection, Jesus several times asked the Apostles to go out to the whole world and teach the Good News. I believe he is still asking us to do this. The Good News is that God made us to know, love and serve him here on earth and then to be happy with him forever in Heaven. He showed us the way to do this. He taught us that death is not the end, but the end of the beginning of an eternity of everlasting joy with him in Heaven. People need to be reminded of that certainty.

To return to the traditions of our faith, to engage our youth and to repair the damage done to the reputation of the Catholic Church. Most importantly to reject the globalist leftist agenda that is infecting our Church and children and reject the false clergy who promote this.

I think God is asking us to:

A.....Adore Him;

U.....Understand Him;

S.....Surrender to his Will;

T.....Trust in Him;

R.....Repent and believe his good news;

A.....Have an awareness of Him in our daily lives through prayer;

L.....Love Him;

I.....Invite others to come to know Him;

A.....Attend Mass to praise and worship and thank Him. God has been asking us these questions for the past 200 years.

How do we as a Church respond to the failures of the institution on child sexual abuse, and how do we regain the moral authority that has been lost because of it? Why don't people come to Church any more, and how do we bring them back?

1. God is asking us to be compassionate and inclusive.
2. God is asking us to be more openhearted, less self-interested and more empathetic to other people.
3. Recognise people as being people first; to see no divisions between people in any way; to be more accepting of people, present to each person; to be more understanding and to be more careful with each other.
4. To take action about climate change; to care for our earth.
5. To take action about abuse in the Church.
6. To accept difference and learn more about accepting difference.
7. To be kind as a default.
8. To find a balance between the tradition of the Past and the needs of the Present and Future.
9. Church doctrine needs to change with the times.

God asks us to let him take first place in our lives and to take note of the authority and their teaching Jesus put in place, to help us to live our lives according to God's will.

I think God is asking us to be more like Jesus and live simply like he did, focusing on love, acceptance and meeting people where they are. We need to provide spaces/ environments for us to encounter Jesus. We need to make the Mass relatable and easier to understand, provide training for the best music, liturgies, readers etc. We need to focus our resources on training and formation for leaders so they can be the examples for others and remember what the mission is. We need to provide resources parishes to employ Youth coordinators/ministers to liaise with the schools so we can be a better link for the students. We need to make sure our priests are safe—help parishes with CCTV cameras and child safety so we can protect both young people and leaders. We need to advertise the good we are doing and be unapologetic with our faith. We need to be honest with all things i.e. abuse, finances as we are one community and we are on the ground working and we deserve honest and guidance even if it's ugly. We need to make sure our overseas priests have been vetted and helped when they go to country parishes as it's a struggle for both parishioner and priest. We need to look at the current structure and make sure everything that was decided in Vatican II is actually done, rather than picking and choosing what we think is acceptable. We need to look at married priest and female priests—if the love for God is there why block it? We need to live a lot less like the Pharisees focusing on tradition, ceremony, rules, hierarchy, clericalism and remember that God is the reason we are here and we need to bring others to Christ.

Integrity, accountability and transparency seem lacking in Australia, including the Catholic Church. The most pressing needs that should be addressed in Australia I think include sexual abuse (in the Church and society), mental health support, support for refugees/asylum seekers. We don't seem to be a very kind society. Surely, God is asking us to love one another/ Especially those who have been most hurt, who are most vulnerable, who are most lost. To put their needs before our own. As a

Church I think we are called to humble ourselves, to lay ourselves down for the other. Not for our sakes, but the sake of the littlest ones.
<p>God is not asking anything different of us to any time in history—just to give truth in the context of today’s challenges. People are always going to resist truth, but we need to speak it in love. I think God wants us to really know Jesus—to pray daily, read the Bible daily, and partake in the sacraments, especially the Eucharist and lead holy lives. God wants us to put Him first in our lives, not to be lukewarm Catholics. We are to be guided by the Holy Spirit and understand that the Holy Spirit has guided the Church from the beginning, therefore we cannot change teachings to conform to society today. We need to be in the world, but not of the world—stand back from secular society, provide an alternative voice—the voice of Jesus. We need to learn to walk with people and offer them true compassion—but still deliver truth, even if it causes offence/pain. Jesus allowed people to walk away, reject truth. It is their choice. We need the humility and discipline to allow ourselves to relook at our teachings and really study them to understand them, rather than being ashamed of them and trying to change them. We need to have FAITH that our teachings when proclaimed and lived completely in truth will be attractive to others. We need well educated, holy, spiritual leaders to encourage and support us as we endeavour to live virtuous lives. We need to help each other aspire to holiness. We need as a Church to be more united in regard to doctrine. We appear to have a large number of people who say they are Catholic, but hold opposite viewpoints on matters of doctrine. How can the Church survive, let alone, flourish within this context. People holding polarised views are destroying our Church. It has got to the stage, that within Catholic institutions, i.e. Catholic schools and even in Church groups, conversation on important topics such as euthanasia, abortion, sex outside of marriage, gay marriage, etc. are not talked about, for fear of offending anyone who may have a differing viewpoint, or who may be living this lifestyle. At most, we discuss these issues superficially, misleadingly, or in its place, we talk about the trivial. Our silence on these important issues is negligence. By being silent, we are failing to speak truth in love and are allowing people to suffer. In Australia today, I think God is particularly asking us to dialogue better, to think deeper about certain terms and issues. We need to lessen the gap between what the popes say and what we hear in our local parish. We need to be encouraged to familiarise ourselves with the encyclicals, reclaim tradition. We need a change of mindset; that tradition and obedience, have a value, and are not “old fashioned”. God is also asking us to stand back and really see the impact in society caused by our silence and failure to give truth.</p>
To consider the relevance and future of the Church in the modern world. To be open to change and to move forward in a way that is inclusive of all people, women, homosexuals etc. To heal past hurts and wrong doings and to be transparent.
God is asking us to stop being a Church moving away from truth. He is asking us to stay true to Church teaching in the catechism.
<ol style="list-style-type: none"> 1. God is asking us in Australia today to keep seeking God and to witness through evangelisation through us as role models. 2. Consideration of others. 3. For all Australians to work for the common good.

4. To be in harmony, to bring peace and not to create disunity.
5. To be like Jesus - he provided us with simple instructions- to love, to forgive; we can do neither if we continue to sow hatred and discord.
6. Address the issue of inequality more effectively.
7. To be more in tune with everyday Australians.
8. To provide a response to the abuse of children issue that is unequivocal and strong.
9. God is asking us to have him known and loved in our schools, community and family. It is a time of change and God can be a constant in this time.
10. To make more time and room in our lives for God.
11. To live the Gospel.
12. To lead (and to follow).
13. God is asking us to simplify and strip away the excesses, window dressing – the things that actually get between our faith and us. This would mean a deconstruction, a letting go of power from priests etc.
14. To be an inclusive Church. To be an informed and listening Church. By Church I mean people, not institutions.
15. To be a Church that understands its history, but (is) not enslaved by it. To find ways to forgive and grow.
16. To reconnect young people; to review our Gospel values; to develop a new Vision of Church in a modern society.
17. To listen to the Spirit in a time of confusion: globalisation, secularisation and de-traditionalisation (*sic*). To reconnect with the core of Catholic Faith – encounter Jesus Christ.
18. To learn to know Jesus through a deeper learning and praying the Scriptures; a habitual practice of Prayer and acting in Solidarity with the marginalised.
19. To re-found intentional faith communities.

1. That the Catholic Church in Australia commit to a plenary council every 20 years.
2. Allow the priests to receive the sacrament of matrimony.
3. Allow women to receive the sacrament of holy orders.

What is asking us to have an even stronger faith than before the sexual abuse crisis came to light. Our society needs good moral Catholics to shine brightly to be bold and proud of holy mother Church. The greater the challenge the greater the reward. I believe God is asking us to be saints ultimately and through this great persecution in Australia of the Church I believe he is asking Saints to stand up to protect her to defend her and ultimately to purify ourselves in the process. We are not accepting of individuals have broken away from the Church by their evil actions, we need more conservative traditional priests who value the Mass the true presence. Priests that make available confessions regularly in their parishes. Our seminaries need to take a good hard look at themselves

and only engage theological moral and scriptural scholars that are conservative and well-respected to teach the next generation of holy priests. The sacred needs to be brought back into our churches. When the sacred is returned the young people will flock to church once more. Social justice and external actions are not what make a good parish. Rather, true devotion to the sacraments, strong presence at Sunday Masses and a thriving community where people want to assist and help in the parish. We need to be fed not spiritually only but mentally from the pulpit as well by our shepherd. We need pressure to love and serve the Church as a faithful son. Parishes like St Phillips and Blackburn parish in like, St Gerard's in Dandenong North. Parishes like St Mary's Star of the Sea West Melbourne, these are good role models for the other parishes to look to.

I think God is asking us to look out for one another and to support the growing number of less fortunate people in our society.

To draw all people to relationship with God for the salvation of souls using the transcendentals.
 Truth: •I work in adult and child community public mental health. A disturbing trend is developing with individuals resorting to suicide as society cannot provide answers to their search for meaning; only supply stimulating and entertaining substitutes. •“The most pastoral thing a priest can do, is to tell their congregation the truth” and stand firm on these truths in the face of persecution. The Church has been built on the blood of the martyrs. •Clear, well-developed arguments articulating the truths of the Church, initially employing natural rationale, followed with philosophical, biblical and then finally theological rationale, particularly addressing ‘Hot Topics’ like ‘Gay Marriage’, contraception, abortion, existence of God and the teaching authority of the Church. •Continual adult Catechesis, DVD-based or group facilitated with ‘cheat’ sheets to aid the parishioner in sharing their faith with society.

Beauty: •Sponsored photography, fine art, music that reflect and point to God’s Glory revealed in creation and on aspects of Church teaching under attack, i.e. marriage, children (born and unborn), the contemplative vocation, mystical beauty of the sacred Church. •Numerous convert friends of ours have come to the true Church through the Church Fathers, only to be sorely disappointed. “Before I found a parish that actually taught more than ‘God is love’ in a new age ‘feel good’ manner, I felt like I should sue the Church for false advertising. Where are the concrete teachings and direction that are supposed to stand us apart from the vague relative notions on morality? ... where is the mystical pointing towards the supernatural in the liturgy? Other than the actual Eucharist, it is like any other non-denominational Church down the road. Where is the sacredness, the grandeur, the devotion, the reverence?” Despite my comfort in the Novus Ordo which I thought better reflected the Last Supper, the Latin Mass the Bendigo Cathedral at the end of the Christus Rex Pilgrimage, is where I experienced true awe at the beauty.

Goodness: •‘Something that functions as it should for its intended purpose’, and the purpose of man is to have salvation. Making people aware of their unrealised sins, even though it may be ‘offensive’, rather than accommodating them, is showing goodness / love towards them. •Demonstrate real ‘love’, sacrifice for others for their ‘good’. E.g. Early Christians risking death to save unwanted Roman children left to die by exposure, Mother Theresa and her nuns, humbly serving the slums.

•Practical steps for parishes:

<ul style="list-style-type: none"> o Fellowship groups of 3-7 families (best number according to research) to support and encourage each other. o Encouraging programs that help with same sex attraction; e.g. Courage program and address generational / systemic abuse, neglect and substance abuse. o Pregnancy assistance better promoted and supported.
<p>God is asking us to put others before ourselves and to be of service not only to members of our community, but to those outside our normal realm (such as refugees, the homeless and disadvantaged).</p>
<p>To pray. To develop a real prayer life. I think He is asking each of us to grow a real, genuine, vibrant interior life.</p> <p>To take refuge in Him against the ugliness of the world, and to revel in true beauty. So many aspects of modern society are ugly—immorality, aggressive media, modern art, so many forms of entertainment, language used by peers and colleagues, modern concrete and metal architecture, angry music, sexualisation of advertising and TV programs etc., etc. ... This ugliness sickens the human spirit, so that many people would struggle to recognise what is truly beautiful and noble. Beauty is one of the three aspects of God, and is so important for us as human beings. The Church, with its traditions and its arts, has a lot to contribute to its own community and to society more broadly, to inspire us all to be beautiful like God—in our moral choices, in our relationships, in the way we conduct ourselves and the way we treat others.</p>
<p>I think that we need to focus more on sacraments. Particularly the sacrament of penance. I know of churches where they hear confession only on a Saturday at 11 am and they only get one or two people a week. On the other hand, there are churches I have seen when confession is offered during Mass. The queues stretch on during the whole of Mass and afterward. Apparently, the confession during Mass is a distraction, one priest told me. I understand this argument. But if you look at the evidence, the alternative is no confession. It is such a lost opportunity to have a parish where people are not taking advantage of this amazing sacrament.</p>
<ul style="list-style-type: none"> • Kindness • To be more accepting in the community in a more positive way • Helping each other • Treating others how we want to be treated • Embracing change • Equality • Working together as a group to help society • Listening to one another • Empathy, putting yourself in someone else's shoes • To look after the world and the things that live on it. • We need to look after each other and specially those who aren't as fortunate as others. Being kind and considerate are qualities that we have and we should strive to use. • I think that God is asking us Australians to be more environmentally friendly. God created this world and it is a beautiful place but some of us humans don't respect it we are thinking too much about ourselves then how it is affecting the environment • I think God wants us to help other people. We are a very lucky country overall, but not everyone is treated equally. I think he wants us to go out and help other people. I also think he wants us to be more conscious of climate change and greenhouse gas production which is spoiling the planet which is a big problem since God made this world for us and we are ruining it which isn't good. • I think God also wants us to be more accepting of other people during this time. Acceptance was one of Jesus' main philosophies with him being accepting and forgiving of the tax collector which became

one of his disciples and him helping out the crippled quite a bit as well. People should be accepting of everyone especially discriminated minorities. • I can't think of only one thing that God is asking of us in Australia at this time. I think that he is asking us to do multiple things. To help those less fortunate than us, to treat others equally as ourselves, to be kind and courageous and to speak up for what you believe is right. • I was never raised a Catholic, I wasn't baptized and I frankly don't believe that there is "a higher power," if there was then why would all of these horrible things be happening to innocent people; the rape, starving children, manslaughter, widespread violence and the clergy just wished to sweep it under the rug, "we will pray to God" is God going to do anything to help ever? If there is a God, then he is asking Australia to ignore all of the things he has done wrong and if we don't then that apparently makes us bad people. Frankly, I don't believe in the existence of God and if he does exist then he is doing a terrible job of preserving and helping the world that he supposedly made. • I think that God wants Australia to be more inclusive, we are doing a poor job of being hospitable to refugees and asylum seekers who have risked their lives and those of their family to escape their countries and seek a better life here in Australia. We are locking them up like convicts in detention centres and leaving them there to rot. Australia might not be a Catholic country, but we should all strive to be better more compassionate people, whether we believe in the same God or ...

- It's not just unchristian but it's inhumane. Our nation needs to unite, there is so much separation between all the different cultures, we need to put aside our differences and strive to improve our country in as many ways as possible.
- I don't think he is asking of anything there are only problems going on in Australia such as the drought where farms can't earn money for their family's for themselves and cannot provide for the needy people that want the products they grow, yet they do not won't help.
- There are people in poverty around Australia and I hear no call from God asking me to help, it's just what you do, help anyway you can you don't need him to tell me anything just help and be a good bloke.
- I am curious about the role of women in the Catholic Church in the future and if they will be able to become priests which I think would be good for the Church which is very male dominated.
- I don't think God asks anything at all.
- Because I don't see where the Church is going they do the same old thing every time old testament new testament sing a bit over and over.
- I have no stories about the Church except I have never enjoyed or felt a connection one time in Church, unless I'm having a laugh with someone in the back.
- I wouldn't believe that God is asking much of Australia at this time, other than the forgiveness of that bishop/archbishop that did a crime.
- I want to know where and in what direction the Church is going, because the Roman Catholic Church has lost a lot, there doesn't seem to be much meaning behind the Masses anymore and the Church has started to change things, instead of sticking to our faith, we have become accepting to the point of altering our beliefs to support causes that go against the Church's original teachings. For example, homosexuals, I don't have anything against them, I don't wish them any ill and I don't

necessarily believe they are all going to hell, but I think that they have a problem and yes we should support them but I don't think we are going about it in the right way. God loves everyone, but not everyone loves God, I don't want anyone to go to hell but I think there are some who would rather go to hell than live in the presence of God in heaven. In a world where there are so many temptations, we need to hold strong to our faith more than ever.

- I believe that God is and has only been asking us to have faith in him and be the best and honest people we can be. To help others less fortunate it then us, to help anyone in need, to do as he did and lead by his example.
- Realistically it's hard to describe what God is asking of us. I have been raised as a Catholic and coming from Italian family, we very much had incorporated the Catholic religion into our lives. This includes attending both a Catholic primary and secondary school, receiving the sacraments and celebrating other family members' inception into the religion, whether that be through Baptism, Communion or Confirmation. As I have gotten older, I have myself made the decision that I do not need an 'ultimate power' to guide me through my life and I very much believe you should make decisions based off of your own experience, not what someone or some other figure is 'guiding' you to do. We hear time and time again that God is asking us to spread his word of forgiveness and kindness and everything else that is preached by the followers of this religion, but ultimately this religion has some very bad examples. Not only is it a religious cult, but there has been many, very bad representations of the Catholic Church; whether this be physical and/or sexual abuse or abuse of power, it presents a distasteful image. If God was really asking us to spread his word of righteousness we would not see the clergy committing these acts, but unfortunately it has occurred; though if the corruption in the clergy does represent God, then God is asking us to commit these heinous acts.
- I do not know. I do not believe in God therefore I have no answer nor do I want to make an assumption. However, it would only make sense that he asks us to be good? I guess he would ask us to be kind to each other and to look after our country or land.
- God is asking of us to not disrespect our environment and the world around us. A huge problem that is occurring in Australia is people not thinking before doing and Australia is currently trying to change people's mindset for them to think more about what they are using (plastic straws, plastic bags) and how that effects the environment and living creatures who suffer from this.
- I think that God is asking us people in Australia to take care of one another because we are such a close community of people we all get along well that's what I believe we are fair to one another and we never leave a mate behind or anyone so I think God is asking us to keep looking after one another.

I think God is asking the Church to rethink its whole structure, although I know this won't happen. The institutional Church needs reform as too much power is centred on Rome and in the hierarchies. As a woman, I resent the male domination of power. Where would the Church be if the women left? Change all the outdated manmade rules. Focus on how Christ would have responded. Begin with the priesthood, open it to women. Celibacy is not natural, God created us as sexual beings. The Church's attitude to sex needs reform. Accept science and modern medicine and update thinking on

reproduction and dying. Divorce, IVF and homosexuality need a new response. Return to Gospel values and a simpler Church.
I think that God is asking us to find justice and peace within the world as there is a lot of disagreement. I also believe that He is asking us to be who we are and respond well to what we feel we need to do
1. Peace 2. Look after His earth 3. Care for the earth–environment 4. Respect others 5. Kindness 6. Compassion 7. Look after each other 8. To be the best 9. Be happy and share it 10. Good times 11. Love 12. For everyone to love each other and to be one 13. Positivity 14. Respect the oldies 15. Use our gifts to help others 16. Tolerant of others.
<ul style="list-style-type: none"> • Acceptance of everyone and support of everyone’s beliefs • Equality!!! • Pollution is gone and environment is healthy • No drugs • The end of poverty so no one is living on the streets • The end to Climate change • No terrorism • Australia stays a safe and happy place • A more socially enhanced future • Economic opportunity and security • A country without homelessness • More caring people • Less war because of religion • Less sexual harassment in Churches
To make constructive contributions to the Plenary Council, we hope that action will result from this. That the Church must focus far more on: 1. Attracting young people 2. Reforming the liturgy—to use modern language in hymns and prayers 3. Adult education on the Bible 4. Allow women to become deacons/ priests 5. Allow priest to be married 6. Use technology within the Catholic community and the wider world 7. Within the parish, the clergy should allow lay people to make more binding decisions 8. Include more non-Caucasian parish members into the community 9. Support the reporting of those involved in abuse to the civil authority.
<p>1. To help everyone to renew and to develop their own personal relationship with God by:</p> <ul style="list-style-type: none"> 1.1 making better known and understood the love which is God's very nature, 1.2 emphasizing and focusing on the joyful reality of the object of Christianity (which is the complete and intimate union of love with God), 1.3 offering appropriate support during the various stages of our spiritual life as it develops. <p>2. To support everyone to develop a true image of God. That image is not one of a distant, powerful figure or a wrathful judge but one of a Being who is perfect love and who has begun his loving union with us here and now. That image includes a basis of friendship with Jesus.</p> <p>3. To establish a liturgical feast to honour and to praise the Father as requested in His message to Mother Eugenia Elisabetta Rovasio. Refer to the testimony of His Excellency Monsignor Caillot, bishop of Grenoble.</p>
To be welcoming and inclusive, especially of those who have been marginalized, or those who have traditionally felt unwelcome. To be counter-cultural, to be a prophetic voice in Australian society and for that voice to be public, not just in the pews, about issues such as refugees, and our First Australians. To be serious about gender balance and recognize the leadership of women in the Church. To allow priests to be married if they choose, and allow women to be priests and deacons, in recognition that we are all made in God's image and therefore sacred. To welcome young people and give them a place, a role and a voice in the Church. to recognize that the young are not all

interested in the same style of worship, to find ways for the liturgy to engage young people in word, music and style.

I believe God is asking Australia to stand by His Word and Biblical Truths. I think in an age where society is becoming more 'inclusive' and open minded of different perspectives (e.g. LGBTI), the Church needs to maintain its stance of love and the Good News for all, without compromising the Truth. This means not 'bending the rules' so that the Church is more accepting of other standards and therefore more inclusive of different life perspectives but standing by the Truth of the Word. That is that we are all sinners, but God's love through giving His son Jesus to die to atone for our sins is the way to relationship with the Father, and therefore eternal life. We are bending the truth by encouraging our children and Church members to liberally interpret the Bible - 'what is literal and what is story'. At what point do we allow Church people to question Jesus' death and resurrection, which is the fundamental core to our faith? I think God is telling Australia to stand its ground and not compromise. Also, I think God is asking us to feed the children with his Word and make his Truth more engaging to the younger generations so that we can ensure that what they learn now leads to a faith journey as an adult.

I feel God is asking us to recognise that all humans belong to the people of God and are called to share in the Kingdom. We need to recognise the barriers we create separating us from others. The Church needs to clarify its commitment to the belief that through the Incarnation of Christ all humans share in the Christ-life within them. This will expose misunderstandings about baptism and Eucharist and encourage Catholics to accept that baptism is a commitment to sharing the Good News of Christ's life in us. Eucharist is Christ's gift to nourish the life already within all people. This is distorted in current practice which excludes people. Christ's practice was to reach out specifically to those excluded or marginalised. Recognition needs to be given to the lived experience of lay people, the insights they have received from the Holy Spirit and the resources they bring to our community. Our future depends on our direct connection with the message of the gospel and being in touch with the values and understanding of our present age. Exercise of authority and decision-making needs to be shared across the whole community. Clerical monopoly must cease. Priesthood is a shared gift of the baptised, not a privileged status claimed by clerics. Service is the model. The Sacrament of Reconciliation is most effectively experienced through the Third Rite. A concerted effort must be made to encourage the laity to be informed about their faith in a compassionate and loving God. Due recognition given to the contribution of women in our Church, inspiring confidence in the dignity of their role as mothers and the place of Mary as a model of discipleship - engaged in ordinary everyday life experience. Commit to raising the ministers of our Church from the local Church communities and thus encourage participation in needed ministries. Decisions need to be made at the local level not subject to change at the whim of a transient cleric.

I believe God is asking us to be who we are, as God's people. We water down our faith and then feed this to our children and wonder why they are not interested in it. Only when the faith shines in the light of the Glory of Christ, will people be attracted once more.

Zero Tolerance Equality for all, celebrate every human. For the pope to call it as it is. Equality of human beings Set a dead wood adrift.

Would like lively music at Church. Music and activities—Proactive and have a say. Equality and respect—everyone to have a say in new ideas—teamwork. More people to come to Church. No bullying, fairness, more niceness in the world.

I have been wondering if God is asking us to seriously consider options for spiritual and sacramental leadership within our communities rather than our bishops going overseas seeking men to train as priests. It feels like God is challenging us to see himself in our own community. Just like Jesus said of people who said what good could come out of Nazareth. Luke's gospel - The rejection of Jesus at Nazareth. "Truly I tell you, no prophet is acceptable in the prophet's home town". Luke 4:24. I wonder if this is both the invitation and the challenge to actually look for amongst our own faith communities, women and men to be leaders, including ex priests. Thank you.

The Mass is the centre and root of our interior life. Attending Mass gives us so many graces and the strength to live out our faith in the everyday challenges and joys. The Mass allows us to give thanks for our blessings, bring our intentions to God's hands and to make reparation for our and all sins. Attending Mass allows us to correspond to God's unconditional love He has for us.

We need to know our faith to live it well and pass it on to others. Doctrinal formation is vital in keeping our faith alive and doing God's will ... and in turn, leading us to happiness and heaven. The need for doctrinal formation for the youth, families and individuals is very important.

God wants us to be faithful to the direction he gave us through his holy Son and to the Church that the Son of God established. God wants us to humble ourselves before him and his commandments and not make demands on how the Church should change with the times. People both lay and religious that want to change the Church and its teachings and traditions should leave it and form their own church. People say that the Church laity is ageing and lacking young people. That is only true in modernist parishes that don't value the true presence and the intercession of Our beloved Lady. Traditional parishes are vibrant with young families and singles who cling to Jesus in humility and out of a love for and reverence of the sacraments. Priests don't need to be popular, they need to be faithful to the Lord and speak the truth. Laity need to support holy priests and be welcoming to new members and be beacons in society.

I believe God is asking all of us who have faith and are formed in the Catholic Faith to lead those who have drifted for a whole range of reasons from their Catholic Faith back home. Catechesis in the Theology of the Body to be introduced into schools and parishes in an unashamedly no expense spared assault to reclaim the true, good and beautiful vision of the human person. If the Theology of the Body is followed and lived individuals, relationships, marriages, families, parishes, schools, universities, hospitals, hospices and charities will all be made anew. Don't be afraid to implement it. There is enough good in the Catholic Church to get it back on track. People within the Church have done the most damage to the Church whether through the scandals or abuses and the more shocking cover ups. Added to this an erosion of the understanding of Catholic Education to the point of embarrassment highlighted by faithful Catholic parents choosing other educational institutions to educate their children. If certain Catholic schools want to reject the Catholic vision, sell them to the respective State Government. The money from the sale of the school is to be put towards a fund to pay victims of child sexual abuse. Each school should be inspected, assessed and given a set time to become Catholic schools again. Give staff an ultimatum to stay or go and future employed staff have

to uphold or support the Catholic faith of the Australian vision. If it is watered down to appease the mob the Church will lose its roots once and for all and the schools will just be shiny Easter eggs that look nice, but being made of cheap chocolate they don't taste that nice and are completely hollow. Often parents who send their children to Catholic schools find they leave the faith either during or after finishing school because their faith formation was hollow with just a thin cheap chocolate shell. All other schools have character strengths and meditation. Our point of difference is Jesus, the Apostles, Saints, Martyrs, Tradition and Scripture, Faith and Good Works, Mercy and Justice, Prayer and Service. It's not *sola Social Justice*. God is asking can you please FIX the schools so that the children of Australia will call me Father. Do this by Catechesis of the Theology of the Body in all schools and parishes. Staff, students, priests, bishops, cardinals and popes! Bishops assess all schools in their diocese. Schools have a set time maybe 2 years to become Catholic again and embrace the Vision of the Church of Australia. Schools that don't are sold to the State Government. Money from sale to go to sex abuse survivors fund. Begin the process of the Children of Australia calling God "Father". Make the Our Father "the Prayer" we all get around ... it's the antidote to Original Sin, sin in general and we were given it by Jesus for a reason, for many reasons and one of those reasons is to help renew our Church in Australia.

- That we tell the world about Him in order that all souls may know him, love him and serve Him, in order that all souls may be saved for eternity, using primarily our actions, and words only when necessary as St. Francis tells us. We need to live simply, love in action and word, share our resources and help a materialistic society riddled with substance abuse realise that the way they are striving does not bring happiness, now or for eternity.
- A return to tradition with adherence to Orthodoxy, the truth of the Bible and the writings of the Church Fathers. To be faithful to Christ, His Gospel, His Mission, His Magisterium. Christ's teaching does not change, and those who attempt to stand firm on the orthodox teachings are at risk of discouragement or worse.
- Bishops who uphold the faith as outlined in the Catechism.
- Catechetical training for priests
- Catechesis in schools by true practising Catholics. Explain sacramentals, enroll children in the scapula, teach about the Saints and true Church history and the Bible.
- Ongoing adult catechesis in the Faith, the Catechism, St Paul VI's 'Humanae Vitae', and St John Paul II's 'Theology of the Body'. An incorrect understanding of sex and sexuality has had a dramatic effect on the Church.
- Faithful and holy celibate male priests, wearing visible clerical clothing in public.
- Orthodox teaching from the pulpit. Rejecting contraception, 'Gay Marriage', LBTQI, Divorce and remarriage.
- Priests visiting the sick, demonstrating living humbly and simply, welcoming children, preaching on the sacrament of confession and providing ample opportunity to make use of this sacrament.
- Reverent and holy offerings of the Holy Sacrifice. Stamping out of abuses within the Mass. Converts are converting as we have the REAL presence of Our Lord, but other than that, we

<p>disappoint them as we have sadly incorporated so much of general society and protestantism into our liturgy and expectations. Reinstate high expectations of behaviour both at Mass and at home. Instruct the faithful to dress, act and prepare accordingly to approach the king of the universe at Mass -Support for Ordinariate priests and those willing to provide the option of a Latin Mass for their parish as Emeritus Pope Benedict recommended. These Masses are a beautiful part of our heritage and history and more conducive to silence and reverence in the Church.</p> <ul style="list-style-type: none"> - SUPPORT for and encouragement of the growing religious orders that are mostly habited and making them known in schools. - Cessation of use of extraordinary ministers. The numbers at most parishes do not necessitate them. Also the horrid overuse of the second rite of Reconciliation. - Devotion to the blessed sacrament which was unambiguously endorsed by Benedict XVI and John Paul II, and encouragement for perpetual adoration. - Strong devotion to our blessed mother and the 9 First Fridays and 5 First Saturdays as requested through St. Margaret Mary Aloccoque and Sr. Lucia of Fatima respectively.
<p>Catholic faith is under attack in Australia from all fronts. We need to pray, strengthen our faith in him.</p>
<p>For the Church to be more welcoming and connect with its people. To remember that we, the people, are the Church. There is a serious disconnect between our faith and the institution of the Church that is turning people away. The trappings of the institutional Church do not reflect contemporary society and the patriarchal leadership is outdated and alienates people. We would like to see a return to the basics, in other words, followers of Jesus and his teaching, without the manmade rules and regulations that nowadays prevent people from feeling connected to the broader Church. We also want to see that women have a prominent role within the Church and can find no reason for this not to occur. Women were an important part of Jesus' ministry but it has been men who have made the rules to lessen their influence throughout history and created the situation that we are currently in where the Catholic Church is under attack for institutional child sexual abuse. This has done untold damage—as one of our group said "The people who caused the problem aren't in a position to fix it." We don't believe that celibacy is an excuse for paedophilia. We do believe that celibacy should not be mandatory and that men and women, married or otherwise, should be able to take up the priesthood. Perhaps then, Catholics will feel that their priests can connect with and understand them instead of being placed in this hierarchical role that expects unquestioning obedience. What message are we giving girls about the Church if only celibate men can gain access to positions of leadership and power within the Church? We want our Church to be more inclusive, to follow Jesus' example, and not discriminate, exclude or judge people based on their sexuality, gender, marital status and any other factor that doesn't fit with the Church's 'rules'.</p>
<p>To be good and grateful for the things we have and show a good example for others. To have more access to Theology and gospel teachings.</p>
<p>To be good and grateful for the things we have and show example for others. For my Grandpa that died on Christmas eve. <i>Happy the man whose delight is the law of the Lord</i>. When a woman takes charge, Lesson 1 Remember Eve? Lesson 2: Sarah took charge of History and sent her maid to</p>

Abraham, then we have the most powerful woman the world has known—Mary – humble, kind, merciful, working with God for our salvation. May we women all emulate HER. We the Church are called to holiness. We are in the world but of the life of the spirit.

To be holy and have a spiritual life (not too secular). I am a migrant and I see that about 2/3 of Churchgoers are migrants (non-Caucasians). More so, the priests are imported. Most of the Aussies are seniors. I came from the Philippines and lived in Singapore for a long time too, moved here 8 yrs ago. I have seen that the faith in those countries (Singapore and Philippines) are flourishing. I think the formula is going back to the sacraments—to have faith that we receive graces from the sacrament. I pray that priest and laity be heroic, celebrating daily Masses including Mondays and Saturdays! And confessions too. With God with us, I don't see any reason why we can't win this battle for sanctity. But we need to make the sacraments available and the priests be exemplary in holiness—praying regularly and faithful to his vocation, making sacrifices.

• God is asking us to have faith, be kind and love everyone as fiercely as you would want to be loved yourself. we must adapt to the current changes in society regarding (LGBTI) • To conform to his standards. • For acceptance of all minority groups within our community and remember that God is present always and loves everyone regardless. • God is asking us to be at peace with one another. He wants us to acknowledge the things we are doing right and the things we are doing wrong, and how it is affecting others. • To conform to his standards and not make sins. • I think that he is asking us to forgive others and believe in ourselves and others. To accept what we have and to be thankful for it. To love every day that we live. • I think God is asking us to keep sane and be positive towards others. To be kind and forgiving of other and to live your best life. • God is asking us to include everyone in the Church no matter their sexuality, he wants us to look past problems and have forgiveness. • God is asking us to be accepting of everyone and everything, yet it isn't that accepting. • I don't think anyone knows what he is asking definitively, for each person will believe that a different thing is being asked, if anything is being asked at all. There are also too many issues to be addressed to know what certain thing should be attended to, both in the Catholic Church and in the country/world as a whole. • I believe God is asking Australia to be united altogether, invite all nations to be one and for everyone to get along. • I think God at this point in time is asking for Australia to try and help keep the environment clean and tidy. I believe he is asking us to take action and try save our planet while we are still alive to help the future generations to see what we see today before it all goes. To make sure we stick together and say no when we believe it is right, and that we aren't agreeing to things just because of the benefits we will gain especially when benefit is money. • I think that the focus of the Catholic identity has shifted from being a regular Mass goer/ ritual based to an action based mentality where people identify with the compassionate aspect of the Catholic identity and would prefer to serve God through actions. I don't feel that the Church has caught up with this mentality and is still marketing to an audience that is quickly disappearing. • God is asking for Forgiveness, Remorsefulness, Compassion, Sympathy and empathy • The Church has been perceived as an unfavourable at this point in time, however, God asks us to forgive those who have done wrong and to give people a second chance. Although some will disagree with this as they see what has been done in the Church of recent as poor and disgraceful behaviour, God wants all to forgive those who have done wrong. • To never stop believing in all that he has to offer us in

wisdom, love and guidance. • How can we adapt to the current changes in society regarding LGBTIQ+?
<p>• How can Australia keep their faith and implement it into life? • How can we be more inclusive within society due to prominent changes being made? • I don't believe God is asking anything of us in Australia at this time. Only to be respectful to all, be inclusive, treat people the way you want to be treated. • To remain faithful to God, pray, obey laws and follow the ten commandments • At this given time in Australia, God may want for us to be more inclusive with our decisions and actions in everyday life. God would always want the best for us and in the period of time the need for peace and equality may be at the top of the list due to the dramatic levels of conflict we see every day on the news and the inequality many minority groups face in their life. God would want us to continue our faith with the qualities Jesus showed while he was here. • To be inclusive of one another. • To be respectful of one another. • To treat others as you would like to be treated. • I believe God is asking and challenging us to expand our knowledge and become more accepting people. In a time of diversity, we need to accept the challenge and still remain loyal followers to God by following in his footsteps. • God asks Australians to put their trust in Him, to lead by example, follow the footsteps of him and to follow his teachings in the Bible. • God is asking Australians around the nation, to trust in him and believe in the footsteps he has laid out for the life on individuals. • God is asking Australians to show forgiveness and turn away from sin • God is asking Australians to follow in his footsteps and be kind and forgiving to others. • His asking us to trust him and follow his guiding light in life, we need to use his values to help us navigate the problems in the world today. • To accept one another and to be able to forgive each other • To be inclusive to minorities in the community and help new members into our society • To all love each other, to be loyal, sincere, honest and to justify your actions. Do not sin or commit crimes. Support other's opinions and perspective and share peoples love. • To be inclusive to the minorities of the Australian community whilst also perusing your individual goal, which benefits you and others around you. • To help the people that are affected by the bushfires. • God is asking us to unite as our nation is experiencing drought, flooding and bushfires. We are to work together as a nation to help those affected by the natural disasters around Australia at this time. • I think the number one thing that God is asking of Australia is inclusiveness and peace. • God may be asking us to be understanding and forgiving throughout George Pell's conviction and to have faith that Catholicism can be restored.</p>
- Wants us to live happily - Wants us to be grateful for where we live - Wants us to appreciate our lives - Be nice to your neighbours - Respect the land - Treat others like you want to be treated - Help those in need. - Protect our environment - Respect our peers - To ensure equal rights within our community - To respect ourselves - Appreciate life - Look after our wildlife - Keep peace - Protect G.B.R. - Protect environment and well-being of others [e.g. Fires] - Show compassion - Love your neighbour - Be courageous - Live, laugh, love - Take ownership
Find The Word, Read The Word, Break open The Word, ...
I think the question is quite complex, but I shall attempt to answer it briefly. As far as I know, God would like us to allow God to keep us close in God's heart. By this I mean that God's desire is for individuals, communities and people in general to encounter Godself and abide in God's love. We recognise that we live in a liminal society, where secularisation, pluralisation and detraditionalization, among other social forces, have pushed God to the edges of our conscious

selves so finding a place for God in our daily lives is may be irrelevant for many. The question is, "How does place God at the centre of individual and community consciousness?" We cannot achieve this by ourselves. It is God who initiates and drives; it is up to us to progressively allow God the freedom to do so. I follow three steps: 1. I am responsible for my own learning; i.e. I intentionally commit to praying individually and communally; I learn the Scripture and be obedient to Church teachings. 2. I am responsible for contributing to building an intentional community of faith. Actively participating in Church and parish life, worship, social justice actions and social events are some ways. 3. Focusing on serving. However, it is not for self-gratification, but is based on a clear assessment of needs and strategies for the common good of the people of God in my corner of the world. I see, the key is the formation of intentional faith communities to nurture and support members to live authentically as Christ's disciples and be witnesses and evangelizers in a para-modern world, as the *ecclesia* were in the life of the early Church.

Just to keep going. The only thing I got when I asked was "Be not afraid" I don't think I prayed enough or listened enough to hear anymore. Live our Christian life as BEST we can, loving God and our neighbour, with mercy as Pope Francis suggests.

I have been fortunate in that I was born into a faith filled family where my brother and I were loved unconditionally. Irish Catholic on my mother's side and English on my father's side. My great grandparents were early settlers in [-] meeting and marrying in the [-] Catholic Church. They moved to [-] in the 1860's. The Christian tradition has been strong in my family where Christian values were not only the ideal but the practice. It troubles me that our young people of today, generally speaking, are not churchgoers and not developing a relationship with Jesus. I think it is now time to think about some changes. I believe women should be ordained as Deacons. Also it is time to look at priests being allowed to marry. I have seen how a Uniting Church couple supported one another and how life giving this was to their community. I would also like to see more support and encouragement be given to couples to join "Teams" i.e. Teams of Our Lady. Teams helps with couple communication and nurtures faith development. I would like to see the introduction of a type of coming of age "course" but not sure what that would look like. It would be great if it were to receive some sort of certificate that would help with University placement or to find work or an apprenticeship. A year 12 retreat is not enough. This might be "pie in the sky" stuff but one thing that is desperately needed in our Sale Diocese is a Diocesan Youth Worker. We have had them in the past but have not been replaced. I look to the future with hope and pray that this Plenary Council will bring many graces and conversions of heart here in Australia.

I believe God would say with firmness that we stay true to our faith as God taught, through listening and teaching the Words/doctrines/practices of Jesus, as exemplified by his devoted disciples and saints. Schools. Our children come home from Church and are lucky to see one or two class members attend. Commitment to receiving the sacraments is seen as optional rather than the foundation of what the school stands for. What other club/association or society would be happy with less than 5% participation or attendance. Catholic schools no longer serve the purpose related to upholding their Catholic values within education, therefore several families have enrolled their children at Chairo Christian school because they put more value on Christian faith and beliefs than the Catholic school are willing to provide. Chairo is run by dedicated parents and families dedicated to their faith rather than the Massive bureaucratic empire that is the Catholic education office (CEO).

<p>The CEO has become a large Government funded entity which no one at a parish level is aware of its structure, budget, objectives, staffing and accountability. Even a publicly listed corporation has more transparency publishing an annual statement and having an annual general meeting where the entity and board can be held to account. Schools are Catholic in name only; they are not linked to parish activities. Their role has become one of serving those who want a cheaper private education, taking advantage of the Catholic school and as a result pay mere lip service to the Catholic traditions or values. This is leading to enrolments to be less Catholic, leading to a culture that is less Catholic and tends to isolate practicing families. This leads to a peer influence/pressure on children to no longer participate and attend Mass.</p>
<p>I think God is asking us to not be afraid to teach the Catechism of the Catholic Church faithfully (at schools, in RCIA, from the pulpit) and to trust and believe that truth is what the human heart yearns to hear. The Catholic Church holds the fullness of truth in her Catechism. We live in a time of much confusion and so many people lack meaning and purpose in their lives—the fullness of truth is what will set them free.</p>
<p>A focus on beauty in liturgy, architecture, and music. I am a [-]-year-old father and at my local church the next youngest person is 10 years old, and the next oldest person is about 55. My practicing Catholic friends of my age all go to parishes that are more "conservative". They have a tabernacle in the centre of the sanctuary, they have a priest that celebrates Mass with great reverence, and the music is sacred rather than seventies. Young men like symmetry and beauty in architecture, straight-forward teaching, and music that speaks to your soul.</p>
<p>We felt that the Church should review the Catholic schools education system. Some in the group felt that even though they admitted their kids to grow up and be educated in a Catholic environment that this is not always the case in these schools. That religion has not been given the first place.</p>
<p>What do I think? Maybe to pray regularly, to take quiet time and be still, to be courageous in the face of a secular nation which seems to hate or severely detest Catholics, to continue to be outspoken on the life matters when others don't or won't; to daily read the scriptures; to make their faith a 7-day concern; to make better known his Saints as examples to live by. Somehow your question has been hijacked to be whatever the responder would like to get off their chest, usually nothing to do with what God wants, rather their wants or issues or grievances against the Church.</p>
<p>To bring the Church communities together, to strengthen the bond between the Church and Christian communities.</p>
<p>To have Catholic education, Sundays schools for children. We felt that there would be a lot of kids who will be attracted and it will be good for the future of the Church to have a generation growing up knowing the Catholic faith.</p>
<p>The Catholic Church should continue to promote key elements of the faith, the teachings should not be changed. Priests should promote a religious and Bible classes like the Protestant do on a Sunday. Each parish should have designated team to greet and make new comers feel welcome, they can then try to promote joining a group in the parish—the choir, St Vincent de Paul, pray groups or social groups to keep them engaged. The Catholic Church should resist having married priests. It should</p>

denounce women priest continually and discourage gay priests. Cardinals and priest have not stood up for the Faith in the media as Cardinal Pell, they should stop being so scared of their duty.
To have more support offered for newly-wedded couples and young families. To help families to grow in faith. Have more events and programs organized for couples.
To have more modern Church music played at Masses. While also keeping some of the traditional songs.
I believe that at this time, while everyone is eyeing every move of the Church, it is not a time to step down or move into the shadows—rather to proclaim the faith with determination, passion and love. Proclaim and spread the faith on a wider basis. Currently I feel that programs, events are too concentrated in one space, but we should use not only technology but also a personal approach to go to the margins and make the faith more “available” to everyone. I feel that people are really hungry for God, but they are turning to other avenues as the Catholic teachings are not freely available or accessible. Second, have a more solid structure to build families. Couples/families feel they are alone and there isn’t a solid place they can turn to. Just need to create an ongoing programme that will help marriage and family. Third, get the laity more involved in the Church. Fourth, do more diocesan events/programs—not isolate a parish to its own. It shows we are all part of a much bigger Church—we’re not limited to one area. Above all, I think God is asking us as a Church to respond to everything in love. Not to justify or defend our actions but to love as Christ loved us on the cross. And as hard as it maybe, I believe this is the only response we should give as the Catholic Church.
To be more open to move of the Holy Spirit. To be open to us the gifts of the Holy spirit. To proclaim the Gospel with Power and Authority.
Our group is a young adults’ group of a charismatic prayer group. Our prayer group is the Community of the Risen Lord. One thing we believe is needed for any youth/ young adult group is for the Church to equip us spiritually. Living in a secular world, it’s a hard battle. Meeting people from various backgrounds each day we feel poorly equipped to talk about Church teachings or the reason behind what we do. We feel these teachings should be spread more, especially to young working people. Many in our group are young parents dealing head on with the issues of sending our children to Catholic schools to find out the school environment is no different to a secular school. We need Catholic schools to employ more Catholic teachers who are able to encourage the Catholic faith. Catholic day cares would be good.
Catholics of all ages need the grace of a personal relationship with Jesus; to know we are loved by him to the point of always wanting to share that with others. We are in testing times as Christians and especially as Catholics and without the great power of the Holy Spirit, which I received over a year or so in my forties, I would be an empty gong. Bishop Joe Grech said 'Our mission is to give this Church of ours the baptism of the Holy Spirit—without it we are nothing.' Pope Francis has said, “Share with all the Church the baptism of the Holy Spirit”. I have witnessed the baptism or release of the Holy Spirit bringing about a great openness and eagerness to read scripture and a readiness to reflect on the Sunday Mass readings. As in CC1.104 '... the Father who is in heaven comes lovingly to meet his children and talks with them'. In this people become more open to the truth the Word is

teaching and discern wrong teaching by popular opinion. People are more able to evangelise, sharing the goodness and graces in the Church and the Word of God.
I hope God is asking us to present a more loving and understanding Church that will help us arrest the decline in attendance and respect for the Church in this time.
To be generous, To give more and take less, To help each other to make the world a better place, To look to the future for happiness, To help people in difficulties, like drought, To interact (communicate) better.
To embrace everyone.
To be kind and respectful to one another and be more accepting of others
To be more inclusive. To bring Australians back to a Church that embraces them and accepts them. To show others that we care. To be more modern and meet the needs of the everyday Catholic. To show how to incorporate being a Catholic into daily life, that it's more than just going to Church.
<ul style="list-style-type: none"> - Repent and believe - Listen to him and follow his commandments and love one another - Stand up for the Catholic faith - Be brave to speak up in our communities - Lead by example, especially our own children and youth - Love and welcome one another, the poor and marginalised, refugees, homeless people, LGBTQI and all people - Come together as a Church, to strengthen our faith in him and to share love, peace and happiness among each and every one of us. God is always asking us to pray and to worship him with all our hearts and stay united and help one another, to speak out and preach the good news and to listen to his words. - To turn back to God and become more like him - Be kind to one another - Have faith in God - Love thy neighbour - To be inclusive of all people - Listen to him - We hope and know that God is listening to us - Ask for help if we need it - Be kind and loving to all family and friends - Learn more about God through catechism including adults - Promote devotions to Mother Mary

- Promote personal time to God through vigil adorations
- Be united for the good of all, to pray and not forget him. We cannot do anything without his permission. We have to recognise that he is the only one
- Help each other
- Be generous
- Speak and listen to his word and to spread the good news
- All family life should be based on Christian faith and to teach the next generation about the poor and have faith and believe in Jesus
- Repent, to welcome him to our hearts. To help the poor and needy
- To love our neighbour
- To take up our daily crosses and follow Jesus.
- Lead simple and humble lives
- To fast and do penance
- Follow his word and encourage others to follow
- Listen to God's words, forgive and ask for peace and harmony for all of us in country
- Listen to God's words, forgive and ask for peace and harmony for all of us in our country
- Bring children to the faith especially attending Mass. Parents sometimes are committed to their work and are unable to attend. Let's pray for all of us to be united in God's love and listen to the Word of God
- Celebrate life and live in peace and love one another as you would love yourself and to speak and listen
- Talk to him through praying together as a family and to listen to his voice
- Connect to the scripture message of loving one another
- Recontextualising the traditions, message of faith
- Respect, love compassion and treat as equals
- To be more positive and to have faith. to love one another unconditionally
- Love, respecting, peace, gathering, hope, joy, active in Church
- Make the world a peaceful and place—be kind, God wants the world not be bad—he wants us to listen to each other, empathise with others and heed the Word of the Bible and live it, to clean up our act together and help the less fortunate
- Be a safe county to follow his commandments, to love and respect one another and not discriminate
- Be humble and meek and understand each other

- Be a good Catholic and set an example to those around us

- Be more united as a community in the way in which we receive and express God's love
- Allowing further opportunities for youth participation within the Church so they continue to attend Mass as young adults. There appears to be a disconnect with the young adults continuing to attend Mass once leaving school.
- Not have hatred and jealousy and to live in peace and harmony and to pray for all the unbelievers
- Be grateful that we are Christians and live a good life loving the Lord
- Have greater involvement within the Church -to know him, love him, listen to him, to serve him in this world and to be happy with him forever in the next world when he comes in glory
- Embrace and be closer to God
- Spread the love of God and be more faithful to him. To develop a habit of reading the Bible every day
- To spread the Word
- To be more tolerant with our family and society, help the have-nots and spread the Word of God. God is also asking more sons and daughters to serve as priests and nuns to ensure that the Church survives -forgive one another
- To give because this is a time of waiting and giving. He also wants us to love and trust each other.
- He is asking us to be faithful to him in our ways that we reflect on our behaviour day by day and continue to pick the good and do good
- God is asking us to believe in him and to have faith that he will deliver. All our hopes and dreams have not been lost
- Be welcoming to everyone
- Dress appropriately in Church
- Deepen our relationship with God through quiet prayer, reading and reflecting on the Bible
- To get to know and understand all the sacraments
- To love and forgive one another
- To pray for priests and vocations
- Attend Mass frequently
- Be considerate, compassionate and caring
- Make acceptable decisions
- Understand that people are suffering
- Prepare for Jesus' second coming

- Share the love and faith in Jesus our Saviour by sharing our thoughts and ideas among the Christian followers will enable the fruit in the message to make Australia a better country
- Make him known and loved to all nations through our words, thoughts and deeds/actions
- We need to witness to our Lord in our daily lives
- To share and spread love
- Change immaculate ever virgin concept (gospel of John did not mention) and worship and intercession through Mary, change intercession through saints (no biblical basis), change infallibility of Church
- Absolution should be given to all irrespective of someone's view about Church teachings being different

Greetings [-] [-] [-] please read and respond. SHARING our experiences, observations and concerns. The dogmas focused on Church practices are not laity nor clergy relevant today yesterday and in future. We remain deeply cynical disappointed and distressed for our lives and the future generations. The liturgical Masses remains post Vatican II unchanged with a passive mechanical routine. We propose an alternative liturgy involving joyous celebrations enthusiastically for everyone. Also a younger generation creating a Mass for the now and the future to be held at least monthly. HOPE for the Catholic Church at Vatican level - Pope Francis has begun with a generational change appointing cardinals in touch and concerned with the present Church people. The structure of the Vatican appointments needs to become a pure democracy with the popes serving a ten-year office. Looking forward to your inputs. After which I will email the them to the parish. Appreciation for the Holy Spirit and our time together [-]

I think the Holy Spirit is asking us to be true to our Church teaching and offer an authentically Catholic way of life through prayer and conversion. We could offer a genuine alternative to the confusion that the world offers when they promote a sinful and distorted lifestyle that only brings people misery if only we had the courage to stand up for what we believe.

I believe God is asking of us to become more relevant to all in our society, whether we be young or old, male or female, straight or gay, single or married. In other words, we must be a group that everyone can feel at home in. There must be equal opportunity as there is in other parts of society. Over my many years of life I have seen that women are the backbone of our Church and yet we have no say in any decision making. We run the RCIA groups, take Communion to the housebound, visit the elderly etc., etc. And yet we are not "good enough" to even be a deacon, let alone a priest or bishop. I often find myself wondering what Jesus would think of what we have become. In recent years it has become apparent that there have been many atrocities committed by priests and even worse that they have been covered up by bishops. It makes me angry that the Church I love has become so irrelevant to society that people are leaving in droves. I believe we must become more Jesus-like, humble, practical and at the same time radical, with far less manmade rules. (Think of the way we treat divorced Catholics.) We are long overdue to allow priests the opportunity to marry if they choose to do so. And also to open the way for women to become deacons and then priests. If the Plenary Council is to succeed there must be as many women as men making the decisions.

To reach more people by having a more welcoming and non-judgemental approach. Having programs to help new arrivals especially youth be more involved in the community and have positive influences. Appeal to families and children by offering Sunday school programs with kid friendly activities and educators. Children need to have a positive view of the Church so they understand the faith and feel more encouraged to go to Mass. Instead they are dreading Church and are bored. Improve the reputation and view of the Vatican and relevance in Australia. With all the negativity surrounding the Catholic Church lifting its reputation by showing some of the positives of what the Vatican does in the world. Reaching out to non-Catholics in the area by putting on events for the public. The Catholic Church could take example from other Christian churches and how they produce a close knit community. The Church having a voice and speaking up with social issues such as drug deaths, gang violence, domestic violence, gambling etc. Keep up with the decade without compromising values.

There is a place for contemporary music in our liturgy. We are contemporary people and enjoy a mix of old and new. There is no one genre that can reflect God—God is always old and always new. The current hymnals do not really include contemporary music so perhaps it is time to create at least a list of contemporary hymns that are fitting for use in Mass. The list could also include the appropriate time for these hymns to be played. Non-English music—there are a number of non-English speaking communities who celebrate Mass in their own communities. There is nothing in Australian hymnals to include these communities—perhaps a list or new booklet is required. This also needs to include contemporary music and traditional cultural hymns. It is crazy (and expensive) that parishes find it necessary to purchase multiple licenses in order to have access to all the music that is "needed" for worship. Can't the Catholic Church use some its purchasing power to have some music from other publishers available through OneLicense?

The major issue we discussed amongst the 20+ people in our meeting brought up the issue of catechesis amongst Catholics of all age groups. No one really knows their faith well. We have a great number of people studying theology at formal institutions who are left unemployed. Catholics who know their faith well enough to teach it but have nowhere to share it. I for one have looked online in Melbourne to see if I can apply as catechist, having done a theology degree, so I can teach the Catholic faith in schools. There's nowhere, not even volunteer jobs available. These perhaps aren't solutions, but none-the-less, Catholics across all age groups really don't know their faith well. The second issue is a severe lack of beauty, art, and Catholic music in our Churches. Most suburban Churches are sterile and bland in decoration, while again, there could be avenues where Catholic artists are encouraged and commissioned to make beautiful art. So many of my Facebook friends are well educated in art, AND faith, but have nowhere to share it. As Pope Emeritus Benedict XVI said, 'beauty will save the world'. We need more beauty. Europe does it so well, and all the faithful Catholics I've spoken to, and a Protestant, have been inspired by the beauty they embrace. We can do it too! Catholic art and music ideally serves to capture the attention of people who ARE un-catechised and hopefully provoke them to ask the deeper questions. People aren't illiterate any more, but they simply don't read either, so I'm not sure which is worse. At least Catholic art, GOOD Catholic art will be a way to create that dialogue and get people talking about the faith. The Church employed this method back in the Renaissance, we should do it again. Bring on the 2nd Renaissance!

To be a faithful and faith-filled community that witnesses to the love of God. To restore prophetic leadership. To review the role of the Corporate Church?

Let us get back to the basics, prayer, and the sacraments. I believe God is asking us what He has always asked of us - to know, love and serve Him and we do this by going to Mass more than once a week, saying the whole Rosary every night, going to monthly confession, fasting on Wednesdays and Fridays or as much as we can, and reading just a small passage from our Bible each day. Ever since 1917 when Our Lady appeared at Fatima, and at other apparitions from Our Lady and Our Lord, they have asked us for all of the above requests. But mankind has not listened and is now in the mess that we find ourselves in. Instead of us trying to fix these problems ourselves, we should hand them over to Our Lord and Our Lady in prayer and ask them to help us. We cannot do it by ourselves. Also the preaching of our faith should be much more strongly put forward, as in general the ordinary Catholic has a very poor knowledge of the beauties of our faith or the reasons for the different teachings. If our faith is let deteriorate even further, then all the other issues that people are bringing forward, will be of no importance as there may not be any Church to facilitate them. Our Lady has told us that if the western world went to monthly confession, all of our problems would be solved, but again we do not listen. Our Lady also tells us to "Pray, Pray, Pray" and this is the only way we will get ourselves back on track.

I think that the Church would benefit if suitably trained volunteer lay people were to teach the Catholic Faith in Catholic schools. There are several reasons. Teachers are not always adequately aware of the faith, are not always Catholic, and if they are, do not always practise it. Faith is caught not taught in a sense, and enthusiastic laypeople would have a favourable impact on the students. Lay persons currently prepare students for the sacraments. Is this proposal a further step or is it simply going back to parental Teachers' Aids of yesteryear? It is certainly not reactionary. These lay people could be a Parent or suitable retirees both men and women, who would need to be available on a regular basis. They would be approached and sponsored by a parish priest and meet legal and other credentials specified by a bishop. It has been observed that Deacons are well received by senior students as religious instruction teachers ... I think because students, especially secondary age students, relate to them as essentially laypersons. Teachers may appreciate the 'break' and would sit in on the class. I have observed Catholic schoolteachers who are not comfortable discussing religious doctrine and our understanding of an unconditional loving God, and therefore tend to divert Spirituality to Social Justice and ethics. Religious lessons would follow a format set by the Catholic education people in conjunction with the bishop. The individual input of the layperson would be in class interaction and questions ... especially at senior levels where this intervention would likely be most effective. This is what I think God is asking the Church to do. I have no idea if it is practical or if suitable lay people are available; but then I am aware of children currently completing a Catholic school education without a working knowledge of the faith. I suggest this will become more common in the future unless change is made, as Govt. regulation increasingly restricts vetting of Catholic schoolteachers. Yours in Christ.

Towards no person living under the custody or control of another person substance or agency and to care for our planet.

I believe God is asking us to return to holiness—worshiping him in the spirit and in truth—to set ourselves apart from the world by what we say, what we do, and how we worship him. I think he

wants us to pray to him in private each day, seeking his will for us and acknowledging our sins and shortcomings to him. I think he wants us to humble ourselves before him by confessing our sins to our priests on a regular basis. I think he wants us to really care for the widows, orphans and the poor, by seeking them out in our parishes and providing them with help and support - material and spiritual. I believe God wants us to encourage people back into our wonderful Churches by improving the quality of our liturgical practices. This is a subject that, I feel very strongly about because it was a decisive factor in me becoming a practicing Catholic, when I returned to the Church after many years. I was fortunate that in that parish, the priest went out of his way to ensure that his flock understood and were trained in the liturgy and its importance. Our religion has a mystical element which I feel we are failing to recognise and proclaim. For example, The Hosanna, The Gloria, The Amen. It has been written: "God inhabits the praises of his people". Are we not joining with the host of heaven in glorifying the Holy Trinity when we say or sing these ancient prayers? It must be very demoralizing for a priest when his congregation can't find it within themselves to make an individual contribution during the Mass. I would be very surprised if every Church did not have at least one man and women who could lead the congregation in song. Perhaps there should be a pastoral letter issued concerning this issue. The Hymns we sing should be liturgical. With all due respect to our fellow Christians we are not Hillsong and we shouldn't try to emulate their way of worship. Our liturgy and order of Mass has the potential to be a thing of unfathomable beauty and worthy of our God. Let us take it very seriously as individuals and parishes. Perhaps each parish should have a liturgical group made up of the priest and members of the laity. "Enter his courts with praise and thanksgiving ". I believe it would be most pleasing to God if the opening procession at each Mass compulsorily included the carrying of the Cross and Lectionary by the readers, and that they be put in place after the priest kisses the altar. The use of the sacramentals and especially holy water are ancient practices, I believe it would please God if their use was promoted by the Church. Perhaps the introduction of the Rite for the Blessing of holy water before Easter and Epiphany would be a good way for our pastors to encourage their use.

I think God is asking for a spiritual renaissance in Australia. Adult Catholics do not know their Catholic Faith well enough to live it much alone to explain and share it with others. If parents do not practice their faith, then suffice to say, the children will not get any Catholic formation from home. Teachers from Catholic schools also do not know their doctrine strong enough to pass it to their students. There is a general lack of doctrine in our Church. I think God wants us to become more souls of prayer. We need to open up our Blessed Sacraments and have Mass celebrated daily. Mothers of big families don't take holidays. Priests should celebrate Mass on Mondays before they take the day off.

- To extend our support to Catholics living in minorities around the world.
- Love one another the way he loves us learn to follow his ways, let things happen the way it should learn to be happy with what we have and what we are about to have bring peace among each other... be happy and love and trust God.
- Be compassionate and be kind to one another. Remove racism from community and love peacefully with full inclusion of people
- Be faithful to trust him because he is the way truth and life. He wants us to love each other

<ul style="list-style-type: none"> - Be kind, understand and form stronger unity among ourselves - Be united, understand and respect others view and thoughts, respect other religion and live in harmony. We need unity more than ever—as in unity and peace. - To be good. He is watching us. He is asking us to be more helpful. God wants us to help poor and remove racism. He wants us to respect others, even though they might be in different colours and they know different language. God wants us to be very happy. - Be welcoming and inclusive. Be open minded and trusting, listen to others, act according to what Jesus has taught us. Do good to others.
<p>Review our activities so that Christianity is more acceptable to others without departing from essential ethos</p>
<ul style="list-style-type: none"> - Give everybody regardless of status, wealth, gender or race dignity, respect and compassion. The Lord is asking us to be kind and gentle to each other. To help others in need and not be selfish. - Spread love and happiness to everyone. Make everyone happy, forgive and love everyone - To be more Christ-like, spread his word and reach out to the needy, youth and underprivileged. To be forgiving and accepting of one another and to grow in humility - Trust in him, unite as one Church, to be more friendly. - To see change, be more active in the Church/more active as a Church - Be loving and respectful to each other, to strengthen our faith, to listen, spreading God's word by reaching out to the people in need. They will know we are Christians by our love. Prayer for vocation. - To listen to one another, to love each other, to work together as a community. To encourage and strengthen the faith of our youth to lead the way into the future - Listen to his Word as the people who proclaim it are part of his image—by listening to one another we will be able to serve others as God has done for many people - He asks us to listen and therefore act. A faithful Christian in Australia - Not discriminate one another for whatever beliefs or customs we each choose to have faith in - Love one another. Raised our 3 beautiful boys under the wings of our God. Forgive each other, listen and caring each other - Outreach—being able to help more needy - Unity—working together as a safer community - Help the environment, promote good/better/ safer neighbourhoods and be better people - Love one another, be generous of heart. Be more forgiving of one another - Empathy and care for one another. Patience with people who are less fortunate than ourselves. Reach out to your neighbourhood. Care for one another. - Pray for others, be good influences by our actions. Truly listen to the Word of God and live our lives accordingly - Focus on God only by praying, helping each other, and always forgiving others. Lead and run a good deed or a role to help and influence the community - Love one another, enjoy the family season. Reach out to those in need. - Be disciplined and come to Church on Sunday - Unite amidst multiculturalism - Listen and be accepting of others, pray, be faithful and love one another - Have tolerance with all of God's people of all cultures and religions, respect for all creation e.g. animals, nature etc. - Help the poor and needy by listening to the Word of the Lord. Love one another and help our neighbours. Keeping the faith alive by praying together as a family

<ul style="list-style-type: none"> - Respect each other and be faithful to one another and let there be peace in this world - Listen to each other and be kind, respect, love one another, compassion, be accepting of others - To love one another as he loved us and continues to care for one another as he always does - Listen and trust. Be a good example and help others to be witness to be our faith - To be still and know he is God.
<p>To be united as God's family. The holiness of the Church. To be good examples to people and the new generation especially. Respect for all and spreading of God's word to all. To be good listeners. To do something against low ethics and morals, substance abuse, criminalising young people, speed camera business. Forgive each other, share the Word of God, to live in peace and love. Accept one another, pray and share the Word of God among us. Reach out to the homeless, help the poor, tell people that he is coming so are we ready? Be more prayerful. Christmas is not simply celebrating drinking and partying. Be more focused on Jesus' birth and celebrating his birth. To think of the needy while celebrating his birth and be responsible and kind to one another. Pray for more faith. Be patient in accepting and understanding of those around us. To be more open and listen carefully to the messages he has given us during different aspects of our everyday lives. Respect each other's cultures and beliefs. Spread the love of Jesus to everyone. Be responsible Catholics by practicing the teachings of the Church. More patience towards others and forgiving of their faults. Love one another. No matter where you come from, the colour of your skin, what religion you are, do as Jesus Christ said 'love your neighbour as yourself' Convey the message of love, hope, forgiveness and kindness to neighbours. Keep playing for the Church and spread the message through positions such as liturgy captain in school. Pray always, share his true word (gospel) and love one another. More spiritual gain in youth, guidance for our youth, share more of our faith, physical work with parishioners. Be faithful in the gospel, evangelise to our neighbours, and for those who need God in their lives; especially the young ones to come close to God and trust in Jesus. For the families to pray together. To keep spreading the Word of God and pray, to keep evangelising and spreading God's word to youth (mainly the youth). Pray more as families, help others in need (the poor). Bring those to Church who do not have God in their lives. Be faithful to the Word of God, and to love and serve God. To be merciful as he has shown us his mercy and forgiven us for our trespasses. To love one another, to forgive and forget, pray and help others by being generous. Be patient, honest in all our dealings. To make peace, respect others around you and treat everyone equally. Reach out to each other and open up to the diverse cultures of members of the Church, and nourish the Australian Church by the wide variety of cultural diversity. Be united as one in peace and happiness, to reflect God's message with good deeds, Listen to the Word of God. He is our saviour and living redeemer. He loves us and we love him.</p>
<p>To live as a good Catholic person and love everyone and look after your families and friends. Respect everyone. Go forth and spread his word, promote peace, be kind to our neighbours, love each other as he loved us, stop war, help the poor and needy, see the good in everyone, forgive, cherish your family</p>
<p>There is a lot of ignorance about the faith. when babies are baptized—that is the last time we see the families unless they want to go to a Catholic school and have 1st reconciliation /1st Communion and Confirmation. Then they don't come back except for funerals. I believe God wants people talking about their faith.</p>

I have apportioned letters of the alphabet to these private submissions from our parish anonymous plenary submission box.

A. A stronger and more accountable leadership needs support from the bottom up, from the community. There should be more ecumenical practice, less judgement and more love.

B. It is time to look at the Church's stand on divorced Catholics. The present laws lack compassion.

C. Focus on Evangelisation: Share personal testimonies. Be a welcoming people, looking for the stranger amongst us. Better follow -up after the death of a loved one. At school fetes, we should be a presence - using gospel music and handing out tracts. Mass in homes - invite neighbours who have stopped going to Mass. Bible studies.

D. God made man and gave man a woman to be a partner. We need man to have a companion in life.

E. There is too much talking and laughing before Mass

F. Evangelisation and welcoming: Testimonies during Mass; welcomers at the doors, cuppas after all Masses, more caring, offering rides to Mass.

G. Priests and parish workers need education to be compassionate in their dealings with people. Over the years I have listened to stories of hurtful remarks and judgments that have caused distress to vulnerable people.

I think God is asking us to love and respect one another. God is love and we need to be examples of love. Australia is facing a lot of challenges at the moment with different religions, different genders, different sexual orientations etc. and Australia seems to be following all the trends of the world and not really focusing on God and the Bible. So I think we need to relate back to the Bible and speak up to the community so people are aware of what is wrong and what is right. But we must do it in a respectful manner so we don't offend people and put them off our religion. So overall we need to speak up about God's word, share our opinions in a respect manner and love one another even our enemies, so we can set an example to everyone who is not strong in their faith or not religious.

To have our hearts fully open to addressing all subjects raised by those who have concerns for our Church's existence

That the Catholics stop being ashamed, that our priests who far outnumber those who committed the atrocities and in my opinion were left "hung out to dry" be appreciated and acknowledged as representative s of Jesus. And also that the Church be more natural and true to serving the people as Jesus did.

To take a leading role to care for the children of Australia and promote goodness and joy in them especially the natural wonders. More Spirituality, more family oriented activities, More opportunity for children, more Retreats, To put our full trust in his word and spread it, Preaching the Word of God to let people know that God exists, and to let them know more about God. Helping each other, those in need, Love each other. To help the youth and lead them in the Word. Sponsor a child. Prepare his people for tomorrow. Rebuild his Church. Spread the gospel. The recent events questions the trust families can put on clergy—Trust building, A more safe and healthy environment for Children especially teens, Vibrant Church, Back to basics—teach children catechism and Bible

regarding Mass Adoration and sacrament, Have an adoration chapel, Bible study small groups and fellowship. We have lost the vertical element—relationship with God so consequently lost the horizontal aspect—relationship with people. Start with the children, families /parents need to bring children to Church. How do we bring our parents back to Church? Help teachers to have children's Masses again. Need more priests. Need 2 priests in our parish. Deacons can play a very important role. We need justice, we need 2 priests. We need more nuns and priests—we could bring them from overseas as our schools need nuns or religious instructors. Train people to form a core team to take responsibility in the Church. Church need to invest in both training and manpower of lay people. Need more collaboration between school and Church. We need a central person / resource /more support in form of resources from the sale dioceses. We need a central person to take care of the children and youth in our dioceses. Preservation of nature. Justice, peace, love and joy. We need to get back the trust of the clergy again. Rebuilding the Church and spreading the gospel. Preparing our children and getting involved in our parish. Preaching the word of God especially to our younger generation. The word of God—putting full faith / trust in God by knowing the Word. Use my talents to sing for the Lord particularly to draw the younger generation. How do we guide our children to know that homosexuality is wrong? We need more peace in the world because there is too much violence and homelessness. Need to provide leadership roles to bring our young people back to Church. Teachers need to organise more children's Masses, Word of God, Bible study classes, more knowledge and awareness of the sacraments, 10:30am Mass to become children's Mass and sacrament, kids to attend this 10:30am Mass. Get the youth to run the children's liturgy. Could have more fun family activities in Church like a movie night.

- Getting parents and teachers of sacraments to Church
- Teachers need to be expected to come to Church for all the ceremonies
- More teaching of the Gospel at school
- Teachers not using the resources available to teach religion
- Religious days of obligation to be celebrated at schools.
- Difficulty in getting teenagers to Church
- Need more faith enriching resources
- More Bible study groups to be run
- Not enough Masses for school kids, at least one year a week
- Children's Liturgy is a bit disorganised at the moment
- What is stopping people from reading gospel at home.
- Why don't we have more priests nowadays? Big growing parishes like ours need more than one priest.
- Sexual Abuse not to be discussed at Mass around children
- A good uplifting liturgy with more Joy at Masses
- Contraception—Church to encourage natural family planning
- Woman deacons
- Too many don't rules in Church driving people out, But all rules can't be changed.
- Need to have more discussion groups with young parents.
- Parents are not really equipped with resources to teach children
- Catholic schools priority has to be RE ...

- God is asking us to pray and turn away from our sins. He wants us to see through our sins.
- Resist in squandering our resources, talents and time
- Love everyone including Muslims
- Preaching the Word of God to people
- Helping the needy
- Forgiving those who wronged you
- Giving or sharing the little you have with the ones who have nothing.
- To unite as a whole.
- To place Christ in the centre of our lives
- To pray for peace.
- To forgive as Christ forgives.
- We need to get back and live by his commandment
- To maintain kindness and continue helping people that needed help and always love each other.
- Keeping the formal Mass, but talking more openly to people (experience – short story)
- Chosen one of the Sunday Mass – for/with the kids
- A bit of renovation and warm Church at winter
- Let Christian Mass to be held at the Church, it will be easier to maintain the costs

• Encourage children to come to Church • To continue His Church and His work, to unite everyone, keep our children in the Church. • Look after our kids, help people, give some money for charity, going to the Church every Sunday, forgiveness, peace • Believe in Jesus • Pray for each other • To get unify • To rebuild the faith towards Church • To be more open • To accept changes • God wants all of us to treat each other equally and respect all cultures. Acceptance for all and keep spreading the Word of God. • To keep the faith in God • For unity/to be united • Respect all races • I believe God is asking the Australian Community to strengthen their faith in God • Spread the Word of the Lord • To not forget about the minority groups in Australia e.g. Homeless people, look after them • To be kind and compassionate to everyone • To be fair • To be in good health • Don't forget to also look after yourself • That no one is perfect but to try our best every day and to continue to better ourselves and to include everyone but at the same time for everyone to be respected and treated in the right manner with violence and terrorism stopping. • For everyone to be fair and equal. To love each other and be the best we can be. • I think He is telling us to be kind

• How to strengthen the faith of young people? What steps we can take? • Set examples by way we live our lives. Connect by using language of the time, be prepared to change views • Make the Church more youth-friendly, the future lies in the youth • Be true to God • A place that is accepting of all people no matter their sexuality. A place that promotes the importance of girl/woman by having female priests. • Vision of the Church, courageous in spreading HIS word. • Have conviction in standing for the truth through understanding of the Church's teaching.

• Peaceful community • United/ faithful Church • Inclusive Church/ community • Younger people nurturing/ Growing in faith • Jesus would want to see the Church return back to the traditional principals of inclusiveness, peace, acceptance, transparency, mercy, understanding, and trust. Jesus would fight against hypocrisy, control, communism, social expectation and ridiculous rules made by Church hierarchy which do not serve the true meaning and purpose of Christ mission. This includes expecting priest to remain unmarried for life Jesus does not hold grudges and would expect everyone to remain conscious of the truth. • Everyone attending Mass. More people going to regular confession and going up for communion. More people greeting each other and helping one another. More respect to the sacred host, teaching parishioners our traditions, religion and proper respect. • May be the Church can advise the leaders that there needs to be stricter rules for naughty children especially since the Bible cautions against sparing the rod and spoiling the child!

• God is asking of us to keep "true" to the history of our Christian Teaching and particularly our Catholic history, however apply it to a changing community—being inclusive and sensitive to the many ways we live. Having said this we ultimately need to put love and kindness first—always looking to be supportive and caring as an individual, we need to keep our teaching close to our everyday living, each day as we try to be true, honest and rise a new daily, on our human frailty. • To be more kind, accepting, welcoming • God wants us to remain faithful and patient. He asks us to be kinder to each other • Let there be light—and so there was. What was (is still) shall be brought to "light". What was whispered in secret shall be proclaimed from the rooftops! Scriptures tells us "confess your sins to one another". To be healed in repentance and reparation, to grow into what God created us to BE! • God is asking us to love each other and to give to the less fortunate. To help each other.

On Homosexuality: 1. SSA [same sex attracted people], 2. Plenary—a chance to look at what Jesus would say in this day and age, 3. Confusing—too much emphasis on their sexuality, 4. ‘Gay marriage’—not a real marriage—that is between man and woman in God’s eyes, 5. Sometimes you can choose which children from a young age will become gay, 6. Anti-bullying policy good for children of this sort, 7. Social engineering—they have a community for support, 8. Look at role of guilt as we see it, 9. Rejection/ashamed, 10. Being seduced young can lead onto homosexuality, 11. Damage in upbringing can lead to this lifestyle, 12. Theatrical world often attracts homosexuals, 13. Not to forgo sacraments, 14. Sexual preference is not a sin in itself, 15. Respect God’s gift of life responsibly, 16. Some choose this life others are born this way, 17. Some flaunt it—not respectful, e.g. mardis gras, 18. Ignorance or innocence ... [sinning], 19. Commitment is the sacred thing in marriage and respecting the gift of life, 20. Being aware of sexual feelings, 21. Welfare bureau—needs more qualified counsellors for homosexuals, 22. Disaffection—inability to trust affection, 23. 1st 5 years of a child’s life important in how they grow up, 24. Fear—so much taught about it growing up about sinning, 25. Ignorance, 26. Faith—a longing for getting to heaven, 27. Evangelistic Church, 28. Criticism of Catholic Church not always fair, 29. Gay activism—too strong, 30. Each homosexual person is different, 31. ‘Why I Don’t Call Myself Gay’ and ‘Beyond Gay’ are 2 books worth reading, 32. Too many militant gay people, 33. Gender difference—deceit, various levels of maturity, 34. Acceptance is a big thing, 35. Mental health can be affected trying to deal with their sexuality, 36. Prayer strength—value in the power of prayer, 37. ‘Showmanship’ e.g. Prayer shows on TV not popular here, 38. We must have Christ-like generosity for gay people, 39. Sex outside marriage, of any sort, sinful, 40. More acceptance, 41. More people exploring their sexuality and wanting to try something different cos it is so ‘out there’ these days, 42. Many gay people think there is nothing wrong at all about their lifestyle choices, 43. Abused children have difficulty trusting love, 44. Disparity—what we believe and value in our day to day lives, 45. AIDS—being responsible, 46. Being genuine in our forgiveness, 47. Too many people not in tune with God, 48. Parables and the truths of the Church—do we teach them enough?, 49. God’s ways are not our ways, 50. Every person and community is different, 51. Abused adopted children can come with ‘baggage’ and may not trust God and Church, 52. Too much lack of respect around in general, 53. Godless society has gone too far e.g. abortion, 54. Pray for governments to do the right thing, 55. Are SSA marriages respected officially in common law? 56. Marriage is a SACRAMENT but common law has changed our traditional meaning of marriage, 57. The world has changed dramatically, 58. Mass-goers have diminished, 59. Materialism

- As Australian Society has changed by immigration, find out why other cultures don’t see the need for the accepting of our culture and become more accepting of the Australian culture as we must respect theirs.
- Influence of media—Look to our youth for the future. Old Rosary will not change, set in our ways. Technology!!
- Were we strong enough with our faith so be able to pass it on?
- Perseverance of faith—being joyful in our lives as we celebrate the Mass. Start with PP and parish community
- To be Jesus ‘s hands and feet in our care for ourselves, the poor the needy
- Peace and Unity: there is now a lot of confused Catholics
- Feel let down to how it is now
- More tolerance of refugees
- Gay teachers should be accepted to teach
- More religions taught in secondary schools
- Easier for divorced people to remarry
- Explain different aspects of Mass especially how and why of the receiving communion
- Explanations, reminders of why certain customs are practiced
- Life has become so fast it doesn’t leave time for us to stop in a quiet place and listen to what God is saying to

us • Children don't know and are not told about the sacraments • Secondary schools do not give enough time for religion
<p>Wish to have it how it used to be in years gone by in the Church, but we need to move forward as well. Find a way to bring back children to Church through activities, etc. Passion needed from priests. Disco for young ones—make it attractive to come to. Women get-togethers, shopping sprees, etc—funds raised going to the Church. Be more social! More people needed for organising things, not the same people. So many anti-Catholic sentiments. Don't condemn or judge people “you don't know what goes on behind closed doors!” Diluting our teaching—we need to step it up in Primary school teaching. Being part of a club means attending regular meetings. The “Catholic Club” is going to Mass. This is the basis of our club. Young families need to be encouraged to stay as part of the Church and to grow with it. Unity within the Church. Divorce needs to be discussed. It is something that is happening within our Church. Acknowledge it and offer help/groups etc. Annulments need to be easier. Some people have been turned away from the Church in the past by divorce/annulments. We need to offer help not to turn people away. Laws need to change not to make it easier but to guide people through this process in a proper manner. Parents without partners support group. New mothers support group—especially special needs children. Church laws as against God given laws. What is what? What are we and what aren't we allowed to change? Inclusivity—again, who are we to judge? Group therapies—more changes to contraception.</p>
<p>On Abortion: Should pill be allowed to prevent this? When families are financially unstable maybe it's ok to prevent accidentally falling pregnant. Post-natal depression—being on the pill to have a break from pregnancy. Guilt—not being judgemental. Precaution better than unwanted abortions. Touch on marriages when pregnancies keep happening. Rhythm method and billing method does not always work. Depression happens a lot, worrying if each month you are pregnant. The <i>Humanae Vitae</i> book talks about being ok to use contraception during certain times. Medical health problems occur and then the pill was needed. Church law forbids. Individual choices—Scripture says what God has put together no man pulls apart. A lot of Catholics don't seem to take much notice of the laws of contraception any way. Personal choice—Health comes first. A lot of deaths resulted from unwanted pregnancy.</p>
<p>• Church is Inclusive, but within boundaries. • Not everyone feels included (Homosexuals and divorcees). • It would be good to feel included no matter who we are. • It can be difficult to know if we are welcome back into the Church once we experience “exclusion” (e.g. divorces). • Church played an important part to make me feel connected. • Catholic tradition is linked with the culture of the country. • Faith experiences where the Catholic Church gets is right is at times of death and hope. • Pastoral care. • Supporting others—Visiting the sick, Shannagolden (Catholic Age care facility), taking Communion to the sick, showing love, acceptance, celebration of national saints, in times of fear. • Making connections/ faith/ Understanding beyond the world, giving strength.</p>
<p>It helps us become a good person, When my friends said they don't believe in God and I did, Faith guiding me through hard times x 2, Believe in yourself, Baptism x 3, Answered my prayers, Become closer to God and exploring a deeper meaning of my faith as a result of losing loved ones x 2, I stopped believing in God at one stage due to the loss of a child, Being Catholic and loving others and forgive, Losing a loved one x 2, Sacraments x 8, Love for family and friends, God lives in everyone, Clarity about my family being part of the parish, Growing up Catholic, Catholic faith Mass x 2, Very</p>

positive supportive environment, Helping people, Strong faith that one day Jesus will come again, Attending and teaching in Catholic schools, God's love is apparent in the caring ways of the Church community, Faith grows depending on individuals seeking and Catholic Church provides the full truth regarding the faith, My faith was passed on by my parents and my life experiences has brought me closer to God, Feeling of serenity and peace sitting in Church when troubled, I'm close to God, He will help us with problems, Trust and hope, Honest, I go to Church x 2, Happy family, At school - makes me a better student, God's love and healing and my journey to try to walk with him, Marriage x 2, Understanding life and a deeper meaning of faith, Christmas Mass, Receiving a Guild medal from the bishop for altar boy services, Walk in God's footsteps, Love for Jesus Christ, Holy Spirit and God, Giving nature of the community, Use prayer as a form of meditation, Being kind Has helped when times were hard, Experiences in happy times of great family and parish, Supportive x 2, Praying at school—faith and how to grow as a Catholic Baptist, Methodist, Taoist Sikh, You will find Catechism for children in some parishes, My faith has grown more and more since belonging to this parish, Friendship and obedience

Feast Days—Teachers committed to their own parishes. Faith development starts from home. Why do they come when teachers are here and not when parents are? Can the school encourage more Mass participation?

Families are continuing to seek "Catholic" school they see something. Weekday Mass at school especially class room Masses should happen. Need Masses for days of Obligation.

Religious practices in schools to be monitored. Hiring policies for teachers to Catholic school to monitor their religious beliefs carefully. Teachers to be more supportive of the sacramental programs.

Parent's value the Christian values—aren't we succeeding if we build "good" communities?

Weekend Masses don't seem to be as valued. Forcing people hasn't worked necessarily either. Motivation for baptism is sometimes to continue school sacraments programs. Influence of religious aspect at school continue education.

In a perfect world – we could get more priests freed up to be a priest. It would be great to see more priest in schools.

Are good Catholics always good teachers? What do we prioritise? More laypeople will need to be trained up teachers will need to continue this.

Parent nights during sacraments—info for parents. Good opportunity to teach kids and students.

On Uplifting Liturgy:

- Children's Liturgy need to be led by Youth with an adult in the room or the school teachers need to get involved—getting school and Church involved as when teachers come, children come
- Catholics looks sad and really reserved in Church.
- Music with Andrews Group was uplifting, but loud, is guitar music reverend?
- Old songs are good, but we could use some good uplifting ones too.

- Songs need to lift people's spirit and draw people up to Jesus.
 - Charismatic retreat songs are really uplifting.
 - Church songs should not be a performance, some churches have soloist in their songs that needs to be removed because, when singing is praying twice, we cannot be listening to a song.
 - High-pitched music discourages people from joining in the singing.
 - There could be Bible studies on the readings of the month.
 - Add the following week's readings in the bulletin so people can read and come prepared.
 - The Church could use modern technology resources like YouTube during Mass.
 - There has to be guidelines for PowerPoint during Mass. Sometimes the pictures are out of proportion
 - Need to create special days to bring teachers and kids in. E.g. St Claire's day was good to see kids around
 - We need to move on to inclusive language in Hymns and prayers in Church, e.g., Creed
 - We need to have 24 hr adoration, the adoration in the dark with a lot of candles are very comforting.
 - The sermons need to be making connections with the readings and everyday life.
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- When I got married I was a Catholic marrying a non-Catholic. They said "She is a Catholic" this gives me an opportunity, a chance to give input. It made me feel not accepted.
 - A Deacon can marry and have a family
 - I am Catholic, I see it as the priest and Pope are head of the Church, I don't have a problem.
 - I think we need to look at ourselves, and be an example to others, where the Spirit is.
 - A man who has been a priest in another religion can convert and come in as a married person.
 - I think we need to be more accepting of each other and see the Face of God in each other, have more respect for those we come in contact with.
 - Revive the Catholic Traditions as it is going backwards.
 - There are many riches at the Vatican, this trouble me as Jesus was poor, Jesus didn't like riches.
 - I often think it would be better if we went together instead of separately. (Combining all churches). There is only One God.
 - Jesus says "They will be ok"
 - When a child is baptised, you never usually hear of the Godparents again, I think it is a shallow effort we are making for keeping them on the right path.
 - We need to look at where the Spirit is in our Faith, Life, and our Church.
- HOPE. Bringing people back to the Church e.g. sacraments. Pray to grow the flicker from a flame to a bushfire. • What have I experienced in this area? Loss, sadness, desolation, hurt, isolation, desert.

<p>Faith, Hope and Charity, the love of God, Joy. Parent teachings. Hope for the future of the Church lies with families God watches us. Prayer and examples - as it prevails, the stronger we are the more it shows, to those who are still becoming closer to their own change of heart • How has another perspective influenced my own? Strong in faith, resulting from a good Christian family upbringing. Parents, preserve and prayers • What do you think God is asking of us in Australia at this time? Look at the Aboriginal Spirituality and their family values. • What questions do you have about the future of the Church for the Plenary Council to consider? Solve problems of abuse. Don't report to Church report directly to the Police. Thoughts on what makes me passionate, makes my heart burn: When I'm not happy –There is a God. Given another chance after a very bad accident. When I first heard about the Plenary, I looked at Our Lady and asked her to teach us to love her Son the way she loves her Son. Eucharist makes my heart burn, tremendous Joy. Every day I am here with this lovely community, I can turn to anyone if I'm looking for a friend, my spiritual needs are being met. I read it as it is.</p>
<p>• Church needs to go back to Basics • Why isn't God doing something • Us - person, Church, community • Confusion – evolution V's Reality in the world today. • No attraction to Catholic Church – “All Old Grey Haired people”. • Outdated • Bored • Too lost in Modernism • Controlled teaching at University outdated, as is education system. • Politically Incorrect - Influencing • The People of the Church have become complacent. • Speak-up • Pray more • Faith filled people • People Power • Living out what we believe by example • Involve more young people • More training on Church teaching – home, school and Church. • Trust • Believe • Be not Afraid • Bless you • Peace be with you • Come Follow Me (2) • Urgency</p>
<p>Our Topic for the Listening and Dialogue encounter is: Church verses Reality.</p> <ul style="list-style-type: none"> - Lack of communication between priest, bishops etc. and parishioners - Family and what's happening to it - The Focus has shifted - We need to really listen to the Holy Spirit for guidance - Priests committed crimes we didn't know existed. Twisted minds of human beings. We are free to make our own choices. To be yourself. I am comfortable in my own faith - Inclusive of all Australians - Listening – not being caught up in humanism or modernism - I would like a priest to be here to hear what they have to say.
<p>What has been my favourite part of these sessions: Being able to talk about our experiences. Sharing.</p> <p>The strengths of my Local community are? Helping each other out, Joining in, Family means everything, most important, Our whole being, always there supporting.</p> <p>The challenges of my Local community are? Challenges between teaching of Our Lord and reality. How do we take the Devil out of our Church? Why hasn't God done something to stop the</p>

wickedness. Chaos from Drugs, Alcohol, gambling. Break down of families. Loss of Respect. Religion vs Sport. Loss of Love. Not being accepted in society. Free to make own choices is a challenge.

The Hopes and Dreams of my Local community are? Open our hearts for those around us. It's our beliefs so we should keep fighting against it. Keep trying. Ban Drugs. Open, Inclusive and inviting community. When the Cup runneth over?

I have been reading (contemplating) many post Vatican II documents, and have been attending quite a number of courses during the nineties. I found that the courses claimed to be teaching the Spirit of Vatican II but never or only occasionally quoted the document. For instance, they were teaching that first confession did not have to be before First Communion because we could use a loophole. In the RCIA, people did not do first confession before First Communion because they were confirmed before First Communion. However, in Flannery 1/19 we read that that practise had to cease by the end of school year 72/73. One of the nuns also at the course, sitting at lunchtime at my table declared at the top of her voice "At least we don't have to teach the Italians faith anymore, their children have grown up and their grandchildren are Australians". I asked her what makes her think that the Catholic faith is different in Australia than in Europe. "Huh!" she said, "I don't want to talk about faith at lunchtime." Yes, she had heard all right. During the mid-seventies and the mid-eighties, my children were attending high schools. In 1976, my eldest was starting high school and came home one day and said the teacher said faith was different in Australia (we are Dutch migrants), and Australian parents were dubbed "pre-Vatican II". So we parents were made redundant—the children want to be Australian or not pre Vatican II and the listen to the teachers. Now I don't blame the teachers, they only teach what they have been taught in post Vatican II courses. By the way, I used to keep Bishop [-] informed about what was going on in the courses. I have come to understand that that was the cause we lost all our children to the faith. They want to be Australian! "So Australian Catholicism was born". In 2004 or thereabouts, I attended a lecture by Archbishop Chaput at St Patrick's lecture centre in Melbourne. One question asked was "How many bishops in America still think with the Church"? Only 80 out of 240 bishops, he said. So I think the Lord wants us to come back to thinking with the Church and reading the documents will bring us back. The charismatics think they are the remnant and Jesus rewards them with their gifts. I spend more than years in a charismatic group and it always was a good night out, but after a while I found it very shallow and not spiritual at all. St Pie said "Beware of vain glorie". In the RCIA group, the book they use refers in the footnotes to the Catechism of the Catholic Church, but on the table they had 7 different Bibles. The Presbyterian man explained that some were easier to understand than others, he was a very good Presbyterian, but I said Catholics only need the Catholic Bible and we advertise the readings for next Sunday in the newsletter, so we can hear the explanation from Father the next Sunday. Then he wanted to know about some tenets and I said the Catechism was good. He said "the Catechism was made by the Pharisees and Jesus said they were ...

He would like us to be more in communion with the Church, that is in all aspects of being Church we need to be thinking with the Church, and not promote personal opinions as coming from the Spirit because we pray! Too many groups are Bible only lead by the spirit. In our parish, the Cells group is Bible only lead by the spirit. When I asked a question, the leaders said they were not too fussed about the rules of the Church. The implication seems to be that since they are led by the Spirit, they

don't need the magisterium or Tradition because they are not with it.

That we come to think with the Church. When I read Vatican II documents the Faith within concurs with the Church. Because when I was a child, we had to learn the catechism by heart. But my children never learned of that. So how can they compare the faith within, with the Faith of their "fathers". In the mid-seventies and the mid-eighties, when my children were going to high school. The catechism was pre Vatican II, and parents were Pre Vatican II, and migrant parents were from another country. So we became "prophets in our own town". As a result, my 3 children are all lost sheep. I spoke with a mother of 10 children and she sighed and said, "none of my children come ever near a church!" We live in one of the fastest growing parishes in Australia and a lot of couples with their small children come to church (we have to build a new church) and have a golden opportunity to do a census so we get to know where all the lost cheep and lapsed Catholics live. We need to know to assess how many we need to cater for, and if the Church going people do the census in their own street (wearing the tag of the dep. of Justice) people will open the door and we will be able to evangelise by our lives, because we will become visible. We live in neighbourhoods where the houses come up like mushrooms and nobody knows their neighbour. People are being wary to open their doors but the tag opens doors (I am a volunteer who visits lonely Dutch people and wear the police chequer tag when I visit.) People also don't like to open doors after 5, so a census needs to be done when we have daylight saving time.

In the decree on the apostolate on the lay people (Vatican II Flannery vol I 59/26). The magisterium recommends setting up pastoral councils. Since 1983 I have been concerned about my children and other people's children leaving the Church. Especially the ones attending Catholic high schools. I have since discovered that Parents and teachers are not operating on the same page. Parents were labelled pre Vatican II or if migrants "Faith was different in Australia". So we became redundant, because the children want to be Australian and not new Australian or Pre Vatican II. I was reading the Salesian bulletin (winter 2018) and am concerned about what the Holy Father said to the youth in the article Pope asked youth to rejuvenate the Church. Page 4. Especially the line "the logic of it's always been done that way" etc. I feel once more being made redundant, what happens to the parents being charged with handing on the faith? The Pope goes on saying "of course everyone must keep an eye on the roots." What roots the youth today have no roots, they are told to come to faith their own way. As a child, I had to learn the catechism by heart and find by reading the documents I am fully in tune with the Church. How can our youth discern between the "true spirit of Vatican II and the so-called Spirit of Vatican II." If we are going that way, we become Australian Catholics thus effective Protestants.

After having listened to Bishop Robert Baron and Steven Ray I know that God is asking to come back on the right path. I have been working on this for 30 years now. But the PPs did not want to listen. Our Bishop Patrick O Reagan has visited all the parishes in the diocese. I have asked our PP if a group is set up in the parish I like to be part of it I know there is a diocesan group reading *Gaudium et Spes*, I have contemplated it twice now and many more documents. That is how I could discern, when attending a course, whether they think with the Church or they teach their own interpretation of Vatican II. Fr. [-] is on holiday right now so I have to wait 3 weeks until his return. Personally, I think

all the groups in the parish should be recommended to listen to the speakers because those who fancy themselves lead by the Spirit think they are above us all. At least that is the assumption one gets when one attends their meetings. Working alone on this is not right and I thank the Lord for this Plenary Council. I know ways will be found to steer them back on the right path. We will also be able to guide them as to which speakers should be allowed in the Diocese. Google them. Fr. [-] is battling prostate cancer so he has a lot on his plate. We also have to build a new church. Because of urban development right in and around [-]. Well I am extremely happy the church is Leading us back on the right path.

I have read *Gaudium et Spes* twice now. First time during the nineties and this second time when the bishop told us about the Plenary Council and that a group was set up in the Diocese who are reading the document I have just listened to two tapes on YouTube, Vatican II the Council of apostasy and What does Vatican II really teach? The first I thought was subject to mistranslation and misinterpretation I speak 4 languages and a mother tongue or dialect. I am glad that I heard Fr. Robert Barron straight after and can clearly see the two streams “the Schillenbeeckx way” or the modernist way and the true Cath. Church. So I think God is asking of us in Australia to come back to our true roots and accept Vatican II as Pope John Paul and Pope Benedict taught us and accept the guidelines in Flannery I and Flannery II, and not the teaching of the other stream the one my children were taught during the mid-seventies and eighties. The language of *Gaudium et Spes* is open to misinterpretation for sure but we all know that many bishops and priests have been misled by pastoral associates who wanted to have a Church their own way—Bible only or Spirit only and “being not to fussed about the rules of the Church” or “the Church has those rules because she want to hold on to Power”, or “The Pope writes these things because the Curia make him, or the charismatic is not for everyone”.

I think God is asking of us in Australia to become properly informed about the true spirit of Vatican II and be obedient to the proposals the magisterium of the Church. We have been exposed to the so called spirit of Vatican II, when attending various courses and by pastoral associates who used to attend those courses. I started reading Vatican II documents and degrees, etc. in 1987. I have now read *Gaudium et Spes* again and found the underlined lines in it are still relevant today. We hear a lot of “Pope Francis will bring change”. When I ask change from what or where to they are struck dumb. I have become aware that not many people have been reading the Vatican II documents. I have been listening to Bishop Robert Barren and know now that I am thinking with the Church.

God gave the magisterium authority to bind or loose. For 2000 years, the Holy Spirit has stood by the magisterium. He wants us to come back to the narrow path. As we now know, there was a fork in the narrow path. As Bishop Barron explains so very well, CONCILLIUM AND COMUNIO. For 30 years I have been reading Vatican II documents, this enabled me to discern the difference when at courses I went to during the nineties, I heard something being taught under the ‘so called spirit of Vatican II’. In those cases I used to report to bishop Coffee. Being Dutch, we used to visit Holland every 2 years, and saw the result of Prof. Schillenbeeckx’s journal, Concillium. Once I was discussing something traditionally not allowed by Catholics with my mother, and she was adamant that now it was OK, she said read it in the paper. Yes, the reporters used to quote Concillium, and she thought Concillium

was Vatican II that is how all of Catholic Holland lost their faith. All the liberation theologians in South America used to submit papers to Concillium. Even now, we need to Google the names of speakers and theologians, to see which side they are on. In Cardinal Ratzinger's book "Handing on the Faith in an age of Disbelieve" we can read where the 'modernist have changed things. The Charismatic groups think we have to go more the Protestant way, or we will never find Union. They do not want to think with the Church, because they are led by the Spirit. In [-], we have " parish cells the new Style of being Church". They "are not too fussed about the rules of the Church". Because they too are led by the Spirit," implying that the Spirit is more important than the Church and that the Church is only after keeping their" power in tact".

The city of [-] in the Diocese of Sale is one of the fastest growing areas in Australia. We are in [-] and we have to build a Catholic church here [-]. We are all new people here and we only know the people who come to the Church. I think in our parish we need to become visible so we can win the trust from the people in our neighbourhood in our street even. I am a Dutch Australian but the majority of parishioners are Indian, Filipino, African in other words, Coloured people. For living "Love one another as I have loved you" we need to win the trust of the people in our own neighbourhood. A census is an understandable start if one is to build a new church. By doing a census, we will also find the lost sheep. So I think in our parish the Lord is asking us to find the lost sheep. [-] parish in [-] was experiencing a similar growths in the late eighties, and in the Outreach of RENEW all of Victoria was doing. We began to see that we must set up neighbourhoods. However Fr. [-] died and the next priest did not want to know about it. The bishop of Sale has been in our parish to explain the Plenary Council and I have Told Fr. [-] that I would like to be in a group in the parish...so I wait if I am invited to take part.

Personal conversion. So we don't block out the Holy Spirit. Knowing what our ego consists of, because our vices are walling us in. Our ego is very sensitive so when it makes itself felt we need to recognise the vice causing the hurt not bark back but give it to Jesus, His yoke is easy and he will get rid of it for us. Little by little, we whittle away at the wall of ego closing us in and everything else in our lives will become better. Reading St Theresa of Avilla's book The interior Castle. I drew 4 mountains (souls) or hearts, with walled in castles. Reading St Paul I realised he was the 1st convert, he had a sort of earthquake-like experience. His ego crumbled. So did mine. And every time someone hurts our ego we have to seek around in the rubble which of our vices is hurting, mostly my pride, and then throw it away and make room for the opposite virtue. We are meant to love our neighbour as Jesus did with the love of agape. The English language has only one word for Love. In Latin, we have 4 words Eros, storge, filia and agape. The 1st 3 are contaminated by our vices so getting rid of our vices is very important so the Holy Spirit can lead us. This is but my way of expressing "conversion". And some of the rubble is still on top. But my concern for the lost sheep has since 1986 slowly developed in a "vehicle " for people to live their lives, as fathers sends us home from Mass Every week, "Glorify the Lord by your lives". More about that in the next page.

God wants us to put Him first in our lives. Living our lives in obedience to the post Vatican II guidelines (we find in Flannery 1 and 2) these are the ones I studied in detail. When my children

were going to Catholic High schools at the mid-seventies and mid-eighties, parents were made “redundant” Australian parents were told, “they were pre Vatican II”, and migrant parents were told Faith was different in Australia. The children want to be Australian, and not pre Vatican II or migrant children. And so “Australian Catholicism” was born. I think God wants us to put Him first in everything we do. This means conversion of Heart Mind and Soul. We have to learn to love as Jesus loved. We have to know ourselves, and understand how our “vices are blocking our access to the H Spirit. (I came to know that in my own conversion experience) when one understands that one can whittle away at the wall of “vices”, mostly pride on my part. When we do that our lives change for the better. So obedience to the post Vatican II guidelines is very important for our Faith. I used to go to courses like “Family ministry” etc. and found they were teaching not in communion with those guidelines. So if we are not thinking with the Church. To what degree are we Protestant or modernist or anti-Christ even? So to counteract that we need bring the teaching all on the same plane. All families who have their children do their first Communion should own the catechism of the Cath. Church. R.E teachers should ask questions on paper where the answers are given on page and number as to where to find it in the catechism. Parents have to sigh. The paper, and all teaching is on the same plane. RCIA group should also have the books on the table where the book they are using refers to the catechism or document in the foot notes. I was serving in an RCIA group and a Presbyterian who wanted to become Catholic. Because he married a Catholic., asked me if there were any Tenants or so he could study. I said the CCC was a good start. “Huh”, he said, the CCC is made by the Pharisees and Jesus called the Pharisees “hypocrites.” The group had seven different Bibles on the table and called them all more or less the same. When I said we only needed the Catholic Bible, and the teachings of the Church, the leader was offended. And sister rang me that she did not need me anymore. When I asked why, she said there were insufficient candidates.

God wants us to come on the same page with what Bishop Robert Barron is talking about. I just finished listening to his talk on “the meaning of Vatican II and the talk on Religion and the opening up of the mind. I have in the past 30 years made a private study of Vatican II and many of the saints he was talking about and also find that God is Love. And that love needs to be given away through me. God does not want the love which he freely gives to come back to him. This has come to be my understanding of my conversion. And how to remove the obstacles in the way. I will tell about it in my story below.

<https://www.Catholicweekly.com.au/how-can-we-say-that-the-Church-is-one-when-so-much-division-is-present/>I don't want



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. What can bring young people back into the Church?
2. Why don't we say the Nicene Creed any more on Sundays?
3. How can we improve the teaching and engagement of our schoolchildren in the practice of the Catholic faith?
4. How can we encourage their [children's] parents to support them in their faith and to rate the weekend Mass higher than a football or netball match?
5. When are we going to get rid of the concept of a celibate, male only priesthood?
6. When will we allow our Eucharistic services to include a period of shared dialogue and expression, and not merely listen to one person's interpretation during the homily?
7. Can we become more inclusive of those whose sexuality is 'different'?
8. Why is education of our children not put on the Plenary agenda?
9. Why is transgender identity talk becoming mainstream in Catholic schools?
10. Is there any future for a Church, which in my opinion has not made the Eucharist an engaging representation of the Last Supper?
11. Why do our priests wear clothing, to celebrate our sacraments, that is out of touch with cultural norms?
12. Why does the Church continue with confession/reconciliation when it was not part of life at the time of Jesus?
13. There are far fewer nuns today; are women represented in numbers that reflect this self-evident truth?
14. When are we going to concentrate on educating our children in the Catholic faith in our Catholic schools?
15. How will the Church in Australia move from a patriarchal model to one, which allows all people of faith to play an active role in decision making and ministering?
16. What changes can be made so that all members (gay, divorced etc.) can participate fully in the life of the Church?
17. How can vocations be made appealing to Australian people to ensure a vital future?
18. How long must we wait to see the laity and in particular laywomen have a genuine say in the future of the Church?
19. Why are the final decisions on this Plenary review going to be made by the bishops and hierarchy rather than affording a genuine vote to the laity nominated by parishes and then elected to cast a vote?
20. When will the Church be prepared to even consider married and / or female priests?
21. Can the Church return to the simple foundations of Jesus Christ?

22. Can the Church be truly democratic?
23. Where do gay couples fit in the Catholic Church?
24. Is there a way to united different expression of the Catholic faith? For example, branches of Catholicism from different cultures.
25. What is the Church doing to be more accepting of people? (accepting of differences)
26. What methods can you use to reach out to all people?
27. How can you [the Church] modify/modernise scripture so it is relevant to a younger generation?
28. Why are Catholics so hard on other religions (even Christian religions)?
29. What is being done to have more unity of Christian faith?
30. How can we provide more of a message of hope in bad times?
31. How can the Church further develop ecumenical and interfaith conversations to be more open in dialogue?
32. Will the Church accept all people and they ways they may choose to live their life?
33. Will the Church understand that culture and society in Australia are different from religion?
34. Will the Church ever allow priests to marry?
35. Will the Church ever allow females to become priests?
36. How are we going to bring families back to the Church when so many are split?
37. When are religious going to walk in Jesus' footsteps?
38. How do we make the Church more meaningful for people's lives today?
39. How do we make people feel the Church is welcoming and accepting? What is the future for parish schools in Australia?
40. What role will women play in administration and the liturgy?
41. Why is the Church refusing to change and adapt to modern thinking?
42. Why do we need to maintain celibacy?
43. We are all equal through baptism—we should be able to be more influential in the workings of the Church?
44. Why does the Church still hold unrealistic expectations about people's life choices?
45. Where is this Plenary going? Are you really going to do anything?
46. How do we unite and accept different views of faith?
47. How far are the Plenary Council willing to go to when it comes to modernising the Church?
48. How will the Church get more families involved?
49. How are you going to help struggling people like drug addicts, prostitutes and criminals?
50. How will the Church be more open?
51. Can there be something to break up the Mass?
52. Can there be more involvement in the Mass and the Church by making it more engaging and interactive?
53. Why doesn't the Church allow women to be priests?
54. If you want students to succeed to their full potential, why do we still have to pay university fees?
55. Why can't we allow people of other Christian denominations to have Eucharist?
56. Could we have smaller churches/buildings and more of them so that we can minister to those around us?
57. How can we support youth to stay?

58. How do we support Catholic and non-Catholic students to develop faith when this is not supported at home?
59. Actions and behaviours these days don't reflect Catholic values. How can we change this?
60. Why have so many priests got away with child abuse?
61. How do they (Plenary Council) envision rebuilding the trust and respect of the Church and how do they envision the reconceptualization of the Church to fit today's Australia?
62. How can we bring unity and safety to all?
63. Where is commitment, morals, values and respect from the next generation?
64. What is the Church going to do to take more of a missionary role as well as to spread the Good News more to nonbelievers?
65. How can the Church promote itself as a beacon of virtue and compassion, when it continues to shun gay people?
66. Will there be a review process in the Council, and will there be a follow up/monitoring program in place to oversee the outcomes of decisions made by the council?
67. Should we continue to fund Catholic schools who fail to authentically teach the Catholic faith?
68. Should altar servers return to their original function as an evangelisation tool for the priesthood?
69. How do we encourage more Australian vocations to the priesthood?
70. How can the sacraments of confession and Holy Communion be made more accessible and available to the laity?
71. How is it that the Church has not protected and made safe all parishioners?
72. Will the Church open up more and offer more to their communities and make them feel welcome?
73. How do we, as Australian youth, find a place in our lives for Catholicism when we find its values and beliefs outdated and rigid compared to our ever-changing and fast-paced lifestyles?
74. How can the Church better prepare every person to have a real and genuine prayer life?
75. Can Masses be more of a celebration rather than a service?
76. How will the Catholic practices adapt to future changes in the world?
77. What steps does the Church, as an organisation in Australia plan, to take to rebuild credibility among the Catholic faithful, the Catholics who are non-practicing and society in general?



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 30 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 once attended an Easter service in Galong in NSW. I was 22 years old and a bit lost. I had an amazing experience of the love of God which I found really beautiful and life changing. 22 years later I still feel that love in my life. The whole experience of the Easter weekend was beautiful with the remote location, the beautiful music and being surrounded by other young people. I feel that this really shaped my faith for many years.

I have been very blessed with my experiences of the Church in Australia. I went to a Catholic High school but was not Catholic, and was later employed by a Catholic primary school as a teacher, despite not being Catholic. In my 1st year of teaching at this school I undertook the RCIA program which completely changed my life and I will be forever grateful to God for leading me in that direction, as well as very grateful to those people who guided me on this journey. Since then I have really loved becoming involved in my parish. I have been on several pilgrimages and am hoping to go to the Holy Land next year.

I gained great support and encouragement from the Cursillo movement.

I had been in an abusive marriage for 25 years before I fully recognised that it was abusive. Before that, I blamed myself for my troubled marriage, thinking that I had failed to be a good wife. It took three separate incidents, which happened close together to make me see the level of psychological, physical and emotional abuse that dominated my married life, separating me from Church, friends and my extended family. With continuing prayer, I was able to develop a series of healing steps to start my own bank account in case I was forced to leave suddenly, to join CWA and develop friendships and finally, because I knew it would be the most challenged step, to renew the practice of my faith. God had never let me lose the gift of prayer, especially in the most trying and painful circumstances and it was this which helped me to endure my troubles and kept me strong and committed when I went back to Mass. One day, my husband and I attended the funeral of our Catholic neighbour. I didn't attend Communion, having been away from Mass for so long, but I knelt to pray, feeling the peace of God in the Cathedral deep in my heart. I prayed, "Lord, I need this peace in Your Church. I need to come back", but I was afraid of both the power of my longing and of the consequences if I followed it. I knew that there would be greater abuse if I returned to the Church and that was the case. Then I heard a voice. It was my own voice, but in my mind. However, I "heard" it as if it was spoken and I can still "hear" the inflection and tone of it as I write. What I heard was: "They threw stones at Jesus!" I was astounded, although it was years before I told a

priest about it. I knew at that moment that I would return and remain. I have never forgotten it and I never missed Mass again from that day. I made my confession and fully practised my faith, reading and studying to renew my knowledge. The parish priest was a person who inspired confidence and three years later in a most difficult time, I was ready to tell him my story. I was still with my husband and had never told anyone my circumstances. I was prepared to remain with him always, believing in the permanency of Catholic marriage. I felt guilty to share my difficulties, but my life was very painful, the abuse was escalating and I needed to have Catholic guidance on how to go on. When the day came, I was astonished and grateful to be listened to and believed! The priest gave me all the support he could, but he was very respectful of my choices and my decision to remain with my husband at that time. He told me I could contact him when needed and encouraged me to become involved in some ministries in the parish. After a difficult time of scruples, he put me in contact with an Ignatian Spiritual Director and she worked with me for four years, until her death. She listened, taught and guided me. I finally left my husband after physical abuse. I am still faithful to my vows and hold no grudges. God is Good.

My most powerful experience of faith lies in my experience of family and friends—especially the friends I have made as a member of my SVdP conference in my Church. When as a parent, a grand-parent and as a great-grand parent, we come together to celebrate each other and the many gifts we have both received and given to each other, then all our failings and mistakes as human beings are put into perspective. When we see true reconciliation and forgiveness being practiced, that is when we live the Church. When I meet with and work with the 'Vinnies mob', who are all approaching or even exceeding 4-score years of living in faith, that is when I know that God's Spirit is alive and well. Most Monday afternoon, my '[-], [our nickname given by fellow Vincentians] [-] and I are 'blown away', by the people we meet, as we distribute basic material aid to some wonderful people. We have developed a willingness to recognise that judging people is not necessary. We accept them as they are and they accept us as we are. We feel genuine gratitude and appreciation from people who are often marginalised, suffering from a range of mental health issues, or who have simply experienced life in a different way from others. We also appreciate the wonderful nature of our volunteers and conference members as they go about their work as Vincentians. They, both givers and receivers, are truly 'People of God'!

I am lucky. I had parents who were strong in their faith. During times of both difficulty and happiness, they displayed openly their reliance on strong faith and taught us this. My mother was a very forgiving and empathetic woman, and despite her own trials in life, she always told us that God was forgiving, as long as we prayed and trusted. Both parents were strong believers in the rosary.

My story: My Mum found a relic from St Mary Mackillop of the Cross in her garage. It had been there in a suitcase untouched for 7 years. It was from an old lady from Bendigo who died, she was an orphan. Mum has kept the relic and used it on numerous occasions she feels it has helped. I have become increasingly interested in Saint Mary Mackillop's message of going beyond boundaries and of how she was trying to counteract the increasing secular influence in education at the time. Are we not facing the same trials now here in Australia, so many years later? Getting enough families to enrol is difficult. What is it we are doing with our education system and are we truly too politically correct and afraid to teach Western values of democracy and freedom of speech to children now? I have a spinal disorder too now it is part of my life and so I believe in the value of prayer and resting.

We in Australia are so time-poor and stressed. "Come aside and rest awhile" must be a good doctor's order, I feel! With that rest comes reflection time and also helping our own through education and family life, helping our young to grow strong in Christian faith so that when this is one day tested, they may stand strong. But how can we help them if our education systems are increasingly influenced by China and Communistic, socialistic values? Combating abortion is also important, I feel, once again a government thing that must be countered by all Catholics so that we can grow our population. Having areas to go for young families, like Gumbuya World, having friends, being connected, and being able to rest a while all these things will help Catholics to grow in numbers and strength. And combating drug's influence too—pain is high in society and it creates accidental addictions, but these must be fought not with 'drug injecting centres' but with some strength of will and fortitude, and lots of mental help for people. Suicide too is a problem. Our child-weakened society is asking for much help!

I experienced a miracle in my own life from God. I was blessed to be able to share my testimony through our charismatic prayer group. It is through this prayer group that my relationship to God became so strong. From this strength, I now continue to share my stories to people who have lost their faith or who are not Catholic to try and draw them to God through the Catholic Church. I also try and encourage people to watch "Why Catholic" by Steven Ray to try and evangelise and encourage others.

I was brought up in a very committed Catholic family. We saw the Church as being an organisation with the accumulated wisdom of 2000 years. My faith has grown over the years to realise that the forbidding punishing God of my youth does not represent the life of Jesus in a meaningful way. I still struggle, at times, to recognise that our God is a loving merciful God and that I am really, truly loved by this awesome God. I believe that so many of our laws and regulations are a barrier to people coming to know and love Jesus. I have been part of a scripture group for many years and this is where I have developed and continue to develop a deep love of Jesus and spend every day trying to make sure that with the guidance of the Holy Spirit I carry out his wish that my life is one of faith, hope and love, the greatest of these being love. It's that love that I believe is to be shown to all and sundry, not just 'the chosen' and those whom our Church seems to approve of. I am divorced and do not agree with the Church's laws around marriage annulment etc. I have no wish to relive the challenges, pain, sadness and inadequacies of our marriage in order to get an annulment which means our marriage would be seen as non-existent—what then about the status of our children? Further, in particular, I don't want to highlight the inadequacies of my ex-husband. Catholic persons I know, who married non-Catholics but not in the Church, are able to remarry. The laws around marriage just don't make sense to me. I know there is a distinction between what the Church calls sacramental marriage and others but I think this is just a convenient cop-out like so many of the Church laws. My constant question in the life of our Church today is 'What would Jesus say about this?' Most of the laws and regulations were not brought in when Jesus was alive. It would seem the Holy Spirit hasn't been involved in much of what the Church fathers have decided when we see the results of so much of what our Church is today.

It was our gut-wrenching decision to have to take our children from the Catholic system to enable them to at least to get to know about God and His precious Son. Sending them to Christian school was the best thing to happen to our family of 8 children. Our biggest regret is that we didn't send

them from Prep. Five of our grandchildren have recently left the Catholic system and are truly happy and excited to be welcomed into a Christian school where the staff and teachers so enthusiastically embrace their Christian beliefs. If the Catholic Church is to continue to grow in Australia, it must start with making our Catholic universities truly Catholic. This needs to be done to get quality teachers, which will eventually lead to the faith from the family situation being confirmed by the school. At the moment it appears that the Catholic Education department is being run like a business, with schools being built to accommodate numerous students without taking into account where the quality teachers are to come from. Catholic schools with a huge percentage of non-Catholic and students who want a cheap private education, are doomed to fail ... Catholic Education has seen an enormous decline since government funding was prioritised over faith. Christian schools are an example of how a Catholic school should function. Many practising Catholic families are now experiencing the benefits of a truly Christian education, but not through the Catholic system.

I come from South America and I visited some regions of it last year, and what I found was that they have a shortage of priests, but the nuns in many places are taking the responsibility of teaching schools—primary and secondary—our faith and respect of the sacraments, and you could see in the celebration the power they have in celebrating all kinds of activities and respect. I see many young adults come to Church and kneeling in front of the Tabernacle before sitting down with the family. Can the schools in Australia recognise the necessity to teach those behaviours to our children? Because what I could see not even the parents have the respect towards the main church, we lost one generation of teaching.

I believe that it is the spirit of hospitality, which the Roman Catholic Church has embraced, which is its strength. If it can keep a big heart and a generous and accepting spirit, which includes all people without judgement, then I believe it will thrive. Those who find it difficult to confess, should be given a general absolution so that they can partake of the healing, which communion brings to our souls, until they are able to feel strong enough to confess and so that they can feel included as one body in Christ.

It was in Australia that I came to understand more about my religion. Being a cradle Catholic, I have been going through the motions like many other without any understanding of my faith. Once again, I must say it was during a period when I was at my lowest that God sent a labourer and I attended a retreat conducted by overseas priest that I had an encounter with My Lord Jesus. I was introduced by our then parish priest late Fr John Allen to Our Lady Help Of Christians prayer group who have helped me in my journey and helped me grow. I've met likeminded people living life according to the Word of God. I am a changed person today, not only have I been cured of depression and many fears but have also by the Grace of God been able to look into myself and see the good and the not so good and try to change with his help. Little by little, JESUS is changing me.

My story would take many more words than 500 characters. All I can say is: I take the Love of God and Christ Jesus who died for us VERY seriously. I long for others to know His Love and to live their lives accordingly. Old Catholic teachings warned us of the "world, flesh and the devil". I was an "only child" of an unwed mother at the end of the war. Married at sixteen to a man of Italian heritage, 9 years older than I. I have had inner healing, deliverance, been through the Charismatic Renewal, and finally was brought to the Discalced Carmelites as a secular member in 1992, (now an isolated member) I continue to LIVE my life in Christ Jesus, call upon His Mother for prayer and help, try to be

a WITNESS both in the Church and in Daily life as circumstances arise, (like unexpectedly speaking with a man during a coffee stop in a cafe a couple of weeks ago). Trying to deal with life after my husband died from cancer 8 months ago, have 12 grandchildren and 6 greats whom I try to bring Jesus to at every opportunity. My heart's desire is to bring souls to God and I do this in whatever way I can. I sing at church and sometimes play piano/organ. Thank you for this opportunity to share. One day I might write a book on all that God has done for me. May He be Blessed and Praised forever. Amen, D.C.

Student 1. I am heavily involved as an altar server, Vinnie's, Charities and through my actions and words.

Student 2. Little involvement in parish as I find it hard to relate, but heavily involved with liturgy and social justice art school.

Student 3. I have a strong belief in God and the Bible but I only attend Mass on special occasions. A strong belief comes through praying and acting like Jesus.

Student 4. I go to Mass monthly as I find it doesn't engage me as a young person. I love being involved at school Mass because the teachers seem to know how to engage the young people better through the atmosphere, prayers and especially the music that is used.

Student 5. I have been involved from an early age and this has helped me form key values and understandings which guide me now.

Student 6. I have a strong relationship with the Church through involvement and participation and I feel that my relationship with the Church has strengthened my faith in God.

- The Catholic Church/school has helped me educate myself on different religions and creating an acceptance of all people
- The Catholic Church/school has helped me become someone who cares for others before themselves
- The Catholic Church/school has showed me right from wrong and how to be a better person
- The Catholic Church/school has helped me have a strong faith, develop me as a person, made me more involved and help me to do more charity work
- The Catholic Church/school has helped me build me confidence, build my faith around the community and raising my awareness of my community and environment
- The Catholic Church/school has helped me develop as a person and allowed me to act and pursue my values
- The Catholic Church/school has helped me to see what is accepted morally and socially correct

My family was denied being re-issued a baptism certificate because the priest didn't recognize us, even though we went to Church regularly. My relatives are 7th Day Adventist but were denied enrolment in a Catholic school. They felt they had to deny their own Christian faith to have a Catholic faith in order to get a Christian education. At my Catholic school, we are all accepted. We come from different faiths, cultures, etc. We don't need to be a particular "type" to be here—we accept all

differences and value all people. This sort of acceptance needs to be more common across other communities in Australia and that would help connect and unite us more.
To build a Church founded on humility and love
Catholic family, primary and secondary school in a Catholic school and teaching in a Catholic school
Usually connected. Disconnection with frequency of changing priests and aging community.
I see Church as my community. Supporting me.
Seeing the vitriolic official and non-official response to abuse of a family member by a member of clergy made me decide to never reveal my own. These were not the actions of a Church based on the teachings of Christ. We can be ... we MUST be better.
The faith and example that those closest to me have set throughout my life have helped to shape the person I am.
I have been educated in Catholic schools and I am now an educator in Catholic schools. I can see the benefits of a strong faith and the true message of the Catholic Church. I can see the people of our Church who work hard for others and the good of our Church. I have a strong faith but can understand why many others have turned away from the Church based on their experiences.
I converted 20 years ago and it was the best day of my life. However, over the years the Church has changed. Many of the beautiful devotions have gone. During The Stations of the Cross the Church would be full of people, now most times there is hardly anyone there. It must break God's heart to see the lack of devotion to Jesus' sacrifice. Perhaps our aim has been about the numbers of people at Church? We are afraid if we tell them, "This is what God wants you to do", they will all find it too hard and leave? Are we more scared of offending people than we are of offending God.
I have left a religious faith based on growing up with the experience of people hurting each other in the name of what they believe. This makes it hard to fit in with a specific Church group. Many people have distanced themselves the Church because of the people in the Church and therefore don't want to be aligned with the Church.
<p>1- Regional community and Catholic school where I felt included and loved.</p> <p>2- Catholic schools, sacraments with friends. It was a big deal. Now the sacraments aren't done as a school, rather as a parish without the same sense of community, not personal, no photos etc. They don't seem to learn about the sacraments at school. My son made his First Communion which has brought us all back to school.</p> <p>3- Mostly positive, however abuse in Church has tainted this.</p> <p>4- Church had a family expectation of attending. Parents expected it and still do but Church has now become a place of reflection and social justice.</p> <p>5- Enjoy getting involved. Mum was a strong Catholic who was alienated from the Church after getting a divorce.</p>

<p>6 - Resentful about them dictating to me what I can do in my job when they aren't fully involved in the school/community here. Since the Royal Commission, I have had to live with the new restrictions and scrutiny, which I had nothing to do with.</p> <p>7- I love the Church and I am saddened by its faults and errors. It causes great pain but the love still remains.</p>
<p>Members of our group have been shaped by experiences of personal and private faith formation through asking questions and seeking answers. Some went to Catholic high schools but became disconnected in the years that followed only to return because of experiences such as seeing the majesty and beauty of St Patrick's Cathedral, Melbourne, or through going to WYD and ACYF. A member of the Orthodox Church who works in Catholic schools as a teacher was made to feel very welcome and included in the Catholic community. He feels empowered by the Catholic school system and believes it has something that others don't and feels proud to have his children go to Catholic schools. Other members were happy with the Catholic education their children were receiving too. There is a general warmth and welcome in the Catholic community which helps to shape people's faith.</p>
<p>Student 1 - I am Catholic and I find the Church very welcoming, but not relatable and kind of confusing.</p> <p>Student 2 - I am not a Catholic but I see that God sees us as all of his Children. I see that this school is a welcoming arm of the Church and nice, willing to let anyone join and willing to teach their ways.</p> <p>Student 3 - I am Catholic and I find this school like the Church including the Masses.</p> <p>Student 4 - I am Catholic and I love religion. It is the best religion for me as it teaches about the Holy Family and many things.</p> <p>Student 5 - In the Catholic Church, it is very welcoming. I am not Catholic myself but I find the Catholic Church easy to understand but sometimes confusing.</p> <p>Student 6 - I am not Catholic but I am a junior soldier in the Salvation Army. I do a lot of work for the community, helping low-income families, giving the homeless supplies, setting up AA groups and fundraising to provide for the community. Salvos focus on what you can do for others. Their services have lots of music and focus on what we can do for the world. Going to a Catholic school I find that it focuses a lot on the theology, I was surprised on how I was accepted and my beliefs encouraged.</p> <p>Student 7 - I find the Church welcoming even though I am not religious. They welcome but there are sometimes people in the Church who exclude and don't make you feel welcome.</p>
<p>- When we sing together at the end of Masses it is a good sign of people coming together and enjoyable.</p> <p>- In RE, when we watch movies to learn about the life of Jesus and we discuss things about Jesus from the movie.</p>
<p>Student 1 - My time with the Church has been a positive but boring experience. I find it boring as the priest repeats what he says and doesn't engage with the audience.</p> <p>Student 2 - I find the Mass boring and it goes for too long.</p>

Student 3 - I find that Masses held at our school are boring and extremely repetitive and that is why I am not interested in attending outside of school. I am not Catholic but my family is except my dad.

Student 4 - I am Catholic but I don't go to Church regularly as it is boring. So instead, my family keeps certain traditions.

Student 5 - When I go to Church it is boring as they repeat the same songs and it is too long.

Student 6 - I don't go to Church at home because it is boring at school and all we do is sit and stand etc. Student 7 - When I go to Mass I find it boring as it is so repetitive. I am not Catholic.

Student 8 - When I go to Church I find it boring as the songs and everything seem repetitive.

- Going to a Catholic school I have learnt a lot about the Catholic faith but a lot of it is quite boring.

- Catholic community is welcoming and made me feel good when I came to it.

- RE classes and Mass has taught me a lot about faith and community. I find it a very welcoming community—more welcoming than other schools or groups I have been part of.

- In my primary school, we donated 1000 paper cranes to the children's hospital. It was fun to make and nice to be part of making their day.

- In primary school, weekend Masses had children's liturgy that helped to make children feel welcome. Secondary school has still taught me a lot about faith and the religion.

- Visual representations of the Stations of the Cross have been great—it is a way of engaging with what happened on Good Friday. It would be great to have this sort of engagement in different events.

- In my family we have a lot of Catholic rituals which are great—it is a big deal and you get to feel more part of the community.

- At whole school Masses when everyone gets involved and sings together it is great—it is a good sense of community.

- My family are always will to help people no matter how much they have to do or when and this inspires me to want to help others too.

- My family donates money every year and it is important to us to help others.

- At orientation day at my new Catholic school I was scared and new but I experience an inclusive community. I have attended both a Catholic primary and secondary school and it has taught me about acceptance

- Coming from a government school to a Catholic school, I have experience a lot of welcome and support. It has made me happier and made me more willing to help others.

- I come from a Catholic and Anglican background and this has helped me to be more accepting of other and their faiths. I like going to Church because when I leave I feel like a new person because my sins have been forgiven by God.

- At the end of the year, we always donate to charities. We also donate clothes and other items on to help other people.

- I have been to 5 schools and been bullied at all of them—at this school which is Catholic I have received a lot of empathy and support and am very grateful for it.

- My grandfather had cancer since I was born and so I have been involved in donating my hair and every birthday I donate half my birthday presents.

Student 1 - My experiences at Church have been good, but some recommendations are: That the priest doesn't really connect with the audience, he only reads what is there and then just leaves. They shouldn't be assigned scriptures, they should pick readings about what people are concerned or thinking about.

Student 2 - Some Masses feel longer than others and go on longer than they should, but my overall experience of the Church has been good.

Student 3 - I go to Church every Sunday. I altar serve at Mass. Church has been a great experience for me as I have met a lot of new people and made a lot of new friends.

Student 4 - My experiences in Church were good as the priest was able to engage with the audience and he was understandable although sometimes they went on too long.

Student 5 - My experience of the Mass has been good. I go on the weekends sometimes. I like Mass when I am involved in it and when I go to receive the Eucharist. I believe that people should have a say about what happens in the Church rather than it being the same old traditions.

Student 6 - I go to Mass each week and sometimes I get something important out of it but sometimes I don't understand the Gospel. Church is a positive for me and it can be really interesting and I can learn so much.

Student 7 - I don't go to Church very often as I can find it boring and they can be very strict and quiet and even some of the adults don't pay attention as it goes on too long. The main part that appeals to many people about Church is the food served afterwards.

Student 8 - I am grateful for my experience of Church at school and out of school. The experiences I have had are good because every time I go there, there has been positiveness, kindness, and a love of God through the parish and Church community.

Student 9 - My experience in the Church has always been a good one. I go to Mass every Sunday with my family, however Mass becomes boring after the first 20 minutes. For someone like me who cannot sit still it is very hard for me to pay attention. I look around and see other kids staring and not knowing what is going on. When I listen to the homily it is too complex and some people have no clue what the priest is saying. There are many things that the Church can do to improve Mass and activities. Overall it is just fun.

My daughter was pregnant with her first child—her husband was in a relationship with another woman as well as my daughter. When my daughter found the courage to leave this man my grandson was 12 months old ... the parish priest told my daughter she could no longer receive the sacraments!!! She had not sinned but paid the penalty for her husband's infidelity. The Catholic Church did not want to know her ...

After my 3rd child (at the age of 20) I almost died, out for 3 days. Doctor said he almost lost me. During this time, I was out of my body watching them work on me. A "Presence of LIGHT" was at my

right side. I had wanted to die I was so sad and hurt (by husband's attitude). The male "Presence" gently said to me: "But what about the children?" I was given a choice to go or stay. I knew I had to stay. It changed my life view: So what are we here for? The children grew, went to school. I began to read many spiritual books, including other religions, the Bible in my search. I began to meditate (contemplative prayer but I did not know at the time, placing myself in God's Presence, asking Him to come into my life) I also read about various saints and mystics. Lying on the lounge floor, "waiting on God" suddenly one day Jesus appeared, standing in front of me in His Glorified Body, shining, His arms reached out to me. I wanted to be with Him for ever! I seemed to sit up (in my spirit) and reach out my hands to take His. It was like I could not reach Him. He spoke into my heart the words: "It is not yet time. Endure a little longer." I cried lots of tears but the LOVE remained with me. I was here for some purpose He had planned for my life. I understood I was to live my life in His Love and learn to love others with HIS Love. This was in 1979. It turned my life upside down. I believe it is called *metanoia*, a complete change of heart. I began to go to Mass at [-], walked a mile each way to get there, joined the choir, began to take the kids to RCIA. My husband got angry, caused upset between my husband and myself. Then I had to change to the new parish of [-] in [-]. God gave me a priest who was like a father to me, Fr. [-]. One day in the shower, God's Love vanished, I thought He had left me. I saw a Hand appear holding a dagger with 5 deep red stones. It was plunged into my heart's depths. All strength left me. I sank to my knees. I walked round for days as if in a daze. Desolation, God had left me! (I thought). Fr. [-] had introduced me to the Charismatics. I learned how the Holy Spirit works in people. I was given "gifts" too. After that he took me to the Discalced Carmelites as he saw the state I was in and asked me about it. I learned God was teaching me His Love in a NEW way, ("from milk to meat" Padre Pio said once in a book). I learned to love my husband "without feelings". ("for better or for worse") God loves US like this too. When my husband died almost 9 months ago, he had understood, had come to God, was also coming to Mass with me, had Confession and Reconciliation, been for Healing Masses. At the end, he was allowed home once more to see his beloved garden, he was anointed the next day, received Holy Communion. My girls and myself remained with him for 2 days and nights. The 3rd morning just after we had prayed for him at 5:30 am, he gently stopped breathing and peacefully went to God. RIP.

During the 1990's-early 2000's, I was an active member of the congregation. I regularly attended Mass and participated in many spiritual retreats and faith education. I was loving my community and it was vibrant. Then by an act of the bishop, a move of priests happened in the diocese and we lost our priest. We got a priest who wanted to totally change everything that the previous priest had put in place. Small communities, sacramental programs conducted through the parish not the school, etc. My initial reaction was to retreat, but, on reflection over many years I realise that the problem is not so much the priest but the authority of the Church. As a community, with uniqueness and common beliefs and common environment, then to have any one person come in a 'wave a wand' over us and rule us like a dictator is not what the gospel preaches. I would like to be able to experience faith in Australia that celebrates spirituality and compassion for all. I want an equal society in the Church that doesn't exclude any human because of the physical gender or orientation. The Australian Church needs to celebrate diversity and open its arms to welcome all. I have been shaped by the Church to see the hypocrisy of the values it preaches. I am so tired of seeing men parading as royalty and seemingly unaware of the true realities of life for an average person. Living in religious communities might have been appropriate hundreds of years ago but in the 21st century

we need a revolution to challenge our way of thinking and worshiping. So after many years of not going to Church and not feeling the connection I once did I am finding my spirituality is now more focused on mindfulness and meditation. I would like to be a part of a parish community again sometime but I am finding God in my world every day. In the nature I live and breathe, in the people I now share my beliefs with and by living a peaceful, joyful contented life. After all, this is what Jesus preached. Reaching out to those in need, doing unto others as you would yourself. So I have realised that my faith is not just narrow in the four walls of the Church building it is by faith that I am living and sharing my life in a community that speaks of these common values and beliefs.

As a student at a Catholic girls school I learned so much about the "Church" as 'The Body of Christ' and so I have always conceived the 'Church' as being made up of people working together to delight in God's love and to share it with all. As tragedies (along with joyful times) have occurred over the years I have been shown compassion and love from many members of God's community both Catholic and non-Catholic people but only rarely by the clergy and only rarely by men. But I believe that God chooses how He will comfort and guide me and who will be His hands and love. But I know that the Eucharist is His gift to me and all through the Catholic Church. Praised be God.

I am currently in a state of anxiety due to the centralised system being trialled (so I am told) by the diocese of Sale. Please God let the parish people set their own destiny!

I grew up in an isolated community in country Victoria. We had Mass once a month provided the roads were passable. Despite the isolation, there was a vital Catholic community that not only prayed together they also worked together as not one had the money to buy all the equipment needed "go it alone". There was a great sense of interdependence with in this small Catholic community. Mass was the centre around which this community functioned. In those days, it was in Latin and from my young perspective whatever was happening in the Mass was rivalled by the other great concern and that was "Father's breakfast"—who would cook it, how would it be kept hot and who would clean up! Mass was in the local hall so there were some cooking facilities which "we" used on the 3rd Sunday of the month. The Anglicans used them on the 1st Sunday and the Presbyterians on the 2nd. (You could only get married in the hall on the 4th Sunday). It was fairly natural for us to be ecumenical! Despite all these limitations, this small community produced a parish priest and a professor teaching in a NSW theologate! The system worked because people owned it. The problem with the present model of parish is that by and large parishioners do not feel any great sense of ownership for what happens there. That it's the priest's responsibility. The parish has become a sort of spiritual service centre whose goods and service people feel free to buy or not buy as the case may be. This model is not sustainable as there are too many centres offering what ordinary folks think are better goods and services

RCIA was a great opportunity for my husband and I to further develop our faith, and help lead others to the truth when we began as team members in 1992 in our parish.

Having a name for God: Yahweh! Reciting the Rosary using the Jerusalem Bible translations for the parts of the "Hail Mary" and "Our Father". Simply, The Jerusalem Bible! Vatican II Being able to sing at Eucharist - but especially from freely selected songs rather than the dictates of a hardbound volume.

I remember when I was 21, attending Mass every Sunday but not seeing any other young adults in the parish. My faith was important to me and I made an effort to learn more through books and online resources. It was the invitation of the parish priest to help start a youth group in preparation for WYD 2008 that kick started a community of high school students. Our parish priest was supportive with his time and suggestion of activities. Without his initiative, many in the group will probably have stopped practising their faith. The majority in the group are still practising their faith, but their knowledge of the faith is not strong. Because of this lack of doctrinal formation, it is hard for them to pass on any of their faith knowledge, whether to friends, colleagues or even their own children.

I know I have been fairly critical of the Church in my statements above, I'm also not sure if I have properly addressed the questions being asked. Despite this I would like to add that the Church is a large part of my life and strongly influences how myself and my family see themselves. Jesus works through all of us, and we are thankful every day for the gifts, talents, opportunities and people in our lives. Even the opportunity to voice my opinion here is a gift. Thank you for this opportunity and the chance to help improve make the Church, Australia and the world.

I was once a very traditional Catholic - but in recent years, I am increasingly questioning the relevancy of the Church for both me and my children. I feel the Spirit is urging the Church to renew - Pope Francis gets this - but I don't feel many of the other leaders of the Church get that.

I have a very strong Faith, I've been Catholic all my life, went to Catholic schools, went to Mass every week etc. BUT my Faith did not come from my Catholic upbringing, I never REALLY knew God until I met some 'born again' Christians as a late teen. It was being involved with them that taught me what God's love FELT like, it wasn't just something that you heard in sermons or were taught at school, it was an actual feeling in your heart, it's incredible! It wasn't until I was at a service with them that I understood the absolute JOY of inviting Jesus into your heart, no wonder their services were so full of the Spirit, so uplifting. I have been to many many different Catholic Church services and can honestly say I have never felt the Spirit in the same way. I think the Church is so stuck in rituals and rules and repetition that we, the parishioners, are just going through the motions every week. WHERE IS THE JOY???? My Faith is still strong but that sense of love and joy is hard to find, sometimes I want to find a different faith community who do have that joy, like the Pentecostals for instance, or the Baptists, they seem to be a very joyous faith - WHY aren't we? I do not doubt my Faith in God, but I do doubt if the Catholic faith is still the way to go. I think one of the problems is the 'separation' of different faiths, what does it matter which Christian Church you attend, surely we are all Christians and should celebrate our shared Faith as one people of God not as 'factions'. Again too many out of date rules and rituals. e.g. A parent wants their child/children baptised as Catholics but are told NO because neither parent is Catholic ... WHY? surely if a person WANTS their child to be part of our Faith we should be welcoming them with open arms not turning them away - Jesus would never have turned them away, so WHY does the Church. The same applies to divorced people, what gives the Church the right to say Jesus doesn't want them, which by not allowing them to take Communion or remarry in the Church that is exactly the message they are receiving. As a divorced person myself, I looked into having my first marriage annulled, but after some research knew that it would not be possible, it was just way too difficult and it should not be. A priest told me once the process of annulment was designed to enable the person to understand where they had

'failed' and would make them better at having a successful 2nd marriage—absolute garbage. My 2nd marriage (outside the Church) has been going strong for 25 years. I still go to Church every week and am very involved with my parish and I go to Communion and act as an extraordinary minister regularly because I strongly believe that God has forgiven me. Only He knows and understands the whys and wherefores and it is not the Church's place to sit in judgement, particularly when that judgement comes from male clergy who have never married. My faith in God is unshakeable but my faith in the Church is not.

My experience is mostly positive where my prayers have been heard, the sanctuary of the Church has provided a place to feel at peace and speak to God.

My husband and I are both converts to Catholicism from Protestant denominations. What drew us to the Church was its beauty, the fullness of theology and apostolic tradition. We have found a sense of fulfilment in this knowledge of the truth, and we desire to share it with others. We have many good friends who are strong in the faith, and in love with the sacraments and the beauty of the Church, and this has been a great encouragement for us. In particular, the Campus Ministry at ACU provided great opportunity for friendship and formation for both of us.

In 1998, I attended a gathering of ecclesial communities of the Church in Rome, This meeting was called by Pope St. John Paul, to celebrate the different gifts of the Spirit which had been given expression predominantly in the 20th century, and predominantly founded by lay people. The experience of these days gave me a realisation of the universality of the Church, and gave me the experience of being loved by God through the love of those attending. Having been brought up in an era when the focus was on avoiding sin, the Rome experience pointed me to a way of living my faith through the expression of love for others rather than focusing just on rules.

My experience of Catholic faith has been that my parents have understood their baptismal promises and remained faithful to making sure that I was taught correct doctrine. Unfortunately, that also meant that during my schooling I was pulled out of a Catholic school and sent to a Christian school because my parents decided that it would be less damaging to my 'developing' faith and allow me to retain a correct understanding and love for my Catholic faith. Faith for young people is a very fragile thing in today's world and it desperately need nurturing. It is a very big worry if Christian schools are closer to what a Catholic school should be than the Catholic school that are available. Mary Mackillop would surely feel very betrayed, given all her sacrifices and efforts in the early years of Catholic schools in Australia. As a result of my parents' efforts and the priests who have made Mass available daily my faith has survived the various up and downs of life. It hasn't always been perfect, in fact I have made many mistakes and sometimes I felt like God wasn't really there, but there is nothing more spiritually reassuring than being able to walk in to a Church where there is a priest waiting to hear confessions, or Mass available daily in the good and bad times that everyone experiences. People need God and we need to be able to get close to Him ... only the sacraments make that possible in the way Jesus intended. Please focus on the sacraments. Sacraments are the only things that can save us all and make life that little bit easier, when we all know that life is not easy for anyone. Nothing else really matters in the scheme of things. Thank you for considering my thoughts.

The faith lived well is very attractive. I belong to the parish of [-] in [-]. When my family moved to [-], daily Mass was attended mostly by elderly retired men and women. A few young mothers began to attend with their little children. These mothers made friends with other mothers in the area who then started to come to daily Mass as well. A beautiful community slowly began to form and more and more mothers with young children started coming. Now at daily Mass there are at least 35 children at any given time, so many mothers and a beautiful community. This has been a real blessing and a wonderful living proof that our faith is so attractive when lived sincerely.

a) We need to allow divorced and remarried couples to return to full communion with the Church as recipients of Eucharist without necessarily fulfilling requirements for annulment. Frankly the argument that marriages have to be shown retrospectively to have been non-marriages is arcane sophistry. We need to recognise that marriages undertaken lovingly and in good faith by both parties can become unworkable and should not condemn parties to a lifetime of pain and solitude. [We aren't gatekeepers of the Eucharist].

b) Meeting people where they are at/ with people who can relate/ listening to them/ outreach to people in mixed, blended families/ welcome them/ partner loss—death or separation

Ecumenism:

a) We should be more Ecumenical, recognising the bulk of what we share and the relatively few elements where we differ.

b) New emphasis needs to be placed on ecumenism and inter-faith activities, particularly in the areas we share like social justice, forgiveness as well as communal liturgy.

While my faith journey still has a long way to go, I have made massive inroads since becoming a teacher at a Catholic school, joining my local parish and becoming a parish pastoral council member. How I see God has changed and continues to evolve. Through scripture, Jesus models to us the need to be of service to each other, to help bring each other to God's love. It's so simple, yet so amazing. Serve. There are many great examples in history. Some Australians like Fred Hollows and Dr. Catherine Hamlin have brought God to our eyes and hearts through their service. There are many others across the globe who serve passionately, and in doing so, bring God's love to us. Today, I serve as a father, son, husband, teacher, PPC member and a bloke you might meet on the street. We have countless opportunities to serve, to love and show God's love.

I feel God is Truly and Strongly present in The beautiful Traditional Latin Mass, why is it so hard to find and get to...it should never have been taken away from us... Please bring back a daily Latin Mass for us at Garfield...thank you and God bless🙏

My faith remains very strong. The reason for this I think is because I was brought up (primary school, run by The Nuns) because these beautiful women were so dedicated. These nuns are now gone, and who could have blamed them. They should have been able to rise up unto the priesthood and beyond...

My husband's experience with the Marriage Tribunal in 1970 was so unfair, he was not a Catholic, his extended family was interviewed and were confused when it was me who wanted the permission to marry. I have a very good understanding of the Sacrament of Marriage so there is no need

explaining to me that being single I was free to marry. It was hurtful and I hope the Church's attitude to divorce changes and becomes more inclusive. Who is to judge?

Over the years, I have regularly attended Mass with my husband and children and I do not see myself represented as a female, educated woman in the Church. I always see men. Any women present are enacting submissive and inferior roles. Bringing my daughter to Mass, I have realised that she is witnessing the same messages and learning this is ok. The Church needs to have women in stronger and leading roles such as the ordination of female priests. It has taken me over a year to respond here. This is because I have very little confidence the Church will accept or make changes for females. I am less inclined to attend Mass now as a result of little female presence.

My faith has grown a lot in recent years since becoming a mother. Although I consider myself Catholic and attend Mass regularly I keep having encounters with Protestants Christians. When I listen to Protestants they seem to be a livelier bunch and have a real sense of community. The devotions and stories I've come across online have also helped me grow in my understanding of the Bible. I feel I'm not alone in what I'm going through and it has helped me build a closer relationship with Jesus. I feel the Catholic Church is lacking in that community and family feel. It seems closed off and unapproachable. I wish the Church would extend their warmth and experiences /trials more.

If I followed my faith that I had 35 years ago I would not be practicing. Thanks to God's mercy I was given the good grace to be helped and formed by a small entity in the Church which I will be forever grateful for.

The older Catholic parishioners are usually the ones who in their youth met and married and built the Churches and schools that we frequent now. These remaining elderly parishioners who are still living are often the daily Mass goers we see in our local Churches today. Many may leave monies to the Church in their wills I expect. Once these loyal faithful people have gone to God the next generation to take their place will not be leaving their monies to the Church as they will probably have to leave it to help pay off their children's mortgages. These elderly parishioners have helped me shape my faith as they are believing and faith filled through all the trials and hardships they endured many having large families which was the norm for them. They are solid, love God, and the Eucharist is their daily food they are the prayer warriors quietly going about their business of being a Catholic in the world. They are the ones who help me in my journey, I see them living out their faith bringing their worries and concerns to Jesus and Mary. They are the salt of the earth.

This is my second submission, prompted by deeper understanding of the Plenary Council process and joy at the collated response points we have received in our parish. I would like to submit this poem written during the trials of my abusive marriage. It was not written for publication but it was a direct response to deep prayer and has a strong message of faith and trust. It may, through the grace of God, help others, so I give it to the Plenary Council to use if you wish. I feel that it somehow holds a message of hope for the Church in our times too. I only ask that if it is used that it should be anonymous and unchanged. Dark Fire of Hope... This is how I know that there is God and He is Good.... When, face raised, tear streaked, numb; Soul crying to a Heaven it cannot feel.... Dry heart, yearning to be filled, Stripped of consolation.... I am not annihilated, I don't go down to the dust, I do not die.... I trust. I remember. I know. Somewhere, in the vast, dry ash bed of my soul an ember glows and so I know that, if my eyes could not see to gather consolation from His works; If my ears

could not hear the beauty of music or birdsong; If touch could not perceive softness or warmth; If my tongue could no longer sing His praise; If I could not smell rising incense or the clear air after rain; Then, in dark silent nothingness, I would be filled with the unknowable, unseeable, unspeakable All and the unfelt ember would ignite a fire..... And I rise to a new day.

The experience of school being part of the Church is a positive one. The school environment is a place friendship, community, social justice awareness and practice, where rites of passage and the sacraments are celebrated. For many students the only experience of Church is St Francis Xavier College and this is seen a life-giving. A positive experience of parish life has also shaped some members, where the experience of belonging and faith nourishment has been the norm. Last year our Commencement Mass was on the Feast of St Josephine Bakhita. Our priest took the opportunity to ask all those students with Sudanese background to come up to the altar. The reading was the Parable of the lamp and salt. Our priest gave each of the students some salt and said to each of them, You are the salt of the earth, you are the salt of the earth ... This was a powerful moment for the school community. Gospel message of Jesus so plain and clear and this ritual moved the congregation. This experience represented the joy of the Gospel for our community.

I have been involved with Catholic education for 33 years. I have worked as a teacher, a principal, and a religious education leader from across three states. I fell in love with a beautiful woman who is not Catholic, but a strong believer in God. We have four children who have all completed their sacraments—though they do not worship now. For my wife and I, the Eucharist has been a debilitating experience. While we were part of a vibrant welcoming parish community we attend regular Sunday Mass as a family. Unfortunately, not all communities are so welcoming and understanding. My wife has never gone to communion so as not to cause scandal. She does not see the need to convert and become a member of a special club that excludes all others. For many years now, I find myself going to Mass on my own. While there are others there, I am part of a community I still feel alone. Though we have a strong family connection, the presence of God is lacking. The 'closed shop' of the Eucharist has caused us pain. I firmly believe that the Eucharist should be made open to all, so long as they believe. Christ became our sacrifice for all humanity not just for a few.

One thing which I have been very impressed by every time I visit St Mary Star of the Sea parish in West Melbourne is the number of people in the queue for confession. It's unlikely to be as simple as I'm making it out to be but in a certain sense, it could be a case that if confession is made readily available, the people will come.

My experience was as written in the first section. I am divorced. I could not remarry in the Catholic Church without an annulment. The priest I was dealing with at the time showed NO compassion or understanding. He was hell-bent on following Church law. I am a teacher in a Catholic school, he threatened to have me sacked. He did have never demoted from my leadership role. I cannot be a school principal because the bishop would not approve of my application due to my marriage situation. I was raised a Catholic, Church attending, faith filled. I no longer wish to identify with the Catholic Church.

We had a married Deacon and his wife in our parish - they were immensely popular and did invaluable work.

I have been born and raised a Catholic and love my faith-my parents were the absolute face of Jesus and they were good people to everyone who came to their door. I love being involved in a Catholic school and having the opportunity to teach the faith. Only 1 of my own 3 children are currently practicing their faith however they are all spiritual and very much part of knowing there is a bigger being in God. Somewhere along the line, the Catholic tradition has been slowly ebbed out of the community in a way that we can't seem to control. I hope with all my heart this Plenary will bring about some change for all.

As a young Catholic, I would like the Church to know that after my experience in Catholic schools, I wouldn't send potential future children of my own to them. I would only recommend my Catholic high school to someone who wanted to know how to convince their child Catholicism was a ridiculous joke. I would like the Church to know that the more modern and cool it seeks to be, instead of substance, the less I have any respect for it, and the more embarrassing it becomes to try and explain to my friends why I am Catholic and still bother to go to Church. I would like the Church to know that I feel it has been negligent in forming me in the faith. The Church is currently acting like my soul is in no danger of going to hell—that I don't need any knowledge of God and His truth, or the resulting ability to distinguish sin from holiness, in order to be able to confess and repent of sin and pursue and grow in holiness. Yet if this true, then the Church really doesn't have any claim of relevance over my life. I would like the Church to know that I would like to be the judge of whether an old tradition is outdated or a devotion it could be beneficial for me to take up (e.g. wearing a veil - only education I received on it is that it was sexist and old fashioned which is simply a white lie. It had real theological significance). As with the schools, I am not interested in youth groups that don't run regularly enough, and that aren't of substance (educational, Bible study, prayer group, adoration and sacraments) but social, games etc. instead. I want something focused on God, not just a fun activity designed to attract people. I don't want a feel good Catholicism, I want a Catholicism that challenges me to be the best I can be, and orients me toward God and not my own desires. Things in my life that have led me to the faith I have are my parents, witness of those willing to not hold back when worshipping e.g. those who actually bow their heads to pray, or shut their eyes to pray, those who take those extra few seconds to genuflect reverently, who wear a veil or habit—it makes me think they have something that I want to feel so free to do these things. Reading books like *Theology and Sanity*, Jeff Cavin's Bible timeline, Ascension Press/Presents and other YouTube channels, Catholic Answers resources...

Though brought up in a Catholic family, my faith started to fall away somewhat in my mid-twenties. Though I still believed in God, I had been affected by relativism and the culture of today. I fell for the lie that salvation would be achieved by being lukewarm and just a nice person. It was not until WYD in Sydney when I was about 29 years old that I came to fully understand the beauty, truth and fullness that the Catholic faith offers. This was the start of my true conversion (or should we call it reversion). Deep down I was a broken man and really set out on the journey towards developing a stronger relationship with Jesus and improving my knowledge of Church teaching. It hasn't always been smooth sailing and I have had some setbacks and challenges but things have been different since July 2008. Since then, I have been to two more WYD events, have undertaken other pilgrimages and have studied in Jerusalem and the Holy Land for four weeks. Most importantly, I met my beautiful wife four years ago and she has been amazing in her example and commitment to

prayer life, the sacraments and authentic living. She has truly made me live my faith more fully and has ensured I am much more accountable as a witness of Christ. It certainly highlights to me the importance of finding a lifelong partner in Marriage who holds to the same set of beliefs, values and expectations.

As a child it was all about family, going to Mass with Nan was a treat as opposed to going with our family of 7 and we loved to take it turns to keep her company. As a parent being told that I couldn't baptise my daughter in my home parish as I was now living 10 kms from home (regardless of the fact when I lived 250kms from home they allowed my son to be baptised in home parish) and to add further insult being asked to remove my child from Mass if she started to cry (she was 3 weeks old) provided little incentive to share my faith completely with my children. Priests that use Easter and Christmas for their own agendas to talk about abortion and like subjects should be banned at a time when for some people in the congregation this could be their only annual visit. Restoring my faith this week was a sacrament briefing session from Fr [-] and this talk should be compulsory for any parents enrolling their children in a Catholic school regardless of their beliefs.

45 became Catholic in 2000 before that no relationship with Church and limited knowledge of God. Now I live in the knowledge of God's love for me and others. I try to live as God would like me to and when I fail, I know God is there for me, forgiving and encouraging me go try harder.

My understanding of the "four-fold TRUTH" hidden within Scripture was shown to me one day during prayer. Scripture itself teaches us: "All Scripture is good for teaching and refuting error." And so: 1: Scripture is HISTORICALLY TRUE... (in that it really happened in time and place, and it is NOT "just a story" but a "story AND...."). 2: Scripture is SYMBOLICALLY TRUE... ("like a sign post") in that it always points to "something other", "something beyond", hidden or beneath the surface of mere human words, which souls must discover, understand and work with in their lives each day.) 3: Scripture is also SPIRITUALLY TRUE... (in that it is for the good of each spiritual soul as she journeys through life towards her Maker.) God's Word is POWER when we allow God to plant it in the deep soil of our soul and water it well with our tears. 4: Scripture is finally, PROPHETICALLY TRUE (in that it is TRUE for ALL TIME, most especially FOR the FUTURE. It points us toward the RENEWED CHURCH which is still to come. When the CHURCH, has "appeared to die" on Calvary, we see the "four-fold" aspect as it represents the CROSS reaching out in EVERY direction for ALL people and for ALL time, for all Eternity. The Lord has given me many such "insights" over the years since I first "saw" Jesus during silent prayer. I wanted to run to Him! He held His arms open wide as if to say: "Come to Me." When I reached out to run into His arms he seemed as if "untouchable" and He spoke these words into my heart: "It is not yet time. Endure a little longer....." That was in 1979. As a 16 year old convert married to an Italian man 9 years older, I did not attend Mass except on special occasions. THIS vision/words turned my whole life upside down! My values changed. My whole life changed (hidden from the world I was what I later heard Charismatics call: a "new creation"). All of this naturally overflowed of course into my marriage and family life and caused no end of upsets, anger, misunderstandings and persecutions for going to Church! After almost 56 years married, my husband went to God last year. He had come to accept God in His Life, understood His Love for himself personally (God loved him THROUGH his wife.) "Love each other as I have loved you" expecting nothing back and often rejection! After I was almost ready to leave him, I was shown This was HOW he would come to know God's Love for him. The past ten years he came to Mass with me,

understood God Loved HIM! He died peacefully, after receiving the sacraments (twice) with all of us round his bed. Scripture: "The prayers of a faithful wife will save her husband".... Scripture: "Forgive us our trespasses AS WE FORGIVE THOSE WHO TRESPASS AGAINST US." Each time I was suffering and in pain because of the upsets I used to PRAY this for him. We need to believe God's WORD in Scripture, HOPE, PRAY, TRUST and give our WHOLE lives to GOD in Christ Jesus our Lord. Who know what miracles HE might work? Amen

I am a member of a St Vincent de Paul Conference and the dedication shown by my fellow Conference members has and continues to be a source of inspiration to me. A very humbling and inspiring experience.

The majority of Catholics used to attend the Latin Mass and now it is so scarce, it's hard to find one when travelling. I have been attending the Latin Mass my whole life and wouldn't have it any other way. My children attend a traditional Latin school and I love it. However, my son temporarily attends a Novus Ordo school and the differences are quite obvious. He was quite shocked and didn't know how to act. The lack of reverence inside the chapel in particular is terrible.

Many of my friends work in the CBD and find going to daily Mass such a great source of strength. They really seem to grow very quickly in their spiritual life because of this. There are quite a few churches in Melbourne's CBD which make this possible and I'm quite jealous! I wish I had the same opportunity without having to move and change jobs.

I have to explain to my three children that the priest who married my husband and I is a convicted paedophile ... and the priest who baptised all three was also found guilty of paedophilia? How am I supposed to raise my children as Catholics, when there is so much darkness within the Church? Shine a light on it. Be open and honest and ensure it will never happen again. Take responsibility. Atone.

I've been so fortunate to know so many good and holy priests, and faithful lay people. Their example, as well as that of my parents has been integral to still being a practising Catholic. Despite the things we could improve upon, and despite always feeling like a hunted minority, I want to remain faithful, but I do need the assistance of the Church, who, yes is made of sinners like me, but can do so much better. We really do seem like slow learners—although we were very quick to implement anti-bacterial hand wash during the 'swine-flu' outbreak, which is still being used, rather pointlessly, so I suppose there is hope.

Realizing that Australia is still a missionary country, this has strengthened my resolve with God's Grace against the growing socialism here, therefore making the First Saturdays and spreading devotion of the Rosary and message of Fatima.

I remember a time when the music was not deemed as acceptable at a liturgical celebration even though I thought it was.

I was born into the Catholic Church/faith and I know now that the Church then and is to this day more Catholic than Christian because many aspects of our lives were run/ruled/dictated from the pulpit. We the Church still dictate people's lives by calling the shots on sinning and doling out forgiveness under strict Church criteria and many parish priests had different ideas on what was sin and forgiveness. How can people be excluded from Church sacraments which are God given and

blessed yet men from the Church have decreed the body of Christ can be withheld because we have decreed they are sinners because of a range of sins committed? (How dare they) As I stated, I was born into the Catholic Church, I have never failed to attend Sunday Mass because I did not have the courage NOT to go to Mass. Some people would put me in the "good Catholic" bracket but I know better. The Church, not the leadership, the one with the rules and the poor, irrelevant meaningless Sunday homilies the uninspiring rhetoric from one Sunday to the next. Despite all this, I have grown to love my Church through the ever-dwindling Church population who are life giving in their stoic belief and they contribute the stayers and believers, mostly women are what is keeping our rural Church alive although declining by the day as parishioners die or become incapacitated due to aging. I along with my wife love being part of the Catholic Church as it has and still nurtures us in our daily lives and gives us the opportunity to contribute to it. We have five children and 13 grandchildren who have waxed and waned in their practice of their faith yet gradually more are back to practising, as they mature and feel and see the true value of belonging to Church, to community, to the very people they grew up with in Church and can now appreciate and value that feeling of Church, that feeling of belonging in their own Church and community of faith. What has shaped me you ask? Being born into the right family, married to the right person almost 50 years ago, being exposed throughout our lives to many good people including good loving lay, religious mostly female religious as well as priests and a couple of bishops who have all inspired us in our family lives by living their faith. As well, I have come to know that I am truly blessed by my Creator. The Church has not done much to impress me or indeed instil much confidence in me about the future and I am beginning to feel our leaders either don't know what to change, don't know how to change, or are lacking the desire or courage to bring about any meaningful change which will stop the drift away from our Church. Our Church leaders should apologise for keeping people away from life giving sacraments and inclusion by calling them out to be sinners and banned until their (the leaders) criteria of remorse are satisfied.

- Same as the Church actually engages in the community and brings part of it in - Under public scrutiny for its actions - Intolerance of personal and skewed diversity - Church is doctrinal and does not understand - The Church and its people 'mean and unwelcoming' - Positive school Experience, not parish – Latin Mass - No connection to the Church, as a child enjoyed sacramental program and ritual - Positive experiences in the parish and the Catholic school - Strong sense of community between Church and school—sense of interaction, Church needs to restore the sense of community - Priests still stuck in the past and not changing with the times - World Youth Day—rekindled faith - Modernising Catholic faith for the young people - Mass is guilt-focused rather than celebrating what we have - Lack of young people in the Church - People fearing coming to the Church which all involved with tradition—daunting, confusing - Disengaged from society—people need a new direction - Attendance in Church—time for reflection—being a 'good Catholic', driven away?

I have been fortunate to have known good priests, who have been helpful in times of family grief. My prayers are often directed to St. Mary MacKillop with excellent results. My parents brought me up in the Catholic faith and set a good example to me in their deeds and actions.

I have close friends who are in a same sex relationship. I often wonder how they feel entering the Church. I always feel accepted and loved- is this how they feel? Do they feel as though they belong?

I was raised a Catholic in the 60's and 70's and went to Catholic primary and secondary schools. I started to question my faith when my father died and I had to make decisions about what I believed in. I continue to question my faith today after all that has gone on with the Church covering up child sexual abuse, moving priests from parish to parish and not protecting the children. Even nuns were not listened to when they questioned what priests were doing. Some of my best friends are nuns and I feel for them today.

I am the person I am today because of my faith. I don't go to Mass every Sunday and to be honest, I don't believe I have to. I talk to God regularly and I am a good person. I strongly believe the goodness that I have within me comes from my faith and my belief that being a good and kind person is what God would want. Don't get me wrong, I am no saint, I have my faults and flaws but I know right from wrong. I am raising my child to be a good and decent person, to be the best that she can be and to be kind to others and to accept people for what and who they are. I love at Mass during Communion where people who haven't made their Communion or people who are non-Catholic, can still get blessed, I love that inclusion and I know firsthand how important that can be to people. My grandmother was able to get that blessing at my sister's wedding. This practice (along with many others) shows how much the Catholic Church is evolving. At my Communion (many years ago) my mother wasn't allowed sit beside me because she was a Protestant. In today's age, that doesn't happen anymore and that's a good thing. People need to see the Catholic Church in a more humane way. Keep evolving like that, it's a great thing.

Growing up in a small Catholic community the Church was everything to us. It was a source engagement and spiritual fulfilment.

I am an immigrant, arriving in Australia in the early 1980s. Upon arrival, except for a friend from my home country, I had no one to rely on "inside me". The physical precincts of life might have been met in most ways, but there is that deep longing of the soul that needs to be fed by a spirit that is helping, that is guiding, that is holding, that is fulfilling, that is uplifting... No man, no one could fill these deep holes in my soul. I was in a strange land but my first footsteps into a Catholic Church immediately brought me the feeling of "I am home", the feeling of belonging no matter where I come from, no matter who I am, no matter who I will be with... From then on, there was no turning back nor going in another direction... I remain devoted and faithful to the Catholic Church, the true universal Church of individuals, families and communities all over the globe... we only need to believe, to be guided and obey...

I have from my childhood been a Sunday Catholic, I grew up in Catholic schools and knew about prayers but did not know how real prayer. I was praying but nothing was happening and I never knew how to react to hurt and in crisis. 2 years ago, I hit rock bottom and I am thankful that the Holy Spirit put sent someone to me to testify to the greatness and of power of God. My life has been changed since I joined a Charismatic group. My life has been transformed. Although my situation has not changed, I have changed from a depressed person to a happy person. I can now witness the Holy Spirit moving through and guiding the Church. I regret that I have known about this movement before. I wish that the Church should be more encouraging of this movement, accepting Charismatics songs in the Church Masses and encouraging younger generations to this movement. I

can see how good and how great the faith of younger generations brought up by parents belonging to a charismatic group as compared to other Catholics parents.
I would like to say that my faith, and my faith community has kept me alive. Life has sent me some dreadful times, the deaths of young children, and my husband way too soon. The support and prayers of my faith community has truly brought me the courage to keep on going, and to keep a happy trust in my Lord. I am an active participant in our parish life, and give great thanks to God for His goodness to me, and for personally knowing His abundant, forgiving love.
I attended a Marist Brothers' College in Sale, Victoria. I had a good education and was told of the evils of Communism by the Brothers. This led to me becoming involved in the struggle in the union movement to rid this "intrinsically evil" curse from our industrial and political affairs.
My faith has been shaped and deepened only because I sought out truth as an adult and found a wonderful priest who believed in tradition. The "Catholic" school I attended never even told us what the catechism was let alone taught it. Our parents were not encouraged or supported in shaping us especially as teens to remain Catholic after we completed school. I'm fortunate to have found my way home when so many of my generation have been lost and making the Church more liberal is not the answer. I am proud to be Catholic and I am made to feel like I no longer belong in my Church because I don't support the liberal agenda being forced upon us under the guise of modernising to attract more members which is actually failing. I am the only person in my age bracket that attends Mass and receives sacraments regularly and the elderly members are dying out with nobody to replace them. I am disgusted that the Catholic education system is compromising on Church teaching and morals to gain members and bowing down to cafeteria Catholics and putting non-Catholics before its own flock. I'm hurt and angry that people like Daniel Andrews the Premier of Victoria and James Merlino, the Education Minister are representing Catholics and receiving communion on Sundays then supporting, writing and passing radical abortion laws and euthanasia legislation on weekdays with the Church's knowledge. We are losing some of our most faithful and active members because they speak out about these issues to traditional "Catholic" sects, dividing our one true Church. I have four children. I'm trying to raise them to be faithful in an environment that is already becoming increasingly hostile towards Christians every day and that is hard enough without the Church then supporting these things. I beg you to please consider all this. Places like Poland where traditional values and Church teachings are valued are much more successful and experiencing greater growth and retention than countries that are rejecting them in order to fit in with the liberal agenda that wants to remove our religious freedoms. I submitted a detailed submission to the Ruddock review as did many of my colleagues and the Church was largely silent on this major issue as well as the same sex marriage vote especially in Victoria. We need strong leadership and direction, the laity are crying out for it and we are being let down.
My faith journey has been a positive experience—coming through the Latin Mass era and having a Catholic school education. I committed myself to Christ from an early age and the Church has helped to strengthen my belief. I treasure my Catholic heritage.
I found the Cursillo movement very helpful.
My encounter with Jesus saved my life. I wasn't a Catholic and I found the tradition of the Catholic Church boring but because of this encounter my love for Jesus helped me to learn and experience

what the Church has to offer. I love the many facets the Catholic Church offers—tradition, stability, adoration, praise and worship, spirituality etc. etc. We already have so much to offer but we need to make sure people know Jesus personally so then they will understand the Catholic Church. Without that encounter, we have no hope. I love the Church and the community it gives and it helped me tremendously and now I owe my life to God and will do whatever I can to build the kingdom.

Like everyone, I suppose my faith journey has been a winding one, and it is obviously a never-ending one. For the sake of this submission, I thought it might be helpful to share something a little different however—not so much about my experience of faith or the Catholic Church but my experience of sexual abuse in an institutional context. I wonder / hope that sharing this might be helpful to how we as a Church continue to deal with this. As a 19-year-old army reserve officer cadet I was raped by a senior officer. It was obviously a traumatic experience that had lasting negative consequences in my life. However, taking part in the Defence Abuse Response Taskforce, and in particular the restorative engagement program was far more healing for me than I ever imagined it could be. It was a fix-all by any means but I was surprised by how much I appreciated and gained from being part of the process. I was struck by the senior defence leadership who took time to undergo serious training and preparation and then took considerable time and effort to listen to my story both by written statement and in person. The officer that I liaised (with and through a skilled, suitably experienced facilitator) with for this process told me that he felt it was imperative that he listen to the many victims stories so he could be part of the cultural change in the defence force. I believed him and felt that I was contributing to that change. I am sure this was not everyone's experience but for me it did make a difference.

I never understood my faith completely until I came across Opus Dei. There orthodoxy made me understand the way the Church is meant to be and should still be! True to her teaching. Not choosing what you don't want to believe and not believe. But simply embracing her full teaching. The catechism has all the answers to a man's doubts and confusion.

1. My story is one of belonging; belonging to a global family where I feel God at work and present in most situations. 2. My experience with Faith or Church: I believe I am faith filled. It is a personal faith, but, it is a journey that I need to share more. My personal challenge is to talk and act more to show faith in action.

My house burnt down in 2004. It stole my material possessions except *Dr Radio Rumbles Replies* and the meditation book '*Define Intimacy*'. It was a powerful wave demonstrating to me how material possessions do not make us happy. I learned a lot from this I was grateful that I did not go up in the fire. But without doubt, it was miraculous supposed 3 books survived.

I am a 37-year-old husband and father of a young family of 9 children. I am a 'cradle Catholic' who grew up going to Catholic schools, attending the local parish and being part of Catholic and Christian youth groups and conventions. In adulthood, I led a Church band / choir, became the chair of our parish council and helped facilitate 'youth-focused' Masses. Over the years I have experienced and been a part of the regular Novus Ordo, Latin Mass, Ordinariate and Charismatic communities with some exposure to Evangelical 'Mega Church' Christian Church services with the full audio / visual 'stage like' setup and well-developed family orientated ministries. The last few years my family and I travelled around Australia, before settling in a new state, hoping to find/establish a community for

our own fellowship and that of our growing children. Over the 2 years travelling, as a family we visited many, many parishes across almost every state / territory in Australia for weekday and Sunday Masses. Adherence to Orthodoxy was viewed somewhat across liturgies and geographical boundaries but was most consistently experienced in the parishes of the Latin rite or Novus Ordo with Masses said Ad Orientum. This adherence resulted in a parish demographic that more closely resembled the natural population (i.e. there were children and young people in decent numbers!) and isn't this what we need for the survival of the Church in Australia, now considered a mission country? This experience is supported by recent surveys comparing beliefs of attendees of Traditional Latin Mass with those attending Novus Ordo)

<https://www.Churchmilitant.com/news/article/survey-latin-Mass-attendees-far-more-orthodox-devout> True Christian characteristics we found most commonly in parishes boasting this more natural demographic and where the following held true:

- o Orthodox teaching from the pulpit – touching on the hot topics with good explanations.
- o Devotion to the blessed sacrament; this was most strongly felt with the parishes that had perpetual adoration.
- o Strong devotion to our blessed mother.

The most beautiful and meaningful faith-filled Masses I have attended are usually the simplest - people literally gathered at a table ministering to each other.

During the recent Bunyip State Park bush fires, my family had to evacuate and I stayed with my dad at a nearby town while my mum went to stay with her parents in Melbourne. While I was out one day walking our dog, I looked up and over the top of our local Church was a huge looming cloud of dark, black smoke. Recently, in my school religion class, we had been discussing the meaning of suffering and how God doesn't necessarily decide whether or not we should suffer, but rather what form our suffering should take. I also remembered the Bible passage Exodus 24:17. I realised that maybe these fires were a message from God telling me to be strong and resilient, especially because they were started because of a lightning strike.

I have had the great joy and privilege of being involved with many, many youth events and activities in the Archdiocese of Melbourne—I attended and led several youth groups, attended two WYDs, attended Holy Hour at [-] cathedral for years, attended hundreds of talks and seminars, retreats etc., and from these opportunities, I learned a lot about Church teaching on morality and liturgy, about Church history, about the sacraments and grace, and many other wonderful things. What I never heard about and never learned during those years was how to pray. I can distinctly recall attending WYD in Cologne in 2005, and hearing Pope Benedict say that we need to have a personal relationship with Christ, and I remember thinking, yes I do, but having no idea how to go about that. I remember attending Holy Hour and really being at a loss whenever there wasn't someone preaching, because I didn't know what to do with the silence. What a shame, and what a waste! For me (though I would not have articulated this at the time), God was a distant master who tallied good works against sins, and expected a lot of His people. I am so grateful that as the years passed, I came to receive spiritual direction from a member of Opus Dei, and she taught me to pray. She gave me materials to read and meditate on. She taught me that God is my father, more so than my master, and I can talk to Him as a friend. He is with me all the time, and I can pray aspirations to Him all the day long. This knowledge and these practices changed everything about my life of faith. Now I am

anxious to teach these things to other people, and you wouldn't believe the number of times people have said to me - I always wanted to pray like this, but I never knew how to get started. I have never met anyone who learned these things - mental/meditative prayer, aspirations, presence of God - from their local parish Church, no matter how faithfully they attended. And yet it changes everything, and makes the grace of God so effective in us. It allows us to truly come alive in our faith, for Christ to truly work through us, to truly love through us. I have met others involved in other groups within the Church—e.g. the Emmanuel Community, the Comunita dei Figli di Dio, Regnum Christi—and they have also been given this knowledge within those communities, and I thank God for this. But it shouldn't be that one has to join something extra to learn these things that should be at the heart of our faith. I have wondered how our Church can possibly grow and thrive and regain so much lost ground in society, when each of us is not individually becoming holier. My hope is that the Plenary Council can find effective ways to bring all this Christian knowledge, wisdom and experience to everyone within the Church, and that we can once again enjoy all the vibrancy and joy of the early Church.

I grew up in a parish in Melbourne's north east, with the plainest of 1970s architecture, and most earnest of musicians equipped with guitars and keyboards, and a warm parish community. It wasn't until I got involved with youth activities in the broader Archdiocese of Melbourne in my university years that I realised there was a lot more to the beauty of the Catholic Church than I had had access to out in the suburbs, and I revelled in the beauty and richness of so many aspects of historical Catholic architecture, art and music. This coincided with my learning about the depth and richness of Catholic teachings, the heroic stories of many saints, and my own vocation to holiness. I realised that it's all of a piece—our call to holiness is a high, noble and beautiful calling, to which my heart is lifted by the beautiful context of Catholic life and traditions. For many years, I was a delighted parishioner at [-] in [-], recently restored, and the beauty and richness of its detailed architecture, its sacred music, its liturgy, the priest's vestments and their care and love for all the items and aspects of worship, was a source of great inspiration to me, in my struggle to sanctify the daily grind of my studies and my work, in grounding me in the love and majesty of God. After I married and started a family, we moved back to Melbourne's suburbia, to the outer south eastern suburbs, to a very different parish life, more reminiscent of my childhood parish. Whilst there is no lack of earnest and sincere effort on the part of parishioners, the objective and unpleasant truth is that the Church building is ugly, the music during Mass is dowdy, the PowerPoint presentations during Mass are basically a billboard flashing distractions right on the sanctuary, the priest's vestments are tawdry and sacred vessels have seen better days. A previous RCIA candidate recently commented that she found it extremely hard to believe in the Real Presence, given that nothing in the Church looked particularly sacred or reverent. The “tangible” and “intangible” aspects of beauty go hand in hand – it is hard to grasp the intangible when the tangible is ugly. I reflected that weddings are barely ever celebrated in our Church, whilst at [-] there are several every weekend—people recognise true beauty when it comes to their wedding photos. So much in society is so ugly—as I outlined in the first question—Why must our Churches follow suit? Why can't we embrace our fabulous tradition of beauty in all its manifestations? A new parish Church has been built nearby, and its architecture is modern and hideous—Why?? I think the truths of our faith would be much more appealing—and our communities would be closer to God—if they were surrounded by the beauty of God.

I was raised in a Catholic family. I went to Catholic schools. At 18 years of age, I went to India due to my interest in Eastern philosophy. I came across the Missionaries of Charity in Calcutta and met Catholics who knew about their faith. This was when I heard Church teaching for the first time, such as the Real Presence, and the Church's teaching on family planning. I fell in love with the Church and since then I pray the rosary and go to Mass daily. It is a shame that I didn't hear about Church teaching from a younger age and that I had to travel overseas to learn it. As a Church, we should not be ashamed of our clear teachings on morality, our history of contributing so much to western civilisation and the amazing grace that we have to offer in the sacraments.

- I was baptised in grade 2 then I made my first Eucharist then my first communion then my confirmation where my saint name was St. Lydia. I attended during school but never outside of school hours. During primary and secondary school there has always been heavy religion classes.
- I have attended a baptism but I have never been baptised. I have also attended Mass during school only at Mary Mackillop when I transferred in the end of Year 9 that was my first Mass and I have never participated in a Mass outside of school.
- The only Religion I had been a part of before coming to this school was the odd RE lesson we had at primary school. I have also never been to Church outside of school.
- I don't believe or connect with 'Jesus'. I feel lost.
- We don't believe in God nor do we connect with Jesus.
- I am a Ukrainian Catholic, I am one quarter Ukrainian so when I was around eight we started attending Ukrainian Catholic Church every Sunday. At first, it was confusing and difficult, I got a bit of a culture shock. The service was longer, we didn't kneel down at all, but stood up for the majority of the Mass and I had no idea what anyone was saying. But I got used to it and now compared to the Roman Catholic Church, it is so much more fulfilling, there is a rich culture and a lot more symbolism behind Mass. The sign of the cross for instance, not only the action representing the trinity, but also your thumb, index and middle finger pressed together represent the trinity and the other two fingers represent Jesus' two wills. I think that the Roman Catholic Church has lost its substance, maybe that is why there are so many people who don't even attend Church anymore.
- Once again I have no faith and no Church, I was not raised in a religion as my parents wished for me to have the freedom to choose rather than having something forced upon me, my grandparents who were avid Catholics were very displeased with my mother and father and didn't talk to them for a long time. In most of my experiences with the Church, I have found them to be cold, unforgiving and even hateful to those who don't share their religion or don't want to be part of their faith. My mother sends me to a Catholic high school so that I can learn to respect this faith that I don't believe, so that I don't accidentally insult someone with my lack of knowledge of a faith. Perhaps you should be teaching the same message in your churches to be respectful of those who have no or a different faith to you? I want to ask the Church a question; why is it that you find it almost impossible to adapt to the changing world and its ideals? Your values are supposed to promote a kind and welcoming person but instead many of you are hateful and cruel, why is it so hard to change your ways?

• When I was 5 years old, my parents decided to enrol me in a Catholic primary school called, 'St Laurence O'Toole Primary school.' They didn't know hardly anything about God or Jesus because they went to a public school but they decided it would be the right thing to do to send me there because it would make me understand and appreciate religion and the choices people made to be a part of a religion and why. Mind you, I am still not Catholic to this day; I may decide to get baptised in the future. I'm not quite sure yet. Anyway, I thank my parents very much for sending me to private Catholic schools because you can decide what you want to believe and what you don't want to. I do believe God is real because I can distinguish why we are made in God's image. He made mistakes when creating the humanity and so do we. He knows that we do bad things and he is willing to forgive us for it; but do we really forgive ourselves or each other or do we just keep pretending that everything is ok when it isn't. Some people I know believe that if he is so good, why did he do these bad things to us? I don't pray too often but maybe once or twice every three weeks, either when I need strength through hardships or when I need forgiveness for doing my friends or parents wrong. It does give me peace and it is very calming. As a family, we do not go to Church but my classmates and I attend the school gatherings as it is a requirement. In conclusion, I do believe God is real in a way and I also think that we as humans can pretend to believe in anything as our minds are so powerful. Thanks for your time. Hope this helps.

• Call me boring or old fashioned but, I have no faith. I believe that after death there is nothing. My faith is non-existent, to get me through hard times I do not pray, to God or to anyone, I just hope. Although I have never been to Church on my own accord, I have attended Masses at the Catholic school which I attend. My experiences were good and I wasn't as bored as I thought I would be going into it.

• No right-minded employer would allow a rapist to remain in association with said company. So why aren't the abusers gone? Another question I've wanted to put forward is is this religion based on "God's faithful word" or is it based on a venture to make money? You have millions of followers who believe in this religion and sometimes it does seem like this religion or Church is run on the fact to make money rather than to be faithful to its followers or believers.

• My story isn't so much of my own, but something my other family member has experience. He attended Cathedral College in East Melbourne during the late 70s/early 80s which was an all-boys school, taught by the Christian brothers. He faced physical abuse from teachers there among many of the other students, which have seemed to put him and my family off believing in the religion. Since this has occurred, no apology has been put forth as of these acts, which many would wish would occur. Similarly violence against the Aboriginal race of Australia received and apology so I must wish that the victims of these violent acts from these priests would receive an apology too.

• Well every school I've been to has been a Catholic school and no, I didn't choose to go to a Catholic school, I had to because there was more help for me there with my disability so I can learn better. Even after being at nothing but Catholic schools I still find it hard to believe in it how God will forgive our sins and clean us of evil but he won't, it doesn't completely go away it will still always be there in the back of our heads, we will still always feel guilty. I have a fair bit of experience with the faith of the Church because I went to a Catholic kinder, Catholic primary two actually and a Catholic high school and yet still I have trouble believing.

- I don't have an experience at Church just because I'm not Catholic and I don't go to Church, but I go to a Catholic school so I attend the school Mass about 8 times a year.
- I don't have a story to share about my faith. I was baptised a Catholic and did reconciliation and confirmation, I also receive communion when at Mass. I only go to Church at school.
- I don't really have a story, but I know he is here watching over me and my faith of him sways but it's always strong. I trust him and I always will whether it's tough and cold, time to happy and lucky times. I know he has a plan I'll keep faith.

I have been very disillusioned by hypocrisy of clergy. We were told very clearly how we ought to behave by priests, personally two in my previous parish, who have been involved in sexual charges. My nephew committed suicide, he was groomed by a priest in a country parish when an Altar Boy. Priest in relationships with women have been overlooked. One in our Diocese was in a relationship in his parish and opened the door to a visitor in his pyjamas. I have re thought my relationship to the rules and the Church as an institution. If I was in a big city parish I would no longer be attending Mass or participating in other parish work. The Church does so much good but has been tainted by the scandals.

I have found that faith has always been a big part of my life. I have grown up in a Catholic family, attending Church every weekend. I am involved in a lot of programs at school that keep me involved with my faith. I am also a part of my local youth group

My story briefly. * I'm 85, always a 'fully practicing Catholic' in and out of family life * My life and that of others I know show that that practice is good. * Charismatic Renewal is powerful for me. * Major changes in my relationship with God over last 25 years as follows, beginning with coming to 'know' God rather than just 'know about' Him. * In essence my personal relationship is based on His love, anything else is secondary. Aware more and more of that love through experiencing it in both good times and bad, some very bad. * Am able to trust God more and more. I believe the Plenary Council is the start of God restoring the Church * Much more aware of His presence in the last 5 years. At times, His 'touch' is so gentle and deep that I can only call it the 'peace that Jesus has given us'. * Literally enjoy being in prayer with God. I 'open' myself to Him and talk 'with' Him, not 'to' Him. Prayer life becoming 'pray without ceasing'. * Becoming more 'childlike' with God and more 'open' as in a friendship (through Jesus). * Hopefully my story illustrates my experience that God's love is real and that it is not only our beginning but also our ultimate objective. That experience underlies my submission to the Plenary Council. May our loving God continue to bless you all.

I was raised Catholic but it was irrelevant and insignificant to my life until I gained a personal relationship with Jesus. Since that day as an 18-year-old over 20 years ago, I have sought to learn more about God's Word and His Truth and to deepen my relationship with Jesus. The richer life I have had through a meaningful and significant relationship with Him is what I want so many more Catholics to enjoy—rather than the title or 'birthright' that being a Catholic seems to be. I attend a Baptist Church and it engages my three young children in a way that they are not engaged at their Catholic Primary school. Their biblical knowledge is amazing and their desire to pray and walk with Jesus has astonished the teachers. Our Church is doing something right to engage these children, so

why doesn't the Catholic Church find out what it is and try the same with its own parish children? After all we have the same God and the same goal—to reach the lost and look after the flock!

I had a lot of hope for the Plenary Council when it started—the chance to dialogue, which we never do in the pews. However it has developed, at least in my area, to a series of demands for all kinds of things, with a lot of heat, not much charity and little attention to the fundamental teachings of the Gospel and the Church. Power seems to be a big debating point. I think some of the parameters are wrong. First, power in the Kingdom of God is surely "competent service". Unfortunately, it is true that many of our clergy (and bishops even) are not that competent and so miserably fail to serve. They need to be chosen carefully for true leadership qualities. Nevertheless, there is also another corollary that should be carefully considered: why aren't we making more use of competent laity. (This also weighs into the divisive push for "women in power", which turns it into a battle of the sexes—why not simply lay people in general? Much more peaceful, and frankly, more women than men are interested and engaged in this way in the Church). Bishops ought to be able to find Catholic EXPERTS in society to do their talking in social issues. When it comes to making statements, plans, strategies and solutions on the child sexual abuse front, for example, they almost invariably fail and aren't believed anyway. Surely, there are some experts from all kinds of psychological, family, support groups who would be much better placed to give concrete numbers, causes and solutions. Similarly, when it comes to the important task of family formation, why not hire some experts in each diocese for mental health, supporting young families, parenting, sexual education, and so on? We should be leaders at this, but again, rely on some bishops who have little experience in these fields. I do think "power" is too top-heavy. Don't get me wrong. I believe strongly in a hierarchy and the place of bishops, but they are glorified administrators living far from the "smell of their sheep." I propose destroying the fiction of auxiliary bishops with their imaginary sees and making them full bishops in their own right. Multiply dioceses (there is no reason they can't work together under a metropolitan) and allow bishops to really know and support their suffering clergy and laity. I have tried to make an appointment with my country diocesan bishop for more than two years and clearly talking to my wife and I about initiatives for the diocese in the area of family is just too difficult to arrange. Finally, I would like to see less "social" science and more faith from our leaders. A great case in point is the Leuven "Enhancing Catholic Identity" study, which is based on purely social and philosophical ideas that, moreover, were responsible for bringing a country whose faith has gone from over three quarters Christian to three quarters no-faith in just 50 years) and we decide to make that the foundation of our religious education program?

Whilst holidaying during the Christmas octave period, we struggled to find weekday Masses. In particular, country Victoria had very few Masses being celebrated during the week.

My family and I regularly attend activities of Opus Dei and find the formation given has helped us immensely in our faith. We want to share this with others. The more we know about our faith, the more we can share this with others and bring them closer to Christ. Many people struggle with certain aspects of the faith because they haven't received the right formation (and given the opportunity to ask questions and grow in their knowledge of the faith) and eventually become weak and sometimes abandon their faith ...

World Youth Days starting in Rome 2000 including group leader roles in Toronto 02 and Cologne 05 and Sydney 08 all helped form me, break me and put me back together again. Being able to ask questions and get good straight answers not watered down frivolous responses. I've lost my best friend to suicide at 14, left home at 17 due to violence in the home, which was also my Yr 12 year destroyed. I walked away from God but for some reason went to Rome 2000 and had an overwhelming feeling of being home. It was St Peter's Basilica the sanctuary, it was the shepherd Pope St John Paul II saying don't settle for mediocrity and the people together hot, hungry, thirsty, broken, bruised but seeking Emmanuel, Jesus. The answers to the pain in my life and in the world are not found in secular society they are found in the wounds of Christ. The example of self-sacrificial Love. Agape. I'm married with 3 children under 5. I sit in the 'crying room' with my kids because I want them to know Jesus and be a part of His Church. I could decide to sleep in but my wife and I make sure we get there although it's absolutely insane most Sunday mornings and just getting to the Church is exhausting. I'm not going to throw away all our hard yards on a Catholic school which will undo and erode our work. Fix the schools.

My family of 11 have spent the 2 of the last 3 years travelling Australia. We home-schooled as the faith taught in Catholic schools is almost non-existent. My husband and I attended Catholics schools and thoroughly enjoyed our time. We were poorly catechised by teachers who sometimes openly disagreed with Church teaching, were living disordered lives and yet were still our Religious Education Teachers. We barely ever read the Bible, never learnt of the saints, but completed an education with great scientific knowledge and largely devoid of the knowledge of our faith or history. Our siblings, other family members and childhood friends have largely fallen away from the faith, or of those who continue to attend Sunday Mass they believe only a subset of her dogmas and do not believe much of what she teaches is relevant to their lives. THAT I would guess is because they are chasing what society deems is worthwhile and not what the Church knows to be worthwhile. Her teachings will never be irrelevant if the same goal is being pursued as it was through the 2000 years of our history. We have attended weekly Mass all our lives and were engaged in choir, youth groups and other events as teenagers. YET, it is only in adulthood and more so as we realised we needed to take our parental role seriously that we have embraced our faith and tradition to aid us in getting the souls of one another and our children to heaven. We now realise the importance of daily Mass for strengthening graces and hearing the Bible, adoration, daily family Rosary, Bible reading, learning the history of the Church and about the saints, reading the saints, Divine Office and Encyclicals of Popes and making use of sacramentals. We have discovered the reverence in the Latin Mass and Ordinariate Mass that has been lost with the Novus Ordo Mass especially with its abuses, which demonstrate such horrid disobedience, allowing rampant use of extraordinary ministers, Mass said versus populus, reception of Communion no longer on the tongue. So many priests on our travels, we saw giving the same general type of homily exhorting us to try be nicer to the people around us, adding in jokes as they are facing the people and no doubt become disconcerted at the faithful staring back disengaged. So many lonely priests in parishes largely devoid of children or even people in their 20s, 30s or 40s. Except in a few parishes, often where Perpetual Adoration was offered and where extra devotions and frequent daily Mass and confession were offered; and at Latin Mass parishes the country over. The mainstream Catholic

Church in Australia could hardly do worse than we are now. BRAVE UP AND SPEAK THE TRUTH and expect reverence and modesty.
Catholic Church is asking for more money. It's not self-sufficient. Catholic Church should not be money-driven. During the last couple of years, a few people were sent to the Churches to appeal for more money. They have painted the Churches/priest need more money to survive and "pressuring" people to give/donate more. This has indirectly put more stress on people with hardship, especially those migrants who are already seeking every venue to reduce their expenses and financial commitments. Let's face it. Time has changed, life is becoming harder with rising cost everywhere (i.e. housing) but stagnant or literally no pay-rise. We all have to learn how to be self-sufficient. The Church has to be open and welcoming everyone (i.e. including the poor). Appeal can be done with a friendlier approach.
We had a loan priest here in [-] (Fr [-]) for the last 2 or more years. He is very holy despite his age (70+) and faithfully celebrated the Mass daily. Like St John Vianney, he is always available for the sacraments.
<ul style="list-style-type: none"> • I have found the morals and lessons taught in the Catholic education system, impact the students in a positive way and they evidently grow up to be more understanding, faithful and loving within themselves and within their communities. • When I was younger I never had any connection to religion, faith or God. After starting at a Catholic high school and gaining an understanding of 'what it was all about' I have realised that religion is nothing without the people, and that belief is not a choice to accept all you disagree with but rather accept all the beliefs of the religion that resonate with you. • I go to a Catholic school, but I am not a religious person I come to this school because it is a private school with high education levels. • Some things I don't believe in, that the Church does. I then felt and continue to feel not accepted. • I have recently been shown what it means to be Catholic, the values and believes that comes along with the religion. I have witnessed how some individuals live and bide by their religion and what they value. Showing commitment and pride. • My people around me show such pride in being Catholic and set a good example for our school. • Only been to Churches for weddings, not for anything to do with religion • Being in a Catholic school is confusing, you pay so much for your education even though the Church's values are their inclusive nature. We pay more just for Catholic education where is should be available to everyone. • I have been at a Catholic school from years 7-12, where we attend Masses once or twice a term, and complete a compulsory unit of religion. For me, this experience broadened my knowledge of the religion itself, however my beliefs still remain sceptical and unknown for I don't think my life experiences have allowed me yet to fully believe for disbelieve in God. • I have been going to a Catholic school for 13 years now, right from primary school at St Joseph's Wonthaggi through to Mary Mackillop Leongatha present. I don't really know any different other than the Catholic Church and going to a Catholic school. Anything other, is outside of the box I know.

I am a Catholic, although not a Catholic who goes to Church every Sunday and prays before a meal, but a Catholic who believes in God and sees truth in Christ.

- I do believe in God, just not the God that the Catholic Church portrays it to be. When I had an incident happen, everyone said he will help me and guide me through to the correct path but it never happened. I questioned everyone and their stories about him but I believe in my own God, a person who isn't worshiped by everyone and my God is compatible to me. I don't need to pray every day and go to Church to know someone is looking over me. My God is the people that I have loved and that love me who have passed away. They look down on me to make sure I'm okay and they are the ones who make me believe in purity and peace, not so much holiness.

- While I am not a Catholic I have always been able to enjoy the sentiment of the stories and the atmosphere of an enthusiastic Mass. I can see the attraction to the faith but cannot grasp a true belief in it. I think that the wisdom that is passed down in the texts is highly valuable however the corruption of the actions of Church do not seem to be in line with the teachings. A religion that preaches the value of being humble and prioritising the poor should not have obscene grand cathedrals and establishment such as Vatican City. In my eyes the Church itself is too hypocritical and expects a lot from their adherents that they are not themselves willing to do.

- The only experiences I have of the Church is ones where the school has held Mass for special events such as Easter liturgy, Ash Wednesday etc. Where it including a participation in Mass and communion. The priest at both my Primary school and current Secondary school where both welcoming and made Mass somewhat enjoyable.

- I have been through a variety of both public and Catholic education systems and there is nothing extraordinary about a Catholic education, both schooling systems achieve their primary objectives, regardless of whether they are religious or not. However, I have found, through experience, that Catholic schools seem to have nicer individuals, showing that the presence of faith has an impact on the people we become.

- For around 6 years, I have attended a Catholic school and enjoyed it. The inclusiveness and sense of belonging that the school community provides is prevalent. Many community-driven events have taken place and bring the school community and outside community closer together all whilst supporting a good cause. The school has effectively shown how faith can be brought into everyday life.

- I have been attending Catholic schooling for 13 years and have always had a positive experience. There is a sense of belonging within the Catholic community and both students and staff have been very accepting of all who attend. Celebrating life whether you are a follower of God or not within this school allows individuals to feel as though they are a part of something special, especially the amount of work that goes into our charities.

- My Catholic experience started in primary school, from prep to year 6, where we attended Mass's in Church every Wednesday as well as participating in prayers in class. This has broadened my beliefs and made me more open minded, I'm not for or against of any religion as I have learned to be respectful to all and not to judge people's beliefs and morals.

<ul style="list-style-type: none"> • I have experienced faith through the works of the college in helping raise money for certain non profit charities and organisations by hosting a walkathon • I have attended a Catholic school for my whole schooling journey. It has taught me values of love, kindness, compassion, generosity etc. I have strong values and morals that have been created due to my faith and without being at a c
<ul style="list-style-type: none"> • My story of the Catholic Church is that of the Australian Catholic Youth Festival in 2017 were I got to experience the joy of celebration in God's name. The songs had thousands of young people singing at once and at moments there was silence among the thousands. It was truly inspiring. The many stories you hear and people you meet are amazing and you get to connect with people who have similar values and beliefs as you. I loved adoration and the divine mercy chapel and I wish these practices could be used in my school. • Being in a Catholic school is an opportunity to enhance your views and beliefs, however there is only one stance that you can really go into depth. The education is not much different to any other schools in the area. It compromises and limits our education in some aspects, as we only have a certain amount of issues we are able to talk about and study. This results in limited views and opportunities. It is slightly restricting and it doesn't always reflect the Church's values. • Being a non-Catholic I have a different experience compared to others. I moved to a Catholic primary school in grade 4 and it was all new for me. I didn't know anything so it was a different experience. I got taught most prayers, when to sit and stand in Church and going up with my arms crossed upon my chest when receiving communion. I then attended a Catholic high school, which was an easy transition as I had experienced it in primary school and felt comfortable in attending the school. I've had many thoughts about the Catholic Church and the school in which I attend. • I don't at all feel pressured or an outcast because I am not a Catholic attending a Catholic school. • I have been attending a Catholic school for 13 years so I have a Catholic education, and I believe in Gods abilities and guiding spirit. Due to being raised in a Christian family I have attended Church most of my life. My spiritual highlight so far was attending and participating in my Grade 3 communion, where I began to receive communion and became a member of the Catholic Church. This making me feel deeper involved in the Christian community, and involved in my family. • Being a Catholic and attending a Catholic school for 13 years significantly helped me discover my faith and what I truly believe in. An experience that I greatly appreciate is having the opportunity to read prayers of the faithful during Masses in primary school. • I have been at Catholic school for 6 years now and being non-Catholic I have found that the Catholic retreats have been helpful in discovering more about myself. • Attending school Mass and praying daily. Also school retreats help me to discover myself. • I have done 13 years of Catholic schooling, I have completed four of the sacraments Baptism, reconciliation, communion and confirmation. I somewhat believe in Jesus.
<ul style="list-style-type: none"> • Being in a Catholic school can seem like a disadvantage because of the loss of study time for religion classes and the higher costs associated that can limit the availability of education to those

what can spare the extra money. It is my belief that the Church should acknowledge its past and attempt to heal the damages caused to other people that do not share their beliefs.

- Catholic school since year 7 and now in year 12, however, no faith or belief religiously, feel as though it's quite forced, the Masses we have to attend and the loss of a subject for RE is a bit of a disappointment, especially while attending VCE. As well as hinders education and forces political views upon the students. Creates an echo chamber, where little learning and character development is experienced. Feel as though even though they preach religious values, yet at the same time there is little forgiveness once you do something bad you are stigmatised.

- Whilst attending Catholic primary school and secondary schools for 13 years I have found out that morning and evening prayers help start and conclude the learning days, alongside the occasional school Mass helps us gather our thoughts to better aid our learning. However, the topic of religion to me is irrelevant to our academic learning especially in year 12, our class time would be better utilised with other subjects than wasting precious time learning about Catholic values when most people follow their own beliefs.

- I went to Catholic primary school since prep and moved to a Catholic high school at year 7, I am currently in year 12, I think that it would be very different if I went to another kind of school and I would probably have different options.

- Coming from a non-Catholic family and a non-Catholic primary school, coming to a Catholic school was a different experience. Which I came into with an open mind, I've learnt how morning and afternoon prayer are helpful for the beginning and the end of the academic day. Entering my final year at this Catholic school, I've experienced all the Masses apart of the Christian calendar, and entered Mass with an open mind. I've gone through my entire high school experience with an open mind towards religion and faith.

- I am unsure of my faith, as I do believe there is a spiritual being that loves us and cares for us, but I am unsure whether it is in the form that the Church sees it. I think prayer and contact with this spirit would not be by prayer, but acting kindly to others.

- My personal experience with the Church has been a positive one, however my main reason for attending Catholic school is primarily because the level of education that can be received at private school is more advanced than those of a public school.

- [-]'s brother was dying and his mother offered to become a Catholic in exchange for her son's life, the next day he woke up blind and the day after that he woke up fine. He is now alive and Catholic.

- School, Marriage, funeral, VicRoads, Christmas

- Mass at school, baptism, watching loved ones get married, funerals at Church, confirmation

- School Mass, baptism, confirmation, Eucharist.

Hurt, intimidated, impoverished, as a professional, mother, and wife within but the one to whom I was married remained faithful in his role even when false accusations and wrongful dismissal affected my health. Becoming the sole provider and continuing to assist me and three offspring to attend weekly Mass I was challenged each time that I would go forward to receive Jesus in the Blessed Eucharist but this was not available for my Presbyterian husband. His baptism was

recognised at the sacrament of marriage even with the imposing separation for all concerned at the signing of papers in a little back room. It was from such a room that one had supposedly taken holy bread?? Ten years into that same marriage. That was the twist come about in my relationship with Jesus. We went as family every Good Friday, Easter and Christmas. Did Jesus say, "Take this all of you"? Another moment in separation of faith culture and publicly imposed at the side of OUR children. Moving on fifteen years, my husband underwent treatment for cancer at the time two were away from our rural area attending to further study commitments and one attempting year 12 course. As two siblings had passed on and the other nearing end life my 88-year-old mother was to be in our care too. I remember the aura of faith in our dwelling place when my husband announced that he had bought a RETURN ticket for travel to Melbourne to undergo stem cell transplant. During the eight weeks of isolation the family could travel to visit. It was a wonderful personal experience of the presence of God which was our anchor .Yes all this to a man whose only personal criticism to me of my Love the Church was "They seem to find it easy to say NO". The return journey was made but not by train and to home after a time in the local hospital. I missed not being able to go to Benediction where I would bow to receive the blessing for him whether it be more work in earlier years or right decisions by doctors re health. However having the one who introduced me to Jesus living in the same home made one feel wealthy. Soon my husband became my only companion as that is what he was even during those times of battle. There always seemed to be the three of us— [-] , Jesus and I. During the remaining six years we did some travel interstate .The day I responded to be by my husband as he died was an anchor day too. When returning from buying food to eat as I had not done so at home, my husband was on his knees and appeared to be in ecstasy and swallowing something. I simply talked to Jesus with him. A bishop arrived sometime soon after having completed Mass and bringing Communion to the sick. I lead him to my husband and he was anointed who as the bishop commented had the look of Peace. Praise You and Thank You Jesus.

My faith has always been important to who I am. Australia challenged my faith by its relativism and lukewarm attitude to faith. Nevertheless, I have been fortunate to find people of deep faith. So my sense of Church in Australia has been mixed.

Catholic charismatic renewal has been extremely important to me in the Church, I think not supported by the clergy enough. I'm not blaming anyone, just God led a renewal and we as a Church did not respond that well. Those higher up in the renewal would be ones to listen to. Some have a lot of experience by now. Myself over 40 years but on the bottom rung so to speak.

Some want women priests, but the lay people are not yet doing what they can do in the Church, both men and women. I don't know what that would look like though.

As previously mentioned I was blessed to be born into a family where the Catholic faith was handed down from generation to generation. Sunday Mass was a priority and prayer was a daily routine with the Rosary being prayed every night. I grew up attending Mass in the [-] Church like my ancestors before me. It was an opportunity to meet as a faith community and to socialise after Mass because [-] community was a combination of townsfolk and farmers. I suppose in my early years I was "following" the lead of my parents but eventually I was tested and experienced a personal conversion. It took the tragic loss of my first husband to "open my eyes and heart" to Jesus. It was a life changing experience. Though it was a time of loss and great pain I began to realise I had been

given many blessings. The "Footprints" poem took on greater significance. I felt God carry me through that difficult time.

I am one of a large family, all brought up as practicing Catholics. Mother was a blind believer yet had a very deep spiritual connection with God. So did my Father have the same spiritual connection but he also had frustrations on why the Church never supported him with his strong Catholic views on the sacraments when my own siblings were introduced to them at school. He often felt alienated from his own Church as they no longer reflected the doctrines he was taught as a child. Now I have my own contentions with similar issues now. Also now that laws are being passed allowing gay marriage, late term abortion and more and they will continue unless our Church make a firmer stand. I have done in my own family and have retained respect from my siblings for making my stand against these issues and though they may not agree they do not push it in my face nor interfere with my upbringing of my own children.

At this stage in my life I am a mother with young children. I love the Church and want my children to be exposed to the fullness and richness of the Church's teachings. In discerning where to send my children to school I must honestly say that I have been very disillusioned with the lack of Catholic teaching that I have seen in Catholic schools. It almost feels like they are embarrassed to teach the faith and have become Catholic merely by name. I pray and hope that this will change as this would be an enormous gift to today's children in Australia.

In a particular Catholic school, that school girl was told that Jesus is not real and had tried to share a different religion.

If one reads and learns about history of the Church then that knowledge is a reinforcement of our faith, it gives a point of reference when doubts arise.

I migrated to Australia 6 years ago and the Church in Australia has really deepened my initial Catholic foundation. I have had the joy and privilege of being exposed to more Catholic families, deeper teaching and the sacraments that have really helped me on this journey. And at a time like this, I hope the Catholic Church can spread this joy and love to every single person.

My experience of faith has been very much shaped by the Catholic charismatic renewal. It is through this current of grace that the Lord has drawn closer to me, has restored me, renewed me and empowered me for missionary work, for the spreading of the gospel. Through this current of grace, which is for the whole Church, I have found my home, I have found many, many brothers and sisters who have a similar passion for the Lord and for his Church and for the spreading of the gospel. Through this movement, my faith has become alive. I have also drawn close to many brother and sisters in other denominations as well and have found that what unites us is far greater than what divides us. This current of grace, this charismatic renewal, is not a mere revitalization and concentration on the charisms. It is something far deeper: it is a revival movement for the entire Church. I hope and pray that the Church immerses herself in this current of grace and awakes from its slumber.

I have met so many priests and bishops who are open to charismatic way of praying. Pray that many others will be open for this way of praying.

When I was a child to the age of ten in a very happy family, I suffered paralysing fear when separated from both parents, that something would happen to them. When I was ten, I spent a month away from my family, my mother visited at one time and told me the ladies in the Church were praying to restore my injured eye to full sight. When I returned to country home I did not have full sight, but fear was gone completely. A far greater gift. When I was 45, I could speak easily in public meetings, chair meetings of large or small groups, encourage individuals, but I knew I could not share my faith in Jesus or the gift of the Catholic Church. My wife prayed, often when I was asleep, for me to be Baptised or released in the Holy Spirit. God is gracious and answered her prayers, I became a better husband, father and able to talk about my faith and the love of Jesus in a fairly quiet way. When I was in my sixties, I spent five days in a cardiac ward as various doctors sought to diagnose the reason for chest pain. They could find nothing, everything was fine. Praise God. On the last night the buzzers calling for nurse assistance seemed to be almost continuous. I prayed for the nurses and went to sleep. I woke at 4.30 am. Oh the poor nurses! buzzers were still going, I prayed the scriptures for the day, I prayed a couple of rosaries and prayed in the Spirit for a time and then asking Jesus, who is, "an ever present help in time of need", to bless the patients and the poor nurses, for their exhaustion. At 6.30, a nurse came and started to apologise for not coming sooner and I said I'm fine, then something, maybe God bless you, how tired you must be! She took a few steps and paused and said "It is gone!!" and raised the blind and marvelled at the colour of the sunrise. Then when she was checking pulse etc., I asked 'What has gone?' She replied, 'the depression, the grey cloud!! 'and I have never seen colour in a sunrise in that time. I asked how long? She said, "twenty two and a half years, since I came to Australia. It went when you spoke, as I came in the door'. Then she left. Praise God for the gift of Baptism in the Spirit and the love of scripture and praying in the spirit or in tongues.

In the group where we met for this youth council, even though there were only a few of us it was good to talk about our Church. It was good to be together as young Catholics.

I grew up as a Catholic, went to Catholic schools, my aunt is a nun and my great aunts were missionaries in the Gilbert Islands, my parents never miss a Church celebration, Mass where ever they are in the world and yet whilst my belief is strong. I don't attend Mass on a regular basis. It just seems boring and whilst I believe ceremony is important and tradition is important, it just seems to have lost its appeal to me.

The Church in Australia has abandoned the family. I fulfil my Sunday obligation but as the world ideology is sown through our heavenly liturgy more and more each week my Joy erodes with it.

My experience of faith and the Church began as a young girl growing up on a small farm in northern Victoria. I am the daughter of a Catholic father who was orphaned by age 11 and brought up by an Aunt and Uncle and a Presbyterian mother who became a Catholic at marriage. I married a young Anglican who also became a Catholic before our wedding. We had three children, one of whom died at 19, one has never married and the third child married a young woman from a Taoist family in Singapore. Five years after marrying my son, she became a Catholic and was received into the Church along with 120 other people in a very moving ceremony in Singapore. My two grandsons were also baptised that same day. They now live in Australia. They are regular Mass goers and my

greatest wish is that there will be a Church that they will find relevant, welcoming and alive in years to come.

As a pastoral associate, I find it astounding that parish musicians believe that they are able to breach copyright and "perform" at Mass rather than lead prayer through song. I have been yelled at, abused, lied to and had my character maligned by "good Catholic" volunteer musicians because I have requested that they adhere to copyright—even after they have been told how much they can be fined if a breach is discovered. It is quite disturbing that Catholic parishioners think that abusive behaviour is ok.

One of 7 children. UK dad produced a passion play in parish, included in a presentation on the Rosary at the Albert Hall and of Easter celebration at Trafalgar Square. Script based on Gospels which we knew by heart as kids. He worked as Fundraiser. Migrating we were in [-]'s parish NSW untold blessing and [-] from St Pat's Seminary who helped [-]. (Both left the priesthood), met [-] when she stayed with [-]. Heroic days of hope. Good Sam school taught Documents of Vat II. Yeah Dad worked extensively in Australia in country diocese, moved to Melbourne. He developed kidney failure, asked permission of Melbourne Diocese to work locally that was denied. He and my mum travelled with a kidney machine. I taught in Catholic schools, stayed home with younger siblings. Had 4 years as secretary of the Catholic Teachers Association. Was Principal for 18 years at [-] and [-]. Brigidines were big influence. [-], letters of complaint from Fr [-] are on file, my offence was a reflection of [-] in a Newsletter. Had a run in with Bishop [-] over Safe Schools Coalition. Volunteered with HEC (Handicap Encounter Christ) and DEC (Deaf EC). Met Greg Reynolds who was both laicised and excommunicated. Completed B.Theol at Clayton, excellent teachers Peter Kenny, Rod Doyle, Dan Torpy, Loved studies in Spirituality with Austin Cooper. He let my dad come to class when he was home. Studied at University of San Francisco and Boston College. My mum interviewed victims of sexual abuse for [-]. One brother was abused at Christian Brothers, Manly, while another taught at Doveton, supported staff in petitioning the bishop for help. Attended OLA Cheltenham, Frank Martin, then Peter Matheson. Great priests. Met some great women along the way. I wish you well with the process but do not hold out much hope. The corporation will survive but the Church that might have been may be lost. Fr [-] leads a strong community here at [-] that I am happy to be part of, I am a volunteer in palliative care and attend the local inter-church council. My journey continues.

I have had many experiences of God's grace and Our Lady's love which have strengthened my faith beyond all expectations, but would take too long to explain. My faith is such that I have no doubts about my faith at all and know that I will reach Heaven at some stage and this has encouraged me to send in a submission as I can see that the Church needs our prayers and God's help.

I sought God's help to be freed from alcoholism 38 years ago. He has answered me with 38 years of total abstinence from alcohol. Reading the gospel of St Luke given to me at the age of 32 by a man on a construction site was a very different experience from being taught about it as a child and teenager. God has been very merciful to me.

I grew up in the Philippines where you can really touch and feel the Catholic Faith. Churches are filled, priests are flourishing and people are praying. Moving to Australia was more a shock. People don't even talk about God, worse, we are discriminated if we talk about God's goodness and will for

mankind. I think we need to strengthen our faith and that will begin at home, from parents passed down to their children, from bishops to their priests, from priests to the lay people.

The best witnesses to the faith for me has been the religious and priests I have known. A lot of that contact came through volunteer work in the missions, when I lived and worked with truly dedicated priests, brothers and nuns. Their commitment to prayer and to the Mass made me want to show my love to and for God through my own deeper commitment. Truly prayerful, dedicated adults (and sometimes seniors) attract young people. We need charismatic leaders!

A few years ago my husband and I have a little girl and after a year we wanted to extend our family and start expanding. So we started trying for another child. It ended up being pretty difficult to fall pregnant which was a surprise to us because we didn't struggle to fall pregnant with our first. We did all the tests you can think of and there was nothing wrong with us. So I didn't understand why I couldn't fall pregnant. I finally turned to God and thought maybe he wants me to learn something. So I started praying every night, reading the Bible every night, reading devotionals on the Bible app related to infertility and what God has planned for my life. I really tuned in and listened to what God wanted me to do and I followed his way and did everything he asked of me. I followed his way for 2 and a half years and during those 2 years I learnt so much about myself and how to be a better Christian and he also got my life in order, we sold our little unit and brought a bigger house. I got my daughter settled in kinder. I dealt with my father being ill in hospital and so much more. After all this I decided I'm going to a fertility clinic. I spoke to the Dr there and he said to me, because I've been trying to conceive for over 2 years, I only had a 1% chance of falling pregnant naturally even though there was nothing wrong with me. I refused to believe what he said. In that moment I felt God with me and I said to the Dr "that doesn't make any sense, I believe in God and I feel like if he wants me to have a baby then he'll give me one". I just felt like it was the wrong decision heading down that road. I wasn't in denial, his presence was too strong for me to ignore. I wasn't even upset at the statistic I was calm as anything. I knew then and there I had to just wait. 1 month later I fell pregnant. And now we have a gorgeous baby boy. I feel like that Dr's meeting was my last test before God rewarded me. My faith and my relationship with God is so much stronger because of this event in my life and although it was tough to wait and so it God's way, I wouldn't have done it any other way.

In answer to the following survey section regarding privacy, note that I have already sent my Appeal to my bishop and my PP.

I feel very blest that the Holy Spirit has guided and often maybe dragged me to truly acknowledging God in my life. That today, I know all I have or achieved is through the Grace of God. Also He has come to me in the people who have been or are in my life. For that, I am truly thankful. And finally knowing that through all my struggles and triumphs yesterday, today and always, God is with me.

Reading the documents has shaped me but on a trip to Medjugorje in Bosnia, reading all the messages of our Lady. She uses the word 'conversion' in every message, and she talks to all her children, so that is to me to and I started to think, Where then did I need conversion?, I was going to Church every Sunday, I was involved etc., St Paul was the first one who was in a dramatic way told , he needed conversion. And I started reading St Paul, then I read the Interior Castle of St Theresa of Avilla, she says we need to know ourselves, St John of the Cross talks about Detachment. Then in the

"Cloud of unknowing I learned about the 4 different words for Love ... and I finally understood that Love must flow and if we keep it locked up in our "castle it can't be seen or heard or felt. The castle wall needed to be demolished. The castle wall was built from stones called pride, jealousy, avarice, all the vines. And every time I was "hurt" I threw away a stone there is still some rubble left and it is harder to identify but I think I am getting there.

When on an operating table in 1986, I said an urgent prayer. "Please Lord guide the surgeon's hand so I may talk, and I will talk all you want me to talk". Quite a number of times He took up the offer. He graced me with a passion to read Vatican II documents, etc. and one time, when I was attending a pastoral course I started to talk, the lecturer was answering me she was at first standing in front of a desk, then she went to sit on it, then she started to sweat, the other people in the class were with their head down and not looking back as if to say "what are you on about?" Then I became aware about what was going on and I was saying something stupid. Like if I did that again she was to stop me. I don't know what I said. But she said I took 25 minutes of her time. She later walked with me to the car and I remember saying to her (a nun) we can become erroneous by association. I later wrote to bishop Coffee and wrote I have stopped the course because I don't want to be on a list as having attended that course, and she should not be teaching at a seminary.

We are going to attend the Divine Mercy Congress at the Divine Mercy shrine in Keyborough VIC. 24, 25, 26, of August. 1 Cardinal, 3 Archbishops, 3 priests, and 4 laypeople will be best speakers. Years ago there was a lady in the Archdiocese of Melbourne who used to get a priest from America preach the mercy Novena in our Lady of Lourdes parish. I went 3 years in a row and was very impressed how it worked. I came to understand this was an excellent novena we could recommend to our non-Church going children. And it was also an excellent start for people just received in the Cath. Church (I was a member of the RCIA team at the time). At Divine Mercy Sunday, 10 or 12 priests were sitting around the Church and the men (the ladies had brought their husbands) used to line up all around the packet Church. I went to find a priest willing to preach the novena at my parish and asked Fr. if we could organise that. NO. So nothing came of it. Some aspect of it is now done during the busiest week the Easter week there is 1 day for confessions, 2nd rite and a number of priests are available for confession. However, while we were examining our conscience a very enthusiastic charismatic singer was treating us to a concert. So by the time it was my turn, I was very angry and almost screamed at the priest that I could not possible have a good confession because I was so angry. I hope he reported that to the other priests. I asked Fr. if we were having that next time again. He said we do that because people might hear! I said then I was not coming. Anyway coming back to Divine Mercy. We have 2 groups in the parish the Australian one and the Samoan one. I think they should integrate and then they can live their Charism in many ways. 1) Do the Chaplet in nursing homes—these people cannot go to Church on Sunday for various reasons. 2) If the parish has neighbourhoods they can do the Chaplet for people who are stuck at home but will be able to walk a short way or have the chaplet said in their own home helps the lonely. 3) This is easier now that we need to wear the department of justice label. Mrs [-] used to go to the hospitals and said the Chaplet at the bed of the sick and dying. We are living in the fastest growing area in Melbourne and nobody knows each other. And also, we have a lot of migrants coming to live here. And a lot of them are coloured. Again, the dep. of justice tag helps people to trust the stranger.

I would also like to recommend a book by James Hitchcock "History of the Catholic Church. Especially the chapters on Modernism and Vat II and the aftermath. Also the Ratzinger report" this is where we can read where the Church does not want us to go

So now I would like to share the "vehicle" to find the lost sheep and to help people to know their nearest neighbours. In the Western region of our Diocese there has been a virtual population explosion in the parishes of Pakenham, Berwick, Narre Warren, Cranbourne, and the new parish of St Thomas de Apostle in Clyde North. In [-] [-] parish this started in the early eighties and we opened the new Church in 1983. Working in the outreach of RENEW, we learned how not to do it, but not how to do it, and I prayed "Lord this is your work, how am I supposed to know how to do it." The answer came while I was writing a rapport on the 2nd "season" of RENEW. I wrote once again we have not done anything in outreach because we don't know how. "But we are beginning to see that, when the people don't come to the Church, the Church (which is us the parishioners) must go to the people". Fr [-] and I used to talk every week and we came up with a plan. Dividing the parish into neighbourhoods. So when opportunities arose we could ask the churchgoing parishioners to invite all their neighbours to a picnic in the local park on Australia Day so we could get to know each other by name. Later the parish would use it to help the people grow in Faith and Love. Each at their own pace. Now we have a big population of coloured people in our parishes and racism is still a problem. So if we socially start in neighbourhoods "we might break the ice". St Thomas de Apostle needs to build a new Church we are living in an area where we all struggle with large mortgages but also the people who sold their land for housing estates live here. We can't very well go door to door because we would cop to much abuse, but if we get to know these people socially first, like on a neighbourhood picnic in the park, where we talk about everything, but the Church, we might develop some trust. We might get somewhere. This is not a group but the parish (or in our case may be it should come from the Diocese), because if the PP does not own it, nothing is going to happen. These neighbourhoods will be able to form a pastoral council with each neighbourhood having a neighbourhood coordinator, chosen by the PP, serving 2 years as a pastoral councillor. Post Vat II instructions for the laity call for pastoral councils to be formed. This can be in addition to the parish Council. The pastoral council helps with the pastoral work of the parish. Instead of a view of people doing what they can, we can change to many people doing a little bit. The existing groups will not be on the pastoral council, but they will be able to live their particular charism much better Youth will be able to listen to stories of the oldies, Divine mercy will be a big conformed to the people in nursing homes' prayer groups will benefit, etc.

A story of conversion. We lived on a farm and were running a business on the side. So I had to stay home for the phone and taxi our children around. We were typical Sunday Catholics. In 1986, on an operating table I prayed. "Please Lord guide the surgeons hands so I may talk, and I will talk all you want me to talk". In 1987, my whole world fell apart when my husband, having sold his business, did not know what to do with himself, told me that now it was time for me to go to work. For the past 27 years, I had tried to live like a good wife. I cried for 6 weeks and then I resolved I "was going to work for" another Boss ... I also studied St Paul and his conversion. And realised that his world fell apart when he was thrown off his horse. "William Law" a Protestant preacher said sometimes we

need to have an earthquake like experience to get to know “ourselves”! I realised the hurt I was feeling were only my vices which like a castle wall, were hurting and having fallen in a heap, the stones of that wall needed to be found and thrown away one by one. So every time I felt hurt, I needed to think which vices was hurt and throw it away. And so I realised also, that the Love, God was pouring in my soul needed to be shared or dispersed through me and my vices were in the way. This is very hard to describe ... My marriage got better because it was only my pride which made me bark back if someone hurt me. And so I whittled away my vices. This is not the end of the story but I must go now. For now ...

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 Diocese of Sale.

Country	Number of respondents
Australia	184
Austria	1
Belgium	1
Côte d'Ivoire	1
Egypt	1
Fiji	1
India	5
Indonesia	1
Ireland	2
Italy	2
Malaysia	3
Mauritius	1
Netherlands	12
Philippines	3
Singapore	1
South Africa	1
Sri Lanka	2
United Kingdom of Great Britain and Northern Ireland	11
United States of America	6
Zimbabwe	2
Not stated	33
Total	274

APPENDIX 2: COMPLETE LIST OF GROUPS FROM YOUR DIOCESE

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

Name of group	Group size
Nagle College	800
St Thomas the Apostle Parish	600
Our Lady Help of Christians	174
Diocese of Sale Plenary Training Days (5 events)	160
St Michael's Parish	150
Our Lady Help of Christians	149
Our Lady Help of Christians	148
Our Lady Help of Christians	130
Our Lady Help of Christians	127
St Marys Bairnsdale	120
St Marys Parish	120
St Marys Parish	120
St Marys Parish	120
Years 10, 11 Iavalla Catholic College, Traralgon	120
Our Lady Help of Christians	120
Catholic Diocese Of Sale Regional Session at Drouin	116
Catholic Diocese Of Sale regional L & D sessions with the Bishop in Berwick, VIC	110
St Joseph's parish	108
Our Lady Help of Christians	93
Mary MacKillop College	85
St Patricks Parish	80
St Patricks Parish	80
Catholic Diocese of Sale	63
St Thomas de Apostle	60
St Marys Parish	60
Fortheinnocents	58
Catholic Diocese of Sale	58
St Patricks Parish	55
Lumen Christi Parish	50
Nagle College	50
St Patricks Parish , Pakenham	50
St Patricks Parish Pakenham	50
St Mary's Parish Maffra St Ita's Parish Newry Sale Diocese	42

Name of group	Group size
St Marys Parish	40
St Patricks Parish	40
Community of the Risen Lord	35
Catholic Diocese of Sale	34
Gippsland Ordinariate	34
Our Lady Star of the Sea, Inverloch	34
Our Lady Help of Christians	32
St Michael's Primary School	31
St Marys Parish	30
St Patricks parish	30
St Patricks Parish Pakenham	30
St Patricks Parish	30
St Patricks Parish Pakenham	30
Morwell Catholic Parish	28
Our Lady Help of Christians	27
Our Lady Help of Christians	27
St John's Parish Trafalgar	21
St Patrick's school	21
Italian Group Morwel Parish	20
St Kieran's Parish	20
Orbost Parish	20
Don Bosco Primary School	20
Teachers of St Kieran's and St Mary's Primary schools	20
St Joseph's & St Ita's PS	20
West Region of the Catholic Diocese of Sale (Narre Warren, Berwick, Pakenham, Clyde North, Cranbourne, Koo Wee Rup & Iona parish clergy, religious and parish pastoral staff	20
St Ignatius Neerim South	20
St Marys Church	20
Our Lady Help of Christians	20
Yr10 Youth Ministry at St. Peter's College	18
Religious Education Teachers	18
St Patricks Parish Pakenham	18
Year 10 Lavalla Catholic College, Traralgon	16
St Michaels Heyfield St Brigids Cowwarr Sale Diocese	16
St Patricks Parish	16
St Patricks Parish	16
St Patrick's Parish Pakenham	16
St Patricks parish	16

Name of group	Group size
St Patricks Parish	16
Diocese of Sale Catechists	15
St. Ita's Parish Drouin & St. Joseph's Parish Warragul	15
St Patricks Parish	15
Pakenham & Loch Sport	14
St Patrick's Parish Pakenham	14
Catholic Women's League	13
Inverloch Women	13
St John the Baptist	12
St James Parents	12
St Mary;s Parish Cowes	12
St Patricks Parish	12
St Patricks parish	12
St Francis Xavier School Officer.	11
St Laurence O'Toole Primary School	10
OLHOC Parish Youth Group	10
St Francis Xavier - Student Group	10
St Marys Parish	10
Leadership Team at Lavalla Catholic College, Traralgon	10
Bairnsdale Prayer Group	10
School Board	10
St Patricks Parish	10
St Patricks Parish	10
Prayer Group	9
OLHOC Parish	9
SFX Officer Yr 8	9
SFX Berwick Juniors	9
Drouin Parish Group	9
Liturgy Team	9
St Francis Xavier College, Berwick, Beaconsfield and Officer	9
St Patricks Parish	9
St Patricks Parish	9
St Patrick's Parish	9
St Paul's Cell Lumen Christi Parish	8
St Francis Xavier College	8
SFX	8
St Francis Xavier - Student group	8
St Francis Xavier - Student Group	8

Name of group	Group size
St. Vincent de Paul Conference	8
Diocesan Chancery Staff, Catholic Diocese of Sale	8
Charismatic Prayer group.	8
Men Alive Warragul/ Drouin	8
Marist Sion College Parents	8
Burger Family	8
St Patricks Parish	8
St Patrick's Parish	8
Student Leadership St Francis Xavier College. Beaconsfield.	7
CWL	7
Young people of Yarram parish	7
Parish Family Group	6
St Joseph's	6
St Francis Xavier College	6
St Brendan's Finance Committee Parish members	6
St Francis Xavier College, Berwick, Officer and Beaconsfield	5
St Francis Xavier College	5
St Michael's Parish	5
St Patrick's Schools	5
St Michael's Parish	4
Community of the Risen Lord	4
Community of the Risen Lord	4
St Paul Parish	4
Scripture Group St. John's KWR	3
CWL	3
St Michael's parish	3
Community of the Risen Lord	3
Community of the Risen Lord	3
Catholic Family	2
St Marys Parish	2
St Michaels Heyfield	1
St Thomas the Apostle Parish	Not Stated
St Thomas the Apostle Parish Clyde Nth	Not Stated
St Francis Xavier College	Not Stated
St Thomas the Apostle Parish	Not Stated
St Thomas the Apostle Parish	Not Stated
St Thomas the Apostlte Parish	Not Stated
St Thomas the Apostle Parish	Not Stated

Name of group	Group size
St Thomas the Apostle Parish	Not Stated
St Thomas the Apostle	Not Stated
St Thomas the Apostle	Not Stated
St Thomas the Apostle Parish	Not Stated
St Thomas the Apostle	Not Stated
St Thomas the Apostle Parish	Not Stated
St Thomas the Apostle Parish	Not Stated
Mary MacKillop College	Not Stated
Mary MacKillop College	Not Stated
Mary MacKillop College	Not Stated
Mary MacKillop College	Not Stated
Mary MacKillop College	Not Stated
Mary MacKillop College	Not Stated
Mary MacKillop College	Not Stated
Mary MacKillop College	Not Stated
St Thomas the Apostle Parish	Not Stated
St Thomas the Apostle Parish	Not Stated
St Thomas the Apostle Parish	Not Stated
St Thomas the Apostle Parish	Not Stated
St Thomas the Apostle Parish	Not Stated
St Thomas the Apostle Parish	Not Stated

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