

## RESPONSES TO DISCERNMENT

### How is God calling us to be a Christ-centred Church that is Inclusive, Participatory and Synodal?

Number of people in your group	Submission text
5	<p>Renewal hinges on changing the culture of clericalism both from above and below. We discern:</p> <p>Change the structures of governance nationwide at all levels so that lay men and women equally participate in the leadership and decision making of the church, with structures to enable the voices of all people to be heard on matters that affect them and to encourage greater listening of all by all.</p> <p>Create a nationwide program of formation on Christian faith, mission, and discipleship, so as to encourage and enable the laity to deepen their faith and become co-responsible for the church: embed the essentials into the Sunday liturgy.</p> <p>Seek changes to the current model of priesthood: allow priests to marry, ordain married men, consecrate women deacons. Establish a national body responsible for better selection and formation of candidates to the priesthood, and ongoing formation for priests.</p> <p>Allow the laity to vote for their bishops.</p>
30	<p>Encouragement of lay-led churches, whilst also having some churches that provide the Mass in Latin. In 2019, there is no "one size fits all" for worship and everyone should have the access to celebrating the mass with their community (in the way they choose, without judgement). This includes looking to Fr Martin in America for some guidance for support of LGBTI.</p> <p>More respect for teachers in Catholic schools - this needs to come from the top - in the community there appears to be a lack of understanding of what we teach, how we teach, and the constraints and considerations regarding the curriculum we teach.</p> <p>Parish Priests need to be held accountable for their role in encouraging people to mass. There needs to be an acknowledgement of the needs of their flock, and for greater participation in the liturgy to be an option. There is a concern about the growing demographic of conservative young Priests, some who have an ideology and actions that do not support this Discernment topic.</p>
12	<p>Parish Priests should be a part of the school as a member of the collective voice, not the dominant one.</p> <p>Authentic acknowledgement of the need for change followed by action.</p> <p>Women Priests and Ability to marry - begin progression towards female ordination by having female Deacons.</p> <p>Exegesis - teach people to make this more relevant.</p> <p>Welcome other Christian denomination to the Lord's Table, as well as divorcees and LGBTI community.</p> <p>End of discrimination in the church to make it a safe place for all of God's children.</p> <p>Equality within the church and no-one should be called Father (Matt 23:9)</p>

5	<p>Inclusive, Participatory &amp; Synodal</p> <ul style="list-style-type: none"> <li>• Women are seen as leaders (Deacons)</li> <li>• Youth formation</li> </ul> <ul style="list-style-type: none"> <li>o Masses</li> <li>o Groups</li> <li>o Choirs</li> <li>o Catered for kids</li> <li>o Give them a voice</li> </ul> <ul style="list-style-type: none"> <li>• People and programs to engage people with disability</li> </ul>
5	<ol style="list-style-type: none"> <li>1 Include laity in decision making at all levels</li> <li>2 Fully include divorced and remarried people in church</li> <li>3 Institute female priests and deacons</li> <li>4 Establish Diocesan Pastoral council</li> <li>5 Modernize liturgy and hymns and form committee ( including laity) to address diminishing parish communities .</li> <li>6 Train priests in people skills</li> <li>7 Priests should enter seminary after a period in normal life and work.</li> <li>8 Train priests in spirituality: Ignatian, Franciscan, Benedictan.</li> <li>9 Establish support system for priests 'emotional life.</li> <li>10 Parish structure to be changed so that priests concentrate on theology, sacramental and ministry work and the administration of the church is given to skilled laity.</li> <li>11 Make celibacy a choice for priests.</li> <li>13 Reintegrate priests who have left to get married.</li> <li>14 Develop small ecclesial communities where people develop and share their faith, support each other socially and emotionally. Priests be part of one cell.</li> </ol>
12	<ol style="list-style-type: none"> <li>a) Ordination of married men to the priesthood be allowed.</li> <li>b) That former priests who have married be given the opportunity to return to their practice as priests.</li> <li>c) That women be ordained as deacons.</li> <li>d) That women be ordained as priests (2 out of 12 people couldn't agree to this)</li> <li>d) That lay people receive training to lead parishes in the event of no parish priest being available.</li> <li>e) That we search for ways to make our faith meaningful to youth.</li> <li>f) That the Third Rite of Reconciliation be restored.</li> <li>g) That those who divorce and remarry or who marry a divorced person be able to participate fully in the Eucharist including receiving Holy Communion, regardless of the annulment of a former marriage.</li> </ol>

12	<p>That Governance and decision-making be inclusive, transparent and effectively communicated.</p> <p>a) That the process for making decisions in Parish, Diocesan and National Councils give equal weight to clergy and laity (men and women).</p> <p>b) That there be Parish Pastoral Councils in every parish and that the minutes of each meeting be made available.</p> <p>c) That there be Diocesan Pastoral Councils and that the minutes of each meeting be made available.</p> <p>d) That there be a National Pastoral Council and that that the minutes of each meeting be made available.</p> <p>e) That all Catholics be encouraged to express their concerns to these Councils.</p>
3	<p>Equality for women: Evaluate the progress of decisions made on the participation of women in the 2000 Social Justice Sunday Statement and the effectiveness of the Office for the Participation of Women (OPW). Fund the OPW to promote its activities through a strong multi-media campaign and to adopt a stronger role as a clearinghouse for ideas and news from various groups. Use the 2018, ACB's publication, Faithful Stewards of God's Grace to develop 'ministerial relationships of equality, mutuality and reciprocity'. Establish parish affirmative action teams responsible for re-culturing religious practices and pastoral activities that links to the diocesan and national bodies such as the OPW. 'Purify' the language used in the catechism, theological communications and liturgical language, including hymns, to ensure the image of God and the Trinity is not distorted and limited to that of maleness (Section 42 of the Catechism).</p>
5	<p>Reflect  The phrase We are all children of God  We feel that God is telling us through the Scripture reading to show more respect to others. The Youth have lost respect. There is so much anger being shown towards the Catholic church from within, this needs to be calmed. People seem to have forgotten the Lords teachings (to be first is to be last and last is to be first) and we should be about serving not leading there seems too many people want to lead.  Sharing and listening 1  Be kind to one another step back and act from the heart. Not be judgemental  Sharing and listening 2  Be Christ like in our thoughts and actions  Show love and respect to all  Relaxed and feel a sense of peace  Let's think Nationally 4  Youth is the future of our faith and Church  Continue with The Catholic Guy ministry.Modernise the readings making them easier to be understood  Promote groups ie Vinnies, Shop front, visit Age Care facilities, Prison visits, Legion of Mary Round 5 Encourage the Youth to come to Mass</p>
4	<p>Further to our submission of 25 October 2019, our group would like to add the following:</p> <ul style="list-style-type: none"> <li>-divorced couples should be allowed to receive the sacraments</li> <li>-end discrimination of LGBTQ</li> <li>-greater role of women in the church</li> </ul>
6	<p>National depository of professionally put together fiath formaton resources and link (communication, connections)  Allowing laicised priests back into active ministry in exceptional circumstances.</p>

6	<p>Inclusive language to be used in liturgy, welcome, homilies, church document e.g. consecrated life, aboriginal, torres strait islanders and other minor and marginalised groups.</p> <p>Transparency and openness about the sex abuse open Church so that the Church can regain trust credibility. It might heal wounds.</p> <p>Provide access to people with disabilities to allow them to participate in masses, sacraments and events meaningful e.g. Auslan interpreters.</p>
6	<p>Leadership for all in the Bishops Conference to give them the skills to lead in a collaborative way.</p> <p>Take practical steps to include the (non-clerical) baptised in all aspects of Church governance life.</p> <p>National lay synod to liaise with Bishops Conference: elected lay persons, equal female and male participants</p>
6	<p>Leadership for all in the Bishops Conference to give them the skills to lead in a collaborative way.</p> <p>Take practical steps to include the (non-clerical) baptised in all aspects of Church governance life.</p> <p>National lay synod to liaise with Bishops Conference: elected lay persons, equal female and male participants</p>
6	<p>Creation of national programmes and documents explaining Church's teachings on topics and the encouragement and formation of the laity.</p> <p>Lay participation in the governance of the Australian Church - Bishops/priests/lay ment women/indigenous.</p> <p>Becoming more informed of national/diocesan issues in the Church - through digital inclusion/websites/email and surveys.</p>
6	<p>Group 1</p> <p>Give Parish Pastoral Council members deliberative vote.</p> <p>Develop a uniform process whereby parishioners have a say in the selection of their pastors.</p> <p>To ensure Christ centred faith filled community we need formation for adults, leaders, teachers and children and young people. Develop meaningful and welcoming sacramental programmes in all parishes.</p> <p>Invitation to Christmas dinners of other faiths e.g. muslim faithful.</p>
4	<ul style="list-style-type: none"> <li>• Welcome and respect all: those in Church and outside; reach out in care and sharing.</li> <li>• Listen respectfully to one another.</li> <li>• Continue faith formation in parish groups using Plenary Council model, with/without priest leadership.</li> <li>• Welcome the marginalised, divorced, remarried.</li> <li>• Pray with inclusive liturgy which is easy to comprehend, e.g. Eucharistic prayer for children to facilitate reception of Christ's message.</li> <li>• Allow diversity in liturgy to facilitate inclusivity.</li> <li>• Enable greater participation of those with disabilities whether hearing impaired, wheelchair bound, mentally/intellectually impaired, i.e. whole social fabric of Church.</li> <li>• Clergy and laity must work together.</li> <li>• End clericalism by adopting servant leadership model; improve transparency and accountability.</li> <li>• Allow women to participate in Church governance by adopting example of secular world in academia, health care, business.</li> <li>• Ordain women to the priesthood/diaconate as in Anglican and other Christian Churches.</li> </ul>

4	<p>Our group strongly feels that for us to move toward becoming a Christ-centered church that is inclusive, participatory and synodal, we strongly endorse the following actions:</p> <p>1. A parish council should be established/created in each parish; membership of which should be elected by the parishioners following the process of:</p> <ul style="list-style-type: none"> <li>i) Nomination</li> <li>ii) Acceptance</li> <li>iii) Election/voting</li> </ul> <p>A qualified treasurer should be appointed and together with the parish priest should be the authorized signatories to matters pertaining to official act of the parish council and/or matters financial.</p> <p>2. In the parish school, religious instruction should be done by senior parishioners within the context of the devotional and the presence of God in the life experience of parishioners, linking the Eucharist with personal prayer and service to others.</p>
4	<p>Virtues we have within our community are:</p> <p>Empathy (regardless of religion, race, sex)</p> <p>Faith (practicing our faith and involving children/grandchildren - hopefully bringing back those who have left or have spouses of other religions)</p> <p>Mercy (love and acceptance, pray for others, even if they do not believe)</p> <p>Peace (prayers to get through difficult times and coming out the other side with peace from the holy spirit).</p> <p>Fostering these through welcoming visitors and being friendly to make them want to come back. Being loving and accepting to our own family, neighbours, colleagues.</p> <p>Actions to take:</p> <p>Get youth more involved by activities within church e.g. quiz nights, conservation activities, fundraising for them to attend national programs e.g. World youth day.</p> <p>Prison visits, visiting the sick. Helping working parents with after-school care. Helping feed the homeless.</p> <p>National and international programs that exist from support by Caritas, Mission, and SVDP.</p>
5	<p>Need to introduce the third rite of reconciliation.</p> <p>To build a compassionate, welcoming, inclusive, joy filled and courageous community where we come to understand the gospel values as part of our everyday life.</p> <p>Women need to be equal members of the church community and their presence in all church governance needs to be equal to the male presence and coresponsibility and collaboration involving lay people especially women, young people and other cultures.</p> <p>Need more ecumenical connections.k</p>
15	<p>2. How is God calling us to be a Christ-centred Church that is "Inclusive, Participatory and Synodal?"</p> <p>Legislate that judgement truly belongs to God, ie: that there is not one person who is not good enough to come to our Father through Christ and the Holy Spirit. We must trust God and not interfere.</p> <p>Seminaries to have universal teaching Vatican II. Remove room for misinterpretation with regard to Canon Law.</p> <p>Genuinely encourage evangelising encouraging equal opportunity for the marginalised, especially women and young people.</p> <p>Parish and diocesan representatives are elected by a truly transparent and democratic process.</p> <p>Never discriminate per Australian Law.</p> <p>Allow women to become priests.</p> <p>Allow priests to marry.</p>

30	<p>Career pathways available within school's to assist young people in making decisions, or beginning their journey's as members of the clergy. Within the local community, we can develop and organise a course that runs within school's (like an extension class without needing pre-requisite subjects). This can be developed and led by members of the clergy and trained teachers. This will show students career pathways to be a member of an inclusive Church.</p> <p>A public relations campaign is also needed to promote the good things that are always going on, but make this available to the public not just parishes or school's. This campaign must promote the Gospel and what Pope Francis says as our inspirational, and counter-cultural leader. At a local level, it would be essential for clergy to be trained in PR so that they can always interact in a positive manner. Too many members experience priests that shame them, or create unnecessary red tape preventing access to the sacraments.</p>
5	<p>Group 1 – Inclusive, Participatory and Synodal (5)</p> <ul style="list-style-type: none"> <li>- Give laity a say in the election of bishops in an open transparent process.</li> <li>- Widen the Governance model of the Church to allow far more lay leadership and decision making.</li> <li>- Remove the obligation of Sunday mass and instead encourage attendance at a church liturgy once a week. This recognizes that many people now have to work on weekends and have 'days off' on other days of the week.</li> <li>- Return to the early church model of church where the best qualified member of the community was given the whatever task needed to be done.</li> <li>- Be far more pastoral toward, and inclusive of, all groups of people.</li> </ul>
5	<p>Group 2 – Inclusive, Participatory and Synodal (5)</p> <ul style="list-style-type: none"> <li>- Vatican II demanded / prescribed the church be inclusive, participatory and synodal. Obvious, conscious attempts of implementing this are sorely lacking and need immediate attention and action.</li> <li>- Inclusive: EVERYONE is entitled to the Joy of the Gospel.</li> <li>- There have to be effective structures and lines of accountability built into canon law that make it clear who everyone is accountable to. Bishops and priests must be made accountable to the laity as well as Rome.</li> <li>- Inclusive language needs to be incorporated in liturgy and scripture. This can be done NOW.</li> <li>- Recognise and incorporate indigenous practices into the liturgy. This can be done NOW.</li> </ul>
7	<p>We support the Pope's document on the Reform of the Curia which aims to make the central management of the church decentralise, put more decision making in the hands of the local bishops and support greater involvement of lay people and women in managerial and decision making at the highest level of church governance.</p> <p>We acknowledge</p> <ul style="list-style-type: none"> <li>• that women have very important leadership roles in the prophetic ministry of the church but no formal recognition or status in the hierarchical church.</li> <li>• the apathy of those in local parishes who decline to participate in consultation and prefer to leave management issues to parish councils and diocesan offices not interested to understand how the structures both pastoral and financial work.</li> </ul> <p>We would like to see</p> <ul style="list-style-type: none"> <li>• parish representation in the selection of parish priests</li> <li>• male and female deacons to give homilies or reflections at Eucharistic Celebrations</li> </ul>
10	<p>We have heard a call to engage in small groups and a commitment to return to the Gospel and from there to move into action.</p> <p>We would look to reenergize existing groups; to acknowledge and touch into the good things that both church and non-church baptised Catholics are doing. Renewal opportunities should be available for all, laity and religious, true sabbath time to bring us to a deep awareness of God's incredible love for each one of us and deepen our resolve to bring all back to the merciful embrace of God.</p>

7	<p>To have youth groups in primary schools one afternoon a week - we need social media groups for students, music that is contemporary. Contemporary programs to reconnect youth to our faith, guest speakers that do the "homily", drama for the homily. Link young adults to things that they are passionate about e.g.: environment so we could have a groups about caring for creation.</p> <p>We want the Church to be more open to modern concepts, be accepting and inclusive and make us feel less judged. We want women to feel welcome in the Church even if they are taking conception / live with their partner / have been divorced.</p> <p>Introduction of married priests. We need priests that have left the Church to get married to be allowed to practice as Priests. Women in leadership roles in the Church - we want equality of men and women. Same language for women and men - the term acolyte is only used for men and women are "adult alter servers".</p>
13	<p>Our group discussed that there are many wonderful organisations run through the Catholic Church, but not everyone knows that they exist. The Church should look at celebrating and sharing what these organisations (such as Centacare and St Vinnies) do in the community. This will allow people to see what is accessible and open doors away from a Mass setting.</p> <p>As a group of teachers, we also thought about how the church, especially Mass, can be made more accessible to children and younger members of our faith. An obvious "way in" for this group would be to look at how music could be incorporated in a more modern way to enhance the celebration and make it more participatory to all members.</p> <p>Finally, we spoke of joining the Church to the community by hosting or setting up things such at community gardens and playgroups to set up a positive rapport and welcome people into the Church beyond the walls of a Mass setting.</p>
6	<ul style="list-style-type: none"> <li>• Train our clergy</li> <li>o as shepherds of the flock – not leaders of the liturgy and events of the Parish, not arbiters of appropriate behaviour, but men (and women) who live life with their parishioners.</li> <li>o to enter the lives of the people to whom they minister. Allow them to marry. Allow women to receive Holy Orders.</li> <li>o to act more in the way of Christ – in service, forgiveness, inclusion, welcome, dialogue (at the well, around the table, wherever two or more are gathered).</li> <li>o to teach and live the Spirit of the Law not the Letter of the Law.</li> <li>• Move from a patriarchal model of Parish Governance to a Parish Team Model. Complex communities require community leadership.</li> <li>• Make our Churches places of welcome and inclusion. Decrease the formalities in Sunday Mass. Remove the 'most grievous fault', the beating of the breast, the 'for us men' from the Creed. It alienates 50% of the congregation. Use music which is inspiring and uplifting.</li> <li>• Increase the involvement of persons in ministry.</li> </ul>
7	<ol style="list-style-type: none"> <li>1. The Australian Conference of Bishops decision making group include both lay women and men.</li> <li>2. That all barriers to people receiving the sacraments be removed.</li> <li>3. Need to open the ministries of Priest, Deacon, parish leaders to a wider group to be inclusive.</li> </ol>

6	<p>Changes in Canon Law/Church Teaching by opening hierarchy to women in shared leadership and decision making Establishment of Diocesan Councils that have responsibility for the life of the Diocese/parishes so that there is transparency accountability in all Diocesan decisions</p> <p>To build a compassionate, courageous and inclusive church where bishops/priests are welcoming and inclusive of single/married/divorced/refugee men and women and enable church communities to better understand Gospel values and put them into practice.</p> <p>Encouraging all people female/male/married/single/gay/straight to participate as fully as possible in church at any level with appropriate formation for role and love of God</p> <p>Reintroduce and promote the Third Rite of Reconciliation to encourage more parishioners to participate in the sacrament.</p>
7	<p>(a) Administrative decisions eg Finance, Maintenance of buildings and grounds, and (b) Pastoral work eg Deacons both male and female.</p>
5	<p>In order to be inclusive towards all, the church needs first to grow in self confidence (after the disgrace of the Royal Commission into Institutional Sexual Abuse) and build its credibility, especially towards those who are disillusioned.</p> <p>We need to ponder how different the church would be if we were really synodal; if our ideas were not subject to being vetoed by higher clerics. It may take generations to build such a church as the older generations feel they have failed in their valiant attempts and the young are unengaged with the church.</p> <p>The hierarchy should not use law in a way that was never intended i.e. to override the laity through a show of knowledge, but they should take on board and work with our honest feedback.</p> <p>We must think out how the church hierarchy could trust us more and reduce the minutiae of law (e.g. in liturgical practices) which overshadow the spirit at work in us all.</p> <p>We all need to be more welcoming of Aboriginal people.</p>
7	<p>Technology:</p> <p>The Church should invest more in technology and social media that can be used to connect all people including Catholics, non-Catholics, the disadvantaged (for any reason), and other Church communities, and for evangelisation. Such technology can be used to spread positive messages about the good works the Church is doing like Catholic Missions, Caritas and other Catholic institutions. Spiritual courses, an explanation of the Mass, homilies, the Diocese of Wollongong Lenten and Advent programs, and other such messages can be used to reach non-Catholics, lapsed Catholics, perhaps even church-goers.</p>
7	<p>Community:</p> <p>The Holy Spirit is calling us to welcome EVERYONE by extending the hand of friendship and forgiveness as demonstrated by Jesus. The Church needs to ask herself "What would Jesus do?"</p> <p>The Church has to reach out and re-engage people who have been excluded from full or part participation in the Church. For example divorcees or the breaking of other Church 'rules'.</p> <p>To encourage inclusivity Church leaders should seek out and approach people from within the community who have talents and invite them to be involved in parish jobs and roles.</p> <p>Priests and seminarians:</p> <p>Priests and seminarians are to be given training in the skills and strategies used when communicating and working within groups. Firstly in the seminary and then with on- going training.</p> <p>It is envisaged that this specific training would be led by lay people.</p> <p>With these skills the Priest would meet regularly with parishioners and provide leadership while working in partnership with the community.</p>



4	<p>In Eucharist, we lift up gifts of Creation to the Creator, Denis Edwards, Ecology at the Heart of Faith; we encounter Christ in whom all things were created, Col. 1:15-20.</p> <p>We must therefore encourage and support the “ecological conversion” which in recent decades has made humanity more sensitive to the catastrophe to which it has been heading, St. John Paul II, 17 January 2001.</p> <p>We need to ‘care for our common home’, Pope Francis, Laudato Si’; we need to be energised to action by Franciscan spirituality, Care for Creation - a Franciscan spirituality of the earth, Delio et al; we need to respond to the emergency, Intergovernmental Panel on Climate Change, Global Warming of 1.5 degrees centigrade.</p> <p>We need to love God’s gift of Creation through prayer, St. Francis of Assisi; praise, Psalm 104:24,30,33; inclusive loving, John 13:34; understanding, John 1:3; witness, 1 Peter 4:19; respect for each creature, Luke 12:6; homilies; living in harmony with Creation; Laudato Si’ inspired actions.</p>
9	<p>Emerging Actions</p> <p>1 Continue to engage with the past, both Parish history and School history. What impact did religious orders have on the Parish or School? What influence did the charism of the religious order have with the Parish and School community? Let’s not forget the beginnings of our religious community and continue to share this story with the youth of our community.</p> <p>2 Explore multiple ways of worship and action them. What does it mean to be practising the Catholic faith?</p> <p>3 Embrace actions to care for our planet and local environment. Climate change is an important issue for all and the young people of our communities need to have a voice and be included in actions on climate change.</p>
10	<p>We were all baptised in the one body and all made to drink one Spirit (9 Cor12:13). If we believe this, we accept all and exclude no-one: gays, divorced and remarried, women in leadership roles, allowing youth to take their rightful place, former priests now married, those no longer coming to Mass, people with disabilities, and so on. We should be respectful to all and search out their gifts (1Cor12:4-11).</p> <p>Parishes should embrace their youth, training them for leadership, energising them to learn leadership roles in their parishes. Women should fill half of all leadership groups, committees and councils, and should be involved with the rest of the laity in all significant church decisions, especially clerical appointments. All church processes should be fully and honestly transparent to the laity, including genuine dialogue and listening before important decisions are taken.</p> <p>Country parishes need special attention to sustain their ongoing Catholic presence in the community.</p>
8	<p>We desire ongoing faith formation informed by evolving theology. It begins at the parish level and reaches out in real and creative ways to the wider community.</p> <p>Through -</p> <p>Youth engaging liturgies (music homilies)</p> <p>Teaching of the marriage of science and spirituality</p> <p>Greater influence of laity in parishes and broader Church</p> <p>Parish-level process of support for everyone</p> <p>All of this would lead to a community recognised and seen as the living Christ.</p>
7	<p>Reconciliation – look at ways to bring people back to the sacrament (e.g. an intermediate rite where individual confession is not required)</p> <p>Role of women in the Church – we need to reach out to women, e.g. sharing stories online</p> <p>Hierarchical display (e.g. pompous ceremony, robes) can give people outside the Church the wrong idea</p> <p>Love of God is essential in the teaching of the faith</p> <p>Why are practising Catholics asking for female priests and supporting same-sex marriage?</p> <p>We need to encourage more participation by those attending Mass – e.g. readers, choir members, collectors, acolytes, special ministers, altar servers</p> <p>How can we attract the new generation to Mass?</p> <p>Do not dilute the teachings of Jesus in our modern society</p>

4	<p>1. 'Deposit of faith' formation. Introduce or re-invigorate programs for both adults and children, teaching the fundamentals - Scripture &amp; Apostolic Tradition and relating them to current issues such as homosexual activity, married priests, women priests, 3rd rite of reconciliation ... and distinguishing between the 'sinner and the sin' – acceptance of the person, yet rejecting their words and actions which are contrary to Catholic teaching.</p> <p>2. Youth re-invigoration. Through music, youth groups, community activities and teaching of the Catholic faith.</p> <p>3. Ecclesial/Family Groups establishment or re-invigoration. Connect families within Parishes to socialise together, participate in community missionary work and Bible studies.</p>
5	<p>For us to be inclusive, participatory and synodal we need to be a Christ-centred community. This theme is asking us to go back to the basics, to the teachings, to follow in Jesus' footsteps.</p> <p>This theme is asking us to care for the environment, our neighbour, our family and to be welcoming to all regardless of their stories or their choices. Yet the message we as a Catholic community send out can be perceived as quite different. We seem to reject those who are different or those who break the rules that are the product of someone's interpretation of the word; the LGTBTQ community, the divorced.... We are perceived as excluding marginalized groups.</p> <p>We want to be a compassionate and courageous community that reaches out to all. We want to become a church that stays alive by involving women in ministry and allowing priests to marry. We want to be an Australian church that embraces and celebrates diversity in culture.</p>
51	<p>Be true to Gospel teachings which engage with the community. Combine Masses with narrative and less formal; relatable. Human connection over ritual. Religious seen as people. Acceptance of females as equal to men. Acceptance of LGBTQI+ Focus on the core teachings of Jesus rather than the interpretation of the church: revise Canon Law. Ministry open to all aspects of humanity.</p>
5	<p>In order to be inclusive towards all, the church needs first to grow in self confidence (after the disgrace of the Royal Commission into Institutional Sexual Abuse) and build its credibility, especially towards those who are disillusioned.</p> <p>We must think out how the church hierarchy could trust us more and reduce the minutiae of law (e.g. in liturgical practices) which overshadow the Spirit at work in us all. It may take generations to build such a church.</p> <ul style="list-style-type: none"> <li>• The hierarchy should not use law in a way that was never intended i.e. to override the laity through a show of knowledge, but they should take on board our honest feedback.</li> <li>• We need to ponder how different the church would be if we were really synodal; if our ideas were not subject to being vetoed by higher clerics.</li> </ul>
7	<p>Ensure Catholic schools focus clearly on developing a Christ-centred Catholic ethos. This means ensuring teachers and staff are practicing Catholics and they confidently embody the Catholic ethos. With a clear and confident understanding of what it means to be Christ-centred, the schools can then be examples to all students by simply living and teaching comfortably as Catholics. It may mean reducing the number of schools to ensure that only teachers and staff employed in the schools are genuinely Catholic. Schools thus creating a genuine, loving and supportive Catholic environment, can then be welcoming of students from a wide range of backgrounds and be inspiring examples of the Catholic life to all students.</p>

7	<p>Develop new and modern ways to reconnect people to the Church. One example is modern, well-formed morning and evening prayers that relate to people's contemporary lives and enables them to more easily and naturally develop a relationship with God every day. The prayers will be suitable for all people regardless of backgrounds and failings. The idea here is to develop new ways that assist busy people, time-pressured, by the demands of modern life, to remain connected to the Church. The prayers will also reach out to people who, for whatever reason, may feel estranged from the Church. Over time the prayers will build a feeling in people that the Church is a loving and accepting place and will encourage a desire in them to return to more commitment and involvement in traditional worship practices.</p>
7	<p>Ensure that Catholic religious teachings, sermons and seminars are relevant to modern life and are compelling to young people. This requires outlining clear expectations to priests and other religious teachers about what is required. If they don't meet the expectations, then provide training and support. It also means involving (and training) a greater range of people (talented laity, particularly women, for example) in delivering messages at the weekly mass. With a range of people supporting the priest and each other, a team charged with the responsibility of providing teachings to the parish can be formed. The team, thus formed and led by the priest, will be able to draw on broad range of life experience and will be able to provide feedback and support to each other to achieve the goal of ensuring teachings are relevant and compelling.</p>
7	<p>Provide more support to the local parish priest to enable them to take on the challenges and new ways of operating that are likely to emerge from the Plenary Council deliberations. Parish priests are already extremely busy and are tasked with an enormous range of responsibilities. Not only do they need to fulfil people's spiritual need but they also need to be handy-men, administrators, conflict resolvers, advisors, organisers - you name it... Providing professional executive support is needed in order to free-up our parish priests so they can better meet people's spiritual needs and lead the reforms needed in the parish. An example has been provided by Archbishop Timothy Costello who has recently employed Daniel Lynch to help in the administration of the Perth Diocese.</p>
7	<p>Create pathways that provide a wider range of roles for the laity in the Church, particularly women. This should involve and training and development to help people develop the talents they have been given for the service of the Christ. Some examples of the inclusiveness that should be considered:</p> <ol style="list-style-type: none"> <li>1. Male and female Deacons.</li> <li>2. Female acolytes.</li> <li>3. Married priests for some roles – take the example of the Russian Orthodox Church where 'white' priests and married and are involved in the community while 'black' priests are celibate and involved in high administration and teaching.</li> </ol>
6	<p>The emerging action identified was; the need for a greater participation of laity in establishing and enacting church policy.</p>
65	<p>Network Meeting 6th November 2019 Participant Notes and Emergent Themes (Gathering for Women of the Archdiocese of Brisbane 25th September 2019 Emergent themes from Gathering for Women of the Archdiocese of Brisbane 2019</p> <ol style="list-style-type: none"> <li>1. Inclusive and participatory Church that ensures better balance of men and women in leadership and professional roles.</li> <li>2. Complementarity role as part of maturing the Church.</li> <li>3. Archdiocesan network with grassroots focus to share ideas as part of a formal group who can access the Archbishop as required.</li> <li>4. Review Canon Law internal ecclesiastical law (operational policy) part that excludes women.</li> <li>5. Establish affirmative action or quotas to get gender balance.</li> <li>6. Ensure lay people have full participation, affordable training and formation to support career paths.</li> </ol>

7	<p><b>FOR OUR YOUNG PEOPLE:</b></p> <p>Review the content of the R.E. Curriculum in Catholic Schools to reflect more of today's issues. Include a Parent Program in the Parish Sacramental Program.</p> <p>Review the Mass Liturgy to be more inviting and relevant to young people.</p> <p>Music is an integral part of Church Liturgy but it needs to move with the times. Review the rules as to what can be sung in Mass etc so that it is more youth centred.</p> <p>Initiate a Conference or online website for young people, asking what could be done to help them come back to Church.</p>
7	<p><b>THE MASS:</b></p> <p>Complete review of Mass Liturgy to be more participatory, inviting and relevant.</p> <p>Remove current discriminatory and non inclusive rules so that all marginalised Catholics including divorced people and LGBTQI are welcomed and invited to have Holy Communion.</p>
7	<p><b>THE MASS:</b></p> <p>Complete review of Mass Liturgy to be more participatory, inviting and relevant.</p> <p>Remove current discriminatory and non inclusive rules so that all marginalised Catholics including divorced people and LGBTQI are welcomed and invited to have Holy Communion.</p>
7	<p>Develop and encourage an Ecclesial model which encompasses the creation of small communities/groups in the Parish. These would be inclusive of all people regardless of marital status, gender, religion etc.</p>
7	<p><b>DIOCESAN/PARISH SUPPORT OF DROUGHT AFFECTED FAMILIES:</b></p> <p>The local Church could offer support to drought affected families by offering family holiday breaks in different Catholic Parishes. Free holiday accommodation could be offered by local members of a Parish.</p>
45	<p>Send out communication to laity of the Church's compliance with the Royal Commission.</p> <p>Set up a Diocesan Pastoral Council based on co-responsibility, cooperation and wide structure including Bishops, priests, religious and laity. Higher level training for seminarians and priests that includes monthly pastoral supervision. Outreach to young people with programs that engage them. Broaden the eligibility for priesthood including married priest and reduce the celibacy requirement.</p>
6	<p>Promote St Vincent de Paul</p> <p>Spiritual Formation Education Resources to nourish parishioners</p> <p>Aboriginal Education</p> <p>Spirituality Resources (speakers)</p> <p>Environmental Care Incorporated into running of Church</p>
6	<p>Make all people welcome and give them a voice</p> <p>Give women "obvious" equal power</p> <p>Reduce the barriers to attending Church - changing the necessity for worship to be at a particular time or place</p> <p>Adult education programmes to be more widely available</p>
3	<p>We should welcome the different gifts that each one of us embody. Encourage volunteering. Hold a ministry fair where volunteers can speak about what they do how they add value to our parish community. This is also a great way of recruiting for more volunteers. Encourage youth participation. Involve the youth in the mass and the activities around it. Take opportunities to nurture their faith during the sacraments. Also at this time deepen the faith formation of parents who may no longer practice.</p>
5	<p>Theme: Inclusive, Participatory and Synodal</p> <p>I recommend that the next step after Plenary Council is for every Diocese in Australia to have a Diocesan Synod that will consider the recommendations of the Plenary Council. The Diocesan Synod will involve lay women and men of all age groups, priests and bishop with all having equal rights in decision making. Together they will set up a Pastoral Council that will include lay women and men of all age groups as well as priests and bishop that will oversee the implementation of local recommendations and the members of this Pastoral Council will have an active voice in running the Diocese</p>

6	<p>Statement for Submission to Plenary - National and Diocesan</p> <p>Address recruitment, training and ongoing performance assessment of priests. Implement basic management skills as in major organisations. Identify, determine and publish "best practice" used in "high performing" parishes so they can be shared. Parish Council to assess their parish and parish priest against the published best practice standards. If deficient create plan of action to implement best practice. Also applies to bishops. Transparency on appointment and movement of priests; must be shared with Parish Councils.</p> <p>Hierarchical structure with trimmings (colorful vestments, headdresses; titles like "your eminence", "your grace") contrary to the Gospel and out of place today.</p> <p>Equal leadership roles for women 50/50 in all church communities.</p> <p>No one to be barred from the sacraments including divorcees, couples practicing contraception, gay community.</p>
6	<p>Submission to our own Parish:</p> <p>Need for a Parish/Pastoral Council</p> <p>Leadership roles to include women in a 50/50 split.</p> <p>Focus on school cross-over;</p> <p>Caring group;</p> <p>Coffee/tea socialising after Masses</p>
9	<p>Nationally</p> <ol style="list-style-type: none"> <li>1. Mandatory Diocesan pastoral councils linked to mandatory parish pastoral councils where information flows freely in both directions. These councils would be transparent with proper elections and protocols put in place.</li> <li>2. A marketing strategy to make use of social media at a national level. We feel that this would encourage more young people in the practice of their faith.</li> </ol> <p>Locally</p> <ol style="list-style-type: none"> <li>1. Establishment of vibrant obligatory parish pastoral councils which would be open to all parishioners and include representatives from all parish groups.</li> <li>2. Available online resources to be published either in parish bulletins or on separate lists.</li> </ol> <p>We had many ideas about what could be done to make the Church in Australia more inclusive participatory and synodal but felt our ideas all depended on the establishment of active pastoral councils.</p>
5	<p>Follow Jesus example of love one another and invite the excluded groups back to the mass and participate in communion. The Gay community, the divorced community.</p> <p>Invite the marginalised and excluded communities to faith formation events and learn about the catholic faith.</p>
5	<ul style="list-style-type: none"> <li>- Reviewing sacramental programs to cater for children's special needs (eg. autistic, anxiety), family commitments</li> <li>- The Church to be more inclusive, less judgmental about mass attendance.</li> <li>- Divorced individuals being able to receive Communion.</li> <li>- Being inclusive of Orthodox families and inviting them to be part of our Eucharistic services during school masses.</li> <li>- Giving women more responsibilities</li> <li>- Allowing priests to get married and have a family.</li> <li>- As teachers, our role is to guide children into making good decisions, living in the light of Jesus and being aware of others.</li> </ul> <p>We can encourage them but cannot control families attendance at Mass.</p> <ul style="list-style-type: none"> <li>- Supporting teachers in their role in being Catholic educators and giving them the tools to broaden their knowledge of the Catholic faith/prayers and rituals.</li> <li>- We as teachers, are feeling pressure/sole responsibility of the student's Catholic faith formation as it is not valued at home.</li> <li>- Have 'Drop Everything and Pray' sessions.</li> </ul>

30	<p>We gathered a group of sisters who identified the following as ways we could contribute to this area Inclusive, participatory and synodal</p> <ul style="list-style-type: none"> <li>• To prioritise and resource affordable and accessible adult education in the faith.</li> <li>• That the Australian Church adopts inclusive language for the lectionary, missal, and hymnals.</li> <li>• To adopt affirmative action to increase the number of women in all church decision-making bodies so that there is gender parity by 2025.</li> <li>• That our bishops authorize the third rite of reconciliation.</li> <li>• Allow non-cleric women and men to give the homily.</li> <li>• Resourcing and promoting interfaith dialogue and collaboration at diocesan and local level.</li> </ul>
5	<p>That the Bishops of Australia restore the Celebration of the third Rite of Reconciliation in Australia since it is obvious that this sacrament of the church is no longer frequented by a large majority of Catholics. If this was available even once a year in Lent it would provide an opportunity for people receive some greater knowledge and appreciation of reconciliation in the life of the Church.</p>
30	<p>That the Australian Catholic Church develop ecclesial structures that involve the baptised Catholic laity in choosing their ministers – at both parish and diocesan levels.</p> <p>That the Australian Church mandate the formation of consultative councils at parish, diocesan, state and national levels as a priority. Allow the capacity of the baptised People of God to be fully realised in the decision-making processes of our church-as-community within five years.</p> <p>That the Australian Catholic Church open all church leadership positions to suitably qualified baptised Catholic faithful in consideration of the gifts and skills they bring to ministry and regardless of their racial, social, or sexual status.</p> <p>That the Australian Catholic Church open up its governance structures to include lay-administered parishes.</p>
5	<p>We prayed with 1 Corinthians 12: 23-39. After listening deeply to the Spirit in our hearts, through the Listening and Discernment process, we believe the kernel of the problems facing the Church is the current structure. We have all been gifted by the Spirit for the common good. We are all called to use our gifts and to not do so is to squander the gifts God gives us. We note that in the Galatians reading provided (3: 23-29) “There is no longer Jew or Greek,...slave or free, ...male or female; for you are all in Christ Jesus.” Therefore we recommend the Plenary Council insists on there being a Diocesan Council in every Diocese, in accordance with Canon 511, 512 # 1, #2, #3 ff., ensuring membership across gender, sexual orientation, culture and age. We recommend that Diocesan Councils engage in regular synodal activities. Regular plenary style engagements would be desirable. However, in order for the people to not lose further faith in the Bishops, we people need to know we are heard and</p>
13	<p>An inclusive Church reflects our diversity (age, sex, culture, disability, sexuality). Participation demonstrates true inclusion. Making all roles and sacraments open to all achieves 21st century equality and recognises the priesthood and charisms of the baptised. Shared decision-making fosters transparency and accountability. Imperative actions:</p> <ul style="list-style-type: none"> <li>• Modification of Church teaching to permit       <ul style="list-style-type: none"> <li>o Women priests/deacons</li> <li>o Voluntary celibacy</li> <li>o Practising homosexuals, divorced/remarried as full members/leaders</li> </ul> </li> <li>• Parish/diocesan councils of lay, religious and ordained deciding key liturgical, finances/employment matters and transparent accounting</li> <li>• Diverse parish groups to develop welcoming and inclusion actions</li> <li>• Establishing diocesan/parish processes to resolve conflict over eg Latin Mass, scriptural interpretation</li> <li>• Encouraging parishes to choose liturgical translations, inclusive language</li> <li>• Bishops/priests to attract youth/others by proclaiming Catholic social teaching and climate crisis</li> </ul>

5	<p>We prayed with 1 Corinthians 12: 23-39. After listening deeply to the Spirit in our hearts, through the Listening and Discernment process, we believe the kernel of the problems facing the Church is the current structure. We have all been gifted by the Spirit for the common good. We are all called to use our gifts and to not do so is to squander the gifts God gives us. We note that in the Galatians reading provided (3: 23-29) "There is no longer Jew or Greek,...slave or free, ...male or female; for you are all in Christ Jesus." Therefore we recommend the Plenary Council initiates discussions within school communities, with grade 6 children and above, on respect for women and girls. The Church, in these situations would be engaged in listening to the wisdom of these discussions.</p>
5	<p>Further and importantly, older people have wisdom developed through life experience in and outside the Church, enabling them to discern the way forward.</p> <p>Further, our young children have much to tell us in relation to climate change. Our children must be respected and not simply dismissed or scapegoated, as Greta Thunberg has been, by some elements of society. We need to respect, include and listen to all people.</p>
5	<p>We prayed with 1 Corinthians 12: 23-39. After listening deeply to the Spirit in our hearts, through the Listening and Discernment process, we believe the kernel of the problems facing the Church is the current structure. We have all been gifted by the Spirit for the common good. We are all called to use our gifts and to not do so is to squander the gifts God gives us. We note that in the Galatians reading provided (3: 23-29) "There is no longer Jew or Greek,...slave or free, ...male or female; for you are all in Christ Jesus." We recommend bishops and priests listen to the voices of all people. The fixation on the youth as the future of the Church, or suggesting the youth must build the Church is offensive. It is ageist. We recommend the Bishops review and recognise this as exclusive and discriminatory. It builds a culture of them and us. Millennials are blaming Baby Boomers for the current state of the world. Let us be careful we are not colluding with this trend.</p>
5	<p>We prayed with 1 Corinthians 12: 23-39. After listening deeply to the Spirit in our hearts, through the Listening and Discernment process, we believe the kernel of the problems facing the Church is the current structure. We have all been gifted by the Spirit for the common good. We are all called to use our gifts and to not do so is to squander the gifts God gives us. We note that in the Galatians reading provided (3: 23-29) "There is no longer Jew or Greek,...slave or free, ...male or female; for you are all in Christ Jesus." We recommend the Church never discriminates against a person because of gender, culture, sexual orientation, age, faith, or no faith. To discriminate and exclude in not being Christ-centred and is a sin.</p>
5	<p>We prayed with 1 Corinthians 12: 23-39. After listening deeply to the Spirit in our hearts, through the Listening and Discernment process, we believe the kernel of the problems facing the Church is the current structure. We have all been gifted by the Spirit for the common good. We are all called to use our gifts and to not do so is to squander the gifts God gives us. We note that in the Galatians reading provided (3: 23-29) "There is no longer Jew or Greek,...slave or free, ...male or female; for you are all in Christ Jesus." Therefore we recommend the Plenary Council reintroduces the Third Rite of Reconciliation. The Third Rite enables many people to participate, who might never approach a priest for the sacrament. The horse has bolted, to a large extent, as far as First Rite is concerned. The <i>sensus fidei</i> should be enough evidence for this step to be taken. The Third Rite, would become a vehicle for healing for individuals, our communities and the world.</p>
5	<p>Reaching out:  Allow Priests and Parishes to celebrate the Third Rite of Reconciliation, the communal celebration which is both uplifting and vitally important to each individual. This could also be a way of bringing people back to the Church.</p>

5	<p>Reaching Out: Reach out in friendship and love to those whom we know have stopped coming to Church. A personal invitation may be all that it takes to prompt the thought process.</p> <p>Work to narrow the divide between the Catholics and the other Christian Churches. Perhaps support the other Churches in the various ecumenical activities or celebrations, e.g. the breakfasts, Taize, etc. Be a friend!</p> <p>Invite people to join a group. Family Group is a wonderful example, but there are Prayer groups, Spirituality groups, the Rosary group, Liturgy groups, and many more. We all have something to offer. These give life to the community. Parish Councils are another forum where the Laity can be involved together with the Priests, either locally or within the diocese, and work together for the benefit of all.</p>
5	<p>Reaching Out: We all have our own personal and intimate relationship with God. We have Priests to support us, as that relationship grows and develops. We can then walk beside others so that they can see we are people of faith, and that God is at work within us. It is not always what we say, but maybe what we do.</p> <p>Priests and laity be involved in discussions regarding different models of leadership that would be more relevant in the 21st century.</p> <p>Our celebrations to be re-evaluated to ensure they meet the spiritual needs of all. Change is difficult, but we should endeavour to be more open and accepting of it, if it is appropriate and warranted. It should be 'guided' change.</p> <p>Suggestions:- Fundamentalist Churches are packed full, with every age group being catered for. Their music is 'rock band' style, and the energy and enthusiasm know no bounds. Our Catholic Church is ritualistic. Is there something we can take from other examples of Church?</p>
6	<p>As a small group and after reflecting on scripture and praying together we believe that: The task now is to bring the heart and soul back into the church and its mission. We need to be a humble church that needs to regain trust and our place in the wider community. Thinking nationally we need to: hear the voices of women and be open to the role of women in Church leadership and governance. Be co - responsible at a diocesan level. Thinking locally: Continue to invite parishioners to participate in decision making. Identify commonalities and celebrate these. Use common experiences to bring people together and to engage with one another. Continue to make connections in order to maintain the soul of the community.</p>
5	<p>Synodality...a) Establish and put in place a process of performance review for all Church leaders...Bishops, priests, lay leaders, leaders of religious congregations.</p> <p>b) The Plenary Council's composition to be synodal in that the majority of members are diocesan priests, laity, religious brothers and sisters and members of congregational orders whose views and votes are taken into account.</p> <p>Participatory.</p> <p>Develop specific plans for full inclusion in Church life of...women, indigenous Australians, the divorced and remarried, LBGTIQ.</p> <p>Ending clericalism.</p> <p>a) Reshape priestly training by establishing greater involvement in communities outside the seminary experience.</p> <p>b) Enlarge access to priesthood by accepting married men, women, and welcoming back priests who married.</p> <p>c) Officially discourage undue deference towards ordained clergy by any of the laity who are ignorant of the rights and responsibilities given to them as baptised Catholics .</p>



12	<p>Here are the key points from our discernment</p> <ul style="list-style-type: none"> <li>. activation ie that each member of the parish community take responsibility for building the kingdom of God</li> <li>Awareness of parish community members issues</li> <li>Increase in family life activities within the parish community</li> <li>tapping into the issues of modern society</li> <li>Changes in structure to be called the catholic church of Australia rather than the Roman Catholic Church</li> <li>that the laity have an equal say in how their parish operates the parish priest should not have the final say</li> <li>increased faith formation</li> </ul>
5	<ul style="list-style-type: none"> <li>a) Promote full and active participation of the faithful in the selection of priests, bishops and other leaders and establish parish and archdiocese pastoral councils where members are nominated and elected by the wider community.</li> <li>b) Have regular synods whose proposals are enacted.</li> <li>c) Reconsider structures of leadership by accepting the diaconate as separate form of ministry rather than a stepping stone to ordination; and seriously consider the ordination of all, no matter of gender, marital status or sexuality.</li> <li>d) Open the liturgical structures and rites by involving a greater variety of persons and symbols such as women, youth, indigenous and multi cultural communities.</li> </ul>
12	<p>The Council needs to articulate and publicly express a Vision of the Church in contemporary Australia. Why does the Church as an institution exist?</p> <p>Jesus is the is the manifestation of God’s love in the world and thus is the model of and for the Church.</p> <p>Every baptised person is responsible to manifest Christ, a responsibility gift that need to be recognised by all those in governance in the Church.</p> <p>The Church in Australia needs to be manifestly the presence of Jesus Christ alive today; to learn from the example of Pope Francis in being participative, relational, synodal and fully inclusive and always healing the broken.</p> <p>The Church needs to envision a whole new way of preparing those who are in governance and service in the Church.</p> <p>The Church is called to lead the way in implementing the recommendations of the Royal Commission to bring healing care to the broken.</p> <p>Contemplative dialogue as a process could assist the Plenary Council to implement the vision of Jesus at this time.</p>
10	<ul style="list-style-type: none"> <li>.The words of God can be interpreted in many ways. Everyone must live by the words of the Lord, however, people make up their own meanings and so the words can be mis-interpreted or taken in the wrong context.</li> <li>. I have heard that without faith, you cannot answer this question honestly and truthfully.</li> <li>.Yes we are all children of God and we are all equal, but I feel that there are issues that cannot be equal because it is taken in the wrong context.</li> <li>.We must all have dinner as a family together and spend time saying prayers as a family.</li> <li>God has called us to be a Christ centred church by calling us together today to share our thoughts and feelings.</li> <li>.I tried to make the effort to come here tonight to discuss about the catholic faith.</li> <li>.The word of God has to meanings (black and slang) therefore it can be very ambiguous.</li> <li>In regards to being baptized, I feel that we need to live according to the gospel and don't deviate from God's teachings.</li> <li>.We must defend our faith.</li> </ul>

10	<p>All Ministeries in the Church to be open to both women and men .</p> <p>The official Prayers of the Church, especially in the Liturgy, to be written in a more inclusive and culturally sensitive language.Revive the language of Discipleship as reflected in the Scripture passage chosen for this topic and include Writings of the 21st Century Theologian We wish to have a Permanent Diocesan Council of equal numbers of women and men and to include representatives from all walks of life. This would bring both professional and cross-cultural expertise in the decision making process (similar to the Anglican Church in Australia).</p> <p>All parishes to have a Parish Council selected and elected by both the parish priest and the parishioners.</p> <p>Each year the Parish Council should present a balance sheet and an audited financial report to the parishioners.</p> <p>The formation of Parish priests should be mandatory and ongoing and include instruction in Pastoral Care, <a href="http://www.austin.org.au/page?ID=363">http://www.austin.org.au/page?ID=363</a></p>
10	<p>We request that the Plenary Council informs the Vatican Authorities of the views and issues presented by the Australian Catholic Church but which the Council does not, at present, have formal power and authority to change. We request that In all Parishes the decisions by both the Parish Priest and Council to be published to the whole Parish and to have the exercise of any “veto by the Parish priest” to be clearly explained to parishioners</p>
1	<p>I think there is a need for greater involvement for lay people, particularly women and young people from diverse cultural backgrounds. I also believe people with disabilities need to be more involved.</p> <p>There was a man who expressed the need for a stronger connection across the many parts of the church. I teach Auslan and I would like to extend this teaching to people within the church to allow them to communicate with the deaf, it is important to us. Many of us don't understand the English language.....it's like we are from another country.In our parish there is a screen to help us understand and there is an interpreter. We can see the songs on the screen.</p> <p>We take turns on many rosters like cleaning, Holy Communion just like other members of parish.</p> <p>I hope in the future the church will be more inclusive to the Aboriginal culture and to all people with disabilities.</p>
6	<p>That leaders in our Australian Church , by their words and actions, establish a culture of acceptance and welcome to all who wish to participate fully in Eucharistic celebrations , mindful that we are all sinful and in need of God’s mercy, as is given expression in the Penitential Rite of the Mass..</p>
5	<p>Inclusive: Communicate through clear means, social media, TV, radion etc to those in the community that access to Catholic Organisations is open to all, regardless of faith or non-faith.</p> <p>Participatory: (Local initiative-Possibly once a month) A focus on family and youth- Creating Sunday 'Family Mass' that has less structure and takes less time. The focus will be more towards the after mass community gathering by offering activities for the families...creating this sense of community and encouraging young families is what is currently missing in our weekend masses.</p>
1	<p>I shared about my life as a deaf person, I think people in the group were interested. Deaf and hearing people should be equal. To help deaf people in Mass they need Powerpoint, an interpreter and simple English.</p> <p>I learnt about God from my family, this is important. I feel the power of the Holy Spirit in me. Deaf people want to be part of the hearing group but they must have an interpreter so they can share God experience. This is important for the future of the church in Australia. A lot of other churches are more welcoming to people with disabilities that the Catholic church.</p>
3	<p>Giving all people in Catholic organisations e.g. (Education, Cathechists, Health) a voice to comment/ review current Mission structure in order to align it more with the complexity of life style issues. Cerastes organised opportunities for a greater focus on Scripture. This will be in order to examine the life of Christ, his example and the implications for everyday 21st century life. Invite women and other Christian denominations to participate in our discussions revolving around the furore of our Church in the 21st Century.</p>

9	<p>The actions we propose are listed below.</p> <ul style="list-style-type: none"> <li>• We see a need for better spiritual formation of the laity. More courses, both face to face and on line, better marketing of those available and of other resources such as retreat houses is needed.</li> <li>• The ordination of women to the diaconate and all this implies should be implemented.</li> <li>• The Third rite of Reconciliation should be reintroduced.</li> </ul>
5	<ul style="list-style-type: none"> <li>• We pray that the Church will lead us to a deeper, faith filled, spiritual relationship with God by re-visiting the Church Laws &amp; Decrees that have been imposed through the centuries by man, rather than God. Being faithful to the teachings &amp; traditions handed down from the Apostles to “love God &amp; then neighbour” as opposed to the many and varied rules and regulations “tacked on” resulting in many sinners feeling excluded or marginalised by the Church. Eg not eating meat on Friday’s, divorcees not being able to receive Holy Communion through no fault of their own.</li> <li>• We pray that the Church will implement strategies that will have the Church reach out proactively to those who feel estranged, to those who are marginalised or who have been hurt by the Church. That she will encourage, empower, train &amp; support us to move out of our comfort zones to make personal approaches to such people.</li> <li>• We pray that the Church will revisit the laws regarding Ordination of people in the Church.</li> </ul>
4	<ol style="list-style-type: none"> <li>1. Mobile phone App with: <ul style="list-style-type: none"> <li>- Video explaining Catholic Faith in a modern youthful way.</li> <li>- Meditations/Reflections/Music.</li> <li>- Gospel/Scripture reading of the day.</li> <li>- Invitation to attend a local church service with a link to find a parish.</li> <li>- Link to 24/7 hotline for support, help.</li> </ul> </li> <li>2. Our parish Masses need to be family friendly/people friendly environments which encourage people to stay and interact after Mass, instead of rushing in and leaving immediately at the end. Monthly ‘Name Tag Sunday’ parishioners wear name tags, priest invites everyone to greet and get to know those around them at the beginning of Mass.</li> <li>3. Annual I BELIEVE IN JESUS DAY inviting everyone who believes in Jesus, regardless of their religion, to meet at a huge park for fellowship, singing and fun. Family friendly. Uniting all believers.</li> </ol>
6	<p>National Audit of parish activities (by 2023) That are not liturgically focused: social groups, reading groups etc. Establish national norms (by 2025) founder in a Parish Management Team (to replace Liturgy Committee/Parish Council)</p> <p>Each diocese to establish a diocesan formation team which can operate locally as needed</p> <p>Ensure, invite specifically other groups outside parish and in the broader community e.g. Catholicare to have input into the agenda for PC2020</p> <p>Bishops to demonstrate that they will listen/are listening to laity - by broadening the lay representation on the PC ensure the agenda represents all feedback from the grass roots level and have lay representation bodies actually on the PC</p>
6	<p>Welcome/inclusion - all churches to publish and read a statement of apology, acknowledgement and welcome of particular people (e.g. LGBT, divorced, remarried) and full access to the sacraments</p> <p>To rectify excess clericalism based on christianity not power. Dismantling hierarhic titles (Father, Bishop, Archbishop etc) and creating synodal leadership and administration inclusive of clerics, ordained men and women regardless of married status</p> <p>Make celibacy optional for men and women clergy</p>

7	<p>Consultative, Participatory and Synodal</p> <p>We support the Pope's document on the Reform of the Curia which aims to make the central management of the church decentralise, put more decision making in the hands of the local bishops and support greater involvement of lay people and women in managerial and decision making at the highest level of church governance.</p> <p>We acknowledge</p> <ul style="list-style-type: none"> <li>• that women have very important leadership roles in the prophetic ministry of the church but no formal recognition or status in the hierarchical church.</li> <li>• the apathy of those in local parishes who decline to participate in consultation and prefer to leave management issues to parish councils and diocesan offices not interested to understand how the structures both pastoral and financial work.</li> </ul> <p>We would like to see</p> <ul style="list-style-type: none"> <li>• parish representation in the selection of parish priests</li> <li>• male and female deacons to give homilies or reflections at Eucharistic Celebrations</li> </ul>
50	<p>Most strongly supported. A wide voice (laity included) and transparency in the selection and appointment of bishops</p> <p>All clergy need to be accepting of the contributions of lay person and have greater acceptance of skills and knowledge of an educated lay community. Actions that can promote this: married priests, male and female deacons, elimination of clericalism and personal recognition of the role of women in the mission of the church.</p> <p>Very strongly supported Decision-makers of a parish, diocese, Bishops' conference to include laity.</p> <p>Push Vatican II teachings.</p> <p>Strongly supported</p> <p>Hierarchy listen to the laity A new leadership and governance model for the church</p> <p>Lay experts to have authority to speak in their field on behalf of the church</p> <p>Mass translation to refer to 'us' and 'we' instead of 'the church' and 'her'.</p>
4	<p>Ordained men who have left to be married should be able to continue in pastoral role/allowed/encouraged to return to/continue in priesthood/pastoral role</p> <p>Pray publicly and often for more priests</p> <p>Priests are administrators instead of shepherds... maybe we need to recognise that priests can't be both and start insisting on funding parish administrators as coleaders of parishes. Take the administrative responsibilities away from priests altogether.</p>
4	<p>Go back to basics - build understanding of and participation in Sunday Mass liturgy, communal prayer outside of mass</p> <p>Then, we need to form/inform and transform each other to live an active participatory life. Our Baptismal call is the basis for encouraging all to use our Baptismal Gifts/Charisms. But to do this we also need formation to build and develop these gifts for the benefit of the Church.</p>
4	<p>Using Lay Led Liturgies more often to encourage participation and reduce stress and burn out of priests. Also highlights the inclusive and participatory nature of what we discussing.</p>
4	<p>If we recognise the Spirit acting in a variety of ways through a variety of people, we should be seeking the greatest possible involvement in order to see God truly acting in our Church.</p> <p>Generally, however, (beyond participation on Sundays) this seems to be considered too hard for Church hierarchy and only the elect are chosen to contribute to Church leadership.</p> <p>We recognise this sort of leadership is hard, but surely this is what we are called to.</p>
4	<p>Priests need to be TAUGHT how to lead "synodally".</p> <p>There is no point asking them to think of Church as synodal if we don't teach them how to do it</p>
6	<p>Remember the way you have phrased titles and the topics, responses and questions you have included will shape people's responses.</p>

15	<p>Catholics for Renewal Inc. prioritises the following actions:</p> <ul style="list-style-type: none"> <li>a.Ensure that all Catholics are formed to live their baptismal call</li> <li>b.Bishops to respond actively to Pope Francis' call to lead a synodal church - engaging with and accountable to God's people</li> <li>c.NOW prior to Plenary Council: every diocesan bishop to call an assembly to listen to and understand his people's sensus fidei</li> <li>d.Legislate mandatory Diocesan Pastoral Councils, regular listening Assemblies, Parish Pastoral Councils, annual diocesan planning and reporting</li> <li>e.Appoint suitably qualified lay women and men to roles of senior governance</li> <li>f.Request the Holy See to appoint women as heads of Curial dicasteries and repeal Canon 129</li> <li>g.Select bishops based on consultation with people of the diocese</li> </ul> <p>We refer you to extensive details of these and further major actions, in our submission/book Getting Back on Mission: Reforming Our Church Together - copies have been provided to all Australian bishops and the Facilitation team</p>
5	<p>An up to date statement of inclusion which clearly articulates what is acceptable and not acceptable for all so that the personal views of individual clergy do not cloud church teachings.</p> <p>To make clearer the blurred lines between the social teachings of Jesus and those of the church regarding inclusion.</p>
5	<p>Inclusion involves changing structures that favour men and preclude so many others. An open-priest model should be explored, other Christian denominations allow married ministers, female ministers, shared priestly roles among a team of religious leaders from within the community.</p> <p>Inclusion requires the Church to go into the streets and take on the smell of the sheep. The Church needs to meet her people where they are in their own context, especially Aboriginal communities.</p> <p>The Church needs to let go of control, listen to the Spirit speaking through people.</p> <p>The plenary 2 process itself has failed in regard to being inclusive. While naming inclusion as a theme, the panels have not included a wide demographic i.e people with disabilities, ATSI, Youth etc have not been equally included. The use of the word synodal was not a wise choice as traditionally it refers exclusively to 'Church delegates'.</p> <p>Without further breaking open the word has the power to repel the people you hope to draw back</p>
4	<ul style="list-style-type: none"> <li>- Parishes should identify the needs, not only of their parishioners, but of the wider community. Once identified, different activities can be undertaken to ensure parishioners feel included in the community and others can be invited to be part of the community. All should feel welcomed, included and part of a faith community that they want to belong to.</li> <li>- Specific outreach activities should be introduced, or expanded, for both parishioners and the wider community, such as: Alpha; support groups (eg. single mothers, elderly; home bound; menAlive, men's shed); St Vincent de Paul; counselling and mental health services;</li> </ul>
10	<p>A group of parishioners from St. Clement of Rome Parish met to discuss the question for Phase 2: How is God calling us to be a Christ-centred Church in Australia that is Inclusive, Participatory and Synodal. Through prayer, listening and conversation the group felt the Spirit is calling us to:</p> <ul style="list-style-type: none"> <li>• Include the ordination of women to the priesthood;</li> <li>• Change the governance roles to include lay people who are men or women;</li> <li>• Faith formation programs should be in place for all people of Christ;</li> <li>• Ongoing emotional and psychological support for our clergy;</li> <li>• Open priesthood to married men and women;</li> <li>• The Church's governance, which is currently autocratic needs to be more accountable, transparent and open and new practices and structures should be put in place that are more consultative.</li> </ul> <p>Our Parish Challenge: How do we translate this into real, action? Please pray, reflect and participate.</p> <p>St Clement of Rome Parish 28 November 2019</p>

5	<p>Acknowledge our sinfulness with a public apology re: sexual abuse</p> <p>Reintroduce the 3rd rite of reconciliation</p> <p>Consider women for priesthood - no roles within the Church based on gender: Men and women are equal in the church, all roles in the Church open to all</p> <p>Change marriage tribunal structure and process</p> <p>Take away judgement and blame aspect. Offer this as a counselling service for those suffering hurt through relationship breakdown</p> <p>Selection of leadership of the Church - be empathetic and Christ-like people</p>
10	<p>The statement below have been edited stylistically for clearer communication of the ideas. The earlier response from this Group was sent a few days ago:</p> <p>A group of parishioners from St. Clement of Rome Parish met to discuss the question for Phase 2: How is God calling us to be a Christ-centred Church in Australia that is Inclusive, Participatory and Synodal. Through prayer, listening and conversation the group felt the Spirit is calling us to reflect and work towards:</p> <ul style="list-style-type: none"> <li>• The possible expansion of who is called to ministry in the Church.</li> <li>• A transparent, accountable and consultative governance of the Church that includes greater lay participation.</li> <li>• The ongoing nourishment of the baptized for a more authentic and practical expression of the faith in pastoral programmes to those in need.</li> <li>• The continuation of better emotional and psychological support for our clergy.</li> </ul> <p>Our Parish Challenge: How do we translate this into real, action? Please pray, reflect and participate.</p>
3	<p>God is calling us to be a Christ-centred Church in Australia and we feel the need for acknowledgement that few have all of the skills to achieve this goal.</p> <p>We must work collaboratively to utilize the gifts and skills of each individual has to offer.</p> <p>The Church must overcome the perception of being an organization run on laws, and focus on radiating God's light and showing the goodness and hope flowing from God's love for us.</p> <p>An inclusive and participatory Church will welcome all, including sinners. It will promote the healing of broken souls through Reconciliation and the Sacraments, not by compromising on the sacred scripture, sacred traditions and the magisterium, but by developing a true encounter with Jesus Christ.</p> <p>As encouraged by Pope Francis we must return to a prayerful existence, especially through His holy Mother Mary. Devotion to Guadalupe, Divine Mercy and the Holy Face are examples of prayerful participation.</p>
8	<p>Review of parish boundaries, deployment of priests, number of Mass Centres to optimise the role and clergy and involve laity to the maximum</p> <p>Change system of priestly formation to enable a different style of leadership</p> <p>Include former priests in parish life and ministry</p> <p>Call for Church Leaders to exercise positive, fearless leadership by speaking out on issues which affect our human family and common home in ways which inspire people to follow their leadership</p> <p>Find ways to be able to reach out to our youth because they are our future</p> <p>Encourage, support and provide participation in interfaith and ecumenical events and groups and host same</p> <p>Invest financially in the theological education of the laity and educate seminarians in more inclusive (female and male) contexts. Establish adult theology groups in every region</p> <p>Invite suitably educated laity into leadership of parishes and invite suitably qualified persons (female or male) to give homilies at Sunday Mass</p>
4	<p>We need more inclusive language in our liturgy</p> <p>Community events with a common purpose promote gathering and social - to reduce isolation and loneliness within and outside our community</p> <p>Encourage participation by inviting others to participate - individually and communally. This one way of trying to include others who may need encouragement and/or feeling estranged.</p>

6	<p>Bishops need to keep it simple as Jesus did while looking at changes that need to come to increase faith. Old ways seem so complicated.</p> <p>Listen to one another more.</p> <p>Church needs to include all - me, women, youth, single, married, divorced, remarried, young, old, LGBTQI+, indigenous, migrants, asylum seekers.... - no barriers to God</p>
6	<p>Focus on natural, smaller, communities that share common interests and celebrate together.</p> <p>In order to do this we need to build formation and discernment around people's gifts not job titles.</p>
6	<p>Priests need to be allowed to marry if they so choose, or be allowed to return to the priestly ministry if they have left to marry.</p> <p>More priests = less stress for clergy</p> <p>A happy priest will impart that sense of fulfillment</p>
6	<p>More celebration/joy in our masses and communities - we are supposed to be people of GOOD news</p>
6	<p>Consider creating coleadership of parishes. Leave priests to be purely pastoral and commission (not employ) administrators to manage the business side of parish life. This may mean changing canon laws on priestly responsibilities and creating canon laws around administrator positions.</p>
6	<p>Because we are time poor what happens in mass is really important.</p>
6	<p>Not a lot of "synodal" in our church outside of plenary discussions and we are still yet to see if they will be genuinely synodal.</p> <p>Priests need to be taught how to lead a synodal church, you can't just tell them they should be.</p>
6	<p>Man made rules - from Jesus and Paul we are no longer imprisoned or guarded by law - start again with Canon Law. Go back to first principles and rebuild simply, around the sort of lives Jesus calls us to.</p>
6	<p>We are one in Christ. Baptism is the only identifying characteristic of this body. Therefore, there should be no barriers to participation in the Church beyond "Are you baptised".</p>
3	<p>God is calling us to be a Christ-centred Church that is inclusive, participatory and synodal. God is calling us to be inclusive of divorced individuals and the LGBTQI members of our community. We would like to see a commitment to ensuring that these people are welcomed as Jesus would have done. Priests should have the option to undertake the sacrament of marriage whilst fulfilling their duty as a preacher of God's message. We need to find ways to be more relevant and modernise with the times, to inspire our youth. We feel like we are just following rules and procedures not Jesus and his message. It is encouraging to see that Pope Francis is moving towards a more positive and welcoming Church.</p>
25	<p>People being able to speak up and be honest</p> <p>Leaders being asked to be accountable</p> <p>Responsibilities clarified</p> <p>"Consultative" process is operational - questioning the hierarchical nature/structure</p> <p>Opportunities for catholic schools to exist alongside the traditional church</p>
13	<p>As a group reflecting on the role of our church in Australia, we would like to see the ability for clergy of both genders to marry in order to greater understand and connect with their congregations. This will build trust between the leaders of the faith and the community they serve. We would like to see positive changes to structures, practices and language within the church that have previously isolated members from the church. For example, LGBTIQ community and women. We believe it is necessary to build stronger programs that authentically engage the youth of the church and connect these to Catholic schools and state school programs (not just sacramental programs). Greater flexibility in the celebration of liturgy to include children, teenagers and those with unique needs.</p>

4	<p>National Community</p> <p>We implore the Australian Council of Bishops to be courageous in their:-</p> <p>REQUESTS TO THE HOLY SEE</p> <ul style="list-style-type: none"> <li>* for implementation of recommendations handed down from the Australian Royal Commission into Institutional Responses to Child Sexual Abuse</li> <li>* for voluntary celibacy for priests</li> </ul> <p>FOCUS ON GOVERNANCE AND MINISTRY</p> <ul style="list-style-type: none"> <li>* for a truly participatory model in which all levels reflect the reality of a church which is 50% female</li> <li>* for a truly inclusive model of church which bears witness to a welcome of currently marginalised sectors eg. divorced, remarried, LGBT, married priests</li> <li>* for a genuine recognition of discipleship, bringing an end to discrimination on gender, sexuality or race</li> <li>* for an acceptance of women deacons</li> <li>* for a better process around selection of priests</li> <li>* mandatory ongoing formation for all priests</li> </ul>
NA (submitted via PC email)	<ul style="list-style-type: none"> <li>• Provide support to all to nourish the Holy Spirit in their lives so that we look at what unites us and not focus on divisions or difference. We are all called to live in the presence of God</li> <li>• Need to educate adults about basic theology and spirituality. There are lost generations due to gap between rigid religious education in schools and religious education with a focus largely on social justice</li> </ul>
NA (submitted via PC email)	<ul style="list-style-type: none"> <li>• New model of the worshipping faithful: <ol style="list-style-type: none"> <li>1. Worshipping Community</li> <li>2. Parish</li> <li>3. Diocese</li> </ol> </li> <li>• Worshipping Community – e.g. basic ecclesial community – Christian community. Needs to be wide participation and escapes the boundaries of Canon Law</li> <li>• Parish – invite more people into the decision-making process – transparency and accountability</li> <li>• Diocese – Diocesan Council – Bishop to have leadership group</li> <li>• Australian Bishops Conference – more transparency – Commission of the ACBC doesn't have to have a Bishop to head up the Commission – more lay participation.</li> </ul>
NA (submitted via PC email)	<ul style="list-style-type: none"> <li>• Small groups and lay movements in each Parish – groups based on faith, prayer and action, evangelical in focus</li> <li>• These groups pray for the priesthood, for vocations and pray for families. Meet in people's homes, close and intimate, invitational, friendly and kind. Every Bishop supports these groups as a new way of taking the Church forward in Australia</li> <li>• Assert Catholic identity and Catholic teaching through school communities</li> <li>• Forget the trendy social justice issues. Small groups to get back to solid Catholic teaching – sacraments, teachings, theology, teach the truth of the mass – the real presence</li> </ul>
NA (submitted via PC email)	<ul style="list-style-type: none"> <li>• Encouragement of more Deacons – including married men and women</li> <li>• Inclusion of nuns in School and Parish</li> <li>• Provision of affordable adult faith formation courses and professional development activities</li> <li>• Family prayer – the Rosary to be encouraged more</li> <li>• Building Catholic identity through basic catechism in the Church</li> <li>• Encouragement of the dissemination of information about applications (apps) providing spiritual formation</li> <li>• Make Indigenous Australians become more involved in the Church by providing opportunities for re-connection and closing the gap to encourage unity and inclusivity</li> <li>• Church reaching out to young people – explaining in the simplest terms what the Plenary Council is about and encourage them to share ideas based on their perspective</li> <li>• Parish workshops every two years to allow for open and honest participation</li> </ul>



4	<p>1) Our Aspiration: Intentional, focussed invitation and outreach by 'our actions':</p> <p>2) Our Actions:</p> <p>a) Engage with groups who have the perception of exclusion from Church community, including young families, young people, those who have gone or are going from the church, gender diverse.</p> <p>b) Explore and develop ministries that are focussed on young families. This is different from children's liturgy. It needs financial investment.</p> <p>c) Acknowledge and embrace the gifts of all and accompany them (e.g. the injured, victims, LGBT, divorcees etc. as they are welcomed into the community). Formalise an apology and commitment to accompany them during the healing.</p> <p>d) Deliberately involve diverse groups/voices by having representatives on consultative groups, panels, committees at all levels of church leadership/ministries.</p> <p>e) Re-introduce the third rite of reconciliation enabling more people to feel comfortable and welcome to participate in this sacrament of healing.</p>
6	<p>1) Celebrate &amp; Invite to view and participate. e.g. video to show actions/ministry. Programs in Regions and Archdiocese.</p> <p>2) Engage with young people in Secondary schools.</p> <p>3) Year 12 as catechists in school (Catholic College Studies)</p> <p>4) Revamp Parish Councils by making Advisory. Review Matrix WHS - Safeguarding</p>
5	<p>What actions do we feel strongly called towards? Our group feels strongly that the church is called to action on welcoming and inclusivity. Particularly we feel action on the connection of church to society and the wider community each parish sits in. These actions include:</p> <p>1) A specific role or hours of a role, allocated to welcoming initiatives &amp; community linking.</p> <p>2) Change of rules to include in the priesthood women and married priests</p> <p>3) Dedicated part of liturgy in Australia to acknowledge Aboriginal and TSI traditions.</p> <p>4) Recognition, LGBTQ people and relationships in the church</p> <p>5) A body or board of laypersons be established to advise Bishops.</p> <p>6) Focus on cultural and overseas immersion</p> <p>7) Engage in social media (Spotify/podcasts) and increase catholic content.</p> <p>8) Increase young people involved in for example the regular appeals &amp; fundraising initiatives.</p> <p>9) To give individuals &amp; groups more free reign to live their right to practise inclusiveness in church.</p>
4	<p>Courageous leadership that allows our communities to be more inclusive in practical ways, for example not limiting the reception of communion for some people, welcoming ,embers of excluded minorities such as LGBTQ community, indigenous persons etc. (e.g. Open statements of welcome).</p>
5	<p>1) Inclusion</p> <p>a) Men, women &amp; children eligible for multiple roles with church, liturgies &amp; celebrations</p> <p>b) Steps for the ordination of women</p> <p>c) Celibacy optional</p> <p>d) Welcoming/ outwardly of disadvantaged/minority.</p> <p>2) Review and reform church model of parish away from geographical to gathering/local communities &amp; including lay-led liturgies.</p> <p>3) Mandatory retraining of priests to work collaboratively with community.</p> <p>4) Reintroduce third rite of reconciliation (choice)</p> <p>a) By communal gathering of people</p> <p>b) Community responsibility to each other.</p>

4	<p>1) Sub theme: Improving the experience of &amp; participation Parish liturgy including Mass</p> <p>2) Our Actions:</p> <p>a) Review and revise language of liturgy, prayers &amp; Mass to be gender inclusive and more accessible for all to understand (especially children &amp; young people)</p> <p>b) Co-delivered homily co-created by clergy &amp; laity with opportunity for real life connections allowing for multiple perspective.</p> <p>c) Formation for parishioners to co-create liturgy and homilies</p> <p>d) Ensure all can participate in Mass by including all responses and expectations (and some theological background) in written (PPT) and spoken form</p> <p>e) Cut down on the number of Masses across Parishes to pool resources and build community, i.e. one Mass rather than three or four.</p>
5	<p>1) Review and reinstitute the Third Rite of Penance experience.</p> <p>2) Increasing and empowering the roles and responsibilities of all groups not currently represented at all levels of church governance and action:</p> <p>a) Women</p> <p>b) Refugees</p> <p>c) Ex-priests</p> <p>d) Indigenous</p> <p>3) The development of a lay group equivalent of ACBC which advises the Australian Church. Petition the governance of the Church for a change in structure to allow others to perform clerical responsibilities.</p> <p>4) Local Action</p> <p>a) Move from advisory Pastoral Council to representational Parish Councils.</p> <p>b) Provide more lay pastoral leadership training and mentoring.</p> <p>5) Change the structure of parish pastoral councils to be reflective of gender ratios that operates on a collegial model of pastoral work and shares responsibility for administration of parishes.</p>
6	<p>1) The further development of a user friendly diocesan website which allows a person to click on any date at any time and discover:</p> <p>a) Catholic events, particularly offering support services for people in crisis moments</p> <p>b) Availability of affordable and accessible faith education across the diocese</p> <p>c) Availability of diocesan services to provide leadership formation skills.</p> <p>2) Mandatory Parish Councils which are inclusive and sharing of powers with the Parish P – It's your parish, what do you want? Pastoral Council rather than event management group. And then – Deanery &amp; Diocesan P. C.'s</p>
6	<p>1) Inclusion:</p> <p>a) To actively pursue women's participation in church governance</p> <p>b) To find ways to include young people into church's ministry.</p> <p>2) Education: Accessible faith formation for (Catholic) Parents</p> <p>3) Formation of Priests:</p> <p>a) In preaching (understanding/communication)</p> <p>b) In understanding cultural diversity</p> <p>4) Formation of Men in Faith/ How to be 'fathers'/Christian men.</p>

4	<p>1) Our Aspiration: Developing Lay leadership to support and enable clergy to focus on pastoral &amp; spiritual needs.</p> <p>2) Our Actions:</p> <p>a) Formalise parish council structure to take greater responsibility for non-pastoral matters</p> <p>b) Establish leadership training to equip lay people for roles in parishes</p> <p>c) Greater investment in technology by the church to allow greater participation in meetings, development opportunities, where circumstances make it difficult.</p> <p>d) Share wisdom &amp; knowledge across parishes, dioceses as to what is working and how they demonstrate inclusive practices. Look to other faith traditions for ideas. E.g. Audit, investigate parishes/ social media/ shadowing/ spending time in other parishes.</p>
8	<p>1) Establish structures within the church to include greater female participation in decision making processes of the church.</p> <p>2) Ensure the best possible candidates for the priesthood (e.g. married men, non-celibate single men etc.) and the diaconate (women, married men etc.)</p> <p>3) Form an action group to reach out to youth and other marginalised groups through national programs (Note: one member of the group of 8 objected to broadening the ordination criteria.)</p>
6	<p>1) Re-evaluation of church assets so that there is a commitment to those on the fringes – especially the homeless, e.g. the school halls and buildings that are empty for beds and breakfast for homeless in the parishes.</p> <p>2) Ministry for people from broken homes, so they feel included and supported. This could include peer ministering to divorced couples and children.</p>
5	<p>1) That the Council initiate a ministry to divorced and remarried Catholics, to facilitate their return and inclusion to Eucharist.</p> <p>2) That the Council legislate for women to be ordained to the permanent diaconate.</p> <p>3) The Council create contemporary structures of governance for the Australian Church, which embodies accountability, transparency, inclusion and continuing Professional Learning.</p> <p>4) That the Council develop explicit pathways of inclusion for people of diverse background, experience and circumstance.</p>
6	<p>5) Parish/Diocese</p> <p>a) Parish communities engaged in the appointment of pastoral Leaders</p> <p>b) Parish pastoral Councils to be inclusive 7 co-responsible and this needs to be clearly documented/implemented/communicated: Balance numbers/ratios genders, ethnicities, ages (youth) etc.</p> <p>c) Parish Pastoral Councils to be established in all parishes</p> <p>d) Diocesan Pastoral Councils to be established in all dioceses.</p> <p>6) Reconciliation</p> <p>a) Reintroduction of the Third rite</p> <p>b) Reconciliation with the disconnected (e.g. lapsed Catholics, divorced, remarried)</p> <p>7) Formation</p> <p>a) Adult faith formation – to support the practice of liturgy, faith and sacraments</p> <p>b) Youth faith formation - to support the practice of liturgy, faith and sacraments</p> <p>8) Welcome</p> <p>a) Welcoming process to be established in all parishes – welcomers at door</p> <p>b) AOC, Welcome to Country – websites</p> <p>9) MAKE CANON LAW SERVE FAITH RATHER THAN VICE VERSA</p>

4	<ol style="list-style-type: none"> <li>1) New structures of governance at Parish level to ensure greater lay participation and shared leadership including an emphasis on the role of parish pastoral councils</li> <li>2) Ongoing formation for Clergy for personal enrichment and greater use of an appraisal review</li> <li>3) Expand opportunity for third rite of reconciliation</li> <li>4) More adult education to improve the knowledge and commitment of laity</li> <li>5) Bold and innovative ways to be more inclusive to those currently marginalised including welcoming people to full communion</li> <li>6) Education of youth in catholic schools and in sacramental preparation in parishes requires ongoing review and improvement</li> </ol>
5	<ol style="list-style-type: none"> <li>1) Inclusive: <ol style="list-style-type: none"> <li>a) In language</li> <li>b) In whom we welcome to Eucharist/Sacraments</li> <li>c) In whom takes leadership roles in liturgy</li> </ol> </li> <li>2) Assist Transitions in Parish/teaching through affirming and educating people in new roles</li> <li>3) Develop greater connection between parishes and Catholic schools</li> <li>4) Leadership to be energisers rather than rulers providing new options rather than stifling innovation</li> </ol>
5	<ol style="list-style-type: none"> <li>1) Vatican II Revisited</li> <li>2) Councils become pastoral to needs of people</li> <li>3) More inclusive leadership &amp; participation in parishes</li> <li>4) Getting to know people and their stories</li> <li>5) Priest needs to allow active &amp; strong lay leadership (particularly needed when change of parish priest's a need for continuity of vision)</li> <li>6) Inclusive of all cultures &amp; universality of members of the church</li> <li>7) Faith formation to bring people to know Jesus &amp; come to the Eucharist &amp; understand Eucharist.</li> </ol>
5	<ol style="list-style-type: none"> <li>1) Media Focus – media campaign on the ‘good aspects’ of Catholicism – charity; good work; promote the good, inclusive support. Change poor perception.</li> <li>2) Develop our Catholic identity – accompany to others in many ways.</li> <li>3) Formation of lay people to step up to parish position – include more but under a structure. Need a program. Movement of priests creates challenges – each priest is different.</li> <li>4) Formation groups with focus on inclusivity and evangelisation. More structure for this. Simple programs parishes can follow.</li> <li>5) National formation podcast focusing on bring it to basics topics – Formation <ol style="list-style-type: none"> <li>a) Reliable</li> <li>b) Appealing to younger people</li> <li>c) Those marginalised e.g. indigenous</li> <li>d) Those hurting</li> </ol> </li> <li>6) Needs to be simple – no big words; Focus on technology</li> <li>7) More deacons – promote inclusivity/support</li> </ol>
5	<ol style="list-style-type: none"> <li>1) National <ol style="list-style-type: none"> <li>a) Restore/ reinstate the Third Rite of Reconciliation</li> <li>b) Develop a model of church/parish leadership that allows for CO-RESPONSIBILITY for all aspects of church life, including the sacraments.</li> <li>c) Develop/improve/promote an on-going program of faith formation for parishes, communities, families</li> <li>d) Actively engage the marginalised peoples...by seeking them out and involving them in as many activities as possible</li> </ol> </li> </ol>

5	<p>1) Mandate a group of lay advisors to parish priests in each parish e.g. Divine Renovation or Parish Pastoral Council leadership team)</p> <p>2) Women should be able to participate in all seven sacraments of the church, i.e. open diaconate to female candidates</p> <p>3) Petition for a change to Catechism of Church re ‘intrinsically disordered’ reference to LGBTIQ &amp; find a way to bless/recognise same sex partnerships without calling it ‘marriage’.</p> <p>4) Open priesthood to married men.</p> <p>5) Provide more education for adults re parts of the Mass and sacraments.</p>
5	<p>1) Ensure the faith is properly taught through:</p> <ul style="list-style-type: none"> <li>a) Catechesis at schools</li> <li>b) Read scriptures for weekly mass the week before</li> <li>c) Improve faith formation for the teachers</li> <li>d) Greater lifelong learning of faith (Sunday school)</li> <li>e) Re-educate hierarchy – continue formation</li> </ul> <p>2) Restore faith in sacraments through</p> <ul style="list-style-type: none"> <li>a) Having Eucharist as centre of the mass</li> <li>b) Have more access to sacraments (confession)</li> <li>c) Restore reverence to the Holy Sacrifice of the mass</li> <li>i) Teach about real presence in Eucharist</li> <li>ii) Put tabernacle in the centre of the church</li> <li>iii) Push priests to emphasise the conditions necessary to receive worthily.</li> </ul> <p>d) Make confession more broadly available to catholic schools</p> <p>e) Make adoration more available</p> <p>3) More public processions bring faith to the streets (Corpus Christi/ Fatima). Return Latin to prayer &amp; liturgy – inclusive because it is universal.</p> <p>4) Make parish councils more democratic</p> <ul style="list-style-type: none"> <li>f) Democratically elected</li> <li>g) Women involved at a parish level.</li> </ul>
NA	
NA	
2	<p>We suggest implementing recommendation 16.8b of the Child Abuse Royal Commission: "establish a transparent process for appointing bishops which includes the direct participation of lay people." That requires appointing experts in corporate governance and constitutional law to design a governance structure unlike the present top-down one, but preserving its best features. The body that recommends episcopal hirings and firings should have local representation with a quota for women, but should also have representation ensuring it stays in line with the universal Church. Available models such as board-and-CEO, elected parliaments and the medieval bishop and chapter are helpful but not perfect. Australia, with its Royal Commission and its Anglophone tradition of constitutional democracy and accountability, can trial a governance model that will make the universal Church responsive to its members through the third millennium.</p>

6	<p>Inclusive, participatory and synodal.</p> <p>Our group feel strongly about welcoming people into our parish and celebrating the Eucharist together as a community. It is important to have a personal touch by talking to newcomers to make them feel welcome. There is a need to review the languages used at Mass. Some people with disabilities feel that words in the Gospel can be confronting.</p> <p>We also feel that there should be greater involvement of lay people at our Church regardless of their gender, sexual orientations and cultural backgrounds. Our parish has done well in involving women as we can see women holding roles in PPC and various ministries. We feel other parishes should do the same. Going forward, we should have representatives of lay people to ensure that our voices are heard by the bishops. We should also include women in decision making and leadership roles of the Church. Our Church can consider having women as cardinals since traditionally cardinals are not priests.</p>
6	<p>We are recognising the faults of the present Catholic Church and the rules and regulations. Galatians 3:23-29 was written before most of the church laws were made up. We must be a church of faith and not just follow a set of regulations. Christ came from freedom and showed us how to live in freedom towards the fullness of God.</p>
6	<p>The Church should be Christ-like, its scepticism of existing orthodoxies and confident in seeking to create new understandings and new ways to fulfill lives. To be a Christ-centred Church, be supportive and encourage those seeking a faith journey by our actions and behaviours which should mirror our words</p> <p>in addition to the presentations of the writing groups, all diverse groups within the Church be given the opportunity to make presentation to the whole synod.</p> <p>In the Church may there be more emphasis on small Sunday groups, with Jesus but not necessarily with an official priest.</p>
4	<p>This is a particularly difficult discussion - and to acknowledge these difficulties - we are all at different stages in our own faith, our oneness is that we are all children of God and from this knowledge we act justly, love tenderly, walk humbly and that this journey is not confined, that is open to the will of the spirit.</p>
4	<p>God is calling us to discern in our faith and step out of our comfort zone and welcome everyone around us in Church, respecting one another and personally inviting them by going out of ourselves, otherwise we will never fully feel a sense of belonging to our Parish and therefore the rest of the Church.</p>
6	<p>Our group proposed a National program to re-establish the Holy Mass as the summit of our faith, as this is the ultimate reflection of a true Christ-centred Catholic Church:</p> <ul style="list-style-type: none"> <li>- Education, based on Catechism, of what the Mass is, in form of short slide sets/videos that can be deployed at Masses and Parish gatherings.</li> <li>- A refocus of the reverence and respect to be shown by Priests and Religious officiating at Masses, so that all those participating are immersed in this Holy Miracle.</li> <li>- A "Code of Behaviour" that reflects the appropriate reverence to the Holy Mass. This code would include acceptable standards of behaviour, punctuality, dress, language, etc.</li> <li>- A national formation course(s) for all laity involved in the various ministries, specifically re-enforcing what is defined in the Roman Missal, Catechism and the Magisterium.</li> <li>- The launch of this program via formal prayer events across all Parishes and Diocese, so that all Catholics can fully appreciate and understand its purpose.</li> </ul>

5	<p>Open and Welcoming: This needs to be not only within our Church community, but also in our local community in which we live. Everyone needs to feel welcome and included. Establish a 'Welcoming Group' within each Parish community to welcome all people to Mass and other Church celebrations. Ensure that, for example, at funerals, all people are invited to come to the Table of the Lord. We never know what affect that may have on an individual. It could be far reaching. Encourage and facilitate opportunities so parishioners can take time to really get to know fellow parishioners, so that in a time of need, we can be there to love and support them in the best possible way.</p>
5	<p>We prayed with 1 Corinthians 12: 23-39. After listening deeply to the Spirit in our hearts, through the Listening and Discernment process, we believe the kernel of the problems facing the Church is the current structure. We have all been gifted by the Spirit for the common good. We are all called to use our gifts and to not do so is to squander the gifts God gives us. We note that in the Galatians reading provided (3: 23-29) "There is no longer Jew or Greek,...slave or free, ...male or female; for you are all in Christ Jesus." Therefore we recommend the Plenary Council enables our liturgies to be more inclusive and participatory. We recommend, in particular, that the Plenary Council seeks to understand and implement Canon 766, which allows for lay men and women to preach; "...in certain circumstances, or in particular cases where it would be advantageous..." We recommend that training be provided for lay men and women, in homiletics, in order that they may be well equipped for this function</p>
22	<p>Recommendation Each parish and diocese must have a pastoral council which is non-hierarchical and inclusive. Membership must be representative of the parish and diocese. Plenary Council recommendations must be implemented. There should be no suspension of responsibility during any interregnum period. There should be regular diocesan synods.</p> <p>Recommendation: That an Australian model of priesthood be discerned and followed by all seminaries. This model must reflect the nature of Australian society whilst following Gospel centred principles. All candidates for the priesthood should be considered under common criteria, irrespective of gender. The selection of people for the priesthood must include ongoing formation and assessment (spiritual, pastoral, psychological and psychosexual).</p> <p>Recommendation for Wagga Wagga Diocese Seminary That current best practice, already established in seminaries in other parts of Australia, be implemented immediately.</p>
300	<p>When we have various ethnic communities in a diocese and agree to be more inclusive as a whole church, we may consider having a liaison within a diocese who can work to minimize any possible misunderstanding in communication between these ethnic communities and a diocese. For this purpose, a liaison, for instance, could suggest meetings on a regular basis where any raised issue can be dealt with in evangelical manner.</p>
38	<p>National call to prayer for current issues. Amalgamate Pastoral &amp; Finance Cnl's for transparent &amp; accountable parish management, not advisory but an accountable governance body. Implement a national skills criterion for parish administration. All administrators (priests &amp; laity) should hold these skills. ACBC be open &amp; transparent governance with equal reps from laity &amp; clergy. Mirror this at diocese &amp; parish level &amp; reinforce participatory and co-responsibility of clergy &amp; laity. Bishops to use a transparent consultation process with a parish on the appointment of a priest. Regular grassroots driven synod process to input to ACBC. More inclusiveness for indigenous &amp; disabled people in decision making at all levels in Church. Include Aboriginal culture into liturgies in consultation with Aboriginal communities. Particular attention be given to the Frontier Wars of Australian history &amp; sites. More transparent &amp; active inter-faith dialogue that's promoted in all levels of the Church.</p>

13	<p>We are being called to be people who are Christ centred, who work to develop our communities where all, regardless of office, ethnicity, gender, class or marital status are accepted.</p> <p>We, as Church, are called to participate and encourage structural change within the hierarchial organisation. This, within prayerful discernment, could be achieved through empowering Diocesan &amp; Parish pastoral councils, by recognition of the role, dignity and authority of lay leadership regardless of gender.</p>
9	<p>Modernise Church:</p> <ul style="list-style-type: none"> <li>• Heed 'signs of times', adapt to contemporary culture, ensure relevance in today's world</li> <li>• A more Australian Church</li> <li>• Redesign liturgies, use language that is inclusive, modern, relevant, informal</li> </ul> <p>Inclusion:</p> <ul style="list-style-type: none"> <li>• 'Open the doors', be genuinely inclusive regarding gender, sexuality, marital status</li> <li>• Eucharist must be available to all</li> <li>• Church/Council discuss in depth meaning of "There is no longer male or female"</li> </ul> <p>Leadership:</p> <ul style="list-style-type: none"> <li>• Dismantle hierarchy, adopt inclusive leadership model/governance, composition of leadership to represent and reflect the diversity of nations's catholic population</li> <li>• Utilize gifts of all, empower baptized, invite and encourage participation and provide skills/training/education</li> <li>• Utilise elders in communities to share wisdom within homily/liturgy – experience of family life invaluable</li> </ul> <p>Priestly ministry:</p> <ul style="list-style-type: none"> <li>• Adopt all-inclusive model of priestly ministry: male/female, celibate/married</li> <li>• Reinstate priests who have left ministry to marry/partner</li> </ul>
10	<ul style="list-style-type: none"> <li>• An inclusive church is inclusive regardless of gender, race, religious background, marital status, ability as role modelled by Jesus.</li> <li>• Will enable both genders to participate fully in the church (women priests)</li> <li>• National body for overseeing priests (run by women) this would examine and establish priest job descriptions, priests standards, use of finances accreditation process.</li> <li>• Return to core values of justice, compassion, integrity, honesty, love</li> <li>• Allow priests to marry.</li> </ul>
10	<ul style="list-style-type: none"> <li>• Lay-led parishes</li> <li>• Connect more youth/children to mass/parishes.</li> <li>• The ordination of women as priests.</li> <li>• The permission for priests to marry.</li> <li>• Establishment of youth programs.</li> <li>• Recognition of the dignity of the humanity.</li> <li>• Inclusive of everyone – divorced, remarried, same sex.</li> <li>• More community involvement in activity outside of going to church.</li> <li>• I would like to see the Sisters in the parish given more leadership.</li> <li>• To be more welcoming to non Catholics in mass – encourage them to be blessed.</li> <li>• Not treating divorce as a reason for being on the outer in their own church.</li> <li>• Gay people being included in ceremony and being included.</li> <li>• Yearly fees instead of donations.</li> <li>• Make it sound fun – music etc, so young want to participate.</li> <li>• Not being able to attend each mass not to be frowned upon.</li> <li>• Youth orientated programs that are actually relatable.</li> <li>• Recognition of ALL minority groups such as LGBTQI.</li> </ul>



9	<p>A. We are concerned that there are not enough priests to minister to our parishes. Many good men would make excellent priests but are excluded because they do not feel called to celibacy. We ask</p> <ol style="list-style-type: none"> <li>1. That celibacy for priests be optional.</li> <li>2. Ordination to the priesthood of married men be allowed.</li> <li>3. That former priests who have married be given the opportunity to return to their ministry as priests.</li> </ol> <p>B. We are concerned that many people are excluded from full participation in our Church. We ask</p> <ol style="list-style-type: none"> <li>1. That women be allowed to be deacons.</li> <li>2. That those who are divorced and remarried or who marry a divorced person be able to continue to receive the Eucharist.</li> <li>3. That the Third Rite of Reconciliation be celebrated at Easter and Christmas.</li> </ol>
7	<p>To have a Eucharistic Liturgy which both includes and reflects our Multi-Cultural Catholic Church in Australia. At a Parish Level to have our “Prayers of the Faithful” said in both the language of our immigrant parishioners and then in English. We suggest that all Ministeries in the Church be open to both Women and Men. An establishment of a Deaconate for Women in the Australian Catholic Church.</p>
7	<p>We ask that, as a consequence of our discernment, the following actions be implemented by the Plenary Council. Ongoing Education for Young People on the meaning of the different parts of the Mass and the reasons for the various historical and traditional sections which have been adopted. Ongoing Faith Formation for all members of the Church . At a National level, groups to be formed to foster ongoing discernment of the Scriptures as reflected in the Plenary Council Reflection and Discernment Groups. Also at a local Parish level this would also mean support for Young People in their understanding of the Scriptures. A National and Simultaneous “Public Apology” led by the Australian Catholic Bishops to the Victims of Abuse by the Catholic Church.(Similar to the Sorry Day and the2008 Apology by Prime Minister Kevin Rudd in 2008 <a href="https://www.youtube.com/watch?v=aKWfiFp24rA">https://www.youtube.com/watch?v=aKWfiFp24rA</a> ). We would suggest that the Bishops wear simple white robes following the example given by Pope Francis</p>
11	<p>Submission 1: That the Australian hierarchy undertake training, for themselves, in gender equity and diversity, as is normal in industry and educational institutions, thus giving the hierarchy an opportunity to redefine their roles. Submission 2: That the national Church invest in the degree-level training and education of laity, and particularly women, to enable them to assume responsibility for leading the life of the Catholic community, at all levels of the diocese. Submission 3: That no ordained person be engaged in diocesan governance functions that could be carried out by lay persons. Ordained ministers would thus be freed for pastoral roles in faith communities. Senior clergy should make regular pastoral visits to parishes, not just on 'special' occasions. Submission 4: That all dioceses conduct formation for priests to help establish the practice of lay-led liturgy as a normal form of worship, and that faith communities be given formation to help them positively embrace this.</p>

31	<p>Structures such as PPC, DPC, membership of the Council of churches, minister's fraternals should see Catholics leading the way with strong support.</p> <p>Pastoral letters by the bishops conference should deal with real issues such as asylum seekers theft by corporations and climate change.</p> <p>Embrace inclusivity but offer more; More ecumenical;</p> <p>Build better connections with baptismal families; better connections with all sacramental candidates; Follow-up after</p> <p>Welcomers to stop people as they are leaving and ask them to stay for a cuppa.</p> <p>Collaborate more with other churches to show the community the benefits of all churches in their followers' lives. More dialogue with other Christian Churches-knowing more about each other reduces prejudice.</p> <p>General confession at the beginning of mass (third rite).</p> <p>Support for overseas priests for Australian English and Australian culture</p> <p>Improve the Church's reputation</p> <p>Church is something to protect; Be more personal; Introduce yourself at Mass; • Welcoming com</p>
5	<p>Priests within the Catholic Church should go through a process of accreditation, just like teachers. Professional Development opportunities should be mandatory to priests, practising social skills and communicating with people. So many international priests have been brought to live and serve in Australia however, they have been immersed in a very different Catholic culture which makes it difficult for parishioners and school children to connect with their priest.</p> <p>Married men who wish to be Catholic priests should be allowed to pursue their vocation, likewise, priests within the Catholic Church should be allowed to marry. When proposing this action, we reflected upon the living examples of married priests in the community of Orthodox churches. These priests present a sense of empathy as they know, understand and quite possibly have lived through common issues parishioners face, particularly in marriage, raising children and ensuring that ends meet.</p>
12	<p>Aim for:</p> <ul style="list-style-type: none"> <li>• more activity in the church centred around sharing our faith and listening to people of faith in diverse situations</li> <li>• Gatherings with members of Churches of various traditions, Christian and non-Christian at local diocesan and national scales</li> <li>• Heads of church and diocesan agencies in regular communication with their counterparts in other Christian Churches and indeed other faiths, especially with respect to social issues</li> <li>• Ministers and Pastors meeting regularly with their brothers in faith for collegiality and encouragement</li> <li>• Other faith communities invited to celebrations at all levels Church more visible, its voice heard more in the wider community.</li> <li>• A voice, lay or ordained, man or woman appointed to represent the Church to the media, speaking about good news and bad</li> <li>• At all levels aim for diversity in all groups when filling roles both paid and unpaid. Each agency should aim to increase level of diversity of gender/ethnicity/culture among its employees and volunteer</li> </ul>
15	<p>The first point is engage women in decision making and to communicate in a manner which emphasises 'good news'. We need FAITH FORMATION which respects the maturing journey of life; which clarifies why some (eg the divorced and remarried) are excluded from the sacraments; which uses sacramental preparation times to assist parents in their role as 'first teachers'; which draws on the experience of those adults who have sought full communion with the Church (cf RCIA). We need to engage with those ON THE OUTER with the Church (eg divorced remarried) and to feel their pain. We need to SPELL OUT OPPORTUNITIES for committed parishioners to become more involved in their faith community.</p>
7	<p>Seminary formation must prepare clergy to be contemporary and relevant 'spiritual formators' of the faithful. There should be identified opportunities and examples of multi-faith and ecumenical engagement in prayer and outreach. All diocese should have a Diocesan Pastoral Council. There should be provision and encouragement of women to be Ministers of the Altar (cf Acolytes) and there should be further discussion and discernment of women as candidates for ordination as deacons and priests.</p>

11	<ul style="list-style-type: none"> <li>- allowing lay people to take greater responsibility in administration of the Church</li> <li>- being gently with each other</li> <li>- communicating more effectively with parishioners about what is happening in the Church</li> <li>- giving laity greater responsibility in formulating laws on divorce and Eucharist</li> <li>- respect for priests, no matter nationality, supporting international priests better</li> </ul>
25	<p>The Church at all levels should more closely follow Jesus and his message of welcome to all – if necessary change its rules – in order to fully embrace such groups as the divorced, the LGBTQ, laicised priests, those of other faiths and spiritualities; in particular, to use modern technology, modern language and modern music to communicate with younger generations.</p>
16	<p>Actions to be taken:  Restore 3rd Rite of Reconciliation  The Church be INCLUSIVE of all - divorcees, LGBTQIA ,etc  Discrimination of any sort NOT tolerated.  The Church to 'accept'[take responsibility for wrongs / injustices of the past, apologise, ritual of sorrow, healing, moving on - then focus on future - all accepted and welcomed as they are - unique and loved by God.  Married priests able to return &amp; fulfil their priestly vocation  Ordain women priests!!!  Vigorous vetting of prospective seminarians to ensure they are have true , valid motivations - not escaping poverty or looking for power over, prestige.  Lay led assemblies in rural communities instead of Mass once a month or worse.  Less words in liturgies &amp; succinct prayers eg Plenary Prayer, prayer for rain - simple prayers of intercession.  Scripture made relevant and meaningful and understood.  Youth involvement in Masses and Parish life.</p>
16	<p>Youth involvement in Masses and all parish activities.  Chaplains and youth ministries in our schools and parishes.  Induction process for priests when appointed to parishes - to inform prospective priests of the history of the Parish, who we are, how we do things and why.  Sandhurst Diocesan Pastoral Council to be reformed.  Ecumenism - co-ordination and communication between different Christian churches.  Greater communication and interaction between parish and school  Use of creativity, theatrical, technology to enhance liturgies.  Regularly have lay person or different minister give homilies to bring variety.  Shorter homilies that have some chance to be remembered.  People able to commit X years to priesthood or religious life or ministry - not for ever.</p>
6	<ul style="list-style-type: none"> <li>- Professional support to clergy to develop understanding, skills and management of issues relating to those with severe disabilities.</li> <li>- Communication strategies which recognise total communication - hearing loops in all churches.</li> <li>- Adjustments to allow those with severe disabilities to access the sacraments.</li> <li>- Testimonials of parishioners to illustrate Christianity at all levels - in church bulletins and at the end of a mass.</li> <li>- Lists of professional or creative skills of parishioners for the priest to call on to assist in running the parish.</li> <li>- Use of social media to link parish events to a wider audience.</li> </ul>

8	<p>The people of the Central Deanery of the Diocese of Parramatta believe that for the Church in Australia to be Inclusive, Participatory and Synodal it must consider the following contemplations.</p> <p>The Leaders of our Church must spend more time Listening to the needs of local Parishes and Deaneries. We must break down the Silo Mentality of Parishes – Bishops must encourage more sharing of resources (Personnel, Expertise, Liturgical ideas, etc.)</p> <p>Our Bishops, as well as Directors of Catholic Agencies and other Religious Leaders, must speak out for those excluded so as to bring them into our community. We must also provide Safe, Welcoming Environments for people to share Life and Faith. These actions would encourage young people to become part of the life of our Parishes</p> <p>We must reconsider how we use our existing resources/groups/faith structures to promote:</p> <ul style="list-style-type: none"> <li>- Spiritual growth and development for all believers</li> <li>- National, Diocesan and local action on contentious social issues</li> <li>- Stand up; wor</li> </ul>
7	<p>Make Church environments more inclusive, welcoming &amp; safe: all Churches accessible eg disabled, elderly, dementia, young families, CALD; Eg ramps, hearing loops, welcoming spaces. Royal Commission recommendations: include children in planning, deciding, implementing; also apply to others eg women, CALD. Developmentally appropriate children's participation. Welcome all eg divorced, LGBTIQ, disabled. Account for individual circumstances, not rigid rules eg divorce. Feedback forms: compliments and complaints. Promote prayer life eg Legion of Mary &amp; power of the Rosary in a more modern context. Value women's participation in the Church: all equal (Galatians 3:23-29). Equal participation in decision making as in early Church. Recognise contribution of volunteers (women and men). If same role, same title: NOT 'acolytes' (men) &amp; 'adult altar servers' (women). Value different experience: respect, right to speak eg from wisdom, life and faith experience, not only knowledge (eg theology).</p>
7	<p>More participation of lay people in decision making at every level. Ensure governance structures reflect the people governed - laity, women, youth, elderly and minorities such as LGBTIQ, indigenous etc. Allow people to be able to participate in the Mass: stop judging people who are gay, divorced etc as this is denying the Eucharist from those who need it most. Diocesan synods.</p>
33	<p>Engage laity in all aspects of the churches decision-making, equal and participatory. Involve more in parish life.</p>
9	<ul style="list-style-type: none"> <li>• Gender equality: Ensure women are involved in all levels of the Church; ordain women as deacons; endorse the principle of women priest</li> <li>• Be inclusive of Aboriginal spirituality</li> <li>• Declare the Church doors open to all: LGBTIQ, ethnic groups, different religious groups; Be pro-active and public in advocacy for justice, eg the Aboriginal Treaty</li> <li>• Initiate optional celibacy – invite those priests who left to marry to return</li> <li>• Together with the Eastern Church become more active in ecumenism; increase collaboration with other Christian congregations sharing resources</li> <li>• Radical changes are required at all levels of governance - equal representation across race and gender at congresses; inclusive, transparent and accountable ; Canon law is not an excuse for no change Must listen &amp; act.</li> </ul>
3	<p>New structures to engage more people in the church. Engage the laity in all aspects of the church's decision-making, equal and participatory. Involve more lay people in parish life. Inspire spirit-filled interaction.</p>

24	<p>Inclusive, Participatory and Synodal</p> <ol style="list-style-type: none"> <li>1) Steps to Christ-centeredness (construct a DVD series as well as interactive course to _ people to be more practical in being Christ).</li> <li>2) Identifying areas of unforgiveness present talk/sessions on letting go of past hurts -&gt; so we are less us focused and can be free to be other focused.</li> <li>3) Listen to the questions relating to faith and find ways of answering. Perhaps a key question gets answered each week on the CAM website.</li> <li>4) Include reflectors of women: either include Gospel reflection by a woman, intro newsletter or include a lay woman of faith to give a homily on a regular basis.</li> <li>5) Welcoming ceremony for new parishioners / families not just for children at sacraments. Followed by morning tea in the Parish Centre.sq</li> <li>6) Thanksgiving campaign in 2020 – ask each respondent to commit to at least one group or Ministry within their capability.</li> <li>7) Creating a discussion / support group in the Parish for people who identify as sexually / gender divers</li> </ol>
20	<p>The People of God have a great desire to change. However, the greatest stumbling block will be with the leadership of the Church, Principally the Bishops. The Bishops of the Church are all powerful and unless they are unified in their teachings, have the desire, the vision and the commitment for change, nothing will happen. Priests will also need to embrace any change if it is to be truly effective.</p> <p>The local Parish must be influential and participatory in as many local community events (even secular). Support networks for Parish Priests at the Diocesan level. Regular get-togethers and outreach amongst the ordained to build filial fraternity.</p> <p>We must be wary of the synodal approach that encourages a change in direction away from Tradition and Catholic Doctrine. This can encourage splinter groups and resistance as seen in the German synodal approach in recent times.</p> <p>Do not adhere to modern pressure regarding priestly celibacy and female ordination. Both a shrouded in apostolic author</p>
10	<p>Celebration as community needs to be convenient for the community. Council needs to establish flexibility in the way celebrations are conducted - needs to promote community based on relationships not rules. Suggested actions to pursue are</p> <p>Free priests from administration roles to focus more on priestly/community duties.</p> <p>Ensure priests are trained to recognise the immense pool of knowledge and talent offered by laity and to include laity in making decisions and in leadership roles.</p> <p>Women's voice and role to go higher (even to Vatican) in church structure.</p> <p>Promote importance of people's skills/knowledge even if they are not a theologian.</p> <p>Provide resources – human and material - to dioceses/parishes for development of small groups to educate and facilitate faith development.</p> <p>Educate/demonstrate to lay people that church is inclusive</p> <p>Ensure appropriate/strong engagement with parents, young families and teenagers thirsting for guidance/support on their faith journey.</p> <p>Provide resources to</p>
18	<p>Dilute clericalism in the church and include laity more fully in all aspects by listening to the laity supporting their ideas and encouraging their participation. This can be further enhanced by acknowledging the important role of the laity.</p> <p>Make better use of today's communication and media tools to answer questions from the youth. Do this to encourage close communication between the different generations within the church and also close the gap between the church hierarchy and the laity. When undertaking formation of Catholics ensure that it involves the whole person: spiritual aspects as well as well as practical daily living advice. Also don't forget those who have left the face make sure we care for those people as well.</p>

20	<p>The process of 'inclusive, participatory, synodal' should have an ultimate aim in building up the Kingdom of God on earth. We build up the Church - &amp; vocations also - by formation in prayer &amp; in catechesis, methods of outreach to the unformed and unchurched, ( particularly young people)greater availability and publicity of confession. "Inclusiveness" to us means more chaplaincies at every university, chapels set up in shopping centres with Mass and confession on offer; frequent Parish Adoration, Marian devotion, public processions, street ministry, improving the Faith formation in Catholic, State schools, assisting people to form a deep relationship with God, ministry to couples &amp; families, &amp; vocalising the intrinsic value of every human life, with practical support. 'Participatory' is the use of each Catholic's God- given talents to serve the Church and the world, firstly in prayer. We now have 3 generations of unformed Catholics and are reaping the fruits of apostasy and division</p>
20	<p>All have God-given gifts – need to share. Spirit is present in all people within the context of the formal and informal church. Each must step out of comfort zone to achieve/create/allow something different to emerge which hasn't yet surfaced. Our fear and/or omission of trying/doing/considering things prevents growth/change/development. Local actions present/future: school involvement, youth groups, options for Mass/liturgy (family, Latin, small towns). More opportunity for local WYD-type events. Affirm ministries, services and actions which are bringing Christ to others. Welcome new parishioners and invite them to social events. Share what's happening in the parish at the end of Mass. Interparish events. Use of a full range of media (print and social). Lenten discussion groups. Learn about the faith, Mass, scripture. Opportunities for silence and stillness. Homily preparation with lay people, lectio divina. Social issue demonstrations and service workplace involvement.</p>
8	<p>After reflecting on Matthew 23:1-12, the following ideas emerged.</p> <p>National</p> <ul style="list-style-type: none"> <li>• Archdiocesan Ministry of Inter-faith Dialogue/Steering Committee.</li> <li>• Focus more on being a church where we are known as Christian rather than Catholics rather than separating us from other Christian Churches.</li> <li>• Laity involvement as priests are rapidly decreasing in number.</li> <li>• Problem is what steps to take to get Bishops to accept lay participation and governance of Church.</li> <li>• More open dialogue between parishes and bishops.</li> <li>• Lifting the "burdens" that people feel trapped because of church doctrine.</li> <li>• Inspired by the passage from John's Gospel of the Woman Caught in Adultery (John 8:1-11) have a national statement on inclusion and welcome.</li> <li>• Encourage youth to get involved in Church activities.</li> <li>• Social Justice on National curriculum for all school levels.</li> <li>• The Church to be active on social justice issues such as refugees, prisons, environmental issues (Laudato Si).</li> </ul>
8	<ul style="list-style-type: none"> <li>• Focus on our schools to empower them to give students a more positive view of being Christian. It's only the next generation who can take us forward.</li> <li>• Mental health problems are a sign of hopelessness. We as Church have something to offer as a spiritual door out of that hopeless thoughts and an avenue to a brighter future.</li> <li>• Challenge to many is how to encourage those who have left the church to reconsider.</li> <li>• On inclusion – the Church may set guidelines and teach but not bar participants. That is between the individual and God.</li> <li>• Inclusion of women at all levels.</li> <li>• Need to involve and connect with the indigenous Australians.</li> <li>• In the eyes of the world, we can't move on until we properly address and fairly compensate victims of sexual abuse. Where possible, extend love to the victim.</li> <li>• The Church should sell all assets which it does not need and pay real compensation to those who have been abused by members of the Church. Excess assets will be of no use if the Church does not survive</li> </ul>

8	<p>After reflecting on Matthew 23:1-12, the following ideas emerged.</p> <p>National</p> <ul style="list-style-type: none"> <li>• On synodal – establish an ongoing process for communication where there is a flow “up” as well as “down”. The process must be geared to “listening” and acting on what is heard.</li> <li>• Seek input to the Plenary process from school children especially secondary students as they are an important part the future of the Church.</li> </ul>
8	<p>Local</p> <ul style="list-style-type: none"> <li>• Community based outreach together with other Churches.</li> <li>• Personal invitation to those who have left to return.</li> <li>• Look at ways of building a sense of community in liturgy such as holding hands for the Our Father. Actions have an effect more than words and bring scripture alive.</li> <li>• How do we bring Social Justice before the whole community?</li> <li>• On homilies <ul style="list-style-type: none"> <li>o Have others not just the priest presenting reflections on the Sunday readings.</li> <li>o Homilies at times could be less theoretical/theological and more pastorally focused and explicitly connected to real situations.</li> <li>o Ending the homily with a question as to how to apply to our own lives is a good idea. Consider using the questions printed on the daily Mass sheet for weekend mass goers or wider.</li> </ul> </li> </ul>
3	<p>As one of the coordinators for RCIA at Mary Immaculate Parish I see that many parishioners don't realise the significant impact they have as lay people.</p> <p>Many people think that to participate in the life of the Church you need to have an official title or role in the parish or in a Catholic organisation.</p> <p>But I found that the way that people who take part in RCIA have felt most welcome and part of the community was through their social interactions with other families at the parish. Often this time spent together is not on Church grounds.</p> <p>The time that they spend with other Catholic people in the community has given them space and time to ask different people questions they have about how to live and grow in their Catholic faith in everyday circumstances, whether it be at work, home or places of recreation.</p> <p>These friendships formed with different people in the parish encourages them to continue to go to Mass and simply enjoy being part of a Catholic community.</p>
22	<p>A Catholic widower visited Carnarvon from the ACT.</p> <p>He was yearning to meet new people and interact, having become lost after the death of his wife. He sobbed and expressed disappointment that after Mass, the parishioners disappeared without socialising and trying to know who he was, where he came from, or even to welcome him.</p> <p>To help this situation, parishioners should meet and socialise every Sunday.</p>
1	<p>2.1. Eradicate Clericalism.</p> <p>2.1.1. We have become a church of Pharisees, lured into this role by centuries of institutional formation with its hierarchy, rules and processes.</p> <p>2.1.2. No more Lone Ranger priests</p> <p>2.2. Accept diversity over uniformity - ‘There is now no Jew or Greek, nor male or Female (Ephesians 2:14) . All are priests and have access to the Holy of Holies (Galatians 3:28) - but we got caught up on an ancient patriarchal civil culture.</p> <p>2.3. Promote and Foster Leadership and talent wherever it’s found.</p> <p>2.4. Focus on developing natural strengths not correcting weaknesses.</p> <p>2.5. Priests (and Bishops) are often not good administrators – leave that to others better qualified and focus on leadership.</p> <p>2.6. All ministries other than presiding over and celebrating the sacraments and leading spiritual formation need to be opened to properly trained lay pastoral leaders.</p>

9	<p>Council of priests and college of consultors replaced with Diocesan Administrative Council Clergy &amp; laity-- bishop must respect decisions of DPC which is consulted on all diocesan matters. Dispute between DPC and Bishop referred to Apostolic Nuncio.</p>
7	<p>Our group found this theme of the highest priority, because we concluded that if significant changes were not made in this domain then the question of trust in our Leadership would be jeopardised and in turn contribute to the undermining of the Plenary Council Mission &amp; purpose.</p> <p>Rightly or wrongly the group felt that our parish communities experience barriers between our Bishop's Leadership &amp; the average parishioner in the pews.</p> <p>There is a mixture of positivity and negativity in our Australian Church at the moment due to a whole gamut of reasons but especially the issue of sexual abuse as per the Royal Commission.</p> <p>We recommend that a National Structure be established to ensure that our people are aware of the vision, goals &amp; processes of the Bishop's Conference.</p> <p>We recommend that there be Lay representation on this Conference with gender balance and an adequate role in decision making.</p> <p>Pope Francis is the best example of INCLUSIVITY, PARTICIPATORY &amp; SYNODAL SPIRIT.</p>
4	<p>There should be equal access by men and women to all ministries in the church and to all positions of governance. Regular Diocesan Synods to be held and attended by bishops, priests and people with equal voting rights to achieve open communication, transparency and local decision making, like the Anglican synodal model. Inclusive language to be used in all liturgical texts. Parish councils to be mandatory, governed by a constitution and parish members voted in by parishioners. Explicit acceptance of equality of all people including LGBTQI. Mandatory ongoing education of clergy. Continuing parish formation through the parish hub system(groups of adjoining parishes uniting and selecting a particular focus to spread the workload and assist clergy).The use of simple liturgical regalia and accessories. The Bishops to establish a committed outreach to non-church going Catholics. All Catholics should feel free to respectfully challenge the style of church leadership in their parish or diocese.</p>
8	<p>Inclusive: One way to include everyone in the life of the Church is to meet them in their times of need. When they are hurting or facing difficulties or facing times of change they are open to let Jesus into their life.</p> <p>Participatory: Parishioners should be open to praying for people when they share about needs and problems in their life and the life of their family. They can then ask the person if they can bring these needs to the community at mass for prayer. The intentions can be written out and placed in the box in the foyer and brought up with the offertory procession. (No-one needs to see these intentions and confidence needs to be respected.)</p> <p>Synodal: To train people in the importance of Intercessory Prayer to provide opportunities for community and individual prayer: e.g. Healing Services.</p>



9	<ul style="list-style-type: none"> <li>• Church needs radical change, inverted pyramid</li> <li>• Return to Vatican II church</li> <li>• Greater connection with First Australians</li> <li>• Commit to needs of rural parishes</li> </ul> <p>Being 'synodal', journeying together means:</p> <ul style="list-style-type: none"> <li>• inclusion of women in ministry EQUALLY</li> <li>• Will the usual gestures of gender inclusion be taken seriously? An immediate demonstration of good faith, and a tangible step towards inclusivity, to appoint a woman Co-Chair for Plenary Council. This will be a pivotal decision to pull in support for Plenary process.</li> <li>• each of us reveals diverse works of the Holy Spirit, each a different part of God for the common good</li> <li>• we have SOME married priests; all should have this option</li> <li>• welcome back priests who have left to marry</li> <li>• welcome seekers or doubters, those with more questions than answers</li> <li>• dismantle clericalism, called a 'curse' by Pope Francis – a massive 'NO' to all its forms</li> <li>• reintroduce Third Rite of Reconciliation</li> </ul>
30	<p>We have in the Schoenstatt Movement a model for the Church of inclusive, participatory and synodal operation: priests and lay people have equal responsibilities; leaders are elected using the principle: authoritative in principle but democratic in application. Education is guided by the principle: Freedom as much as possible, bindings as few as necessary, and to hold these two in a balanced tension: spiritual formation as much as possible.</p> <p>Education helps others participate more fully in Church life and gain a deeper spirituality which focuses on Christ and Our Lady, rooted in our Catholic Faith.</p> <p>People are encouraged to participate by listening to others with an attitude of openness rather than talking at them, making sure that the dignity of each person is recognised and their contributions valued. We all need to find a new way of thinking that should help us to have respectful, humble, loving conversations with others while remaining true to the teaching of the church.</p>
8	<p>Our group has requested the reintroduction of a form of the third rite of reconciliation, without the requirement for follow-up individual confession, to provide for the needs of people who wish to say sorry but who do not wish to use the first or second rites of reconciliation.</p> <p>Given the extraordinary situation now in Australia, post Royal commission, it was felt that the norm for reconciliation in our country should be a communal gathering of people reflecting on their need to say sorry and then being given a general absolution. This would provide for the needs of everyday, practising Catholics who do not use the First Rite of reconciliation and also for the needs of lapsed and alienated Catholics to enable them to return to the Church and participate in the Eucharist.</p>
8	<p>As a result of the listening and discernment forum held at our school we have developed the following emerging actions.</p> <p>To promote inclusion:</p> <p>We suggest that there is a review of practices and rules within the church. We believe that it is the rules, not the faith or beliefs, that stop the church being inclusive. We suggest that the rules that define our church need to be constantly reviewed and allowed to evolve.</p> <p>We suggest that the Church has a focus on putting "the best person for the job" in positions, regardless of gender, marital status etc. We believe that people who have the talent of engaging with parishioners will lead to a more welcoming community.</p>

60	<p>Clergy and Laity – more shared decision making</p> <p>Openly welcome people of different cultures, and celebrate our differences</p> <p>Making connections with other parishes/churches</p> <p>More ecumenical interaction with other faith traditions</p> <p>Continuous invitation for people to share their gifts with Liturgy, music etc</p> <p>Continue development of our Pastoral Council and other governance mechanisms</p> <p>Look at our structures-grow them beyond the priest, we might need paid pastoral associates</p> <p>Regular leadership training for all Ministries</p> <p>Assist with transport to Mass for those without</p> <p>More Parish young people involvement at Plenary Council</p> <p>Create safe and respectful place for discussion</p> <p>Everyone who has a wish to be a part of our community should be allowed and welcome to participate</p> <p>Be transparent so that people can observe what is happening and see how they can become involved.</p>
24	<p>Inclusive, Participatory and Synodal</p> <p>1) Informative Sessions to encourage growth and participation:</p> <p>A)Steps to Christ-centeredness (construct a DVD series as well as interactive course to _ people to be more practical in being Christ-like).</p> <p>B)Identifying areas of unforgiveness present talk/sessions on letting go of past hurts -&gt; so we are more focused and can be free of what holds us back.</p> <p>CAM WEBSITE : Listen to the questions relating to faith and find ways of answering. Perhaps a key question gets answered each week.</p> <p>Educate people about the good things the Catholic Church has done and is continuing to do. (Robert Barron Series)</p> <p>Educate people about Parts of the Mass e.g. Bulletin Corner.</p> <p>2) Participation of women:</p> <p>Include reflectors of women: either include Gospel reflection by a woman, intro newsletter or include a lay woman of faith to give a homily on a regular basis.</p> <p>Role of women to be redefined.</p> <p>Hospitality Ministry:</p> <p>Welcoming ceremony for new parishioners / families not</p>
6	<p>Australian Bishops must ensure that:</p> <ul style="list-style-type: none"> <li>- Given the increased demand from young people seeking to attend the Latin mass, the Latin mass be encouraged and supported, and therefore seminarians and other priests be trained to celebrate the traditional Latin rite</li> <li>- Only men be ordained into the priesthood in accordance with well-established Catholic doctrine</li> <li>- Only boys and men act as altar servers to develop vocations for the priesthood</li> <li>- Kneelers be provided in each church for people, particularly the elderly, to enable them to receive the Eucharist kneeling and on the tongue</li> </ul>
2	<p>All Catholic Primary School Teachers to participate in a Pastoral Care Course.</p>
3	<p>Create an 8th sacrament that recognises that not all people will marry or become priests. God is found in single people too. The existing sacraments of service narrow the view of the role in the community of each individual and is accompanied by an extreme focus on marriage and priesthood.</p> <p>Change canon laws so that the role of women is recognised in the Church. Eg canon 230 s1 allows men only to be acolytes or lectors, women can participate in these ministries as a last resort, canon 230 s3. This perpetuates the patriarchy and discriminates against women and also gives priests the ability to decide that women cannot be involved in ministries eg altar servers in Tasmania.</p> <p>Design properly endorsed national education programs that can be used in Parishes, schools and homes so that we are all able to access recent teachings about our faith.</p> <p>Produce teaching resources that demystify our beliefs eg sex &amp; sexuality</p>

3	<p>Change catholic culture so that everyone seeks to learn more about the faith. Continuous catholic professional development</p> <p>The priest shortage should invite all of us to become more involved in faith. Conversations with many people who request married priests reveal that they do not like the idea that a priest should put his family first. He and his wife should put the parish first. This is counter to catholic teaching about the family and the role of employment. The catholic church must treat our workers and our families better than what society considers good. We cannot have married priests without challenging the expectation that priests, their families and parish staff should be doing far more than others (beyond fair working hours). Allowing married priests will not be a successful initiative as long as there is a lazy laity that does not feel compelled by faith (not law) to join in.</p>
3	<p>There is a need to share our good news stories with the broader community. Create roles for people to write about our good works. Stories to be distributed across multiple media platforms.</p> <p>Elevate the importance of reading the Bible in a non fundamental manner. Provide the general community access to scholarly discussions about the bible.</p> <p>Facilitate a shift away from the focus on individual responsibility for success or failure and move towards a community culture that recognises that it takes a community to work well so that all flourish. This requires a commitment to change and appropriate resources.</p>
4	<p>The Australian Catholic Ministry Register (ACMR) is for Australian Catholic Male Ministers, ordained and confessed religious brothers, and excludes female religious. This means when travelling to another diocese, female religious must ensure that two forms, one completed by the individual and the other by the congregation head, are forwarded to the hosting diocese. Male religious, including religious brothers, forward their ACMR and are not required to complete additional paperwork.</p> <p>If the Church is serious about recognising the equality of women, it must stop applying double standards and include female religious in the ACMR system instead of continuing this two-tier system. The fact that women are excluded from the ACMR system suggests that women are not considered to be part of the Australian Catholic Ministry.</p>
10	<p>Local action:</p> <ol style="list-style-type: none"> <li>1. Our liturgy could be more inclusive of lay people, more joyful (“pentecostal”) and ensure that prayers of the faithful are composed by the congregation.</li> <li>2. We concluded that inclusiveness also calls us to broader interaction and communication with the wider community and there is already an ecumenical activity planned to invite other Churches to our church in order to get to know each other better.</li> </ol> <p>National Action:</p> <ol style="list-style-type: none"> <li>1. In ensuring that inclusiveness strongly encourages the participatory role of the laity, then Church leaders need to listen to church members at the local level.</li> <li>2. Church language needs to be more relevant to Australian faith communities at a practical level.</li> </ol>
10	<p>Local Action:</p> <ol style="list-style-type: none"> <li>1. If we are permitted to yell &amp; shout and take an active part in footy &amp; any sport, why can’t we apply this to our church liturgy by making it more inclusive. Eg: prayers of the faithful from the congregation,</li> <li>2. It should be more ‘Pentecostal’</li> <li>3. There should be more interaction of the laity at Mass.</li> </ol> <p>National Action:</p> <ol style="list-style-type: none"> <li>1. The church should be more inclusive of all.</li> <li>2. The church should listen to its people, the everyday people who keep the church going at a local level.</li> <li>3. The ‘church language’ needs to be more relevant to Australia &amp; its communities at a practical level.</li> </ol>

16	<p>Why not establish a central body within the diocese to give more support to parishes, particularly smaller, distant parishes like Bright? There are instances when a parish needs advice and support regarding various issues, eg: setting up a pastoral or parish council. Sometimes more distant parishes feel left out of the loop. Consider a similar support structure to that offered by the St. Vincent de Paul to its Conference members.</p> <p>Priests need to be more involved with their parish communities and understand their parishioners' needs. Greater emphasis must be placed on pastoral care. Priests need to practice more of what they preach and set the example to care for each other.</p> <p>Bringing people back to the church. How? It starts with the bishops. Start repairing the enormous damage done to the church. Get out there and be seen. Confront the media and promote the good works of the Catholic Church. Be real shepherds amongst their flock. Show real leadership by instigating change!</p>
100	<p>Recognise the importance of women's contribution to the life of the church through their participation in shared decision-making, teaching and preaching, and in the liturgy and sacraments, including anointing of sick .</p> <p>Open the Church to give new life to the teachings of Vatican 2 on the priesthood of the laity, service to the poor and ecumenical relationships with other churches and faiths.</p> <p>Diversify the priesthood by allowing married priests and the return of priests who left to marry.</p>
1	<ul style="list-style-type: none"> <li>• Mandate regular Diocesan Synods, Parish Pastoral Councils, assemblies and full communication of decisions, plans and outcomes</li> <li>• Include women at all levels of governance and ministry; invest in formation of lay leadership</li> <li>• Public consultation for the appointment of bishops and parish priests</li> <li>• Bridge the gap between rural dioceses and metropolitan sees</li> <li>• Foster effective partnership between parish and school</li> </ul>
8	<p>Encouraged by the Spirit, we, some of the People of God, entreat the Council, self-limited as it is, to heed the call of the Australian Church for renewal.</p> <p>The Gospels resound with the call to a priestly ministry different from its present form. We should welcome not only celibate men but all, to share in the Priesthood of Christ, thus increasing ministerial resources and welcoming the charism of many currently excluded, particularly women.</p> <p>Participation, respectful of the traditions of the past, would see involvement in every level of liturgy and governance for those People of God who seek it. Wider scriptural education would ensure a mature understanding of the Word of God for all.</p> <p>Inclusion could see all welcomed, or welcomed back, to the Church and its Holiness. Widespread celebration of the 3rd rite of Reconciliation and evangelisation of those who see the Church as irrelevant...the young...the poor...the marginalised...the lapsed, would see Christ's presence extended.</p>
8	<p>Our parishioners discern that the PC 2020 processes to date discourage hope that the Council will advance our Church towards greater synodality.</p> <p>Specifically: the rules and procedures for the Council itself minimise deliberative contributions from the laity and seem to ensure continuing male clerical and, indeed, episcopal control in Church governance.</p> <p>Therefore, we urge the PC 2020 organizers</p> <ol style="list-style-type: none"> <li>1) to open up procedures and agendas in the spirit of Pope Francis' guidelines for the recent Amazon Synod. Regulations limiting synodality should be revised in the spirit of the description of the Church as the People of God in Lumen Gentium, and in the light of the proposals from the International Theological Commission's "Sinodality in the life and mission of the Church".</li> <li>2) to ensure that the Council fully consider the establishment of pastoral councils, with equal representation of men and women, to be required as part of normal Church governance at all levels of the Church.</li> </ol>

8	<p>Our parishioners discern that the PC 2020 processes to date discourage hope that the Council will advance our Church towards greater synodality.</p> <p>Specifically: the rules and procedures for the Council itself minimise deliberative contributions from the laity and seem to ensure continuing male clerical and, indeed, episcopal control in Church governance.</p> <p>Therefore, we urge the PC 2020 organizers</p> <ol style="list-style-type: none"> <li>1) to open up procedures and agendas in the spirit of Pope Francis' guidelines for the recent Amazon Synod. Regulations limiting synodality should be revised in the spirit of the description of the Church as the People of God in Lumen Gentium, and in the light of the proposals from the International Theological Commission's "Sinodality in the life and mission of the Church".</li> <li>2) to ensure that the Council fully consider the establishment of pastoral councils, with equal representation of men and women, to be required as part of normal Church governance at all levels of the Church.</li> </ol>
13	<ul style="list-style-type: none"> <li>• All members of the Church have a variety of gifts. Our Baptismal call is to use these gifts to spread the "Good News" towards the common good and to share in the governance of the Church.</li> <li>• There is great strength in all of us being humble and listening to the voices of the young, the marginalised, the lost, those who have walked away. This requires a fundamental change in outlook and thus in the governance of the Church.</li> <li>• We submit the urgent need for the Church in Australia to hear the voices of youth at the Plenary Council, to tap into youth spirituality, and to embrace technology so young people can access resources whenever they need guidance and inspiration.</li> <li>• The Church in Australia through its health, welfare, education and other activities has an enormous impact upon the Australian Community. The Council itself, and then all of us, must accept the challenge of "re-branding" the Church's activities so that people learn to see them as Christ's mission in action.</li> </ul>