

## RESPONSES TO DISCERNMENT

### How is God calling us to be a Christ-centred Church that is humble, healing and merciful?

Number of people in your group	Submission text
10	<p>Reaching-Out:</p> <ul style="list-style-type: none"> <li>- Continue to expand the work of the Social Justice Committee in raising awareness of the situation and circumstances of refugees and asylum-seekers.</li> <li>- Invite same-sex Catholic couples to parish functions and show active support for them as they engage their children in parish sacramental activities.</li> <li>- Invite an Aboriginal Elder to speak at weekend Masses particularly around NAIDOC Week or Sorry Day.</li> <li>- Initiate activities with other local Christian communities in social justice activities, liturgies and fellowship.</li> <li>- Organise periodic excursions for interested parishioners to the Mosque and/or Synagogue as a way of developing our mutual understanding of the great monotheist religions of Islam, Christianity and Judaism.</li> <li>- Ensure all parishioners are assisted in their understanding and compassionate response to the Church's Child Abuse crisis.</li> </ul>
6	<p>Action one: Leadership and Laity</p> <p>With full respect for Papal authority and with hope and positivity, the Church should identify and establish the role of a Priest in today's church. This role would acknowledge the desire of the laity for greater involve</p>
15	<p>We submit: Each diocese should examine the use of its unused property with a view to supporting the homeless, refugees and the disadvantaged.</p>
15	<p>We submit: Because of the central role that clergy have in the current parish system, quality preaching must be a priority in the formation of permanent deacons and priests. Newly ordained should attend at least annual ongoing preaching training for their first five years. If a man does not have the ability to become a responsible preacher, then he probably should not be ordained to the permanent diaconate or priesthood.</p>
15	<p>We submit: The existing Code of Canon Law for the Roman Catholic Church must be re-examined and revised to account for the Australian Church in our times. Specific areas of concern are the current rule of compulsory celibacy, the Communion status of re-married Catholics, and the make-up of the Plenary Council decision making executive body.</p>
15	<p>We submit: That all local and national Catholic Church decision making bodies include a quota of appropriately qualified women.</p>
8	<p>Nationally:</p> <p>Welcome</p> <ul style="list-style-type: none"> <li>-Building a Church that is more welcoming by influencing the output of our media. Through Church newsletters or local Catholic newspapers, the Church should promote a sense of welcome by what it publishes and find creative ways of displaying our inclusivity. It would be good for priests to preach more about welcome. Bishops in their public relations are to present themselves as men of welcome through their actions and statements. Finally, parishioners to receive training in how to be more welcoming.</li> </ul> <p>Revision of Canon Law</p> <ul style="list-style-type: none"> <li>-A revision that focuses on the ordination of community members in the rural areas for ministerial roles in the parish. Revision should also reflect an optional celibacy for those who have offered themselves for the priestly ministry, including deacons.</li> <li>-Liturgical Rite that reinstates the celebration of the Third Rite of Reconciliation. Better teachings on the forgiveness in the mass</li> </ul> <p>Locally: Forming of Parish Pastoral Council</p>

6	<p>From our reflection and discernment on the Humble, Healing and Merciful theme, we agreed to nominate the urgency to review and restructure the role of the priest from the selection and formation of candidates for ordination, to ongoing comprehensive compulsory support which is spiritual, pastoral and social and which needs to be life-long. Those involved with the formal preparation program of priests need to be spiritually qualified, non-ordained men and women with appropriate life skills experience. A role description for the priest should be developed to give clear direction regarding the responsibilities and accountabilities attached to the role, and that can then be used as the focus of dialogue at the time of performance review. We feel this should be an expected, ongoing and necessary practice in such a large organisation. The accepted models of human resource management practice could underpin this activity, taking into account the unique attitudes ascribed to the priestly vocation</p>
8	<p>Our Parish Group felt most strongly that the following actions were required for us to become a Christ-centred Church that is Humble, Healing and Merciful.</p> <p>Child Abuse There needs to be a Humble, Healing and Merciful dealing with Child Abuse. This should include Prayer, Acknowledgment and Reparation.</p> <p>Confessions We need a National Program to promote the Sacrament of Reconciliation.</p> <p>Social Justice Social Justice Statements to be in Plain Language, and the Church itself, should work within the principles of the Statements.</p> <p>Merciful That the Divine Mercy Sunday Devotions be promoted throughout all the dioceses of Australia.</p>
6	<p>For our communal response on reflection and discernment from the topics listed in the Snapshot Report on the theme 'Humble, Healing and Merciful' we selected the need for urgent action to be directed to the inclusion of the divorced and remarried to affirm their membership of the Church as God's people.</p> <p>This would necessitate:</p> <ul style="list-style-type: none"> <li>• A review of current teaching on divorce and remarriage.</li> <li>• Appropriate change to the structure and function of the Marriage Tribunal. To effect a balanced outcome, at least an equal number of lay people to religious people on the Tribunal are needed, including members who have not purely academic backgrounds, but knowledge and experience in interacting with, and supporting persons undergoing feelings of isolation from the Church.</li> <li>• Acknowledgement - liturgical celebration of welcome with focus on conscience and individual circumstances for those remarried outside the Church who wish it, including reception of the sacraments, particularly Holy Communion.</li> </ul>
10	<p>God wants mercy, not sacrifice: priests who can be true pastors, not sacrificial victims in a model of priesthood that has proven damaging both to priests and their communities. Ask Rome to change the rule of mandatory celibacy and allow women to become deacons.</p> <p>We need, as the whole Australian Catholic church, to make an apology to and beg forgiveness from the victims of clerical sexual abuse, on a particular day, in every parish of every diocese, and followed up by a national day of lament/mourning each year, for at least 10 years. We need to prove our good faith by reforming our church governance and structures in the spirit of the Royal Commission recommendations.</p> <p>Establish a system of twinning financially richer parishes with poorer parishes either within dioceses or across dioceses, or with international parishes in some of our poorest countries, whether neighbouring or further away, for sharing and interchange of all their resources.</p>
5	<p>Offering assistance to victims of sexual abuse crisis...welcoming the victims and caring for the abusers.</p> <p>We need to do something about clericalism and subsequent abuse stemming from the misuse of power. We need to live as Jesus did and come to know him.</p> <p>We need to take a leading role in building reconciliation by adopting gestures that enhance and challenge this long overdue reconciliation with our indigenous sisters and brothers and the rest of us.</p>

15	Per Jesus' example - Legislate that everyone is welcome – Remove any/all road blocks and no hoops to jump through. No person or organisation should come between a person and God. Trust in the power of His love.
6	From our reflection and discernment on the Humble, Healing and Merciful theme, we agreed to nominate the urgency to review and restructure the role of the priest from the selection and formation of candidates for ordination, to ongoing comprehensive compulsory support which is spiritual, pastoral and social and which needs to be life-long. Those involved with the formal preparation program of priests need to be spiritually qualified, non-ordained men and women with appropriate life skills experience. A role description for the priest should be developed to give clear direction regarding the responsibilities and accountabilities attached to the role, and that can then be used as the focus of dialogue at the time of performance review. We feel this should be an expected, ongoing and necessary practice in such a large organisation. The accepted models of human resource management practice could underpin this activity, taking into account the unique attitudes ascribed to the priestly vocation
8	<p>Group 1 – Humble, Healing and Merciful (8)</p> <ul style="list-style-type: none"> <li>- Reintroduce the 3rd Rite and encourage its use.</li> <li>- Revisit gender restrictions on priestly ministry (eg allow women deacons).</li> <li>- Recognise and encourage the ability of small communities to be more humble, healing and compassionate rather than making bigger and bigger parishes.</li> <li>- Keep to (get back to!) the essential of Christianity – love one another. Love, not law, should be our rule.</li> <li>- Review some laws, especially mass on Sunday. Why not mass once a week as the goal to accommodate the changing world we live in – sport, weekend trading etc.</li> <li>- Eucharist is more than the Mass.</li> </ul>
3	<p>Group 2 – Humble, Healing and Merciful (3)</p> <ul style="list-style-type: none"> <li>- External – e.g. Church appearance can be a barrier to the poor and those on the margins</li> <li>- Because of the clear failure of leadership as instanced in handling the sexual abuse scandal and as an expression of the biblical practice of “sackcloth and ashes”, in non liturgical settings, hierarchy to relinquish ostentatious displays of power symbols, e.g., pectoral crosses and episcopal rings.</li> </ul> <p>NOTE: the following item to apply also to hierarchy.</p> <ul style="list-style-type: none"> <li>- With possible exception in cases where clear identification might be significant e.g. hospital chaplaincy, clergy to abandon the clerical collar, black suit, etc in favour of normal non-distinguishing attire.</li> <li>- Adoption of a less confrontational/judgemental attitude with regard to disputed moral choices and recognition the place of individual conscience especially in respect of divorced and remarried Catholics.</li> </ul>
7	<p>The church has lost its moral authority in eyes of many people. It has been slow to speak out for socially just legislation. The bishops in Australia have been shown inadequate managers of their own affairs. Pope Francis calls for mercy and understanding of those who have been marginalised in and forced out of the church, people who are divorced, the LGBTQ community.</p> <p>We recommend that</p> <ul style="list-style-type: none"> <li>• Catholic parishes work in partnership with other Christian communities in their initiatives for the local community.</li> <li>• Local marriage tribunals process annulment request more quickly; procedures made more open and transparent, giving easier access for those seeking a judgement.</li> <li>• The church develops pastoral initiatives for LGBTIQ couples to accept their commitment to one another and to develop their faith life.</li> <li>• That the church develops guidance and support programs for those seeking to develop their family through artificial conception and surrogacy</li> </ul>

7	<p>THEME: HUMBLE, HEALING &amp; MERCIFUL (submitted by Group B from Coolangatta/Tugun Parish, Gold Coast. 4224)</p> <p>1. WE ARE THE CHURCH</p> <p>Church governance and hierarchy must be transformed.</p> <p>Suggestions</p> <p>a) Archdiocesan Synods of cardinal, archbishops, bishops, priests and equal numbers of laity (and votes) set new tone (esp Humility), limits, pathways for all clergy at all levels.</p> <p>b) Boards of lay Directors run parishes; all priests in pastoral roles only; dioceses and archdioceses use similar structure, with bishops/archbishops having an equal vote with each other board member.</p> <p>Decisions of all groups—fully transparent and accountable.</p> <p>2. “LOVE ONE ANOTHER AS I HAVE LOVED YOU” (John 13:34) Social Justice demonstrated to all.</p> <p>Suggestions</p> <p>a) Full restitution to victims of clergy abuse ASAP.</p> <p>b) All needy people must be welcomed, shown love and compassion at our parish offices and churches—the divorced Catholic, the gay married, the homeless, the addicted, etc.</p> <p>c) W</p>
8	<p>To better welcome those who are homosexual, our group agreed that a statement and/or a sign be in every church stating that 'all people are welcome in this place of worship, regardless of sexual orientation'. This statement should also include those of different religious backgrounds, ethnicity and race.</p>
11	<p>The group: 5 men and 6 women, average age 70 years. Reading Luke 19: 1-10.</p> <p>National Action:</p> <p>1. Leadership which is welcoming and non-judgemental. We need Leadership that supports us as we carry the message of being people that are humble, healing and merciful into the diverse lifestyles we find in this modern world. A world where so many desperately need our loving embrace.</p> <p>2. Caritas and St Vincent de Paul are the arms of the Church that are often seen as carrying the work of this theme into today's world. They both need a much higher profile in every Parish on every Sunday so that we, as an informed laity, can support their work. Working together we can achieve miraculous results.</p> <p>Local Action:</p> <p>1. To live this theme with all we meet, particularly our fellow Christians through encouraging and setting up of ecumenical engagements.</p> <p>2. Supporting all initiatives as directed Nationally</p>
4	<p>We believe that the primary task of the Plenary Council is to repair the damage done by the sex abuse crisis, and ensure our Church's return to true and credible holiness.</p> <p>To this end, we ask that:</p> <p>Australia take the lead in requesting changes to Canon Law of the Universal Church, to combat the sex abuse scandal exposed in many countries.</p> <p>Act quickly on the Royal Commission recommendations allowed by existing Canon Law, while safeguarding the seal of the confessional.</p> <p>Provide concrete suggestions to the Holy See for Canon Law changes to achieve, as a minimum</p> <ul style="list-style-type: none"> <li>• Clearer instructions to bishops in dealing with sex abuse cases, common to all dioceses.</li> <li>• Halt the transfer of known paedophile priests from parish to parish</li> <li>• Remove clergy believed to be at risk of offending from parish duties</li> <li>• Remove clergy admitting and convicted of abuse from the priesthood</li> <li>• Speed up the compensation of abuse victims.</li> </ul>
6	<p>Reconciliation Process and Celebration and Engagement with indigenous, sexually abused victims, LGBTQIA and divorced and remarried.</p>
6	<p>Divorced and remarried people to be welcome at the Eucharistic table along with all the other members of the congregation, "who did Christ refuse?"</p> <p>Reinstate the Third Rite of Reconciliation</p> <p>National transparency report on safeguarding children and young adults to be released or published annually (e.g. number of complaints referred to police.</p>

6	<p>Rite of Reconciliation: Restoring the Third Rite of Reconciliation</p> <p>Marriage: Begin marriage preparation earlier for couples and include Theology of the Body, Responsibilities, Finances and parenthood.</p> <p>Training and allocating more fund to the Marriage Tribunal</p> <p>Healing Retreats for psychological, spiritual, relational and emotional healing.</p>
6	<p>Move away from ceremony, pomp, elitism and trappings of clericalism and return to basic Gospel message and put them into action at the coal face among the poor, needy and marginalised.</p> <p>Decrease Church hierarchy authority and pass authority to the people - we the Church.</p> <p>Move away from "Business Model" of Church - focus more on Gospel values of humility, healing and mercy.</p> <p>Take a good look at the institutional structures which need changing and renewing (especially power and control) resting with so few always with the Gospel values in mind.</p>
6	<p>Humility must start at the top. Education of the laity in what the Church is saying through Christ and re-education of the clergy. Re-introduction fo the Third Rite of reconciliation.</p>
3	<p>Our church needs to offer different opportunities, modes or avenues for healing of all persons who desire it. ie. 3rd rite reconciliation, liturgies, support groups, retreats &amp; counselling. These opportunities need to be well planned, advertised and delivered by trained professionals, who offer open and inviting gatherings to all who desire healing in our broken church. This will allow the faithful to grow and nurture their relationship with God and assist building the trust and love within our faith.</p> <p>Building our faith communities by encouraging and offering small group events (incl. priests and religious) helps to build trust and assists people in feeling like they belong to our communities. Programs such as the Passionist's Family groups and youth groups, gives people the opportunity to help the faithful to feel like they belong to the church community. Having a mixture of people assists in breaking down barriers and gives care, understanding, passion &amp; energy to our communities.</p>
12	<p>There needs to be a national day of apology for clerical sexual abuse</p> <p>The Church needs to acknowledge the harm done to Aboriginal people on Rottneest Island (historically)</p> <p>Forgiveness is the key to all our actions</p> <p>Locally, we should encourage the parents of the parish school, St John's, to become more involved in the parish</p> <p>The group emphasised the importance of forgiveness. Jesus is kind and merciful – we must be Christ-like when faced with challenges</p> <p>We need to be more inclusive of people who are vulnerable and don't feel welcomed – e.g. the divorced</p> <p>At the local level, besides morning teas, we could run a 'wine and cheese' after the evening Mass on the weekend</p>
26	<p>Jesus associated and ate with people who were regarded by others as 'sinners' – he wasn't bound by the man-made rules that signified whether you were a good person or not.</p> <p>In the past 2000 years the Catholic Church has also amassed 'man-made' regulations that we haven't felt able to challenge. Some are responsible for alienating people so that they are unable to share fully in the life of the Church, e.g. the divorced, abused, LGBTIQ, etc.</p> <p>The sacraments are at the heart of our worship. It has been damaging and hurtful for the many who are unable to partake.</p> <p>In order to be a Church that is truly Christ centred, humble, healing and merciful we recommend:</p> <ul style="list-style-type: none"> <li>• A rethinking of the liturgy of sacramental Reconciliation by, e.g. reintroducing the 3rd Rite</li> <li>• A rethinking of the sacrament of the Eucharist and allowing all to receive the Body and Blood of Christ.</li> </ul>
10	<ul style="list-style-type: none"> <li>• We need to demonstrate that God is in charge through works anchored in that reality.</li> <li>• We need to recognise the Spirit is speaking through all religions and people seeking Truth. We must dialogue authentically, listening attentively to the other.</li> <li>• Admit as a church we have got much wrong and apologise. Hear the criticism and commit to structural reform of the church: bringing transparency in decision making, including clergy selection, and deliberative participation of the laity, especially women, in governance processes.</li> <li>• We, as the People of God, are in need of healing. Healing liturgies are needed based on the Sacraments of the Eucharist, Reconciliation and Anointing. Group processes should uncover and address peoples' hurts, and examine what divides and what unites us, commissioning people to re-enter ordinary life lived through the Spirit in Christ.</li> </ul>

8	<p>The Catholic Church show more compassion and admit liability for all victims of historical liability for all victims of historical child sexual abuse. In doing so immediately cease court based litigation against the victims.</p> <p>Greater involvement of laity and better understanding amongst bishops. Laity to include women.</p> <p>Greater inclusion of marginalised especially of the sexual diverse and to include women and youth at a greater level.</p> <p>Youth to be included in decision making process.</p> <p>Remove/review birth control directive.</p> <p>Priests be allowed to marry and women to be allowed to become clergy.</p>
51	<p>Global: A church that focuses on healing and forgiveness.</p> <p>A church that is an inclusive community that focuses on the dignity of every person.</p> <p>A church that acknowledges and celebrates the presence of people who gather regardless of how often or regularly.</p> <p>Global and Local: The Bishops of Australia need to be present in communities, such as schools, to mix with and meet people where they are at.</p>
10	<p>Our group has chosen to focus on the perspective of HEALING as our prayer, conversation and discussion clearly revealed that a number of groups in the Church experience separation, non inclusiveness and abandonment in their relationship with the Church faith community.</p> <p>We believe that our Church is meant to be a HOME and place of REFUGE for all. Sadly this is not the case.</p> <p>We are proposing that a National Week of Apology and Regret be held and celebrated by expressions of Acceptance, Welcome , Unity and Brotherhood and Sisterhood.</p> <p>All modes of the media could be utilised to make public the new position of the Church towards the groups mentioned below. The highlight of this week could include a public statement of Apology and Regret by the National Leader of the Australian Catholic Church.</p> <p>These groups include the Divorced, those with different sexual orientations, Ex- Priests and those of other Christian and Non Christian religions.</p>
6	<p>The emerging action identified was;</p> <ul style="list-style-type: none"> <li>• To eradicate the perception of inherent power and replace it with humility so as our men and women being called to priesthood can be “shepherd” to their people. “Come down from the pedestal”</li> <li>• To have a greater presence of deacons in parishes</li> <li>• To create better communication throughout the church,</li> <li>• Address language and cultural issues within parishes for clergy whose English is their second language</li> <li>• The church to have a stronger voice in social issues based on catholic teachings</li> <li>• Parishes to increase their presence in the community e.g. community workers/chaplains</li> <li>• All parishioners to seek out ‘how can I be Jesus to others’ – be his hands and feet.</li> </ul>
8	<p>Changes to composition of and voting rights at Plenary Council:</p> <ul style="list-style-type: none"> <li>• Change to composition of Plenary Council to ensure composition accurately represents and is inclusive of the diversity of Australia’s Catholic population, particularly in relation to lay representation and participation.</li> <li>• Can a list of participants in the 2020 Plenary Council be made available please?</li> <li>• All attendees to share equal voting rights.</li> </ul> <p>Changes to Church hierarchical structures and governance:</p> <ul style="list-style-type: none"> <li>• Abolish symbols of power and prestige within the church hierarchy. Changes to governance to reflect this.</li> </ul> <p>Inclusiveness:</p> <ul style="list-style-type: none"> <li>• Inclusiveness – everyone should be welcome at the Eucharistic table.</li> </ul> <p>Inclusiveness in priestly ministry:</p> <ul style="list-style-type: none"> <li>• Invitation to all priests who have left ministry in good faith, to return to ministry in the Church, to be welcomed back.</li> <li>• Open invitation to all people, single or married, to enter priestly ministry.</li> </ul>

5	<p>The message from Christ was continually being watered down by Church leaders. In order to evangelise and save souls, a clear message of what is good and what is sinful must be given by the Church.</p> <p>We should love and forgive but where does the Church stand on abortion, sex outside marriage (heterosexual &amp; homosexual). We want to hear it from the Church hierarchy but instead we hear about plastic straws and climate change.</p> <p>Jesus spent time with tax collectors and sinners in order to save their souls, he never failed to point out their sinful ways.</p> <p>Evangelisation is not about getting bums on seats but is about saving souls. All our efforts should go towards educating young people into Christ's teachings and keeping them as Catholics by showing them how these teachings are implemented in his true Church.</p>
45	<p>More open Church that includes the divorced, LGBTQ, young people. Greater transparency and accountability with inclusion of laity on high level boards and committees. Cease clericalism, starting with the training and formation of priests. Women to have equal representation in the Church. Rebuilding of faith and trust in the Church. Support for all our priests with mentors, regular training and updating, as well as monthly supervision.</p>
15	<ul style="list-style-type: none"> <li>- Homilies that are relevant and meaningful for the society of today.</li> <li>- New power structure-away from clericalism. Laity to have more say and control over non sacramental issues like finances, buildings and other activities.</li> <li>- Congregation are the foundation of our local church and tend to remain with the community but priests move.</li> <li>- Continuing discussion about the role of women in the hierarchy of the church.</li> <li>- Focus on including the children and the youth and making mass meaningful and engaging for them.</li> <li>- Consistency in the way parishes are administered in a diocese eg liturgy, parish councils, finance.</li> <li>- Linking agencies in the diocese to all parishes to support the wider community.</li> <li>- Communication with the Bishop and clergy to provide ongoing open dialogue so that the laity can work with and support the bishop to find solutions to issues such as number of priests, availability of the Eucharistic celebrations, enrolments in schools, role of the priest within the school.</li> </ul>
13	<p>Plenary Council - humble healing and merciful</p> <p>We believe we are called to action which must come from the body of the local church, the parishes, the people. Through informed, frequent and consistent social teaching, we, God's people, the church, should be encouraged to notice, recognize and identify local needs and respond humbly and mercifully at the local level. Humble, healing merciful action begins with the individual. Informed individuals have the confidence to commit and to be a visible presence, witnessing personally. An effective process of communication at the local level is vital for action to follow when 'needs' are noticed. People are very generous in responding when 'projects' are under way. Ongoing opportunities are needed for the renewal of our faith to reclaim, relive the scriptures and to encourage an openness to God's surprises; time for 'spiritual retreat' to touch in to our deep longing for God. With the current struggles of our Catholic Church, we are a people w</p>
15	<p>As a church, we feel we have been moving towards humility over the years. The key to becoming more humble, healing and merciful is for us to be a 'welcoming' people. All are welcome to the Table of the Word and the Table of the Eucharist. Let's not have so many barriers and hoops for people to 'jump through' before they can feel they belong. Healing and mercy will follow. We need to support group initiatives that are already flourishing. Small group involvement allows us to 'get to know' others and their needs.</p>
30	<p>We gathered a group of sisters who identified the following as ways we could contribute to this area: Humble, Healing and Merciful</p> <ul style="list-style-type: none"> <li>• In the spirit of humility, healing and mercy we acknowledge and recognize the suffering and exclusion of our brothers and sisters in Christ. In reaching out to them we suggest:-</li> <li>• Re-introducing the third rite of reconciliation.</li> <li>• Creating opportunities for communal lament that ritualize the pain and hurt caused by the Church.</li> <li>• Promoting Circles of Trust that will foster genuine human encounter in our digital world.</li> <li>• Remove discrimination against divorced, remarried and ex-clergy.</li> <li>• Creating opportunities to welcome our indigenous brothers and sisters and respect their expression of worship.</li> <li>• Actively use opportunities for evangelization at key liturgical celebrations e.g. baptism.</li> </ul>

30	<p>That the Australian Church celebrate Vatican II's Rites of Reconciliation; that the Third Rite of Reconciliation be reinstated immediately.</p> <p>That the Australian Church, through each of its members, offer clear and unequivocal support for the Reconciliation process with our First Peoples.</p> <p>Let our witness be evident in strong and steadfast leadership to this end.</p> <p>That the Australian Catholic Church be a church that is within the life of Australians and does not sit above them.</p> <p>That we learn from the example of solutions in South America in ensuring that the Church's ministries are inclusive of women and married men.</p> <p>That archaic forms of rank, title and dress be reviewed regarding their suitability for use in the twenty-first century</p>
4	<ul style="list-style-type: none"> <li>* Establish a more effective media dept eg meaningful liturgy expression with emphasis on young people and to promote the positives of the Church</li> <li>* Allow women to become priests, also allow priests to be married</li> <li>* More direct roles for women in the Church</li> <li>* Divorced people should be more accepted</li> <li>* Be more accepting of all people into the Church such as different nationality, different sexual orientation etc, refugees, mixed families</li> <li>* Acknowledge past discretion's, reach out more to those effected by the abuse scandal</li> <li>* For the laity to be supported to change our model of church to be - inclusive of all - open to new ways of operating - transparent and accountable</li> </ul>
4	<p>Once each month we could offer a Healing Mass where people lay their hands on family members or friends as a healing prayer is spoken. It could follow a short reflection after communion. This would encourage people to consider the needs of those around them. Special mention could be made of communities and countries in need at that time. Hands could be held up towards the altar for the community prayers.</p> <p>We could host an Open Day at our churches for all the faithful that everyone is welcome to attend. As a gesture of healing/humility/mercy we could wash each other's feet as our Priests do on Holy Thursday.</p> <p>We could introduce videos at mass from the Alpha Program, Busted Halos and others to supplement the on going education of parishioners.</p>
4	<p>We need to teach new parents how to pray. During sacramental workshops we could take the parents aside, select an appropriate gospel and in small groups practice the same discernment process that we have just completed.</p> <p>We could introduce a brief "why do we do this" or "did you know" at the beginning of mass. The questions/answers would be seasonal and they would, over time, explain the symbolism and rituals in our Church. The Commentator could perform this task at the beginning of mass as they welcome people. It's a way to continue the education of people in our church.</p> <p>We should encourage personal testimony from Parishioners. Short reflections, approved by the Parish Priest/committee, after a shortened homily will engage people in a different way. Examples could be the people who have volunteered in St Vincent de Paul for decades in bringing food to families or asking the youth what their faith means to them. It would be wonderful for people to witness their faith at mass.</p>
5	<p>Reaching out to young people by asking them what they think, want and need spiritually and in a faith community. Embrace technology.</p> <p>Homilies on issues of justice. Open prayers of the faithful.</p> <p>Teaching, education, acceptance, and acknowledgement of other denominations, faiths, and beliefs.</p> <p>More sharing of wealth.</p> <p>Transparency, acceptance, and acknowledgement</p>
4	<p>A welcoming initiative, focusing on the divorced, gay community, single/blended families.</p> <p>"Seek first to understand (people in these marginalised groups) and then to be understood (how the church is there to support)".</p> <p>Using</p> <ul style="list-style-type: none"> <li>- Social media (Bishop announcements regarding 21st Century issues)</li> <li>- Information sessions</li> <li>- widely advertised Church events/celebrations</li> </ul>



30	<p>After community deliberation we have developed the following for inclusion on Agenda :</p> <ul style="list-style-type: none"> <li>• We urge the promotion of small communities for faith sharing and relationship building</li> <li>• All parishes should have a faith formation program through the liturgical calendar</li> <li>• Funds should be made available to employ pastoral care assistants at the local level to meet the needs of the community</li> <li>• A programme of repurposing (not selling off) assets and facilities owned by the Church, and no longer used for their original purpose, should be instigated in all States to meet the needs of the marginalised</li> <li>• Rules regarding access to the Eucharist, a healing Sacrament (Pope Francis) and nourishment for the spirit, need to be reviewed to provide for those currently unable to receive Communion</li> <li>• Continue to reform Canon Laws, especially those that are an obstacle to the mercy of the Gospel</li> <li>• Liturgy &amp; Sacraments should always be celebrated in a setting &amp; manner which are inclusive and relationship building.</li> </ul>
6	<p>Healing liturgies and public signs to acknowledge the pain of clerical sexual abuse and the hypocrisy of the cover-up.  Dialogue and support for sexual abuse victims and national programmes for providing support to victims.  Opening the priesthood to married priests who have been forced to leave  Appointing women as deacons  Re-introduce the third rite of reconciliation</p>
5	<p>We acknowledged that we were here at this session as we cared about our Church .  We did not want this all to be about sexual abuse . It is not to deny the importance of this key factor but there are other factors which have allowed this to continue for generations .  We found 3 key issues.... Governance , Education and Inclusivity.  We wanted to highlight the positives in all communities especially social outreach which has always been a mark of the Catholic Church. We commend the Church leaders for upholding Christian values  Governance . This was the the key issue .  Change the clerical model to include women, married men , deacons either in permanent or temporary positions.  To encourage the talents of the community to be utilised in the parish with support and training for all.  This will need funds but this will only be forthcoming if all parishes have a Finance Council which is responsible to the community and made to issue a full financial report to the community.  Have a parish coun</p>
50	<p>Most strongly supported. Inclusion of divorced and remarried  Very strongly supported Listen to the young and involve them  Restore Third Rite of Reconciliation  Strongly supported Better implementation of Royal Commission recommendations More welcoming parishes  More transparency by the clergy More spiritual support and help for mentally ill Focus on God’s mercy; not condemning Give Indigenous ceremonies a place in the Mass liturgies  Priests take advice from informed lay people End clericalism  Some support Greater concern from victims of abuse Special care of rural parishes Greater collaboration with Eastern churches Give church positions to lay people Be open to contraception  Reduce margins between rich and poor  Renew Ecumenical efforts  Counselling readily available for married people  End discrimination of LGBTQ</p>
5	<p>Our God is humble, healing and merciful, and if we are to follow Him we are expected to do the same. Jesus therefore demands his disciples to be welcoming, accepting and non-judgemental. There are many hurts and divisions within our Church which require healing; from things such as:  Clergy sexual abuse,Clericalism,Indifference to marginalised groups  We must be a home/community church (with real people in relationship).  Actions:  Objective review of clericalism across all levels of church (not a witch hunt) and provision of practical ways to counter this and provide healing to those affected. Self-review is not enough as “clerics” can be blinded by their own Pharisee views.  Use alternate contemporary texts to supplement scripture on how to be a compassionate and forgiving people.  Use these in Catholic Schools (for our youth) and as part of Adult Faith Education.  Guidelines for preaching on social issues, that include the Church’s view, but not to be so dogmatic as to alienate.</p>

6	<p>Realise there is pain in the churches (personal and corporate). All is not hunky dory.</p> <p>We need to deal with this pain head on. And it can't be just an apology to the victims of abuse and the new child safety standards. The pain isn't just sorrow over the scandal. It's sorrow for our priests, who are now too scared to be real, personal, part of the community, in case they are accused of something. Only a small percentage of priests did anything wrong but they all being portrayed as potential perpetrators. It's sorrow for our Church that seems to have lost it's way, isn't seen as leading morally or ethically but just trying to survive. It's pain and sorrow for soooo many reasons. It's not going to be a simple fix.</p>
6	<p>Build a better understanding of Liturgy and symbols. Don't rely on "historical" understanding being passed down. Encourage and support priests and parishes to explicitly teach about the why and how of what our liturgy, symbols and traditions mean.</p> <p>Allow Third Rite of Reconciliation. We don't have enough priests and this rite helps take some pressure off them at "busy" times of the year (Christmas and Easter). It also helps build a unique sense of community within a parish. It is a unique parish builder in this sense.</p>
6	<p>Create/organise a healing and listening gathering/gatherings for our priests and lay pastoral ministers to support them with and through the sexual abuse crisis.</p>
6	<p>Formation and training of all lay liturgical ministers</p> <p>Formation for priests to improve homilies.</p> <p>Formation for laity in lay ministries is exceedingly important as numbers of priests in active ministry lessen.</p>
6	<p>Open our Churches</p> <p>Hospitality - good liturgies encourage people to keep coming</p> <p>God is calling us to improve our relationships with each other regardless of social standing</p>
6	<p>Priests as leaders</p> <ul style="list-style-type: none"> <li>- remember servanthood first</li> <li>- Bishops be real. It comes from the top down. Come down from your ivory towers to the people. As Pope Francis says, a good shepherd takes on the smell of the sheep.</li> </ul>
6	<p>Go back to basics</p> <ul style="list-style-type: none"> <li>- priests to lead for congregations</li> <li>- prayer, fasting, adoration, sacraments, opening our churches</li> <li>- be active where you are.</li> </ul> <p>Devotion groups/opportunities</p> <ul style="list-style-type: none"> <li>- prayer for the relief of drought has been a great first step. Haven't heard from the Council of Bishops in this way before.</li> <li>- Become a praying body of people. Support of clergy in prayer.</li> <li>- Parishes provide more opportunities for non-liturgical prayer</li> <li>- We need to counteract the difficulties the Church faces through prayer</li> <li>- Increased opportunity for group prayer</li> <li>- Prayer for our parishes</li> <li>- Taize prayer of reconciliation</li> </ul>
6	<p>Remember the way you have phrased titles and the topics, responses and questions you have included will shape people's responses. We found this theme particularly negative, commanding or domineering.</p>
15	<p>a. Focussed support for survivors of clerical child sexual abuse (financial, emotional and spiritual) as well as tangible gestures of lament</p> <p>b. All parishes and institutions follow the spirit of Pope Francis in converting to a church of the poor, at the margins</p> <p>c. Universally and tangibly embody Pope Francis' call to ecological conversion (e.g. Season of Creation initiatives)</p> <p>d. "'No' to all forms of clericalism" (Pope Francis)</p> <p>e. Declare publicly, humbly and tangibly the shape of our renewed commitment to living Christ's gospel.</p> <p>We refer you to extensive details in support, 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>

3	<p>National:</p> <ol style="list-style-type: none"> <li>1. Treat "others as equals" in our church eg Divorced couples, same sex marriage</li> <li>2. New Image and Parish (NIPS) and other Programs may have relevance in today's environment</li> <li>3. Use the existing Cells to develop Community Programs and link to our communities with a focus on Youth and Local</li> </ol> <p>Local:</p> <ol style="list-style-type: none"> <li>1. Need to make our church at Lumen Christi more attractive and relevant to our modern community. We need to connect more closely with the school through the Sacrament program. Social Programs linking into our local community maybe a way forward ie Parish Coffee/Tea after mass; progressive dinners; theatre and trivia nights etc (6pm Sat mass cuppa 5:30 - 5:50pm; cuppa at school morning and afternoon teas)</li> <li>2. Homilies: being able to translate to readings - Liturgy of the Word into relevance to today's world via a well-structured and delivered homily.</li> <li>3. Aging parishioners profile and declining numbers coupled with an inability to attract youth into our Parish is THE challenge for</li> </ol>
10	<p>National:</p> <ol style="list-style-type: none"> <li>1. Legalise Reconciliation of the THIRD Rite and hold on a regular basis</li> <li>2. As a church, we need to be more forgiving, merciful and supporting of others ie those divorced, same-sex individuals, those who suffered from paedophilia</li> </ol> <p>Local:</p> <ol style="list-style-type: none"> <li>1. Keeping in touch with families of Catholic schools who attend Church for Sacraments ONLY then never to be seen again</li> <li>2. Church and catholic school to liaise with each other to support school families through church parishioners</li> </ol>
4	<p>National:</p> <ol style="list-style-type: none"> <li>1. No more edicts from the hierarchy. Want dialogue from leadership that is humble, merciful and healing. Metanoia - change of heart and mind.</li> <li>2. More service and servant focus, putting needs of others first especially those marginalised in society and building community where all are welcome regardless of gender, culture or Marital status.</li> <li>3. Healing and forgiveness to happen in all areas. The return of the 3rd Rite of reconciliation.</li> <li>4. More Catholic faith development and education for all age groups.</li> </ol> <p>Local:</p> <ol style="list-style-type: none"> <li>1. More reach out. One to one Invitations to social events.</li> <li>2. More fellowship by having cuppa after weekend Masses.</li> <li>3. Encourage more service and action in the community.</li> </ol>
6	<p>National:</p> <ol style="list-style-type: none"> <li>1. Decision making should be more democratic and consultative</li> <li>2. Accepting of ALL comers ie divorced, homosexual, different faces of society – be Christ-like</li> <li>3. Contraception and Birth control – lift the ban / ruling</li> </ol> <p>Local:</p> <ol style="list-style-type: none"> <li>1. Youth involvement – accommodate with a Kids Table to be part of the Church furniture</li> <li>2. Outreach to the youth. The church to have a stronger community involvement</li> <li>3. Cuppa after ALL Masses – encourage social conversations after mass.</li> </ol>
7	<p>National:</p> <ol style="list-style-type: none"> <li>1. Improve communication and speak to the whole nation through technology and Advertisements – “it’s ok to go to church”; incorporating INCLUSION with everyone: LGBT, divorced, abortion etc</li> <li>2. Have the THIRD Rite of Reconciliation</li> <li>3. An acknowledgement to the faithful to be affirmed in this adverse time</li> </ol> <p>Local:</p> <ol style="list-style-type: none"> <li>1. Improve communication between religious figures and parishioners through homilies and private contact/communication</li> <li>2. Healing services to include other denominations</li> <li>3. Improve relationships with all those with local community ie Christmas Cards with an invitation to our ceremonies through St Vinnies services.</li> </ol>

5	<p>Look at alternative offerings that canvas social justice and outreach involvement for youth with different styles of living out their faith.</p> <p>Look at the physical church building itself and discern if they are inviting or if they need to change to be more welcoming. Creating a more vibrant environment that has the potential to draw Catholics to Mass.</p> <p>Utilise the mass and building to worship and reach out to the less fortunate at the same time in the same location as mentioned in Action 1.</p> <p>During the offertory at Mass, the donated non-perishables left at the foyer of the Church by parishioners, forms part of the worship – follows behind the procession of the bread and wine. This is the opportunity to remind us of our obligation to the poor (a basket at the entrance of the church/building for the community to contribute. To encompass both a worshipping and outreach Church on the one site.</p>
5	<p>The recruitment process should be revisited with the suitability of candidates to the priesthood with education provided prior to acceptance into the priesthood along with a psychometric assessment in that process.</p> <p>The formation of our clergy needs to be revised from their training in the seminary to throughout their clergy life, with parishioners involved in the formation process. Desired outcome would result in a more grounded and wholeness to their formation.</p> <p>The mental health of clergy has been damaged as a result of their service. IQ, EQ and SQ should all be considered. On going Spiritual and faith formation as mandatory to their ministry life so they remain up-to-date with current thinkers/beliefs in our faith with a more spiritual lens to minister from.</p>
5	<p>Through actions that are founded on gospel values to become a more inclusive Church that reaches out to those that are different, marginalised and out-casted among us - “Love one another as I have loved you” - This excerpt teach us to love one another as Christ loves us.</p> <p>We are all created in the image of God - those that are from the LGBTQ+ society contribute to God’s plan for humanity and are equally valued and loved by God. Our lack of knowledge develops fear but who are we to say what God created is marred or wrong. The Church and community need to work at understanding all humans, their story and their need and right to love and be loved - Finding ways to include them into a sacramental life. We as a society should look to embrace our faith and the richness of this faith passing on to generations.</p>
5	<p>Our indigenous brothers and sisters - The building up of the Kingdom of God through an inclusive Church that embraces our indigenous first people – this can be done through: Acknowledgement of Land at the start of each Mass; Reconciliation with our indigenous brothers and sisters - weekly inclusion in our Prayers of the faithful.</p> <p>For those that are disabled among us - ensuring the environment and surroundings are always disabled friendly; engage the disabled through active ministries they are comfortable to participate in.</p>
5	<p>Youth Ministry</p> <ul style="list-style-type: none"> <li>• Youth Ministry to evolve and better understand the change in secular society and the demands of a fast paced world slave to technology.</li> <li>o Rethinking Youth Ministry ... extract from Becoming a Parish of Intentional Disciples</li> <li>o Youth respond to Intentional Disciples who are known to be friends with their parents ... effectively the ID becomes a Mentor to the individual in a small group situation where faith based relationships are developed within the group, overflowing to parents and neighbour ... effectively they also become Intentional Disciples</li> <li>o Religion Teachers need to be Intentional Disciples such that they are not so much teaching as sharing their personal relationship with Jesus ... and by extension this helps to cement the relationship with their parents encouraging them to also move from Trust to Curiosity and Openness and in time Seeking and Intentional Discipleship ... an epidemic of Love of God and Love of Neighbour ... a Christ Centred strategy</li> </ul>

5	<p>Healing</p> <ul style="list-style-type: none"> <li>• Religious Depression has become a new epidemic caused by the Church Hierarchy, Priests and a Docile Laity, never again</li> <li>• There are several real life experiences that require a rebuilding of TRUST</li> <li>• Abused and isolated, cannot relate a homily to real life, ostracized by the church, told they were damned and excluded from the Sacraments... many walked away their lives were lost, no future but hell</li> <li>• The Victims are, totally helpless, alone, unloved, guilty for not being in control, at fault for committing sin, required to get better or be isolated, the cure is being re-connected.</li> <li>• BUT WE have to make the first step and forgive them, lovingly help them to return to the Eucharist and the community. We need a means of communicating</li> <li>• A healing Mass could be the centre of a Catholic community 2 to 4 times a year at which those who have been deeply hurt by the Church can be healed and welcomed back into a community of Intentional Disciples, a return to compassion and forgiveness</li> </ul>
6	<p>Action one: Leadership and Laity</p> <p>With full respect for Papal authority and with hope and positivity, the Church should identify and establish the role of a Priest in today's church. This role would acknowledge the desire of the laity for greater involvement in all areas of the everyday activities of the church.</p> <p>Bishops should actively facilitate a change in the way the Church is currently led, to one that has shared ministries which has equality between male and female participation. It is inclusive and acknowledges gifts and talents of all. E.g. the transition from Religious to Laity led schools.</p> <p>Clergy and laity must work together in a co-operative and supportive partnership which leads the church members to a personal relationship with Jesus and forming connections between its members and a caring church family.</p>
12	<p>NATIONAL</p> <p>The Holy Spirit is asking us to provide Christian help to all those in need. We must also be a welcoming community that reaches out to all generations.</p> <p>We must be a witness to our faith in this changing world. To achieve this we must, as individuals as well as a group, make our Catholic values clear in society. We should also be proud of established Catholic institutions that are providing help and support to those in need. Such groups include St Vincent De Paul, Catholic schools, universities and hospitals. We must support and build upon these resources.</p> <p>The Church must listen to, and respond to, the voice of its people. This includes reviewing and modernising the language and music used at Mass to attract the younger generations.</p>
8	<p>Review and redesign the annulment process so it is more pastoral, welcoming, healing and efficient. Remove role of defender of the Bond, number of judges per case, need for annulment of divorced non-Catholics.</p> <p>Accept divorces and remarried Catholics - stop excluding them from the sacraments. Jesus invited us to share a meal together, he didn't list who was not to be included..</p> <p>Welcome to new parishioners - invite the kindergartens and all schools to come to Mass. Have Children Liturgies and children participate in planning the music for the Masses</p> <p>Establish co-operative dialogue with other Christian Churches/other faiths</p> <p>More welcoming and inclusion of the marginalised by the Church - divorced, LGBTQI, women</p>
3	<p>Nationally, we feel that the church needs to take responsibility for the ownership of past abuse and acknowledgement for the victims and apologise and support them.</p> <p>Locally- not cast judgment to others that have sinned and ensure we are inclusive and welcoming to all faiths.</p>
25	<p>People want 'church.' Other denominations are 'packed out' with young families. Why? What has the Catholic Church missed here?</p> <p>Widening leadership in the church to include married men, women, lay people.</p> <p>Church needs to see that schools are 'church' for our families - how can we be supported in this role</p> <p>Continued compassion for marginalised groups eg LGBTQ</p> <p>Physical connection to a church - more opportunities for families to engage in prayer</p>
3	<ul style="list-style-type: none"> <li>- Accepting and taking ownership of past actions and actively working to overcome these and to grow above them.</li> <li>- Reaching out to marginalised, migrant and indigenous communities in Australia by helping to ensure spiritual and temporal needs are met.</li> <li>- Helping people who want healing in a merciful and nonjudgmental space and possibly offering them faith opportunities.</li> </ul>

13	<p>Increase the authority of the people in the Church, by considering different structures that allow greater genuine voice including parishioners, young people, students, and those most in need of the Church.</p> <p>Look at ways to encourage more people into priesthood, including married men and women.</p> <p>Look at ways to engage young people and those currently disengaged from Church services, into celebrating the Mass.</p> <p>Look at ways to create stronger links between local parishes and the good works of Church agency including social justice, charity and outreach work.</p>
14	<p>NATIONAL</p> <p>Listening to the Holy Spirit through the voices of this group, God is calling us to be a Christ-centred Church in Australia that is Humble, Healing and Merciful by way of converting un-used church properties, like convents or schools into accommodation for those in need.</p> <p>By widely promoting the actual fact that the church gives help to those in need by way of charity &amp; financial assistance, for instance promoting the good work of St Vincent of Paul or Caritas Australia.</p> <p>By teaching the Word of God in public schools again, so that it reaches those people that are not able to afford to attend catholic schools.</p> <p>LOCAL</p> <p>Listening to the Holy Spirit through the voices of this group, God is calling us to be a Christ-centred Church that is Humble, Healing and Merciful so that it can nourish our local faith community by way of developing social group for young people between the ages of 22 – 35 and by having regular social community events, like parish picnic, that will help build rel</p>
NA (submitted via PC email)	<ul style="list-style-type: none"> <li>• Shorter homilies so that some topics on teachings of the Church can be provided to mass goers. Sometimes this is the only formation people will receive and it is an opportunity with a captured audience</li> <li>• Church teachings need to reflect compassionate teachings</li> <li>• Church structures need to change to be reflective of Christ and his teachings – humble</li> <li>• Clericalism has to go – need to consider new structures</li> <li>• All international Priests need to be enculturated and this should be made mandatory prior to Priests going into Parishes</li> <li>• Need to use Wisdom Leadership – Collective leadership for Parishes</li> <li>• Need to use contemplative discernment more</li> </ul>
NA (submitted via PC email)	<ul style="list-style-type: none"> <li>• Divorce – the Church needs to open its arms, be merciful and care for divorced people</li> <li>• Church needs to provide better marketing on its guidelines so that they are accessible for all to understand – the lay person, not the theologian or canon law specialist</li> <li>• Information that Priests have, or more the way they interpret rules is different – this needs to be addressed</li> <li>• Important to offer the Third Rite of Reconciliation – sometimes this may be the way to invite Catholics back to their faith especially if they have self-excommunicated as they feel unworthy and unable to face individual reconciliation, also important in small communities where people are overly familiar with each other</li> <li>• Abuse - it is time to stop saying sorry and actually ASK for forgiveness; it will be difficult but that is what Christ calls us to.</li> </ul>

NA (submitted via PC email)	<ul style="list-style-type: none"> <li>• Inspired by the Synod on the family, the Parish had talks on aspects affecting parishioners – one was based on natural fertility awareness which covered: <ul style="list-style-type: none"> <li>o At the time of Humanae Vitea, the Church was not prepared with a viable alternative to contraception</li> <li>o Most couples struggle with the problem of spacing children and many also due to life circumstances have turned to contraception as what they perceived as their only alternative – they left the Church</li> <li>o God was with them on their life journey and his mercy was, and is, with them. They need to made aware of this</li> <li>o The Encyclical called for the medical and science professionals to look for the answer to this problem – and many started the search. Doctors John &amp; Lyn Billings of Australia found a symptom that God has designed as part of a woman’s biology that could be used by all couples no matter their situation in life, education or living conditions. Over the years it has been backed up by world scientists. It has been proven to give women a means to by which they can monitor their reproductive health. It has been taken up by many using it for health reasons as opposed to religious reasons. It has spread across the world by travel done by the Doctors Billings and their trained teachers and now by a Teasher Training Course that can be done by email.</li> <li>o We now have this wonderful truth but are having great difficulty in getting it to the people</li> <li>o More education is needed in parishes – to tell parishioners there is a viable alternative to contraception</li> <li>o More education is needed on the reason why the Church is against contraception – the beauty of a relationship that is totally giving and open to life. Humanae Vitea is a beautiful blueprint.</li> <li>o Education for Priests is needed – some Parish Priests won’t allow the natural fertility clinics to be advertised</li> <li>o There is no funding for advertising or wages</li> <li>o Our educators have been, and are volunteers and it is becoming impossible to get volunteers in today’s world – even in third world countries</li> <li>o Some funding has been granted by the Australian Government but there is a very real worry it will be cut or discontinued at any time.</li> </ul> </li> </ul>
5	<ol style="list-style-type: none"> <li>1) Make a significant &amp; authentic sacrifice of liquefying assets and/or using the financial ‘brains trust’ of the church to set up a trust for victims of sexual abuse</li> <li>2) ‘Messy Mass’ – a Youth Mass <ol style="list-style-type: none"> <li>a) Abandon traditional garments/vestments</li> <li>b) Youth music</li> <li>c) Link homily to political/social issues &amp; catholicity</li> <li>d) Welcome all – homosexuals, hippies etc.</li> <li>e) Connect to youth – call them to action</li> </ol> </li> <li>3) Australian Camino – for youth</li> </ol>
4	<ol style="list-style-type: none"> <li>5) Outcome – parents, people of catholic community, clergy to encounter the person of Christ Action – Revitalise catholic education – to promote and encounter with Christ. Meeting of ACBC and Cath Ed to be more creative and imaginative Parishes not just a place of worship – create small groups to discuss stories of faith and journeys</li> <li>6) Outcome – care for the environment Action – Create an environmental committee – engage with youth; liaise with agencies &amp; NGO’s</li> <li>7) Outcome – Including all of creation of God in our church 9divorcees, aboriginals, LGBTIQ) Actions – Vocalise, plant the seed <ul style="list-style-type: none"> <li>• Leaders to break down walls</li> <li>• Safe space to discuss (done in confidence)</li> <li>• Adopt a welcoming culture 9in and out of church)</li> </ul> </li> </ol>
5	<ol style="list-style-type: none"> <li>1) Being proactive about sharing who we are and what we do. Include history of how the church has helped shape our laws and our nation.</li> <li>2) Greater inclusivity <ol style="list-style-type: none"> <li>a) Meeting people where they are and loving them just as Jesus did. We are all made in God’s image and all need his love</li> <li>b) Reflects contemporary values and embracing diversity.</li> </ol> </li> </ol>

5	<p>1) Review rules of the church in consultation with all members, to focus on a compassionate &amp; respectful position on :</p> <ul style="list-style-type: none"> <li>a) Female priests</li> <li>b) Married priests</li> <li>c) LGBTQI persons</li> <li>d) Contraception &amp; IVF</li> <li>e) Divorced persons</li> </ul> <p>2) Development of formation activities</p> <ul style="list-style-type: none"> <li>a) To focus on educating a diverse range of participants in leadership</li> <li>b) Haling of those on periphery of abuse scandal – those suffering confused &amp; betrayal feelings</li> <li>c) Teach people to be still and listen</li> <li>d) Welcoming people returning to the church</li> </ul> <p>3) Creating a welcoming &amp; accepting environment</p> <ul style="list-style-type: none"> <li>a) Co-operation &amp; alignment with existing service entities e.g. Centacare</li> <li>b) Preaching Gospel in a way that we can apply to our day to day life</li> <li>c) Form ministers of evangelisation to contact those marginalised</li> <li>d) Interaction 7 care of rural church/parishes</li> </ul>
6	<p>1) A national level program to foster love 7 understanding of this sacrament for catholic students &amp; their families should be developed with regular opportunities for confession (third rite &amp; first rite, reconciliation).</p> <p>2) National body/agency to review &amp; reform training for governance &amp; practical running of a Parish (consistent &amp; inclusive).</p> <p>3) Ask youth what would encourage youth to attend parishes, mass &amp; social programs.</p> <p>4) Inclusive language working group to review liturgical documents/hymns etc. – humble, relevant and not church language, e.g. oblation, syndol etc.</p>
5	<p>1) Humble</p> <ul style="list-style-type: none"> <li>a) Roles in Church inclusive not hierarchical.</li> <li>b) Actions: Diaconate – Renew; from scripture; service not mostly liturgical but community</li> <li>c) Deacons discuss themselves.</li> <li>d) Accepting feedback via online portal – continue plenary council model.</li> </ul> <p>2) Merciful</p> <ul style="list-style-type: none"> <li>a) Local base</li> <li>b) Age appropriate acts of service inspired by faith from base of parish &amp; school. Children, youth, adult.</li> </ul> <p>3) Healing</p> <ul style="list-style-type: none"> <li>a) Grassroots ecumenism</li> <li>b) ‘the wound at the heart of our nation’ – relations with First Peoples locally &amp; globally</li> <li>c) Healing of the land.</li> </ul>
4	<p>1) Women’s Ordination</p> <ul style="list-style-type: none"> <li>a) Ensure the Plenary discussion on the ordination of women is reported to Rome</li> <li>b) Practical steps to ‘form’ and ‘ordain’ deaconesses</li> </ul> <p>2) A Church for the Margins</p> <ul style="list-style-type: none"> <li>a) Refocus on a theology/mindset of church as M.A.S.H./Hospital rather than Kingdom</li> <li>b) Welcome people without judgment</li> <li>c) Support/contacts for parishes to help support those who open up to us about needing healing.</li> <li>d) Catholic Social Service organisations work together to support isolated communities, Indigenous aspirations (incl Treaty) and a voice to Parliament 9eg increase Newstart)</li> </ul>



5	<p>1) Church Leadership Examine the leadership in parishes and create opportunities for development and formation of lay – led leadership.</p> <p>2) Creating Community Reduce number of Masses on weekends to create more sense of community and reduce workload on clergy / volunteers.</p> <p>3) Healing a) Hold a liturgy/ mass/ ceremony (?) of repentance and forgiveness in each diocese. Promote it widely in news/media. Invite those who had been wounded by the church to attend. Public Statements matter. b) Pastoral Councils/ liturgy committees established to give more opportunity for the faithful to have ownership and a voice in their church. c) Create a diocesan Healing centre for anyone who feels distanced/ wounded by the Church – promote/publicise them.</p>
5	<p>1) HEALING a) Apologise unreservedly in a public manner to all marginalised groups that have been mistreated in any way overtly or covertly by all members of the church. b) Additionally, actively seek these victims and then: • Listen • Pray • Witness their stories • Comfort etc to welcome and allow healing for these people. Specifically, all ministry groups involved in this healing process be sensitive to their experiences.</p> <p>2) LAITY ACTIVITY a) Encourage the formation, promote and educate leaders and develop an exemplar, template model for a laity stream that works side by side with the clerical and autonomous operations in each parish as exists with Southport Christian League. b) Use creative use of media to assist the presentation of homilies c) Change to tone of homilies from philosophical to teaching ** d) Free up the priesthood from administrivia by engaging volunteers (e.g. retirees) and use their expertise. e) ** Focus on the readings of the day to explain how these lead to church teachings, catholic practices and beliefs and how they support our claim to the fullness of the truth.</p>
6	<p>1) Establish a ‘Rite of Reconciliation’ promulgated by ACBC to victims of abuse, their families, and others who are affected – AND OURSELVES – incorporating a liturgy of Reconciliation to bring healing to our church (like Stolen generation Apology) ... I am/we are sorry.</p> <p>2) Investigate the restoration of the Third Rite of Reconciliation</p> <p>3) Lobby Federal/State Govts, seeking funding, through an Episcopal team to house the homeless, through a recognised Church Agency who can administer the funds on behalf of the Bishop’s conference.</p> <p>4) As the Bishops reflect upon recommendations we request that for every suggested action they ask; ‘What would Christ do’ (WWCD)</p>
5	<p>1) A Year of Healing (with a focus on our relationship with Jesus) 2) A Year of Humility (with a focus on our relationship with Jesus) 3) National Statement with the expectation the discernment process becomes the decision making process at all levels of Church e.g. local parish, deanery, diocesan and national with a level of accountability built into the process.</p>
38	<p>Create national policy that’s welcoming &amp; compassionate for LGBTI and divorced &amp; remarried to incorporate them into sacramental life.</p> <p>Consultation with Aboriginal communities to include culture into rituals &amp; liturgies. Particular attention to be given to the Frontier Wars of Australian history &amp; sites.</p> <p>Redefine 3rd reconciliation rite to enable regular use to encourage confession, penance, forgiveness &amp; conversion.</p> <p>Absolute commitment to fair &amp; just compensation &amp; support to victims of clergy abuse.</p> <p>Release women from sin of contraception &amp; create compassionate attitude to family planning.</p> <p>National call to prayer for current issues.</p> <p>The ACBC to regularly present a Catholic perspective on national political and secular issues/events, particularly from a social justice perspective.</p>

20	<p>While being a humble, healing and merciful church there is need for us to be assertive and courageous in speaking and standing for what are the core beliefs of the Catholic faith based on Christ's teaching and example of life. This can be expressed through the different channels that are available within the church at all levels - Education, Social Services, Media.</p> <p>The church needs to be humble and to adapt to the changes in society. Whilst being focused on Jesus's message, it must be more inclusive and welcoming. In order to be in full communication with the Church, people have to meet certain criteria. This leaves some groups particularly divorcees and LBGTQI feeling excluded and unwelcome. It is time the criteria were reviewed in the light of the gospel message.</p> <p>Raise the profile of the sacrament of reconciliation - through the education of the true meaning of reconciliation and the use of other rites - second and third form.</p>
9	<p>D. We are concerned to see that in current legislation the emphasis in unwanted pregnancies seems to be focused on the needs of the mother while ignoring the rights of the unborn child.</p> <p>We ask</p> <ol style="list-style-type: none"> <li>1. That the Church speak out clearly, taking into account the rights of the unborn child while showing compassion for women with forced or unwanted pregnancies.</li> <li>2. That the Church's resources be used to support mothers to keep their babies.</li> </ol>
25	<p>Data from the Plenary Council 2020 highlighted the desire for a stronger prayer and sacramental life and greater outreach for those seeking healing. In order for the Church to create this humble, healing and merciful environment it is important for parishioners to have opportunities where they are able to listen to one another's anecdotes and experiences of torment and abuse. This will develop individuals' sense of understanding and build tolerance so they are able to develop empathy towards such issues. This understanding and tolerance can be further enhanced by listening to professionals who work with traumatised victims so that they are able to develop an understanding of the impact it has and the essential need to help such victims and more importantly how they can be assisted. Furthermore, the church can be more humble, healing and merciful by providing individuals opportunities to participate in outreach. The church should promote and encourage the involvement of parishioners.</p>
31	<p>There is a call to deep conversion for Catholics at the Parish level. Parents can ask their adult children to review their commitment with the Church with personal invitation.</p> <p>We should ask our Christian Brethren to pray for us as we discern what Christ would want of his Church in Australia today.</p> <p>Structures such as PPC, DPC, membership of the Council of churches, minister's fraternals should see Catholics leading the way with strong support for these structures.</p> <p>The pastoral letters by the bishops conference should deal with real issues such as asylum seekers theft by corporations and climate change.</p> <p>Acknowledge the wrongs of child abuse and try to offer reparation. Real reparation and acknowledgement of guilt is needed.</p> <p>Advertise to the people of Australia that the church will embark on a process of change to repair the damage done and explain why the Church is needed.</p> <p>There should be a strong liturgy committee and each Parish.</p> <p>General confession at the beginning of mass (third rite)</p>
10	<ul style="list-style-type: none"> <li>• The Church needs to be a place where all feel welcomed. All walks of life. At Mass on Sunday I don't see that. Everyone is like me and those that are different keep to themselves.</li> <li>• A faith filled trust in God starts with trust in the church. The church must be transparent – acknowledge mistakes and move forward together. This includes abiding by the law, so that the true teachings of the church can come to light, not drama.</li> <li>• Allow priests to report certain acts to authorities, that have been confessed (e.g. sexual abuse)</li> <li>• Proper compensation to those who have been wronged.</li> <li>• Abide 100% by the democratic law of the land – i.e. abolish the sanctity of the confessional, must abide by mandatory reporting.</li> <li>• Catholic Church can only heal if it is willing to own/accept/acknowledge the wrong doings of the past.</li> <li>• women priests.</li> <li>• married priests.</li> <li>• Need to take action immediately to appropriately compensate the victims of child abuse.</li> <li>• Reach out to those couples who have divorced.</li> </ul>

10	<ul style="list-style-type: none"> <li>• Radical change, a new order, inverted pyramid of power needed.</li> <li>• Mass/church/religion needs to be appealing to youth and children – meaningful.</li> <li>• Women, marriage, family life to be involved in everyday practices.</li> <li>• Change has to be allowed to come from the congregation. They are the real church inverted pyramid.</li> <li>• The church needs to be willing to adapt to the changing times and attitudes.</li> <li>• Youth is the future of the church. Recognise, listen and accept.</li> </ul>
4	The Catholic Church has to be Christ-Centred, model the behaviour that we want everyone to embrace, accepting everyone and welcoming everyone, no matter what their difference may be. As a community we need to work on charity and volunteer work and offering faith formation classes/course for new members of the church who may want extra information.
11	<ul style="list-style-type: none"> <li>- Ecumenism is the future of the Church</li> <li>- returning to the foundation of the Church in Scriptures</li> <li>- embrace the love of God</li> </ul>
10	<p>1. Support for victims of sexual abuse:</p> <ul style="list-style-type: none"> <li>• counselling, compensation &amp; support - no interrogation for assistance</li> <li>• mandatory Diocesan survivor support groups</li> <li>• Annual Repentance Sunday – every Mass in Australia - Church repents for failure to follow Jesus</li> <li>• national heartfelt apology for abuse &amp; cover up</li> <li>• National Place of Forgiveness eg National Shrine to Australian Patroness</li> <li>• changes to Canon Law to ensure Bishops: <ul style="list-style-type: none"> <li>i) are held accountable for their actions</li> <li>ii) have real power to act quickly &amp; decisively</li> </ul> </li> <li>• a thorough investigation of why abuse occurred &amp; changes needed</li> <li>• explain &amp; be transparent about how Church is accountable</li> </ul> <p>2. Changes to Church law, structure &amp; practice to support all:</p> <ul style="list-style-type: none"> <li>• making Eucharist available to those who need Him most</li> <li>• allowing general use of third Rite of Reconciliation</li> <li>• one standard applying across a Diocese re: accepting candidates to Sacraments</li> <li>• promoting use of Spiritual Directors to help those unwilling/unable to confess to male priest</li> </ul>
8	<p>1. Child Sexual Abuse Scandal</p> <ul style="list-style-type: none"> <li>• Mandatory minimum of 1 support group for survivors &amp; their families in all dioceses</li> <li>• Ensure everything done to care for survivors.</li> <li>• Public sincere National apology to survivors involving all of Church</li> <li>• National Forgiveness Sunday with prayer, fasting &amp; ALL masses across the nation offered for the healing of all victims of abuse by the Church</li> <li>• Acknowledgement &amp; profound apology by the Australian Church hierarchy for hurt done to entire Catholic community</li> </ul> <p>2. Healing by:</p> <ul style="list-style-type: none"> <li>• Setting up transparent &amp; accountable body within the Church where grievances can be dealt with</li> <li>• Lay pastoral volunteers representing both sexes &amp; appropriately trained to deal with issues at parish level</li> <li>• Structures put in place for moving grievances “up” the hierarchical structure</li> </ul> <p>3. Mercy shown to those ostracised by Church:</p> <p>Changes made to allow people to receive Eucharist such as divorced &amp; remarried couples; people in de facto relations</p>
26	<p>To close the gap between bishops and people:</p> <ul style="list-style-type: none"> <li>- put away the mitre, crosier, and robes</li> <li>- “take on the smell of the sheep” by <ul style="list-style-type: none"> <li>o listening to the laity (women, men, LGBTQ etc) and</li> <li>o involving them in decision-making, plus</li> </ul> </li> <li>- paying attention to the signs of the times in the 21st Century</li> </ul>
2	<ul style="list-style-type: none"> <li>- issues addressed openly, at a parish level, in adult only forum, for candid discussion and opportunity for healing</li> <li>- a call to return to pastoral visits - by priests, deacons or Lay Pastoral associates</li> </ul>

8	<p>Following the sessions of “Listening and Discernment” the people of the Central Deanery in the Diocese of Parramatta submit the following.</p> <p>We submit that to be a Christ-centred Church that is Humble, healing and merciful, we need to consider a Consistent Ethic of Life which recognises the dignity of human persons always.</p> <p>We must act with Humility, ensuring that there is a reduction in Clericalism and a Transparency and Accountability that shows all of God’s people that we aim to be healing and merciful in all of our ministries.</p> <p>To assist in meeting this role in the wider community we recommend that we have Regular Listening Forums in Parishes across all Dioceses. There is also a need to recognise our failures and hold regular Healing Liturgies, to acknowledge HURT.</p> <p>In accordance with our baptised life, we are called to Evangelise. What better way to do this than to Evangelise through Social Justice to the poor and marginalised,(mercy and Healing works).</p>
8	<p>Reaching out to the most marginalised/ vulnerable and also reaching out to WOMEN in their healing ministry in our Church</p> <p>As a Christ-Centred Church it is absolutely important that we focus on Christ’s message and Gospel, communicating the truth of the Gospel, in love, even towards those alienated</p> <p>This will require resources to provide the appropriate Faith Formation and other programs to prepare the faithful to fulfil this purpose.</p>
6	<p>End discrimination excluding LGBT Catholics from the sacraments of priesthood and marriage. Examine contradictory positions: if homosexuality isn’t a disorder, a choice, or changeable and if it is ‘innate’, how can what homosexuals do be ‘sinful’? Consider whether a liberating, loving God for all judges that homosexual partnerships ‘do not proceed from a genuine affective and sexual complementarity’ (Catechism). Examine whether homosexuals should be barred from priesthood. Hopefully, this recent decision isn’t based on the now discredited link between child abuse and homosexuality. Consider whether the Church’s demands result in the commitment of more serious ‘sins’. Pornography, prostitution or ‘lust’ (sex outside marriage) seem far worse than sex within a loving, long-lasting relationship. Ensure any ‘religious freedom’ legislation doesn’t encourage organisations to discriminate. Importantly, engage with the LGBTIQ community via organisations eg Rainbow Catholics Interagency for Ministry</p>
8	<ul style="list-style-type: none"> <li>• Women should be ordained as deaconesses.</li> <li>• As a priority, revamp training for the priesthood.</li> <li>• This should focus on appreciation of the priest as “Jesus in our society” through emphasis on spirituality, reaching out to the poor, pastoral care, more religious programs in parishes and not bureaucratic roles or administrative demands (which should pass to the qualified laity).</li> <li>• The church should reach out to victims of clerical abuse and if necessary sell off assets to promptly compensate them. A \$5 a head donation from all parish members could pay for a just compensation fund.</li> <li>• Be open, welcoming, compassionate, inclusive, especially to separated or divorced people who feel excluded and unworthy.</li> <li>• Simplify the process of becoming a catholic. RCIA too complex. Eg, Muslims need only repeat a phrase three times to be accepted into Islamic faith.</li> </ul>
8	<p>Church involved more in welcome and outreach.</p> <p>Action on moral and social justice and education.</p> <p>More social justice action.</p>
20	<p>Stronger prayer and sacramental life to be promoted.</p> <p>The church has been humbled by the recent Royal Commission and it seems that it is heading down the correct path.</p> <p>Sound orthodox and stringent formation of seminarians. Strong screening processes required (especially to homosexually inclined persons).</p> <p>Refute the recent changes to law that requires priests to break the seal of confession.</p> <p>It was felt there was a need to improve the understanding of the impact that socialising has on parish life and the creation of an environment where meaningful relationships can be developed and where effective reconciliation can develop.</p> <p>It was felt that outreach programs are not only important in “preaching the good news”, they are also important for the development of those who partake in these programs. The church today appears to promote a personal and private view of faith which is an obstacle to effective outreach programs.</p>

10	<p>Council must recognise that the church's image seen by non/lapsed/ex-Catholics does not reflect these characteristics, an image worsened by Canon Law and positions taken by Rome.</p> <p>Actions needed to restore our image are</p> <p>clear obstacles to changing Canon Law where this is needed to achieve this goal.</p> <p>Include women as equals to men at every level of leadership and decision making</p> <p>reform seminary training &amp; ongoing priestly formation. Young men should not be instructed that they will become more holy than the non-ordained people of God.</p> <p>receive compulsory, specific training in all community management skills.</p> <p>not be trained to be afraid of women as a method of coping with celibacy.</p> <p>change the Seal of Confession so that paedophiles are not protected. Absolution should not be offered until they have voluntarily turned themselves into the Police.</p> <p>Actions of mercy and healing</p> <p>no barriers to Baptism &amp; the Eucharist. No one should be refused on the basis of their presumed sinfulness.</p> <p>m</p>
18	<p>Through collaboration with other Christian churches the diocese can engage in the area of media and communication and thereby bring out the positive things happening already within our communities. This would be a counteracting voice to some of the negative messages that are in the media about the church.</p> <p>We would be able to highlight the many good things occurring in our parishes.</p> <p>To be a witness with humility and simplicity the church and the diocese have to be mindful of building huge churches rather than supporting more needy and poor people.</p> <p>A church which is healing and merciful would welcome and encourage young people in all aspects of church life in order to make them feel welcome and important.</p>
13	<p>To awaken a spirit of humility and a means and path to healing in each individual member and potential member of the body of Christ we encourage the formation of small faithful support groups to facilitate faith development and expression. For example lectio divina (study), good works (SUDP), advent or lenten groups.</p>
22	<p>Reach out to the community.</p> <p>Be more inviting and supportive of all people regardless of colour or creed.</p> <p>Work more with Aboriginal people - more services provided for them.</p>
3	<p>I've been blessed to see how bringing others closer to the truth and beauty of the Catholic faith is a humble and healing process for everyone involved.</p> <p>Learning and growing in the Catholic faith is a two-way street in RCIA. Candidates learn about the Sacraments, doctrines and morals of the Church, and Formators learn how to live their faith in action through deeds, and love as Christ loves, by journeying alongside others.</p> <p>God's merciful love has been a key theme for RCIA at our parish. True mercy cannot be separated from the teachings of the Church.</p> <p>Our parish has used two different programs in the last two years. I have found that 'Journey Into Truth' (Fr John Flader) has resonated with men, and 'Symbolon: The Catholic Faith Explained' (Augustine Institute) has resonated more with women.</p> <p>NB* Both programs needed to be further simplified and explained to guide RCIA candidates to discover the humble, healing &amp; merciful love of God (fully revealed and fulfilled in Christ).</p>
1	<p>4.1. Live our Incarnational Existence – a more contemplative personal faith acted out in the world as if it were really God's Kingdom and the Son of God the Cosmic Christ.</p> <p>4.2. Holiness needs to become the goal of all Catholics.</p> <p>4.3. The laity needs to be challenged, not placated and left in their spiritual infancy.</p> <p>4.4. We need to reform the delivery of the sacraments and at the same time take advantage of the one-time participation in many of these (Baptism, 1st Reconciliation, Eucharist, Confirmation and Marriage) as pastoral opportunities to evangelise, rather than accept these occasions as box-ticking social rituals that effectively create apostates or perjurers out of many participants.</p> <p>4.5. Such reform needs to look at why, when and how we bestow these sacraments. En-masse and age determined 'readiness' for the sacraments does not allow for individual kerygma.</p>

9	<p>Church to be 'people of God' - not so hierarchical - emphasis on Jesus as leader who shares values necessary to 'live life to the full'.  Share spirituality rather than laws.  To be healing, we need to really LOVE people.</p>
10	<p>1)Focus on youth, by having an Australian youth weekend, have a youth mass run by the youth, utilise music and songs that can bring the youth of Australia together.  2)Focus on forgiveness and community, by having public gatherings where our bishops humbly ask for forgiveness for child abuse and cover ups  3)Focus on communication, by having humble vocabulary in mass texts</p>
30	<p>Christ centredness focuses on acknowledging our limitations, challenging and growing in our faith, and thereby overcoming the issues bringing the church down. St Paul boasts of his weakness. He tells us "when I am weak, I am strong" (2 Cor. 12:10). "A human nature that has remained sound even if it is interiorly splintered through original sin is carried by a twofold inner, mysterious drive. It wants to acknowledge the infinity of the eternal God in some way and its own personal dependence on this infinite God." (J. Kentenich,11.3.57 )  We, as the members of our Church, need to feel accepted in our weaknesses, helplessness and sinfulness, and accept others as well. When we acknowledge our weaknesses and affirm them, we have a right to God's mercy. Our priests, to be effective leaders, need to be trained to be genuine transparencies of the merciful loving heavenly Father, especially in the Confessional.  We cannot be healed unless we humble ourselves and acknowledge that we are limited.</p>
4	<p>Humility is our starting point if we are to call sinners back into a Christ filled Church.  We must avoid looking like Pharisees to the young, the divorced, the abused and those challenged by the laws of the Church.  Healing will only be achieved when people feel they belong and feel comfortable in their Church community. Belonging nurtures belief and the opportunity to seek forgiveness and to understand the love of God and Christ's teaching.  Belief and experiencing Gods forgiving mercy fosters changes of behaviour.  A narrative must be developed to explain the complexities of Church position on divorce, often not the fault or failing of the Catholic partner.  Likewise, clarity on the Church's teaching on homosexuality should be clear, but delivered with compassion.  A specialist group, focused on the family and youth, is urgently required nationally, to operate at Parish level, adhering to the teachings of the Church in the language of today.  Guideline to be: Belong - Believe - Behave</p>
60	<p>Christ is our healer and is merciful to all  Parishioner visits to those hospitalised, house-bound due to illness or injury  More home visits to those in need (ill, troubled, etc)  We are no better than them  'Come as you are' approach continued  Taking care of others and forgiving  Healing is forgiving, make peace with those that hurt us  Openness to healing prayer  Merciful is the key  Regular opportunity for Confession  Genuine reconciliation with and respect for First Nations peoples and their culture  More compassion and support for victims of sexual abuse  Outreach to the vulnerable and good community partnerships  Continuation of Healing Masses  People open to hearing and listening to each other's views in a spirit of love  Set times for regular Reconciliation as a community, promoted and explained  Pastoral teams for the sick, hurting and lonely  Being a servant and not a leader  Commitment to reducing our environmental impact  Commitment to regular intra faith partnership and prayer</p>

5	<p>Humility:</p> <ol style="list-style-type: none"> <li>1. Church needs to be humble enough to seek and accept ideas &amp; help from other denominations &amp; faiths as well as the business world.</li> <li>2. If the Hierarchy wants the Laity to be fully engaged in the mission of the Church it needs to trust them and keep them informed as to what is happening, especially at the parish level.</li> <li>3. As a Church we need to be humble before God and keep in mind our fundamental purpose to gather to give glory and honour to God.</li> </ol> <p>Healing &amp; Merciful:</p> <ol style="list-style-type: none"> <li>1. Often the key to healing is forgiveness. Lack of forgiveness has consequences, physically, spiritually, mentally and emotionally.</li> </ol> <p>Other issues:</p> <p>Church buildings should be open to be used by the Church community for prayer, meetings and formation.</p>
6	<p>Australian Bishops must make sure that:</p> <ul style="list-style-type: none"> <li>- All priests teach and preach The Four Last Things, given the central mission of the church is to save all souls from hell and bring them to Heaven</li> <li>- There is an adequately-funded and well-promoted pro-life office in every diocese</li> <li>- All three methods of natural family planning teaching are made available in each diocese and NFP is actively promoted particularly in the Pre Cana courses</li> <li>- At least two exorcist priests are made available in each diocese</li> </ul> <p>Australian Bishops must:</p> <ul style="list-style-type: none"> <li>- Provide leadership in promoting a clear understanding of justice as necessary, based on Catholic doctrine and theology</li> </ul>
2	<p>Have Homilies, Bishop's Homilies via video, Church Documents freely available in Churches, and Focus Groups that outline clearly why the Church stands against society's demands for abortion, same sex marriage, contraception and euthanasia. We (the laity) need clear teaching on these issues.</p>
5	<ul style="list-style-type: none"> <li>• Improve on communication of the Word of God through homilies, etc. which engage with the human condition, culture, local/national/world crises.</li> <li>• Improve on the new translation of Mass to facilitate comprehension by multicultural faithful. Avoid non-inclusive, excessively theological and verbose language.</li> <li>• Liturgy must express reality of child sexual abuse: voice lament; seek forgiveness; pray to move forward.</li> <li>• Provide reparation to victims.</li> <li>• Educate children/young people/adults on human sexuality through formation in parishes/schools.</li> <li>• Educate adults to have conversations with children about inclinations of the heart and healthy sexuality.</li> <li>• Support priests struggling with sexuality and celibacy.</li> <li>• Be merciful by welcoming marginalised/excluded: LGBTQ community; victims/perpetrators of child sexual abuse; women into ordained ministry/leadership.</li> </ul>
5	<p>National Action:</p> <ol style="list-style-type: none"> <li>1. The hierarchy of the church in Australia must include men and women from the laity. The governance of our church needs to be inclusive of all.</li> <li>2. The language used in the Bible readings, prayers and hymns, must be put into modern English and reflect the Australian context.</li> <li>3. A much greater effort to promote the work of Caritas into every week, in every parish, so that the missionary aspect of our faith is seen, understood and supported.</li> <li>4. The teaching of apologetics in our high schools to promote youth that know what they believe and can live and defend it in their lives.</li> <li>5. Christ sent the disciples to begin their evangelizing by talking with their own, and we too, need to start with our own.</li> </ol> <p>Local Action:</p> <ol style="list-style-type: none"> <li>1. Formulate talking groups with other local Christian denominations.</li> <li>2. Faith renewal program for all parishioners, starting with a mission.</li> <li>3. A Face-Book page to spread the word about the faith journey of our local community and promoting Christianity.</li> <li>4. C</li> </ol>

100	<p>Actively follow up Royal Commission recommendations on clergy sex abuse. Facilitate Healing Services of reparation for child sexual abuse and healing for survivors and their families.</p> <p>More compassionate pastoral care for divorced and remarried Catholics including full access to the sacraments. Focus more on God's mercy and less on judgement. (Support the moral choices people make about sexuality and birth control.)</p> <p>Be willing to work outside our comfort zone to reach those who are marginalised in our communities, including the homeless, people with mental illness, LGBTQI people</p>
2	<p>We need clear concise teachings coming across in homilies, published in Catholic newspapers, sent as bishops messages via videos to be played after masses on moral human sexuality and how that relates to our personal relationships with God, ourselves and others. The Church has always taught that males and females are to be virginal before marriage and faithful to each other during marriage. That means that all people who are not married are required to be celibate. That applies to heterosexuals and the LGBTQ community. Our aim in this life should be to serve God and to grow in holiness. As St. Paul tells us we are meant to be temples of the Holy Spirit. God has given us this rule for our benefit. It protects the human person from the degradation of sin and from it interfering with loving human relationships. It also protects the peace, love and joy shared by husband and wife and is the basis of love in the family. God will help those who find this difficult.</p>
2	<p>Jesus taught us to have respect and compassion for the sinner but to despise sinful behaviour. And we are all sinners in one way or another. So let us not get lax regarding same-sex marriage. Our bishops need to make it clear to the Church in Australia and in our wider communities that same-sex marriage is a civil arrangement NOT a sacrament. We also need to let everyone know our society's problem with different sexualities has been a lack of understanding, compassion and respect for those who don't fit in with the heterosexual norm. All people of all races, creeds, political ideas and sexualities are made in the image of God. We all reflect a small part of God to the world. We need to love God and each other. The Church needs to teach what types of love there is (unconditional - which only God can do, friendship, parental, romantic/erotic) and that lust is selfish and is not love.</p>
2	<p>Catholics who have been married and divorced, and have sincerely confessed their sinful attitudes and behaviour which contributed to the breakdown of their marriage (even if they haven't got an annulment) should be able to receive Holy Communion. To deny anyone who sincerely repents Holy Communion is criminal. Also the grounds for getting an annulment should be made easily accessible, and the annulment process should be quicker. Jesus never turned away sincere repentants.</p>
2	<p>Homilies need to involve parishioners more. At the moment a lot of priests are talking at parishioners not to them. Tips to improve: 1. Priests could have a hand held mike and walk among the congregation, stopping every now and then to ask the people a question in a friendly manner (including children). People will tend to listen if they feel they might be put on the spot. 2. Priests to tell jokes relevant to the readings 3. Priests to tell personal stories 3. Priests to show the main points of their homilies on computer screens and to read them out at their conclusion. 4. Homilies should last no more than 10 minutes as people lose concentration. Long homilies make people tune out. This tuning out can become a habit. 5. Show another priest's homily via video occasionally 6. Show a brief summary of main points in the homily at end of Mass 7. Try to speak clearly. You want people to understand you. 8. Mix it up. Don't do all of these things every time. It will keep people on their toes.</p>
8	<p>Dissatisfied with the themes and snapshot reports derived from the first round of PC 2020 consultations, our parishioners call on the Council to prioritize address to the most important issues they perceive confronting the Australian Church. These include:</p> <p>1) Unfinished business regarding sexual abuse – especially,</p> <ul style="list-style-type: none"> <li>• The need to adopt, publicise, and monitor codes of conduct to protect minors from sexual abuse by adults involved in all areas of Church mission.</li> <li>• The need for full and open consideration of aspects of Church life contributing to the scandal of sexual abuse - the rule of compulsory celibacy, the organization of clerical training in seminaries, inadequate mentoring for young clergy.</li> </ul> <p>2) The ever-increasing absence of the young from full participation in the life of the Church. Without denying cultural and economic factors beyond Church control, we call on the Council to focus on Church educational and liturgical initiatives designed to involve the young and disaffected.</p>



15	<p>Our Church Leadership see desires for change in power sharing in the Church, as an opportunity for the laity to share ministry and recognize the strength of male and female leadership possibilities. There was strong support for the ordination of married men and that priests be allowed to marry and, women be ordained Deacons.</p> <p>The Church celebrate the positive activities of the Church community e.g. St Vinnies, Youth engagement, and Outreach ministries.</p> <p>We develop ways to involve families from when their child commences Kinder, through primary school to the end of secondary school. So that we come to understand the practice of our faith is a life journey.</p> <p>That the Church leaders welcome and involve those in our Parish community who have been divorced or separated.</p> <p>The Church Leaders be humble and publicly acknowledge the hurt and poverty of body and soul caused by child abuse by religious in our Church.</p>
18	<p>Participants felt that God cares more for sinners and wants to bring them back to the family. God is asking us not to judge others but to see the face of God in them. Jesus actively sought people who were the greatest distance from God however needed a second chance. Instead of judging we need to be merciful, to repent and ask for forgiveness from the heart and never to carry a grudge. The concrete Actions at Parish level were: Advertise Mass times &amp; events in local papers, Have a "Sorry Day" twice a year (Advent/Lent) Have Easter Retreat on Forgiveness, Knowing your Sacraments session. At Diocese level: Booklets/flyers on Reconciliation, Educational podcast, Letter drop about church, TV time slots, use technology to promote Jesus, Youth Forms/workshops on Forgiveness.</p>
9	<ul style="list-style-type: none"> <li>• Humility will come to a Christ-centred Church when our bishops accept, act and implement the recommendations to the Australian Catholic Church by the Royal Commission. If such leadership is humbly shown, this consequentially locks in a renewed commitment to living Christ's gospel; the credibility of a repentant Church as a social body may be restored;</li> <li>• Dismantle all forms of clericalism – any attitudes of superiority and aloofness that can confer privilege;</li> <li>• Restore the Third Rite of Reconciliation;</li> <li>• Become an inclusive &amp; humble Church, merciful towards all. Is it merciful to exclude from Communion divorced Catholics who in their alienation &amp; brokenness are most in need of Jesus' healing power in the Eucharist?</li> <li>• Welcome refugees &amp; enact merciful social justice;</li> <li>• Humility is required to show ecumenical love for other Christians;</li> <li>• Pope Francis has made clear that the People of God have a solemn responsibility to the Creator of the Earth, to steward Creation for ecological healing</li> </ul>