

## RESPONSES TO DISCERNMENT

### How is God calling us to be a Christ-centred Church that is open to conversion, renewal and reform?

Number of people in your group	Submission text
6	<p>Open to Conversion, Renewal &amp; Reform</p> <ul style="list-style-type: none"> <li>• Renewed life of prayer</li> <li>• Listening to and acting upon the suggestions of people</li> <li>• The time has come.. believe the Good News</li> </ul>
5	<p>Open to Conversion, Renewal &amp; Reform</p> <ul style="list-style-type: none"> <li>• Renewed life of prayer</li> <li>• Listening to and acting upon the suggestions of people</li> <li>• The time has come.. believe the Good News</li> </ul>
7	<p>We fully endorse the statement that ‘faithfulness to tradition requires change that is personal and communal’. In light of this and our prayerful meditation on John 8:2-11 where Jesus does not condemn but transforms the Law and where he loves greatly but does not judge, our group believes renewal of the Mass is urgently needed. The 1998 ICEL English translation needs to be implemented now. Some current liturgical language alienates rather than engages people – the language needs to be clearer and more inclusive. The Church must re-engage with young people who are significantly disengaged and see the Church as not faithful to its mission. Indeed the Church must heed Pope Francis’ call to practise mercy, which must be evident in the celebration of the Eucharist. What God wants most is mercy and belonging, expressed in language which does not exclude on the basis of perceived worthiness. The Eucharist is Jesus welcoming all in good faith – we must return to be a truly welcoming Church.</p>
2	<p>Our hearts and minds need desperately to be able to keep the church (as in the building) sacrosanct, too much treating the church like a community hall, no peace to prepare and give thanks before or after the mass, (to connect with God</p>
5	<ul style="list-style-type: none"> <li>•Being a Priest is a vocation, not a job.</li> <li>•Anglican Ministers that are married, converts to RC faith. How when priests can’t marry?</li> <li>•Bishops won’t break seal of confession, please tell us how in regards to disclosure of abuse, murder etc.</li> <li>•Female priests should be allowed as a vocation, not a job.</li> <li>•Gays recognised in Church but not a marriage.</li> <li>•Jesus accepted everyone, why can’t we welcome gay people? They should be allowed to receive sacraments and a blessing.</li> <li>•Accept people where they are at in life. Do not judge on their sexuality or life choices.</li> <li>•Sermons more topical and modern-life focused- not just a synopsis of the Gospel.</li> <li>•Bishops and priests need to become more “people centred”.</li> <li>•Priest need someone overseeing them. To be more open an welcoming.</li> <li>•Where do bishops get their professional development from?</li> </ul>
8	<p>OPEN TO CONVERSION RENEWAL AND REFORM: Thursday 10/ 10 / 2019 7:00 – 9:00pm at St. Mary of the Angels, Port Lincoln Parish Hall.</p> <p>1. “To form a cooperative structure of bishop, priests, religious, and laity to lead and oversight the leadership and management of the Church. This could be done by a group of people working together as a pastoral council of the diocese, or as a group of 6 or 8 on an elected board.”</p> <p>2. Share resources within the diocese; (eg. priests, religious, and laity, as individuals who know what their personal gifts are, can in this way be available to the other parts of the diocese with their time and energy.)</p> <p>3. Encourage the bishop to be freer from the burden of administration, so as to have a greater pastoral presence in the diocese.</p>

9	<p>Reflection on scripture – silent. How is God speaking to you in this scripture and all that you have read? What words and phrases have you been drawn to and why? How do you feel?</p> <ul style="list-style-type: none"> <li>• Jesus actively went preaching. There are distinct different important roles. Not every role is for every person.</li> <li>• After the repent came the Good News. The Shepherd must guide his people. Priests are the main shepherds. It is important all Catholics have the same beliefs in the Good News.</li> <li>• To repent and believe the Good News, we have to be told the Good News.</li> <li>• The time has come – now. The duty of everyone of us is to grow our faith and spread the Gospel.</li> <li>• The Kingdom of God is at hand. We remain in the vine, interconnected. This is simple.</li> </ul> <p>Silent Reflection – followed by sharing: “In my prayer today...And I feel”</p> <ul style="list-style-type: none"> <li>• There is a feeling of urgency and excitement.</li> <li>• There is concern about change</li> <li>• There is a responsibility to spread the Gospel</li> <li>• There is Good News</li> <li>• Each person has a role</li> </ul>
4	<p>Being open to conversion, renewal and reform means being open to real and meaningful change, attending to the way of being Church that does not just reference recent history and structures, but is open to that history from earliest times and seeking to identify what is at the core of being Church and what is the "baggage" of history that we can let go of. We are called to become a Church guided in its identity by the person of Jesus who was open to connect with and include a diversity of people, who gave a voice and respect to women in a society which treated them as belonging to men. A renewed Church must include women in key leadership and ministry roles at all levels. Here in Australia we need to recognise that we have fewer priests who are ageing and explore pastoral ministry for the future, with a focus on revisiting and renewing the role of the laity in our communities, with greater opportunities for learning, faith development and participation in leadership and ministry.</p>
4	<p>We need to be trying to take church out of the buildings, learning to be open to the broader world for our own faith development, but also welcoming the diversity of our society into our midst. There is an urgent need for inclusive language in our documents and in our liturgy and a need to bridge the gender divide between men and women in our church, with a focus on exploring anew the role of women who make up the greater percentage of those actively involved in the Church. Part of this is returning to the Gospels and the early Church texts, mindful of the cultural constraints of the time which make any references to the role of women in Jesus' earthly journey of special significance as we witness consistently his efforts to include those whom the society of his time was intent on excluding. We also discussed ecumenism and the urgent need to grow closer together with all who share our faith in Christ and to present a true face of unity to those yearning to know Christ not division.</p>
5	<p>Need to be more inclusive. To minister and support families who are in crisis. To develop a team approach and inclusivity within the church....all the baptised have a role in the life and mission of the church. To adopt a pastoral council of the diocese and parishes in the church. A renewed life of prayer and communion with one another.</p>
15	<p>By vigorously pursuing the previous six aims outlined here. By electing through true democratic process an independent laity-based representative group to implement these six aims.</p>
5	<p>The kingdom is now and we each have God energy in us. This encourages us though at times we struggle to keep belonging. We need to adopt gospel values and consequent change of heart. We suggest a non hierarchical inclusive participatory structure with gender equality celebrating small home group Eucharist where it's possible to share life's experiences and be encouraged by Jesus' gospel approach to life We were encouraged by the process provided and found it worthwhile.</p>

7	<p>Group 1 – Open to Conversion, Renewal and Reform (7)</p> <p>- The message of Jesus hasn't changed, the message foundational to Christianity. and therefore, to Catholicism.</p> <p>“The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favour.”</p> <p>It just needs to be re-proclaimed and acted upon.</p> <p>- Implementation of Vatican II would be a great place to go back to and take up the many challenges/implications for conversion, renewal and reform: Constitution on the Liturgy, Dogmatic Constitution on the Church; Pastoral Constitution on the Church in the Modern World, Dogmatic Constitution on Divine Revelation.</p>
7	<p>Group 2 – Open to Conversion, Renewal and Reform (7)</p> <p>- Church leadership to recognize the widespread dismay (almost to the point of despair) at the failure of parish clergy (with acknowledged exceptions) to provide relevant faith leadership.</p> <p>- Following from the previous – employment of appropriately qualified individuals to manage diocesan/parish finances and business affairs so that the clergy have the time and energy to concentrate on theology, spirituality, preaching, liturgical celebration, etc.</p>
5	<p>Renewal</p> <ol style="list-style-type: none"> <li>1. Renewal programs like Alpha.</li> <li>2. Alpha program.</li> <li>3. Life in the Spirit Seminar for the release of the Spirit asleep in our hearts.</li> </ol> <p>1. Programs like Life in the Spirit Seminars and Alpha.</p> <ol style="list-style-type: none"> <li>4. New Life will grow when we become the people God created us to be.</li> </ol> <p>Welcoming</p> <ol style="list-style-type: none"> <li>1. Messy Church for Sacramental Programs.</li> <li>2. Catholics returning home. Outreach to those who have left the church. Programs that Invite participation.</li> <li>3. Model care and concern. Greater emphasis on hospitality.</li> </ol> <p>Witness</p> <ol style="list-style-type: none"> <li>1. Live the Christian Life you believe you are called to. Witness, “be not afraid” to be Catholic.</li> </ol> <p>Sacraments</p> <ol style="list-style-type: none"> <li>1. Teaching in a contemporary way the importance of the Sacrament of Reconciliation and the seasons of Lent and Advent.</li> <li>2. Third Rite of reconciliation should be allowed.</li> <li>3. Third Rite of confession.</li> </ol> <p>Clergy</p> <ol style="list-style-type: none"> <li>1. Priests need more supportive communities. They should not live alone.</li> <li>2. Allow priests to marry.</li> <li>3. I feel we need married priests.</li> <li>4. Allow priests to marry (2).</li> <li>5. We need t</li> </ol>

16	<p>NATIONAL PROPOSALS:</p> <p>1. Recognising that the church in Australia has limited jurisdiction, and noting that “Pope Francis has said on more than one occasion that if Bishops want to make some changes ..that they should appeal to Rome” (Gideon Goosen “Saving Catholics” P125)</p> <p>It is proposed that the Australian Bishops Conference prepare a submission to Rome indicating that many members the church in Australia strongly recommend:</p> <ul style="list-style-type: none"> <li>o provision of deliberative responsibility, in the forthcoming Plenary Council sessions, to members of the laity, especially women who are the backbone of the parishes.</li> <li>o Deliberative responsibility be given to members of parish and diocesan pastoral councils</li> <li>o A gradual but decisive movement towards the ordination of women priests and deacons</li> <li>o A revised, English translation of the mass</li> <li>o Voluntary celibacy for priests</li> <li>o Restoration of the 3rd rite of Reconciliation</li> </ul>
16	<p>2. It is proposed that the Australian Bishops Conference formally encourage the formation of Diocesan Pastoral Councils in dioceses which do not yet have them. (<a href="https://catholicoutlook.org/diocesan-deanery-pastoral-councils-matter/">https://catholicoutlook.org/diocesan-deanery-pastoral-councils-matter/</a>)</p> <p>3. In an attempt to engage youth, and in view of the apparent success in Townsville diocesan schools in developing/enhancing a rich personal prayer life and spirituality among school children and staff by the introduction of “Christian Meditation”, It is proposed that bishops trial and evaluate “Christian Meditation” in at least one catholic school in each diocese by 2021. ( <a href="https://www.tsv.catholic.org.au/diocese/ministries/christian-meditation/">https://www.tsv.catholic.org.au/diocese/ministries/christian-meditation/</a> and <a href="http://www.cominghome.org.au">http://www.cominghome.org.au</a> )</p>
16	<p>4. It is proposed that</p> <ul style="list-style-type: none"> <li>a) the Australian Bishops Conference evaluate and endorse the “Divine Renovation” model of parish renewal (<a href="https://www.catholic.org.au/resources/divine-renovation">https://www.catholic.org.au/resources/divine-renovation</a> and <a href="http://evangelisationbrisbane.org.au/broader-church/formation/">http://evangelisationbrisbane.org.au/broader-church/formation/</a>) and that</li> <li>b) Each diocese work towards adoption of this model of parish renewal in at least one Parish by 2021.</li> </ul> <p>5. It is proposed that a well organised and resourced celebratory inter-parish gathering of Catholics in each Diocese be held by 2021, and annually thereafter.</p>
6	<ul style="list-style-type: none"> <li>• Broaden the perspective of Church from Sunday Mass to community experiences which include Prayer and Scripture. Create opportunities to gather; opportunities for welcome and inclusion. Allow teams of parishioners to run the Sacrament Programmes, people who are engaged and engaging; Build relationships. encourage young people who are preparing for Marriage to share conversation, a meal, Eucharist together.</li> <li>• Create paid positions within Parishes – people who work at connecting with parishioners, providing outreach, guidance, moral support; people who go to homes of parishioners in need and knock on the door rather than waiting for them to come to the Church.</li> <li>• Listen to young people. God is speaking through them. Trust in them.</li> <li>• Catholic schools are the Church for our young people. Listen to teachers in Catholic schools. They know young people; they connect with them and their families. Empower and trust them. Connect them through liturgy and service.</li> </ul>
9	<p>Create less hierarchical shared leadership structures, reflecting the diverse People of God. Start with two priorities;</p> <ul style="list-style-type: none"> <li>1. Elevate non–ordained to leadership positions giving power and authority in roles currently solely for ordained men. Include roles for lay women and men in priests' formation training, contributing to communication and leadership training and emphasising Christ's model of servant leadership in community. Deliberately identify, foster and grow women into Church leadership roles and allow female deacons.</li> <li>2. Create Regional/Diocesan Councils that are pastorally focussed on the Gospel rather than rules, operate with high autonomy and have clarity of mission, continuing a Plenary type consultative process to draw on a wide variety of wisdom and experience. Representation should be drawn from communities and no more than 50% membership of priests/bishops. Consult with the Councils in appointment of Bishops and Parish priests. Then similarly reform Deanery Level</li> </ul>

10	<p>Similar to Pope Francis, Catalyst for Renewal urges conversation / dialogue to change hearts toward a more humble, people focused church. Openness to conversion, renewal and reform is both individual and communal. At a structural level, the Plenary Council should establish a national commission to discern governance models that reflect the diversity of the Australian church and remove inappropriate symbols of power.</p> <p>Women must be represented equally in ministry and governance roles at Diocesan and Parish levels: invested with local decision-making power, supported by diocesan resources, guidance, and formation opportunities, education and retreats.</p> <p>Roles in priestly ministry to be open to women and married men. Access to the sacraments available to all including in the regions. Re-imagine rites of adult passage.</p> <p>Foster beauty, wonder and joy through competitions for creative liturgy and commissions of art.</p> <p>A synodal church, growing in dialogue with others.</p>
8	<p>Selected Catholic faithful to act as a review panel in each Diocese. Membership by election to include equal numbers of women and men.</p> <p>Programme of ongoing formation of the ordained by expert spiritual and psychological guides - preferably not clerical. This includes seminary formation and continued lifelong formation.</p> <p>Similar programme of formation to be open and accessible to parish community.</p> <p>This formation is to be more specifically directed towards the teachings of Jesus Christ.</p> <p>The practice of the Homily be revised to include contributions and reflections from the whole community.</p>
51	<p>Global: Make the church more youth-friendly, engaging and relevant to today through Youth Groups and Youth Masses.</p> <p>Local: In the school have group Masses twice a term and weekly youth centred and designated Mass.</p> <p>Inclusivity</p> <ul style="list-style-type: none"> <li>• Place of women in significant roles in the Church</li> <li>• Married priests to address the clergy shortage</li> <li>• Deaconate role expansion</li> </ul> <p>What can be done for the church in the present? @ Magdalene</p> <ul style="list-style-type: none"> <li>• Making prayer meaningful for all</li> <li>• Exploring how to experience liturgy and the Eucharist on a regular basis</li> <li>• Youth Ministry - building on student skills</li> <li>• Employing Youth Ministers at the College</li> <li>• Magdalene as a Place for Faith</li> </ul>
9	<p>Provide renewed interest in the Sacrament of Reconciliation by offering the 3rd Rite for those uncomfortable to confess to a Priest</p> <p>Be more open and welcoming to all, not judgemental by providing acceptance for the marginalised eg divorced and same sex attracted</p> <p>New power structure – away from clericalism – laity to have more say and control over non sacramental issues like finances, buildings and other activities</p> <p>Provide better communication to and training of parish councils to get them all on same page</p> <p>Involve local parish councils in meetings with the Bishop and Clergy to provide ongoing open dialogue so laity can work with and support the Bishop to find solutions to all issues like number of priests, parishes and other issues</p> <p>Continuing discussion about role of women in the hierarchy including installation as Acolyte and ordination as Deacons and Priests</p> <p>Integrate youth mission team into parishes as well as schools to run youth masses in parishes/clusters not just at the diocese</p>
13	<p>The church needs to accept that the world we live in is changing and progressing at a rapid rate. The church needs to be more transparent with the public and change people's perceptions. Masses need to be more child friendly and engaging for children. Church needs to be more accepting of different beliefs and sexual orientations. We are all created in the image of God. We all need to be free of judgement. Jesus was forgiving and inclusive of all people. Jesus invites us all for renewal and change including the church. We need a more child centred Gospel that's contemporary and connects to everyone, that includes more visuals, interactiveness and musical connections. The church needs to be open to change from the traditional way it goes about things. The church needs to include everyone and think about embracing lay people, priest that can marry, women priests and gay marriage. Does church need to be on a Sunday, are there other formats the church can adopt to connect with people.</p>

4	<p>1. church hierarchy needs to listen to laity. In our Diocese (Maitland Newcastle) we have h/o abuse which has fractured trust.</p> <p>2. Model of hierarchy in the Church needs to change. It attracts certain types who impose man-made rules of the church.</p> <p>3. Priests need to walk with layity, not direct or obstruct.</p> <p>4. Need other forms of celebration as well as Mass. Current mass has been celebrated with perpetrators as figureheads. Viz. Liturgy of Word.</p>
10	<p>Allow God to mould us to move forward sincerely, authentically: focus on Hope and Salvation. The past hurts/scandal caused confusion, frustration, disappointment: remember, but not allow it to colour our way forward. People of hope - from darkness into light.</p> <p>A chosen race: God's people, God is merciful, forgiving and constant.</p> <p>Synodal and inclusive leadership of the Church – all equal in the royal priesthood. A leadership of collegiality – not only the ordained. All called to witness, minister, bring people to God. Welcome – especially to those who have 'broken the rules'. Jesus was a rule breaker.</p> <p>Change some Church laws. Allow: married priests, single deacons to marry, women priests. Structures and finances preventing God's will?? The law on divorce is archaic/alienating – no forgiveness for people to be in full communion with the Church for this mistake. Annulment process changed.</p> <p>Don't denigrate the priest. Work with priests and respect their teaching/sacramental role.</p>
45	<p>Lay inertia to cease and take a more active role in the Church, where parishioners and priests work together to support parishes, includes an active Parish Pastoral Committee. Identify the gifts and talents within the parish and empower these people to lead and support our priests. Withdraw from clericalism and have a conversion of the heart through deepening spirituality in parishes</p>
8	<p>Renewal and Reform of Holy Orders:</p> <p>We recommend an overhaul of the formation and training provided to seminarians, including:</p> <ul style="list-style-type: none"> <li>o A minimum age for entry into the seminary.</li> <li>o The requirement of previous life experience through tertiary education, a trade or full-time career.</li> <li>o A more rigorous selection criteria, involving psychological, emotional and academic testing.</li> <li>o Living arrangements which place seminarians in the community, rather than in an institution.</li> <li>o A more holistic approach to formation, involving spiritual, moral, emotional and interpersonal development. In particular, there needs to be formation which emphasises pastoral care of the laity and the ability to more fully involve the laity in ministry within the Church, viewing them as an equal and important part of the Body of Christ.</li> </ul> <p>There needs to be a change to the requirements for entering Holy orders, including</p> <ul style="list-style-type: none"> <li>o The removal of the requirement of compulsory clerical celibacy.</li> <li>o The admission of women to the D</li> </ul>
8	<p>We recommend the introduction of an institute which oversees the ongoing accreditation of Deacons, Priests and Bishops, similar to institutes which exist within other professions. Requirements could include:</p> <ul style="list-style-type: none"> <li>o A set of Professional Standards which describes the knowledge, skills and understanding expected of competent and effective Deacons, Priests and Bishops.</li> <li>o An accreditation structure through which Deacons, Priests and Bishops are recognised as meeting these Standards. This would involve compulsory minimum hours of professional development and formation which needs to be undertaken within each five-year period.</li> <li>o Compulsory mentoring structures to support new Priests in their first five years of ordination.</li> <li>o A minimum time which needs to be undertaken as an Assistant Priest before becoming a Parish Priest.</li> <li>o Compulsory training which needs to be undertaken before an Assistant Priest can be made a Parish Priest.</li> </ul>
7	<p>Teachers in Catholic schools need to be better prepared through faith formation.</p> <p>Reforms of parish life and practices need to stand on their own merits, not come and go with changes of Parish Priest.</p> <p>Church authorities, both clerical and lay, need to respond and act in a timely fashion. To not do so creates frustration among the people.</p>

5	<p>PERSONAL LEVEL</p> <ul style="list-style-type: none"> <li>* WE all have a duty/obligation to evangelize to our family, friends and Government. To nurture and show them God's Love and Light in a spirit of Joy avoiding judgment and discrimination.</li> <li>*WE must live by example and PRAYER, be forgiving and fight for what is right.</li> <li>* WE must support our priests, our outreaches and our Catholic schools to raise the next generation of Catholics. WE must focus on the children and young adults.</li> </ul> <p>LOCALLY/DIOCESAN</p> <ul style="list-style-type: none"> <li>* Focus on children coming to Mass through our Catholic Schools. Children to receive Spiritual, Sacramental and Liturgical instruction and understanding from a young age.</li> <li>*Catholic schools to be more Catholic. Parents need help as they are NOT equipped to lead their children(gen Y etc who focus on phones, computer and technology. Generation gap too wide. Teachers can help) Parents are often UNCHURCHED and work long hours. The Catholic school should be our stepping stone but to achieve this we must HELP and SUPPORT the schools.</li> </ul>
6	<p>LOCALLY/DIOCESAN</p> <ul style="list-style-type: none"> <li>*Mass to be more appealing to children &amp; young adults. Young adults to take on more roles.</li> <li>*Children receiving First Holy Communion to be older say 9-10 years.</li> <li>*Charismatic spirituality once a month, alternative fortnight to youth Mass. To form a Charismatic Community.</li> <li>* Include open days, excursions &amp; picnic days.</li> </ul> <p>NATIONALLY</p> <ul style="list-style-type: none"> <li>Be like Jesus &amp; include ALL people.</li> <li>End Clericalism which has a negative effect &amp; end discrimination of LGBTQ.</li> <li>*Communion for all. Acceptance &amp; inclusiveness of ALL.</li> <li>*Inclusion of divorced &amp; remarried.</li> <li>*Priests to choose being married or celibate allowing both to become Bishops.</li> <li>*Ordain married men to be priests &amp; welcome back priests who left to marry.</li> <li>*To regain parental trust we need to correctly address the Royal Commission recommendations &amp; clergy sexual abuse issues.</li> <li>*Capable women in senior roles &amp; decision making processes.</li> </ul>
6	<p>To review all the Church laws and processes and to revise them according to and in alignment to love and forgiveness-centeredness</p> <p>To provide structure or good governance to parish priests in alignment to community engagement in all dioceses</p> <p>To build a cross-functional team or a core team in charge to review the on-going issues, for example to prioritise solutions to priest/child-abuse issue "Bite the bullet and pay it all out" (lay people inclusive)</p>
6	<p>Review the annulment process of the Church to be more understanding of real life circumstances and be less intimidating</p> <p>3rd Rite of Reconciliation should become the norm</p> <p>National Youth Councils to provide a grant application for funding a project targeted towards youth and young adults</p>
6	<p>Women Deacons - inclusion of the people of God in decision-making</p> <p>Formation for leadership in the Australian Catholic Bishops' Conference</p> <p>Explore alternative models of Church to the hierarchical model we presently have e.g. a communion of communities model</p> <p>Restoration of the Third Rite of Reconciliation</p> <p>Restoring to full communion the divorced and remarried</p>
30	<p>That the Australian Catholic Church develop, at parish and diocesan levels, programs of education and formation for clergy and laity which assist us together to listen to diverse voices and open us as a Christian community to experiences of conversion, renewal and reform.</p> <p>That the Australian Catholic Church take leadership in issues related to the recognition of First Peoples.</p> <p>That the Australian Catholic Church emphasise gospel values in the public domain.</p>
4	<ul style="list-style-type: none"> <li>* Review and possible reform of seminary life and how they are formed and trained</li> <li>* Look at the appropriateness of clerical dress - both during the Liturgy and everyday life</li> <li>* Lectionary needs updating so that it is more inclusive and that the readings are appropriate to the 21st Century</li> <li>* Wording in the Mass need to be revisited</li> </ul>

15	<ul style="list-style-type: none"> <li>* welcoming and inclusion of the disadvantaged &amp; minority groups with our communities (children, divorced, youth, LGBTQ etc)</li> <li>* valuing of female leadership within the church (allowing women to become priests)</li> <li>* re-inventing the church with a modernized lens that holds true to the traditions and creates real opportunities for people to feel part of a community</li> <li>* there needs to be a public apology for the sexual abuse of the clergy</li> <li>* we need to be a church of action in the world</li> <li>* change the way that Mass is celebrated by allowing lay people to have a more significant role and including less predictable/new elements/presentation - be creative and life giving</li> <li>* Allow ordination of women</li> </ul>
5	<p>Clergy and Laity</p> <p>The Church (at all levels) need to reflect and commit to understanding the true meaning of their respective vocations. We need to create opportunities for shared reflection, so that clergy and laity are able to come together for mutual listening, support and be able to find a common direction for the future.</p> <p>Jesus as our model</p> <p>Having a focus on the Gospels and connecting this to today's issues during homilies, helps the gathered assembly to understand and respond to our world. ie: exposure to encyclicals, prayers, creating action groups, offer of retreats and printed information can inform our congregations to be active in current issues not bystanders.</p> <p>Prayers</p> <p>The introduction of a more formal or official prayer time to pray for our Clergy and Religious by the gathered assembly. Offering prayers to encourage and strengthen the needs of our clergy and Religious, helping them in their mission of reflecting Jesus within our communities eg. monthly before Mass.</p>
6	<p>Women to be given the opportunity to have equal status in the Church</p> <p>Encourage acceptance of all people into our community of faith</p> <p>Invite people to use their talents for the growth of our communities of faith</p>
50	<p>Most strongly supported. Be open to change so that the Holy Spirit can work in all. Recognise and give credence to the role of all members making valid contributions to the life of the church. This would include inverting the current pyramid model.</p> <p>Implementation absolutely necessary. The change process needs to happen throughout the church with professional assistance. Take responsibility for implementation/ownership. Change the paradigm.</p> <p>Allow priests to marry</p> <p>Very strongly supported Be open to change so that the Holy Spirit can work in us all.</p> <p>Work towards women deacons</p> <p>Welcome into church leadership priests who have left to marry</p> <p>Strongly supported Welcome discussion with those disaffected by the church</p> <p>Make church teaching intelligible to our age</p> <p>Support missionaries who come to Australia from overseas</p> <p>Some support Heal, move beyond the sexual abuse scandal</p> <p>Good formation for liturgical ministries</p> <p>Healing services of reparation for abuse</p> <p>Focus on new evangelism</p>
15	<p>Catholics for Renewal Inc prioritises the following actions:</p> <ol style="list-style-type: none"> <li>a. Ensure every baptised Catholic has a living understanding of the sensus fidei fidelium</li> <li>b. Adopt a Charter of Rights and Responsibilities for Christ's faithful</li> <li>c. Reform governance to ensure accountability, transparency and inclusion, in decision making and financial management – reflected in equality for women, regular reporting, diocesan and parish pastoral councils, and diocesan synods</li> <li>d. Adopt governance principles of co-responsibility, subsidiarity, synodality, collegiality</li> <li>e. "'No' to all forms of clericalism" (Pope Francis)</li> <li>f. NOW: Plenary Council President to appoint a woman co-Chair committed to renewal</li> <li>g. Plenary Council to advise the Holy See on necessary universal reforms</li> </ol> <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>



6	<p>Reform the criteria for becoming a priest to include gender, sexual orientation and marital status.</p> <p>Reform the hierarchial structure of the church.</p> <p>Jesus was revolutionary, do we need to look back at his model? Are we a revolutionary faith community?</p> <p>Keep up with the rate of change of other institutions.</p> <p>The centralised body of the church needs to be more aware to the needs of communities and the mesage of Jesus.</p> <p>Be true to the teachings of Jesus, inclusion, political asylum, compassion and caring for those in need.</p>
5	<p>Bishops, priests and church leaders who long to change rules and structures, to speak freely and courageously at the highest level without fear of reprisal and rejection.</p> <p>Need to hear from a wide representation of voices, laity, clergy, religious, disabled, Indigenous, women, and especially the young who are both the present and the future of the Church in Australia. These voices need to be truly listened to, carefully discernment of their needs and real sustainable action to follow.</p> <p>Structures need to change to allow for a democratic and inclusive team approach where the community voice has real power in decision making in matters regarding governance.</p> <p>All decisions, rules, practices should be underpinned by the values modelled through the example of Jesus i.e peacemaking, love of enemy, abundant forgiveness, justice and generosity to the poor, a community based on real inclusion of all not exclusion.</p> <p>Alternative models of priestly ministry.</p>
4	<ul style="list-style-type: none"> <li>- Conversion and renewal is a life-long journey. All our parishioners should be encouraged to grow in their faith, particularly through joining small discipleship groups where they can continue to learn about their faith, share their own journey and strengthen the community bonds.</li> <li>- Outreach programs, such as Alpha, should be encouraged as they are evangelisation opportunities for people beyond the parish as well as opportunities for renewal of parishioner’s faith.</li> <li>- Ongoing renewal and reform of parishes can be facilitated by mandating Parish Councils or Parish Leadership Teams for all parishes. Priests can be assisted with, and advised by, such councils in managing parishes, renewing communities and reforming practices through broader ranges of parishioners’ views, experiences and capabilities.</li> </ul>
6	<p>Reform ... Relationship between Priest and Laity</p> <ul style="list-style-type: none"> <li>• Parish is a relationship between Priest and Laity that leads to a continuous conversation and creation of personal relationships with Jesus</li> <li>• There needs to be a clear and representative Mission Statement for each parish community ... not just one to cover many small communities that comprise the Parish</li> <li>• Family Groups are a means to reform relationships such that a Community becomes an amalgam of a number of Family Groups, of which the Priest is an active member</li> <li>• Family Groups could be formed of people with complimentary Charisms and God given Talents and as such become both bonded families, but groups with missionary tasks</li> <li>• Church communities need to reconsider a new Invitation, new means of explaining the Scriptures, using a language that relates to “today” a conversation with their kids simple but not trivial explanation .. a parable/story as Jesus would teach His disciples</li> </ul>
6	<p>Family Groups</p> <ul style="list-style-type: none"> <li>• Gen X &amp; Y, now young adults have characteristics that have formed their outlook on the world. Theirs is a world of options and choice in work, study, relationships, family life, leisure and health. They show little loyalty to organizations or brands or Church teachings or rules and are loathed to give of their diminishing free time</li> <li>• They suffer from lack of Trust of an organisation whose Hierarchy is “old fashioned and Male”. We need to show by example that our church is where we do everything “with joy and humility, for the glory of God and as a service to our neighbour”</li> <li>• Family Groups offer a means to rebuild “Basic Faith Communities” include a breadth of generations, life skills, support to family-life challenges, a friend when needed, to build TRUST in someone who will re-connect them to Church</li> <li>• Our Church needs a new generosity, a new welcome, NOT judgemental, NOT exclusive, OPEN to all, especially those who are in need, led by a Priest and his Companions</li> </ul>

6	<p>Parish Renewal toward Intentional Disciples</p> <ul style="list-style-type: none"> <li>• The role of Intercessory prayer in parish transformation</li> <li>• That a parish is a relationship between Priest and Laity that leads to a continuous conversation and creation of personal relationships with Jesus</li> <li>• That a community come together to discern their Mission and steps toward Loving God and Loving Neighbour</li> <li>• How “fireside chats” can help a priest connect with his parishioners and call them to personal discipleship and mission</li> <li>• The co-responsibility of priests and laypeople in the work of making disciples and serving their wider community</li> <li>• The revolutionary impact of a discipleship approach to youth ministry</li> <li>• One model for parish to successfully foster a culture of intentional discipleship</li> <li>• A new way to challenge the hearts of today’s people ... to realise who Jesus is ... NOT Judge ... to enable them to be evangelized ... Trust, Curiosity, Openness, Seeking, Intentional Discipleship</li> </ul>
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3	<p>Recommend the re-introduction of the the third rite of reconciliation  Encourage inclusive leadership of both women and men  Establish diocese/parish councils to work collaboratively with priests (inclusive)  Check all parish activity for the compassion Jesus showed the women taken in adultery  Groups where people (families) come together to pray (Thanks, Sorrow, basis of understanding sacraments)</p>

354	<p>The Australian Catholic Church has been thoroughly secularised, with only 1 in 10 Catholics attending Sunday Mass, and 27% of those weekly-Mass attending Catholics agreeing that they ‘follow the teachings of the Church’. Despite this stark evidence, the Church persists with a failed strategy of trying to appeal to the world to evangelise, allowing secular ideologies to infiltrate the Church. The saving of souls, worship of God and defence of the faith are no longer priorities, and we now find ourselves with an inability to evangelise at all.</p> <p>We ask that you:</p> <ul style="list-style-type: none"> <li>• Condemn and root out secular ideologies that have infiltrated the Church, including postmodern humanism, secular feminism, relativism and Marxism;</li> <li>• Create and promote orthodox Catholic resources and provide accessible catechesis for adults;</li> <li>• Make clear statements on key matters of faith and morals. The recent plebiscite providing an embarrassing example of where ambiguous language was widely deployed to placate secular ideologies.</li> </ul>
50	<p>All agreed on the need for</p> <ul style="list-style-type: none"> <li>▪ better understanding of Church teachings/beliefs</li> <li>▪ better leadership from Bishops</li> <li>▪ support for struggling families and the young</li> </ul> <p>Suggested actions reflected two perspectives.</p> <p>Some called for</p> <ul style="list-style-type: none"> <li>▪ a focus on traditional prayers, sacraments including confession, traditional teachings, ten commandments, catechism</li> <li>▪ better understanding of the role of Mary as mother</li> <li>▪ maintenance of status quo – traditional teachings, no women priests/deacons</li> <li>▪ Bishops to proclaim traditional teachings, ensure Catholic schools are Catholic</li> </ul> <p>Others called for</p> <ul style="list-style-type: none"> <li>▪ education about Church history, scriptures/theology, role of women in order to understand the Church is evolving whilst remaining faithful as she reads signs of the times</li> <li>▪ less focus on “rules” and more on building a church centred on relationship with Christ/God</li> <li>▪ changes in the education of priests</li> <li>▪ better use of social media</li> </ul>
9	<ul style="list-style-type: none"> <li>• Reform faith education for all: whole life journeys (including clerical). Start with data on breadth &amp; variety of needs in each demographic, stage &amp; circumstance (don’t assume uniformity). Eg many kids in Catholic schools don’t have basic faith understanding. Vision of John Henry Newman.</li> <li>• Review Canon Law for relevance to contemporary Australian Church (eg remove Eucharist prohibitions for divorced &amp; remarried, LGBTQ). Create easily-accessed mechanism for ongoing Canon Law reform, without needing a Council (akin to evolution through case law in society).</li> <li>• Openly acknowledge &amp; act on problems. Eg signs of clergy humility, change of heart &amp; simplicity. Annual report card of substantive measures following Royal Commission.</li> <li>• Pastoral care is responsibility of lay and clergy at all levels. Promote individual daily actions. Follow Pope Francis’ examples. Restructure to enable clergy more pastoral, less administrative. Consider minimum ordination 30-35 YO to gather life experience.</li> </ul>
9	<p>Changes to the Priesthood: issues of priest numbers, workload and understanding of laity:</p> <ul style="list-style-type: none"> <li>* optional celibacy</li> <li>* allow priests to marry</li> <li>* welcome back priests who have left to marry</li> <li>* women: full participation, including Deaconate, ordination</li> </ul> <p>Bishops and Church hierarchy must listen, and continue to listen to the body of the Church:</p> <ul style="list-style-type: none"> <li>* Take advantage of Plenary Council opportunity for renewal</li> <li>* Mechanisms to continue listening &amp; engagement beyond PC2020</li> <li>* Courageously reform the Church’s structure if that is what is heard</li> <li>* Set &amp; announce realistic time frames for implementation of changes</li> <li>* Report on implementation of changes</li> </ul> <p>Youth, Children and families:</p> <ul style="list-style-type: none"> <li>* empower educators &amp; parents to engage children &amp; youth</li> <li>* renew the ‘joy’ of our faith</li> <li>* teach our children about Jesus first (before doctrine) and building relationship with Jesus</li> <li>* age-appropriate activities, understand what each needs eg music, dance, food, social activities</li> <li>* youth workers</li> <li>* new, joyful, more engaging music</li> </ul>

9	<p>Transparent &amp; accountable governance structures with inclusive decision makers:</p> <ul style="list-style-type: none"> <li>• Elected Parish and Diocese Councils &amp; Finance Committees with statutory rights</li> <li>• Liturgy Committees with laity in all parishes &amp; Diocese</li> <li>• Yearly independent financial auditing published</li> <li>• Change Canon Law - ensure lay authority in financial/administrative matters in Parishes &amp; Dioceses</li> </ul> <p>A just approach to ordained ministry:</p> <ul style="list-style-type: none"> <li>• Open clergy to married men; women; &amp; allow optional celibacy</li> <li>• Allow Women &amp; married deacons</li> <li>• Review eligibility to roles eg acolytes etc</li> <li>• Review selection &amp; training - Priests</li> <li>• Review selection process - Bishops - open to lay &amp; clergy input</li> <li>• Pastoral priesthood</li> </ul> <p>Acceptance of difference:</p> <ul style="list-style-type: none"> <li>• Be open to marginalised eg divorcees</li> <li>• "Laws" allow for individual circumstances</li> <li>• Encourage conversion of youth through youth ministries, involvement in environmental issues, music, review RE curriculum</li> <li>• Emphasis on the love of Jesus and less on "rules"</li> </ul>
25	<p>Ordination of women  Married men becoming priests  Being inclusive (LGBTQ)  Modernise church teachings  More transparency  Reduce the gap between rich and poor</p>
3	<ul style="list-style-type: none"> <li>- Show our wider communities how life-giving conversion can be, especially living everyday as a prayer.</li> <li>- Accept everyone and highlight female and male Catholic role models within the church that are accessible. Help to discuss gender-based questions regarding faith and life, marriage and divorce etc.</li> <li>- Provide more opportunities for Catholic gatherings which are more accessible to school leavers and full time workers. Use social media more broadly for formation opportunities.</li> </ul>
16	<p>Catholic Schools is a great place to start. We have an enormous captive audience. Engaging young people in spiritual activities – perhaps we need to start in school hours.</p> <p>The parish could perhaps offer a variety of styles of service, such as Youth Masses, family Masses, Traditional ceremonies. This could be achieved by amalgamating several parishes to create larger communities with several priests, each of whom may have different skills.</p> <p>Young people want to be engaged and, at times, entertained. Young people are not completely disinterested in the messages of the Church but they need help with becoming engaged. Perhaps some "Hillsong" type occasions that still promote the Catholic teachings.</p> <p>Catholic Priests need to remain, or become, relevant. This can be aided by making themselves part of the regular community. Being an active, visible member of a Catholic School community would send a powerful message to the young people.</p>
NA (submitted via PC email)	<ul style="list-style-type: none"> <li>• Supporting new Priests from overseas and those moving from Diocese to Diocese and Parish to Parish <ul style="list-style-type: none"> <li>o Develop e type of HR structure and strategy</li> <li>o Have a good induction and inculturation process, e.g. give the opportunity to work in Primary schools to experience culture at a grass roots level</li> <li>o Have a Parish group to welcome the new Priest</li> </ul> </li> <li>o Welcome the Priest to experience family, like through family functions, e.g, meals, etc</li> <li>• How can women be included in the Governance of the Church at the highest level <ul style="list-style-type: none"> <li>o Look at structure of the Diocese</li> <li>o Decision making body – constitution to outline composition – 50% women</li> <li>o People have t be paid justly for their work</li> <li>o The Chancellor does not have to be a Priest</li> </ul> </li> </ul>

NA (submitted via PC email)	<ul style="list-style-type: none"> <li>• Priest to promote personal conversion that leads to whole conversions of families and whole communities</li> <li>o The Church can't have conversion unless everyone commits to personal conversion</li> <li>• Parishes to commit to reconciliation, to ensure personal holiness</li> <li>• Make it easier for lapsed Catholics to come back to the mass by teaching the opportunity for forgiveness</li> <li>• Have outreach to local communities that explain Church teaching on the sacraments</li> <li>• Need for inspirational preaching – we need better sermons. Get more adult education services – Faith on Tap, Spirituality in the Pub</li> <li>• Establish small groups in parishes based on prayer such as Couples for Christ, Teams of our Lady</li> <li>• Bishops to stand up more to oppose political policies that are against Church teaching such as abortion, same sex marriage, surrogacy</li> <li>• Laity to have a stronger role on parish council to free up the Priest to do his sacramental and pastoral work. Laity can manage the administration</li> <li>• Someone from Darwin wants a Catholic TV network or complete media network that is Catholic!</li> </ul>
NA (submitted via PC email)	<p>Conversion</p> <ul style="list-style-type: none"> <li>• Parishes should stress the importance of continually deepening our faith by encouraging the rosary, benediction, the third rite of reconciliation, Lenten and Advent programs, and the many groups who support certain sections of the parish (youth, married couples, indigenous, ethnic, LGBTI)</li> </ul> <p>Renewal</p> <ul style="list-style-type: none"> <li>• With new Parish Priests, we have a moving ceremony of installation of a Parish Priest. The Bishop officiates – the new Parish Priest is asked if he is prepared to look after the Parish and his flock and the Parishioners are asked to promise to support and help him with this</li> <li>• Better communication between Parishes on what others have found to be inspiring, helpful and what works</li> <li>• There is a great need for formation (training) for all types of ministries within which may help people feel they can do things and therefore commit more of themselves</li> <li>• Being a Eucharistic Minister brings many blessings on those who answer this call – not enough are called and training is definitely needed including a stress on what a wonderful blessing and privilege it is</li> <li>• We need to reach out more to those inactive in Church life – this can include the housebound as well as those lapsed practising Catholics. So through home visits (of course training and support for home visits). Also again, 3rd Rite of Reconciliation is a possible means of those wanting to come back to the fold whereby they can do so or may feel more comfortable about returning and fully participating in the Eucharist</li> <li>• Natural Fertility awareness and the Marriage Tribunal as a means of renewal for those who feel the Church has cut them off</li> </ul> <p>Reform</p> <ul style="list-style-type: none"> <li>• It has been proven that indigenous married people are willing when called to be Deacons</li> <li>• More Deacons are needed, men and women who would ease the burden with our shortage of Priests</li> <li>• Parish reform</li> <li>o Our Parish Priest spends 30% of his time on management</li> <li>o He is asked to help out with other Parishes when Priests are unavailable to say Mass</li> <li>o Our Parish is blessed to have the Canossian Nuns whose convent is in our Church grounds – help with visiting, liturgies, sacramental programs</li> <li>o The Parish belongs to parishioners – there is a need for this to be stressed and they need to challenge to</li> </ul>
NA (submitted via PC email)	<ul style="list-style-type: none"> <li>• Back to basics:</li> <li>o Let the scripture instruct the people</li> <li>o More catholic in Catholic schools</li> <li>o Reinforce the value of the Family</li> <li>o Emphasis on the importance of a personal relationship with God</li> <li>o Church has to call out political error – Bishops have to show moral leadership</li> <li>o Become more active in support of our beliefs – even militant</li> </ul>
NA (submitted via PC email)	<ul style="list-style-type: none"> <li>• Bear witness to who is risen from the dead</li> <li>• Listen to him if he is risen/each other</li> <li>• Live ordinary lives</li> <li>• Make aware 113 statutes of the Catholic Church</li> </ul>
NA (submitted via PC email)	<ul style="list-style-type: none"> <li>• Christ centred and Holy Spirit led</li> <li>• Continual prayer</li> <li>• Little steps along the way, consistency in what we do, the constant invitation, readiness</li> <li>• Conversion through a focus on reconciliation, healing in the church to move forward, reconciliation</li> <li>• More time and focus on the home – relationship building for trust.</li> </ul>

5	<ul style="list-style-type: none"> <li>1) Revisit the criteria for Ordination to the priesthood and permanent diaconate regarding gender and marital status.</li> <li>2) Greater inclusion of marginalised Catholics who are divorced, separated, gender orientation, disabled.</li> <li>3) Develop models for greater lay leadership and policies for implementation at local and diocesan levels.</li> </ul>
6	<ul style="list-style-type: none"> <li>1) Renewal and reform of ordination <ul style="list-style-type: none"> <li>a) Review formation</li> <li>b) Women priests</li> <li>c) Married priests (women &amp; men)</li> </ul> </li> <li>2) Inclusion <ul style="list-style-type: none"> <li>a) Married &amp; divorced</li> <li>b) LGBTGI</li> <li>c) Indigenous</li> <li>d) 3rd rite</li> </ul> </li> <li>3) Renewal &amp; Reform of Parish Leadership <ul style="list-style-type: none"> <li>e) Diocesan Pastoral Council</li> <li>f) Selection of bishops</li> <li>g) Parish Leadership teams</li> <li>h) Parish Council</li> <li>i) Lay leadership with authority <ul style="list-style-type: none"> <li>ii) Men</li> <li>iii) Women</li> <li>iv) Youth</li> </ul> </li> </ul> </li> </ul>
6	<ul style="list-style-type: none"> <li>1) Formation for – families; laity; priests; teachers</li> <li>2) Governance <ul style="list-style-type: none"> <li>a) Inclusion of laity &amp; women in decision making</li> <li>b) Change to Archdiocesan schools</li> <li>c) Mandate pastoral councils for all parishes</li> </ul> </li> <li>3) Inclusion – all welcome to Eucharist e.g. LGBTQI &amp; divorced</li> <li>4) Outreach to wider community i.e. Alpha program</li> </ul>
6	<ul style="list-style-type: none"> <li>1) Improve communication esp. social media – national (ACBC), Diocese with tangible support to develop, implement and provide ongoing support to parishes</li> <li>2) To overcome clericalism and change cultural practices, making it compulsory that all parishes and all dioceses have Pastoral Councils (including men and women) with responsibility for leadership, governance and management.</li> </ul>
4	<ul style="list-style-type: none"> <li>1) Make accessible the vision of Vatican II enabling people to embrace their role in the priesthood of the baptised</li> <li>2) Fund and finance Youth Ministry</li> <li>3) Catechesis of Vatican II and Baptism</li> <li>4) Appropriate life stage catechesis (informed by needs of the group)</li> <li>5) Establish smaller groups within parish to share dreams, celebrate liturgy and look for outreach opportunities in the local context.</li> <li>6) Statement of Church regarding structures and practices which support the inclusion of all voices.</li> <li>7) Clearly defined position on actions and decisions being informed by scripture, contemplation &amp; discernment (true openness to the loving presence of God)</li> <li>8) Employ social workers (with appropriate pastoral disposition) to deal with the immediate fall out of human tragedy.</li> </ul>

4	<p>1) Formation of Priests (men&amp; women &amp; married/single)</p> <p>a) Review committee to review priest education which leads to implementing an appropriate program for their education &amp; future professional learning (mandated)</p> <p>b) Priests shadow each other in their work – to give professional advice &amp; support.</p> <p>c) Have best priests model the ‘excellent’ homily (or utilise others in the community)</p> <p>d) Some form of feedback from parishioners to allow for continued growth (process)</p> <p>e) Involve priests in a coaching process for further formational to have priests who are relational, emotionally intelligent; able to relate to community 7 youth.</p> <p>2) Have a radical voice in a contemporary world</p> <p>a) Preach 7 encourage action from (Christ-like) the pulpit – how to bring Jesus alive in the world (put skin to prayer – live it)</p> <p>b) Specific topics could include:</p> <p>i. Climate change</p> <p>ii. Welcoming the other</p> <p>iii. Inequality of distribution of wealth</p> <p>3) Financially support outreach</p> <p>a) For example, catholic Workers Movement</p> <p>b) Church becomes the ‘hub’ for various ministries, such as St Vincent de Paul; schools; parent groups...but leadership is TEAM &amp; egalitarian.</p> <p>4) Welcome the marginalised by church teachings</p> <p>a) Set up a review for who ‘come to the table’</p> <p>b) Invite all back – promote this loudly &amp; clearly</p> <p>5) Opportunities for dialogue &amp; discussion in our Parishes – openness</p> <p>6) Enliven liturgy by offering different expressions e.g. enlivened music (contemporary) &amp; chant/Gregorian/taize</p>
6	<p>1) Laity to be more established within parishes with clarity between Parish Priests and Parish Councils and Finance Councils particularly in regard to finances.</p> <p>2) Laity to be included with Church activity such as liturgies and masses – be more inviting to youth</p> <p>3) Deanery based youth coordinators to be able to work outside office hours.</p> <p>4) Re-justigation of married couples supporting young couples pre=marriage – catechumenate process for marriage</p> <p>5) Catholic Church to publicly communicate Catholic teachings</p>
5	<p>1) Adult Education in faith (affordable &amp; Accessible)</p> <p>2) National Catholic Help line and online Network (open to all people and all issues)</p> <p>3) Catholic Schools System – improved catechesis – catholic identity</p> <p>4) Revitalise parish &amp; School liturgies (Reemphasise Christ in the Blessed sacrament)</p>
5	<p>In order for the church to be open to conversion, renewal and reform we need to:</p> <p>1) Not only open up the involvement of the laity to women, but also ordination and opportunity to take up all roles and positions in the church as equals</p> <p>2) To open up the opportunity to take up all roles and positions in the church for married men and women</p> <p>3) To put processes in place for transparent and regular review of the governance model including financial, pastoral, property and faith formation.</p> <p>4) Take action for open and formal recognition of ministries such as pro life, and provide practical and financial support of ministries.</p> <p>5) To open up the sacraments to those currently excluded on the grounds of unreasonably discriminating factors (e.g. divorce, gender, abortion, violence)</p> <p>6) To get ready for a ‘way of church’ that goes to people’s homes (e.g. through the door or through the computer) to minister to those not attending church or who don’t believe. (This came through by one of the group by the power of the Holy Spirit after a reflection on the gospel of Luke). ‘Meeting people where they are.’</p>

4	<p>1) Emmaus moment for the church</p> <p>2) We need to put all or our past traditions, beliefs, customs (modus operandi) on the altar and allow Jesus to break open the will/dream which was his vision of a church on earth.</p> <p>3) Actions:</p> <p>a) Provide easily accessible Christian formation which is available to all Christians in parishes – free &amp; informed opportunities for those post baptism.</p> <p>b) Authentic positions for women in governance in the church.</p> <p>c) Formation for priests to integrate into community life authentically.</p> <p>d) Promotion of the freedom to return to the scriptures &amp; live in a Christ-centred church (linked to [a] above)</p> <p>4) Most loving response is to be more Christ-centred.</p>
4	<p>1) Post Royal Commission Healing</p> <p>a) Establish a National Catholic healing/Sorry Day (commemorated yearly)</p> <p>b) Publicise healing Prayer centres</p> <p>2) Formation opportunities</p> <p>a) Establish opportunities/programs for genuine encounters with the faith across the board – clergy, religious, school staff, parents, children, parishioners</p> <p>b) Connection</p> <p>i) Establish family/cell groups</p> <p>ii) Listen to the needs/wants/hurts of the people through fellowship opportunities.</p>
6	<p>1 Have a think-tank in each parish to discover needs and challenges, led by laity, not the priest who often thinks he has the answers already.</p> <p>2 Create a way for the service groups in the Parish to meet and collaborate, V de P, Pregnancy care etc.</p> <p>3 Let's use the catholic school to organise groups where Priests, Religious and laity can be involved in small community groups.</p> <p>4 That the clergy demonstrate accepting ALL as Jesus did and that inclusivity be our constant stance.</p> <p>5 Make youth a priority in each Parish but don't forget the others, especially the elderly who are most of the Congregation.</p> <p>6 Plan for and educate priests and laity in a reform of the Liturgy so that it is mystical, comprehensible, with more dialogue, available to all and with fresh language and ritual.</p> <p>7 Create ongoing renewal programmes for Parishes that are included in the Sunday Liturgy.</p> <p>8 That ACBC produce short statements that audaciously foster conversion, renewal and reform, not cautious and conserving.</p>
4	<ul style="list-style-type: none"> <li>• Return to the spirit of the early church, a church: <ul style="list-style-type: none"> <li>o That is Spirit lead and works in the gifts and fruits of the Holy Spirit</li> <li>o Of humility</li> <li>o Servant church</li> <li>o That is pastoral and compassionate to all</li> <li>o Community Church</li> <li>o Of equality, across all areas of church</li> <li>o Of shared leadership</li> <li>o That loves one another</li> </ul> </li> <li>• As a church lower the age of retirement for all clergy – Rome to parishes</li> <li>• Reform leadership structures e.g. form a cooperative organizational relationship consisting of clergy (all levels) and laity in the management and oversight of leadership at all levels of church governance.</li> <li>• Australia to have a global voice at all international councils</li> <li>• Deanery's to have a national voice across all areas of church life in Australia</li> <li>• Parishes to have financial support to employ Chaplains or Pastoral Associates in order to facilitate pastoral care along with the development and delivery of faith education programs</li> </ul>



6	<p>1. Ensure that women have a right to participate in determining the outcomes of the Plenary Council and determine ways in which women might be involved at all levels of decision making: this to happen at diocesan and parish levels.</p> <p>2. The sacramental 'program' needs to be thoroughly, theologically reviewed for relevance, compassion and openness. We need sacraments for all of life's key moments. This isn't happening. Last Rites is now surrounded by healing and anointing moments which people have taken to heart. We need to be as creative with the other sacraments.</p> <p>3. We need to use contemporary communication tools, including digital and social media, to reach and rebuild Catholic communities, currently fragmented, or not participating in church services. We need to be creative in this. It needs to happen at a parish and diocesan level. Dioceses and parishes to draw up plans to do this.</p> <p>4. We need to show the love of God to all people marginalized by the Church eg. those who are di</p>
22	<p>Desired Outcome Recognition that the Church community needs renewal of the recognition, inclusion and participation of the Laity.</p> <p>Recommendation That the Church community develops the necessary steps to set in place processes and structures to achieve</p> <ul style="list-style-type: none"> <li>• Shared dialogue opportunities within the Church community and with other traditions.</li> <li>• Laity training and formation with ongoing mentoring and pastoral support in Parish Liturgical and Sacramental Ministries (Births Deaths and Marriages)</li> <li>• Optional celibacy, admitting married priests, working towards female deacon roles and ordination of women priests.</li> <li>• Education and Training for roles in shared Leadership and Governance (co responsibility) with evaluation and review processes for accountability and transparency.</li> <li>• Ensure formal liturgical ritual to recognise and validate Laity roles and vocations in the Diocese, Parish and Community.</li> <li>• The protection and restoration of our Earth, the environment and our common home.</li> </ul>
38	<p>Amalgamate Pastoral &amp; Finance Councils into one transparent &amp; accountable body for parish management. ACBC to be open &amp; transparent governance with equal reps from laity &amp; clergy, using synodal and consensus decision making. Mirror at diocese &amp; parish level.</p> <p>Ordained ministry to include options for married &amp; single priests.</p> <p>Greater transparency of bishops; publicly explain reasoning behind decisions.</p> <p>Create model whereby bishops have a defined open &amp; transparent consultation with a parish on the appointment of a priest.</p> <p>Process of grassroots driven synod process to input to ACBC.</p> <p>Reformation of sacramental program to a conversion process using the RCIA model &amp; with extended duration to enable conversion.</p> <p>Strategy to make all parishes lay administration.</p> <p>National skills criterion &amp; training for lay parish administration.</p> <p>Bishops to speak out more on social justice issues in national &amp; local media.</p> <p>Inclusion of LGBTI, divorced remarried in sacramental &amp; Church life.</p>
5	<p>Enable women to participate fully in the life of the Catholic faith. Acknowledge the wide participation of lay women in all aspects of Church in appreciation of their commitment and contribution, with gratitude and increased opportunities for formation, training and further participation. Enable women to be involved at all levels from Deacon down, and in Parish leadership teams with the clergy. Break the roles of Lector and Acolyte from Ordination so that women can be installed in these roles, and recognise these roles as open to all by virtue of their baptism. Open the Permanent Diaconate to women.</p> <p>Many Parishes need to be encouraged and supported to train and enable leadership teams of clergy, paid staff and parish councils. The national church could make available best practice renewal and reform approaches. Mandate Parish Priests &amp; Dioceses to support the formation of competent decision-making parish councils.</p> <p>Enable parishes to access high quality adult faith formation resources.</p>

10	<ul style="list-style-type: none"> <li>• Be more understanding, accepting and compassionate towards birth control.</li> <li>• Enable ordained priests to marry and truly reflect the counselling they provide to those wanting to marry.</li> <li>• Women’s priests, married priests, attitude toward LGBTQI and divorced.</li> <li>• Greater inclusion of all people.</li> <li>• Allow people to not be discriminated against their sexual preferences/persuasion. Jesus accepted everyone.</li> <li>• Modernise church teachings by integrating ‘youth’ music tied in with reading, prayers, etc and using social media to involve youth groups.</li> <li>• Tap down – lead by example. Be Christ-like in the behaviour of Church/Vatican.</li> <li>• Modernise the Catholic teachings by using modern music, a contemporary interpretation of readings and gospels.</li> <li>• Actionable by providing training and measurable by seeing an increase in priests numbers.</li> </ul>
9	<p>F. We are concerned about our smaller parishes and keeping them viable when there is no longer a parish priest. We ask that</p> <p>Before closing down a parish the following be considered:</p> <ol style="list-style-type: none"> <li>1. Lay-led Communion services, prayer.</li> <li>2. Use of visiting religious, deacons (women included).</li> <li>3. Twinning with other larger city communities.</li> <li>4. Centralising funds.</li> <li>5. Eventually having Masses/Communion services in homes when numbers too small to use large church.</li> </ol>
25	<p>From the Plenary Council 2020 it was made known that individuals desire an alternative way of doing things in response to Christ and the experience of the people. This renewal and conversion can be achieved by establishing groups such as women’s prayer groups to signify how our faith can be expressed in different clusters and that these groups can be targeted to specific ages, genders and experiences to make the journey more applicable to them. As well as this, reform for the Church can take place by modernising the location of the Mass. That is, by having Mass in various locations such as outside allows individuals to still listen to the Church’s teachings in a less formal way which is more reflective. Nevertheless, this reform can also be achieved by having greater connections to high schools as many young adults lose their faith when entering secondary school. By modernising the songs and holding youth Masses, young adults will feel more included and that the Mass is more catering</p>
31	<p>We need a National Catholic religious education curriculum. There is a need for publicity for ACYF. Reintroduce antioch or similar.</p> <p>We need to go to the market place using modern media; promote those resources t e.g. pod casts U-tube and catholic channels.</p> <p>Advertise pod casts e.g. Father Robert Gallea; FRG Ministry. Write letters to the newspapers show casing positives and having a voice. We need to respond but not provoke.</p> <p>Collaborate more with other churches. Acknowledge the wrongs of child abuse and try to offer reparation.</p> <p>We do it well on special days like Remembrance Day and Anzac Day where we gathered the community; we should invite all the people in the surrounding community to come join us.</p> <p>Ask our other Christian Church’s locally to pray for us for the 2020 Council.</p> <p>Communicate and make real and relevant to the youth of the day Christ message; outreach to young adults of today in medium they understand.</p> <p>Greater lay involvement in a Parish and greater acceptance of change</p>
4	<p>Group 1</p> <p>There needs to be a non-judgemental listening – speaking out without dire consequences e.g. forcing to resign/ censoring Bishops W. Morris &amp; Geoffrey Robinson.</p> <p>Listen to our modern prophets.</p> <p>Go back to a ‘Jesus Church’- a simpler model.</p> <p>Take a good look at the Church’s man-made rules: Do they help or hinder? Some may be very petty. Some may distract from what is really important.</p>

4	<p>1. There is such ignorance among ordinary Catholics in regard to matters of faith. We need encouragement at a Diocesan and Parish level for Bible-based education. Can Dioceses promote the new evangelisation more? We also need to use the resources that are already available – people with the training and willingness to guide others.</p> <p>2. Catholic media: What will attract people who are full of negativity and have walked away from the church? We need to promote a Christian outlook and values, to promote the need to fully live Christianity rather than just talk about it.</p> <p>Catholic media better supported at national and diocesan level. Perhaps scholarships for students focussing on Catholic media. Training of clergy in use of media, blogging etc.</p> <p>3. Catholic example in Catholic Schools - Married or celibate priests teaching in schools. - Lay older practising Catholic ‘aunties’ (based on aboriginal culture where the elders are seen as sources of wisdom and advice) to regularly visit a sch</p>
5	<p>In “LAUDATO SI” Pope Francis challenged us to take care of our common home and to protect the world that was gifted to us by God. The Church should lead in this by installing and encouraging us to embrace clean and renewable energy, install water tanks to harvest rainwater (when it comes) for use in gardens etc. All forms of recycling should be adopted and single use plastics be phased out. The Church should be seen as Eco-centred as well as Christ Centred.</p>
10	<ul style="list-style-type: none"> <li>• I believe the church should be less judgemental and accepting of all.</li> <li>• Bishops of the catholic church and perhaps Pope Francis may see all humility.</li> <li>• Acceptance of same sex marriage and the diversity of relationships.</li> <li>• A focus on relationships that foster connection and bridge the barriers between the clergy and lay.</li> <li>• I believe that the lay people should be presenting their own ideas to the Pope, not the clergy. A great deal of issues are due to the catholic institution using its power and authority to isolate catholic adherents.</li> <li>• The catholic church’s acceptance of same sex marriage and the diversity of relationships.</li> </ul>
4	<p>Inclusion of all people in the Church. Changes to the governance of the Church to include all Australians. Promote and celebrate the rights and responsibilities of others.</p>
11	<ul style="list-style-type: none"> <li>- lighten the way the Church is presented by doing away with the paraphernalia of clericalism, including calling priests “father”</li> <li>- clergy have to stop being afraid of laity taking on a wider range of roles in the Church</li> <li>- better training of lay people for ministry</li> <li>- will the Plenary achieve the necessary change?</li> <li>- restoring the good of the past for the sake of our grandchildren</li> <li>- Rome has to lead the way to a different Church, but cardinals are a problem</li> </ul>
6	<p>The consensus emerging from our discussion was: a) the time for action is NOW b) a primary action must be to SIMPLIFY. Markers of a Christ-centred Church in Australia open to Conversion would include ~ CHANGE: is needed - let us be moved by the Holy Spirit to dialogue and thoughtfully communicate. OPENNESS: to embrace new ways, starting at the Parish level. NOW: discernment has to be accompanied by Action -‘The time has come’. VALUES (Gospel): be true to Christ’s message, Church’s teaching and practice must align. EMBRACE: acknowledge the hurt, be a supportive community. REFORM: courage to admit and address wrongs; repent and evolve. SIMPLIFY: strip back excess in structures and hierarchy to reveal the essence of our faith. INCLUSIVE: celebrate diversity, build a Church that welcomes, listens, prays and understands. OPPORTUNITY: seize renewal as a positive opportunity for transformation, not a threat. NEWS (Good): the message is eternal – but needs to be proclaimed for today’s world.</p>
28	<p>We seek radical change – the inverted pyramid model with transparency in governance and decision-making, and women having an equal part in the leadership of the Church. Priesthood should be reviewed with a view to ordaining women and having married priests.</p>

7	<ul style="list-style-type: none"> <li>- prayer evenings for laity to pray for clergy</li> <li>- there needs to be public repentance for the the damage and wrongdoing our church have been involved in. Acknowledgement and remorse within the church, seen and heard only by church goers, is not enough. A twofold national advertising campaign to be devised - 'Now is the time - for change, for action, for love...'. First, a 'sorry speech' (like Rudd's Apology/Keating's Redfern speeches) - an acknowledgement of wrongdoing and showing steps forward. Second, an emphasis on what the church is doing - on all levels and as a communal being - not just Caritas, not just the nuns for asylum seekers, not just SVDP, but as a Church for all peoples on all levels.</li> <li>- clergy to be allowed to marry if they choose to.</li> <li>- inclusion of women at all levels - as theologians, deacons and clergy</li> </ul>
8	<p>The people of the Central Deanery of the Diocese of Parramatta submit that to be Open to Conversion, Renewal and Reform we must revise the way that Religion is taught, as it should be a way of life that is actually practised. The formation should also include opportunities for Mission.</p> <p>We should do our utmost to remove the stigma around the “Labels ascribed” to ensure that the Church communicates that it is WELCOMING to everyone. We must communicate effectively the view that we may “hate the sin but we always love the person” message.</p> <p>It is important that we restructure the Financial Support between the Diocese and the Parish so that the Parish is actually supported and has the resources it needs to grow. This would enable individual Parishes to form a faith community/family. This will in turn allow GROWTH in FAITH and support New Evangelisation</p> <p>To assist in achieving these aims, we believe that we need to welcome back Priests that have left to marry or for other reasons, and to provi</p>
12	<ul style="list-style-type: none"> <li>permit homosexuals’ access to all sacraments, including Marriage in the Catholic Church</li> <li>Priests should be allowed to marry</li> <li>Women should be allowed to become Priests</li> <li>Former priests who have been removed due to them marrying, should be welcomed back to the Church and be allowed to continue to serve as married Priests</li> <li>Catholic schools should eb truly catholic and not just a Private school</li> <li>Teachers should be catholic (at least Christian)</li> <li>Catholic traditions should form a greater part of Catholic schools</li> <li>Catholic Schools to employ specialist RE teachers with qualifications in Catholic Theology</li> <li>Communicate that divorced persons are welcomed to partake of the sacraments</li> <li>Stop the practice of throwing out people who are divorced</li> <li>More emphasis upon teaching at mass just as Jesus did</li> <li>Look to the “Hill Song” model to see how Sunday services could be improved</li> <li>More ‘Lay Led’ masses.</li> <li>Should be a greater role for Lay Person within the Parish.</li> </ul>
4	<p>Make public statements of acceptance to excluded groups, such as women, LGBTQI+, divorced people. We need to act and speak in ways that show we mean what we say ie that we accept that all people are children of God. We need to recognise that there is a distinction between who we are – eg female, homosexual, disabled – and what we choose to do – eg be a drug dealer.</p> <p>The laws of individual consciousness needs to be recognised. But this needs to be balanced by appropriate education so that people understand the faith and why the Catholic tradition maintains certain ethics and practices. Examples provided include euthanasia and contraception.</p> <p>Greater transparency is required but this needs to be done in a way that is honest and easily accessible.</p>
4	<p>Adult education is required. Topics include sacraments, the mass, the richness and depth of our faith and tradition, how to read and understand the Bible. Many people don’t know modern church thinking. Everyone needs to be educated in a way that is easily accessible and that people find surprising. Foster a culture of “Professional Development” (PD) for faith that allows people to catch the bug of learning about our faith, similar to PD at work. Don’t know how to do this but we need to find a way that people want to learn about their faith (cannot be imposed)</p> <p>We need to learn about and question tradition so that we can see why tradition came about and to determine if past traditions are still relevant for today. We need to discern whether our traditions trap us and exclude or do they allow all of God’s people to flourish and grow.</p>

4	<p>More people are required to be active in a pastoral capacity. It is time to consider:</p> <ul style="list-style-type: none"> <li>• Married priests – the role of the priesthood will need to change to accommodate families so that priest’s families and their parishes flourish.</li> <li>• Women need to be considered for the priesthood. We need to have our first female deacon by 2025.</li> </ul> <p>We need a pro-active leadership. For instance, euthanasia laws have been passed in various states and we are still wrestling with “nuts and bolts” of how we minister to people who choose euthanasia. Furthermore, while information was distributed, speaking about euthanasia at masses was optional so that people do not understand why it is opposed and what is supported. This is the same with many topics. We need good, sound instruction delivered in a manner that illuminates what the Church believes and not emotionally charged propaganda.</p>
4	<p>Greater transparency is required for the Church so that poor choices can be seen. We need more open “corporate” structures, more reporting, more lay involvement. Currently parishes can choose whether they report finance and pastoral council actions to the parish. Parish Pastoral Council needs to be stronger, more active and transparent. Parishioners need to be more involved with the parish.</p> <p>Groups in local parishes require leaders who are trained in modern Church teaching so that true faith can be spread. Leaders bring their own beliefs which may be pre Vatican II or simply not true church teaching and this allows false belief to flourish.</p> <p>Clericalism continues to exist. Training is required to empower priests to destroy clericalism. Lay people also need to be trained to understand that priests are not on a pedestal. Priests who come from overseas need to promote Australian practices and not further the myth of clericalism.</p>
4	<p>As a church we need to examine our traditions to discover why they came about in the first place and to test if they are still required. Why did we decide that priests could be the only people who could celebrate the eucharist when this wasn’t the case in the early church? Is this still valid? Why do we have only male priests and leaders? Is this still valid?</p> <p>Establish Centres of Excellence for particular topics so that not everybody needs to investigate topics to find out what to do. For instance, Sydney has developed anti slavery resources and Brisbane has Domestic Violence information. As they exist, these resources are aimed at particular geographical areas, but can be cheaply modified so that they can be used all across Australia. We can share our resources better rather than duplicating work and resources.</p>
1	<p>Jesus demonstrated a new way of being, as individuals and as community. He was considered radical and he was a reformer. Is it not time for the Church to take Jesus' lead, to reform and open to conversion. Examine carefully why church membership has declined.</p> <p>How much longer is the Church going to deny the full membership of women in its structures and decision-making? Where is inclusion and full participation. Women led early Christian communities. Why can't they in the 21st Century and why can't they be deacons and priests? The Church must always exercise both an option and provide for the poor, the marginalized and oppressed. Those that have been hurt through sexual and other abuse at the hands of the church need to know compassion and receive compensation. Real reform is needed and it needs to be acted upon now. The church must engage in reconciling those who have been deeply hurt and disenfranchised through a moral code that falls short of Jesus' example.</p>
9	<ul style="list-style-type: none"> <li>• Our Bishops should act justly, love tenderly and walk humbly with their God.</li> <li>• Openly accept those whom we have disaffected: divorced, homosexuals etc.</li> <li>• Fully review / revise the rules around marriage including marriage of gay couples.</li> <li>• Allow local development of liturgies including the Eucharist.</li> <li>• Provide for lay-led Eucharistic celebrations.</li> <li>• Role of women needs to be fully explored especially with a view to ordaining women, first as deacons then as priests.</li> <li>• Celibacy should be optional.</li> <li>• Priests who have left to marry should be welcomed back to full exercise of their vocation.</li> <li>• Lay people should be allowed to preach the homily when they have the skills and appropriate engagement.</li> <li>• Allow lay participants at the Plenary Council a deliberative vote.</li> <li>• Allow greater autonomy to priests in the full range of pastoral activities eg where and how they conduct marriages, funerals and other services.</li> </ul>
6	<p>Develop new equal and participatory church structures.</p> <p>Women included in all aspects of church decision-making as well as priests and deacons.</p> <p>Married priests able to continue in ministry, if they wish.</p> <p>Church structures to engage all people: young, women, elderly, those on the fringes of society.</p>

1	<p>Jesus came to renew and reform the Jewish nation. Jesus was angered by inhuman behaviour, petty rules and laws. He was non-judgmental, compassionate and kind. The Church, in the 21st Century, must follow Jesus' lead and example. Be more than ever: compassionate, inclusive, humble, welcoming, caring for all humanity, the environment and God's creation. Exercise servant leadership and through positive actions bring joy to the world. Act to heal, amend and compensate those who have been hurt, ostracized, excluded and wronged through abuse and power. The Church demonstrates it cares and that all matter absolutely because they are loved by God. Reduce the power of the clergy/re-think clerical hierarchy to reinvigorate and re-imagine a reformed inclusive church.</p> <p>Actively support the reforms of Pope Francis, who leads by and through the example of Jesus and St Francis.</p>
9	<p>Revive faith, morals and spirituality, amidst secularism &amp; materialism.</p> <p>Bishops: Demonstrate leadership publicly.</p> <p>Priests' priority: Pastoral care over administration.</p> <p>Laity: Know faith. Be convinced. Be a proud Catholic. Faith leading to action; internal conversion, external charities.</p> <p>Church: Not a powerful institution. Humbly serving community in education and health. Welcoming &amp; providing Gospel based happy life. Catechism to be at par with secular knowledge.</p> <p>Parish Community: Add social activities and common prayers.</p> <p>Eucharist and Prayer life: Sacred and reverent, while engaging congregation. More participation in singing. Make Eucharist meaningful. Daily prayers, meditation, holy hour, retreats.</p> <p>Evangelisation: Teachers—make students practical Catholics. School workshops—for parents and godparents on their Catholic responsibilities. Form family groups in the locality; invite non-practising Catholics. Distribute leaflets.</p> <p>Engage government. Use technology</p>
10	<p>When viewed from either a traditional angle or contemporary angle our group thought CONVERSION RENEWAL &amp; REFORM is an obvious must for the institutional church and adherents of the faith particularly in light of declining congregations/clergy nos. and reluctance by many adherents to identify as Catholic.</p> <p>Council should turn to God and conduct a genuine examination of conscience of the Aust. &amp; Int'l church. The institutional church cannot be the default position when genuine instances of ungodliness are identified.</p> <p>Reform &amp; renewal will come from revised interpretation/emphasis of scripture into contemporary language, culture and theology flowing through to revised hierarchy, gender emphasis, priestly formation, preaching, teaching and active engagement with laity and parish groups. New pathways to the love and nourishment offered by our Creator &amp; Saviour must be identified, smoothed and defended. Tradition is no longer the only pathway.</p> <p>Examination of conscience and reconciliation wi</p>
4	<p>*Third Rite of Reconciliation needs to be reinstated, many may then feel they can go to the First Rite after having had more experiences with the 3rd.</p> <p>*All vocations should be open to all people...women deacons/married priests/etc</p> <p>*Make the Church more inclusive for all.</p> <p>*Communion for those who are divorced- if not there needs to be an explanation from the Bishops.</p>
9	<p>Implementation of Spirit and documents of Vatican 11.</p> <p>Church traditions reviewed in light of developments in human sciences.</p> <p>A new attitude reflecting Pope Francis' leadership on Evangelii Gaudium.</p>
9	<p>NATIONAL LEVEL – Plenary Council to call for woman co-Chair – to enhance credibility for the PC</p> <ul style="list-style-type: none"> <li>• Acknowledge and implement Royal Commission recommendations</li> <li>• Adopt principles of co-responsibility and synodality, as espoused in the PC's Theme 2</li> <li>• Reform governance to ensure accountability, transparency and inclusion in decision-making and financial management – for effective diocesan and parish pastoral councils</li> </ul> <p>LOCAL LEVEL – reform will include communication between clergy and laity. Priests are appointed for a period of time, yet laity are the substance &amp; enduring essence of a parish</p> <ul style="list-style-type: none"> <li>o use strengths &amp; professionalism of laity with manifested leadership experience</li> <li>o involve parishioners in decision making; laity work with clergy, not for clergy</li> </ul> <ul style="list-style-type: none"> <li>• suggest women as acolytes, deacons</li> <li>• "dismantle clericalism ("Pope Francis' call)</li> <li>• optional celibacy/welcome back married priests in lieu of overseas priests</li> <li>• include divorced/remarried parishioners</li> <li>• restore Third Rite of Reconciliation</li> </ul>

20	<p>Actions/ideas that can nourish a faith community and were drawn from the discussion</p> <ol style="list-style-type: none"> <li>1. Providing language that is accessible and inclusive of everyone.</li> <li>2. Recognising that the word 'woman' needs to be included in any discussion or gathering for 2020.</li> <li>3. Diversity of race, age, belief, gender and sexuality be privileged and modelled in all correspondence.</li> </ol>
30	<p>To achieve renewal and reform in the Church and become Christ-centred we need an educated laity as Card. Newman called for. Fr. Kentenich, the founder of Schoenstatt, speaks of the Church as the "family of God". He draws a comparison with the Holy Family in Nazareth and says: "In the Church, too, like the Holy Family, we have the Saviour at the centre. There we have a male and a female principle, the Marian and Petrine principles, like the Holy Family. The female principle in the Church is similar to the Mother of God in the Holy Family. The male, the paternal principle in the Church, is the priesthood." J. Kentenich, 11.8.36</p> <p>Well-informed laity can and should contribute on parish and diocesan levels to promote a genuine renewal. Genuine reform requires recognition of the different roles of men and women, clerics and laity as well as openness and the readiness for complementation on the part of the hierarchy and the laity. Such a working together should lead to true Synodality</p>
80	<p>OPEN TO CONVERSION, RENEWAL AND REFORM</p> <p>The future of the church in Australia depends of the theme of conversion. For this to happen it is incumbent on the bishops' willingness to listen with an open heart and mind to the 220,000 people of God who contributed to phase 1.</p> <p>We suggest that the bishops participate in formation in leadership, scripture and spirituality so the Gospel rather than canon law shapes our future. This is what Pope Francis is asking of us.</p> <p>This prayer captures our hopes:</p> <p>Flame –Dancing Spirit, come Sweep us off our feet and Dance us through our days. Surprise us with your rhythms; Dare us to try new steps, explore New patterns and new partnerships; Release us from old routines To swing in abandoned joy and Fearful adventure. And In the intervals, Rest us In your still centre. Amen.</p> <p>From Women Included –The St Hilda Community</p> <p>Explore new models of church which will allow contemporary ways of being parish communities, eg Marsden Park, Parramatta Diocese, so we</p>
80	<p>These ideas came from a meeting in which the text reflected upon was Luke 1:26-56: The Annunciation and the Visitation and Luke 1:18-20 where Zechariah engages with the angel. We then reflected upon and had conversation on theme 6</p> <p>We believe that the other five themes depend upon the institutional church and the people of God engaging in conversion, renewal and reform so that we bring transformed minds, hearts and spirits to our reflection on the other themes.</p> <p>Some suggestions</p> <p>Could the 'ordained men', like Zechariah, have 9 months of silence/listening to the faithful, especially the women. That 'the ordained men' reread the gospel to understand how Jesus was totally inclusive of Women and look to see how we can incorporate this into our Catholic community.</p> <p>Can the bishops take "time-out", like a 'Zechariah' experience, who when he tried to add his own voice was reduced to silence? to be disempowered in order to receive the spirit anew and to be empowered for a new time.</p>

<p>80</p>	<p>At our December meeting the faith community we desire is summed up in this hymn/poem. Music, poetry, story and art are the language of the soul.</p> <p>SING A NEW WORLD INTO BEING  Sing a new world into being;  Sound the bold and hopeful theme.  Find a tune for silent yearnings.  Lend your voice and dare to dream  a church where all who worship  find their lives and loves belong.  Sing a new world into being.  Sing as Christ inspires your Song!</p> <p>Sing a new world into being  where each gender, class and race  brings its rainbow gifts and colours  to God's limitless embrace;  where the lines that once divided  form instead the ties that bind.  Sing a new world into being:  risk transforming heart and mind!</p> <p>Sing a new world into being  Where the homeless find a home,  where no children ever hunger  but are filled with God's shalom:  where all people work for justice,  where all hate and vengeance cease.</p>
<p>3</p>	<p>I think the Religious Education curriculum in Catholic Schools needs to be open to conversion, renewal and reform.</p> <p>As an RCIA coordinator I've noticed that several adults who have gone through Catholic schools in Australia do not have an adequate knowledge or understanding of Church teaching and morals and how it is relevant to their ordinary everyday life (a living faith).</p> <p>Also, many Catholic adults don't understand that you can't separate faith in Jesus and faith in the Church.</p> <p>As an RCIA coordinator I find it difficult to choose appropriate formators or sponsors to teach/share the Faith with those who want to be baptised or enter into full communion with the Church.</p> <p>Besides being an RCIA coordinator, I have been an SRE teacher/coordinator as well as a sub-in teacher for various Sacramental programs with my parish and it is evident that many people who have gone through Religious Education programs in both Catholic and public schools no longer practise the Faith.</p>



60	<p>Theological studies, adult faith education  Employing Faith based teachers in Diocese  Learning the truths of our religious tradition and how to apply them to this age – better adult formation  Form and pay Pastoral Catechists,  Create appropriate faith formation resources (online and other) and encourage parishioners to engage with continual growth in faith formation  Families who come for Sacraments are encouraged to grow in their Faith  Live your faith with the Holy Spirit evident  Parishioners know their faith and confident to share it  We have someone to talk to about our innermost problems  Live like Jesus told us  Encourage Ecumenical Community and Environment  Focus on the family groups  Celebrating our roles as men and women  Changes communicated clearly with good consultation  Reform to include less clericalism, more laity involvement  An annual retreat or renewal activity  Having more discussion groups where these things can be discussed in community</p>
6	<p>Australian Bishops must mandate:  - The promotion of the message of Fatima, the Rosary and the first Saturday Devotion  - That every mass starts with the Rosary and is completed with the St Michael’s prayer  - That every priest teaches the examination of conscience and promotes a proper understanding of Confession, emphasizing the value of the First Rite for its salvific, healing and psychological value  - That every child in a Catholic school receive a rosary and that every school day starts with either a mass or a decade of the rosary</p> <p>Australian Bishops must promote abstinence and meat-free Fridays throughout the year for spiritual and environmental benefits, in line with the initiative taken by the UK bishops</p>
6	<p>National Action:  1. The Church needs to be unjudgmental &amp; inclusive towards divorced couples, gay people.  2. Discernment groups mostly comprise women-let them have more important roles in Church at all levels.</p> <p>Local Action:  1. Plan a Mass &amp; invite all denominations.  2. Father to explain what we are doing &amp; why during that Mass.</p>
100	<p>Recognise and respond to the hurt that the sexual abuse scandal has caused not just to the victims and their families but to all Catholics; priests, religious and laity.</p> <p>Be open to the power of the Holy Spirit to create change in our hearts and in the life of the church. Embrace this time of renewal.</p> <p>Renewal must start with the Church heirarchy being willing to share authority with laypeople and religious men and women. A new structure of leadership is needed.</p> <p>Work needs to be done to diversify the priesthood, including married priests, women deacons and priests and the return to the priesthood of those who left to marry. Develop the role of deacons in sacramental and pastoral care.</p> <p>Be willing to reconsider the Sacrament of Confirmation from a sociological perspective - as a rite of passage to adulthood rather than an initiation into faith.</p>
1	<ul style="list-style-type: none"> <li>• New models of governance and ministry; inclusivity, transparency, accountability, professional development</li> <li>• Mandatory pastoral supervision of all ministers</li> <li>• Revision and re-articulation of sexual ethics</li> <li>• Commitment to ecological action</li> <li>• Willingness of all to follow the way of discipleship</li> </ul>

4	<ul style="list-style-type: none"> <li>• Improve our engagement with youth and expand the role and identity of the laity in general (i.e. youth synods).</li> <li>• Actively reach out to those who no longer feel that “Church” is for them, providing opportunities to meet them on their faith journey and to reconnect.</li> <li>• Empower parish communities to trial liturgies and ministries (including the 3rd Rite of General Reconciliation) best suited to their local area’s needs.</li> <li>• Develop a conversation to consider replacement of the term “laity” with a more empowering word. We are all apostles given Christ’s mission by our baptism. The church needs to open the doors to the faithful people as though they were true apostles; to give them a greater role in leadership, formation, liturgy and mission.</li> <li>• Foster and support greater access and sharing of the rich resources of parishes, dioceses, religious communities and organisations across Australia in order to improve adult faith formation, enrich liturgies and keep us connected.</li> </ul>

10	<p>1. We feel deeply the call towards a radical attitudinal change in our Church. We want to be able to work with men and women in our community who are committed to the search for a new way of relating to our world and in particular to our environment. Over the years our bishops have spoken to us on these matters, Pope Francis has written Laudato Si, but still these messages don't seem to be reaching many of us.</p> <p>So we propose:</p> <p>That the Plenary Council promote education for clergy and laity in all areas of modern life, so that we are able to discern the signs of the times in our world today especially on our moral duty to respond to the call to protect and nurture our environment.</p> <p>That the Plenary Council encourage Catholics to join forces with the men and women in our community who are already responding to this call.</p>
7	<p>Enact Royal Commission recommendations.</p> <p>Bishops to listen and discern with empathy, rediscover a call to be grounded in hope, humility, compassion and the gifts of the Spirit</p> <p>Give us the vision of Vatican II – Joyful, Hopeful and Compassionate once more! Shift to a culture that will give heart to people</p> <p>Reform governance to ensure accountability, transparency and inclusion – reflected in equality for women, regular reporting, diocesan / parish pastoral councils</p> <p>Adopt governance principles of co-responsibility, synodality and collegiality</p> <p>Appoint a woman co-Chair committed to renewal</p> <p>”No’ to all forms of clericalism”</p> <p>Optional celibacy for priests / welcome back married priests in lieu of overseas priests</p> <p>Inclusion of divorced / remarried parishioners</p> <p>*Third Rite of Reconciliation is a sacrament of compassion / forgiveness that can reach out to many disengaged Catholics</p> <p>* Incorporate Aboriginal spirituality in prayer</p> <p>*Appoint qualified lay women and men to roles of senior governance</p>
10	<p>We are concerned for our diminishing and ageing parish communities and we see the need to attract children and youth and younger adults. We want Church teaching to be relevant to our modern world without losing essential truths. Some of us value the practices of our pre-Vatican Church . Others of us feel that there is no going back as our world is very much changed since that time.</p> <p>So we propose</p> <p>That there be a new translation of the Mass with more up-to-date and inclusive language.</p> <p>That each parish be encouraged to find expressions of faith and liturgy that are relevant to children and youth.</p> <p>That our Catholic Catechism be written in less formal language.</p> <p>That where beneficial we continue those practices from our past that support our faith.</p>
8	<p>: We feel it is important for each parish to reach out to Indigenous Australians in our region.</p> <p>So we propose:</p> <p>1. That parishes be encouraged to make meaningful and respectful connections with Indigenous Australians based on the freedom and equality of all Australians.</p>
8	<p>We are concerned about our youth and how we might to reach out to young people</p> <p>We see that teachers in our Catholic schools are most important. We also understand that youth respond to leaders close to their own age</p> <p>So we propose:</p> <p>1. Ongoing training to improve our teachers in Catholic schools</p> <p>2. Training and support programmes for youth leaders</p>
40	<p>Better catechesis of Catholics to prevent Ecumenism from ‘diluting’ the Catholic Faith. Non-Catholic worship not to be conducted in Catholic churches.</p>
10	<p>St Vincent’s Parish, Portland, NSW, has discerned that, to follow Jesus in our time, the following actions are urgent:</p> <p>a) Promote genuine Church conversion and conversation, e.g., changing the culture is a real conversion;</p> <p>b) Implement Pope Francis’ vision of a merciful church;</p> <p>c) Implement meaningful lay leadership;</p> <p>d) Implement a synodal model of church;</p> <p>e) Ensure our church is transparent, accountable, non-clericalist, and inclusive.</p> <p>f) Adopt governance principles of co-responsibility, subsidiarity, synodality, collegiality.</p>

4	<p>A Christ Centred Church will be willing to wipe the slate clean and start afresh. The message is not what has failed us, rather it is the delivery that must be renewed and sustained.</p> <p>Leadership, both Clerical and Lay, must regain its flavour, become the salt of the Earth again, and build upon the cornerstone.</p> <p>Before we can activate conversion we need to be open, humble, gentle and patient.</p> <p>Conversion has to be preceded by a sense of belonging and trust.</p> <p>Belonging could be in the form of music, singing, games, sport, social media, family activities, craft or charitable works.</p> <p>Renewal, in the context of lapsed Catholics and those of poor spiritual formation, need re-educating about the basics of the Mass, the traditions and symbolism, Bible study, and understanding the importance of the Christian family.</p> <p>Reform should entail a sharing of the load, where the laity work alongside the clergy to share the load and responsibility.</p> <p>Restoring the Christian family in Parish life is vital.</p>
2	<p>We need to focus on passing on the faith and Christ's salvific message to younger generations. Many children at Mass are there with grandparents, not parents. Many have never been exposed to the good news and the Church.</p> <p>We came back to our faith by encounters with joy-filled Catholics, who took their faith seriously and showed genuine care. We were showered with grace through Christ's mercy in Confession, returning to Mass/the Eucharist, and being exposed to Eucharistic Adoration, lectio divina and the Rosary.</p> <p>Changes on reception of Communion, ordination of women, married priests, lay-led Masses, 3rd Rite of Confession are contrary to Church teaching &amp; outside the scope of the Council.</p> <p>We think 'clericalism' is a stereotype that has little basis in current reality.</p> <p>We need to follow the truth of Church teaching on homosexual acts and sexual identity, and show special care for the same-sex attracted or gender confused. Support of Courage/Eden Invitation would be beneficial.</p>
20	<ol style="list-style-type: none"> <li>1. The gospel of mercy to take precedence over legalism</li> <li>2. Fearless examination of the root causes of the abuse crisis, guided by the recommendations of the Royal Commission</li> <li>3. Ordination open to wide community participation</li> <li>4. Inclusion of women at all levels of governance and ministry</li> <li>5. Revision of national standards for priestly formation to eliminate clericalism</li> <li>6. More consultation and decision-making powers to be given to Parish Council and Finance Committees</li> <li>7. Diocesan Pastoral Councils with deliberative power to be established in all dioceses</li> <li>8. Changes in parish governance and pastoral care to be explored, such as that proposed by Canon 517.2</li> <li>9. Tolerance of difference</li> </ol>
8	<ol style="list-style-type: none"> <li>1. Allow the parish elected parishioners to own and direct their own parish <ul style="list-style-type: none"> <li>• The parish elders interview and recommend a priest/ leader who is suitable for the needs and outlook of their parish.</li> <li>• Incoming priest to support existing programs</li> <li>• Parish finances to be transparent and in the hands of an accountant</li> </ul> </li> <li>2. Research and establish a model of priestless parish communities. - Where a spirit filled leader is selected from the parish community to serve the community (Acts 6: 1-6)</li> <li>3. Jesus reached out to the outcasts of his time. He gathered fisherman and tax collectors and walked the earth. Establish a culture that is outward looking. Focus on reaching out to the marginalised of our world .eg the asylum seekers, the young, the homeless.</li> <li>4. Identify the number of disused and underutilised church buildings. Open these to asylum seekers, the poor and homeless. E.g. The Good Samaritans opened their Preston convent for needy women.</li> <li>5. Encourage each parish to adopt a community</li> </ol>

956	<p>The greatest need for conversion is for the development of a Church that welcomes people, without exception or censure. Such a Church is a loving community where communal effort and power and decision-making are shared. Pope Francis has provided a template for renewal in Evangelii Gaudium.</p> <p>It is recommended locally that</p> <ol style="list-style-type: none"> <li>1. Parishes adopt a conjoint planning process with the Parish Priest annually at a planning retreat where discernment on issues of renewal is the central focus and an action plan to bring this about is developed.</li> <li>2. Resources are allocated to the formation of the laity so that they are properly equipped to take on leadership responsibilities.</li> <li>3. A program of renewal be initiated in each parish along the lines of the 8 characteristics of renewal as defined by the late Dr Dennis Edwards for the Adelaide archdiocese.</li> </ol>
956	<p>The greatest need for conversion is for the development of a Church that welcomes people, without exception or censure. Such a Church is a loving community where communal effort and power and decision-making are shared. Pope Francis has provided a template for renewal in Evangelii Gaudium.</p> <p>It is recommended nationally that</p> <ol style="list-style-type: none"> <li>1. The ACBC initiate a national renewal program in Australian dioceses, based upon the 8 characteristics of renewal as defined by the late Dr Dennis Edwards for the Adelaide archdiocese.</li> <li>2. The ordination of married men and the re-activation of the ministry for priests who have married be seriously considered.</li> <li>3. Ordination for women candidates for the diaconate be seriously considered.</li> <li>4. Barriers to the ordination of women be an focus for study and recommendation to the ACBC in due course.</li> <li>5. That Evangelii Gaudium be nominated as the study topic for all diocesan Lenten programs in 2021.</li> <li>6. That the laity be involved in the selection and appointments of Bishops</li> </ol>
8	<p>Have to be prepared to change our thinking, both personally and as a Parish. Cannot continue as we are, we are going nowhere.</p> <p>Need to support our priests, lay people can no longer be passive passengers.</p> <p>It is important that every parishioner be part of a small group (8-12), a group of mutually supportive friends.</p>
3	<p>National For the Church to be open to the ordination of female Deacons. For the Church to be open to the ordination of married men.</p> <p>Local Parishes to aim to have every parishioner, new or old, involved in some role/job, however small. This is not about getting work done, but engaging, validating, bringing into community every person in the church family. Create jobs or buddy people up. Establish on-going groups for newly baptised to meet regularly. For people who have been received into the church through the RCIA programme to continue to meet on a regular basis. Family Groups to be established in parishes to assist in building a sense of belonging.</p>
4	<p>National That the Third Rite of Reconciliation be reinstalled in our liturgy. Priests should not be solely responsible for everything in the Parish and for administration of the Church. Laity should be at least equally responsible at the local parish, right through to the national level. (If necessary Canon Law should be changed.) That the Church accept broken and fragile members of our community to return without judgement, so that we may build a stronger inclusive community that stands for something we stand connected to. That separated and divorced, and those in an irregular relationship, be encouraged to come to the Eucharist. As Australia recruits more and more overseas priests, there needs to be a dual approach: (a) of welcome, tolerance and acceptance of those who are here; (b) of continuing assimilation in our culture of Church and ordinary life on or before arrival.</p>

10	<p>We suggest three actions:</p> <ol style="list-style-type: none"> <li>1. Parish Spiritual formation should be supported by annual programs based on scriptural reflection, awareness of Papal encyclicals and the Christ centered early church with Training in meditation, discernment, scripture and Church Social Teaching.</li> <li>2. Parish and Diocesan Council development. Councils must be elected, with real decision-making power that is grounded in prayerful discernment. They need an annual development program for lay and clerical members. Meetings should start with a period of Scriptural reflection. Leadership training for both clerical and lay members should be provided through up to date courses featuring communication skills, annual goal setting and establishing measurable outcomes. Members must participate in some parish programs of spiritual formation, scriptural reflection or book study and attend an annual retreat.</li> <li>3. New Youth Group Programs providing for open, value-based discussion, exploration of what they believe in and pra</li> </ol>
5	<p>Married Priest to be allowed to perform the duties of a priest  A free video game to be made about a loving God who fights for injustice in the world.  Look at inspiring books each week ie Conversations with God, Deepk Chopra, Wayne Dyer and discuss  Translate the bible to modern day stories  Make the second reading a reading from another inspirational book that is not the bible  Allow celebrants to perform Catholic marriages  Allow divorcees to officially receive sacraments and to remarry  The church to accept the abortion bill.  Allow Contraception  Cut the red tape surrounding Catholic Marriages  Allow tele link to be used for confessions  Ordain women priests married and single  Cut down on the years it takes to study to be a priest.  Allow priests to perform Marriages and other sacraments outside the confines of the church building  Ordain more deacons and make it a paid job  Advertise on TV to recruit more priests, nuns and deacons as a career choice</p>
9	<p>Foster a Christ-centered Church, knowing Him, studying His life and through conversion (experiencing a personal encounter with Jesus)  Reforms: Hierarchy willing to listen and create solutions  National:  <ol style="list-style-type: none"> <li>1. Be one with the Holy See.</li> <li>2. Strict follow-up to Catholic schools (primary and secondary) by local Churches to promote that teachers and staff are committed Catholic people, devoted to their students.</li> <li>3. Promote religious vocations in Catholic schools.</li> <li>4. Give greater priority to Young People.</li> <li>5. Take a missionary action (knocking on doors).</li> <li>6. Formation of more Pastors.</li> <li>7. Foster spaces to have a personal encounter with the living God, Jesus Christ.</li> <li>8. Sharing our talents and gifts with the whole Australian community.</li> <li>9. Reconciliation and Healing Programs.</li> <li>10. Have merciful ears.</li> </ol> </p>
25	<p>We liked the reference to the inclusion of women, and the consideration of married men as priests who understand the value of family and children.  In Ballarat we are particularly encumbered by the historical sexual abuse of children. We are all still aware of the Ongoing impact this has on our community, individuals, family groups and our city at large.  We are aware of the number of suicides of victims of this abuse. Then we have existing survivors who remain damaged individuals because of their memories and injuries. As a member of the broader Ballarat Christian community, we have an interest in the acknowledgment and addressing of the compensation which has been allocated to the 'innocents' (children) who were damaged, and the compensation as designated by the Royal Commission.  With attention to privacy, we would like to see this addressed, perhaps in code, that payments are being made to families of suicide victims and individuals. The entire community has an interest here.</p>

35	<p>1. Openness, renewal and reform demands that Parish Pastoral councils take real responsibility for direction of parishes; laity be more fully involved in governance of parishes with consultation at all levels. This would enhance the ministry of the baptised and reduce the load on clergy.</p> <p>2. Selection, training and status of clergy demands reorientation to a service model of ministry, admission of married men to priestly ordination and re-admission of those who have left to marry. Women need a greater role in both liturgy and in governance. Consideration is needed of diaconal ordination of women.</p> <p>3. We need to be a more compassionate, inclusive and non-judgemental church, reflecting Jesus core message. We need to welcome all to full communion regardless of gender, sexual preference or marital status. We need to re-allow Third Rite reconciliation to expedite this.</p>
8	<p>How is God calling us to be a Christ-centred church in Australia that is: Open to Conversion, Renewal and Reform.</p> <p>Conversion Work towards a new model of 'church' one that is less 'Hierarchical' more pastoral. As Pope Francis said: " the church is to be a field hospital working for the wounded" Bishops to embody this by being more humble, more engaging, less pomp, less regalia.</p> <p>Renewal/Reform Ordain women as Permanent Deacons Ordain more married men as Permanent Deacons. Encourage and invite former priests to be "re-ordained" Use media more to spread the good news. Be more transparent in all areas of governance.</p>
4	<p>The Church needs to be open to conversion, renewal and reform. Without this, numbers will continue to dwindle. It has a moral obligation to ensure that the good work done by the church is not overshadowed by the negative aspects. The Church needs to reflect its own values, and most importantly, be inclusive, a reflection of contemporary society. The Church needs to offer more to society, be visibly responsive and connect with people, especially the young. It needs to be open to change and renewal so that people's perceptions shift and it is seen as welcoming, practical, reaching out to those in most need, and reflective of the world today.</p>
4	<p>While tradition and ritual is important to the church, when it becomes too rigid it becomes exclusive and it degenerates. For many, this is their perception or experience of church as they cannot readily connect to or identify the underlying principles the tradition has been built on. Using a metaphor of moving from darkness to light (and the grey space in between) we seek a church that challenges itself, the individual and society to respond always from the perspective of love. As God is love, both tradition and structures of the church must reflect this, and find the balance between history and the current culture.</p>
4	<p>Greater responsibilities given to the laity of the church. The importance of values needs to be taught to our youth, now. The fact that we can question the church is good, it requires answers of action. We acknowledge that we all sin and that this should not be a basis for excluding anybody from the church. Our community is currently divided by ceremonies such as the Eucharist, where those who have completed the Sacraments can take Communion and those that haven't can't. There is a disconnection between how the community practices faith and how the Church rules that it should be practiced. Doctrine and liturgies need to be revisited to bring them into contemporary relevance.</p>
5	<p>Parish: Greater focus on Jesus/Word of God; more faith &amp; hope in God; listen to Holy Spirit &amp; to each other; transparency in governance/decisionmaking; servant leadership; need for elected Parish Council at OLA; more laity involvement in parish planning; creation of small communities within OLA; make Mass more appealing to youth/children; use social media to engage parishioners.</p> <p>National: Greater focus on Jesus/Word of God; heal &amp; move beyond clergy sexual abuse scandal; end priest celibacy; better selection &amp; formation of priesthood candidates; ordain married men to priesthood; welcome back priests who have left to marry; better leadership from Bishops; servant leadership; Parish Pastoral Councils in all parishes; transparency in governance/decisionmaking; more laity involvement in future planning; reduce margins between rich &amp; poor, creation of small communities within parishes; make Mass more appealing to youth/children; use social media to engage people; support same-sex marriages.</p>

10	<p>John 8:2-11:</p> <ul style="list-style-type: none"> <li>• Jesus sat down to teach, interesting dynamic: he bent down lower than the woman. He trusted her. Church: a need to be humble, compassionate in teaching. Modelled by Pope Francis, 'Who am I to judge'?</li> <li>• The reason the church is struggling is obvious: demise of Sacrament of Reconciliation. Re-instate the Third Rite, people came in numbers. Young people let down in not given access to Reconciliation.</li> <li>• A split in ideology: Jesus, the way of love and compassion on the one hand and on the other, a law-abiding concern for rules and regulations. Our church today appears similarly split.</li> <li>• Nationally, well publicised, church publicly seeking forgiveness from victims &amp; survivors of abuse: Sacrament of Reconciliation to be held during mass at the same weekend throughout the country. Future church is dependant on healing.</li> </ul>
5	<p>Our group came up with priest should be given the option to be celibant or marry. There should be less red tapesism in our catholic hierarchy. Many years ago priests were allowed to marry. But now suggestion was to keep it an option.</p>
7	<ol style="list-style-type: none"> <li>1. Build links/create groups to foster relationships for/with like-minded people within our Church community, for example, young married couples or young families after the children have received sacraments like their First Communion.</li> <li>2. Need to attract the youth and focus on encouraging "outsiders" of our community to receive the sacraments focussing on the Catholic secondary colleges but also State schools and wider community.</li> <li>3. Has the recent sexual abuse scandals caused a downturn in enrolment and the confidence of parents in regards to the Catholic school sys</li> </ol>
9	<p>Urgent need to "change the rules"</p> <ul style="list-style-type: none"> <li>• Parishes to participate in choice of priests;</li> <li>• Mandatory Diocesan and Deanery Lay Representation with equal weight in decision making as clergy, appointed by parishes;</li> <li>• Extension of ordination in some form (e.g diaconate) to men and women;</li> <li>• Different forms of worship be encouraged that don't depend solely on priests, and lay preaching be promoted;</li> <li>• That resources (e.g. property) be diverted more towards outreach and service of the needy;</li> <li>• The institutional church make an overt public apology to all those hurt by the church in the past towards Reconciliation with those affected.</li> <li>• All Catholic institutions review all investments, and redirect any invested in fossil fuels or environmentally damaging industries towards ethical i</li> </ul>
4	<p>The Church's philosophy, theology and practice, based on a misogynist notion of person, needs to reflect the truth that each of us equally image God and through Baptism all, not just men, should have equal access to ordained ministry. Women are full disciples of Jesus and must be permitted to share their knowledge and lived experience of the Holy Spirit.</p> <p>Hierarchical and gender exclusive language in liturgy, scripture and documentation must be replaced with inclusive language.</p> <p>The spiritual and mental abuse of women – based on an archaic fear, patriarchalism, and a belief they are ritually impure and inferior to men – must cease. Bishops need to support and engage with groups that educate, heal and empower women and men towards a reformed mode of thinking, being and relating in community.</p> <p>Our clerical and lay leaders must engage in, and nurture, prayer and ongoing education (formal and informal) to ensure gospel growth of communities and ongoing discernment of God's will for our times.</p>
15	<p>Open to Conversion, Renewal, and Reform: The Church still has to enrich the human experience.</p>
10	<ol style="list-style-type: none"> <li>1. Develop a spirit of openness, willingness to put aside preconceived ideas, rules that do not facilitate free and loving relationship with God. The Church must listen, attend to where the Spirit is leading us to at this time in our history. "Listen, you who have ears to hear".</li> <li>2. Teaching on discernment with experiential opportunities enabling people to recognise the signs of the Spirit at work in their lives.</li> <li>3. Homilies need to cease the focus on sin and having to prove ourselves. Focus on Jesus and his love: "neither do I condemn you." Encourage conversion of heart through love not fear and sin! Invite the people of God to meet the compassionate Jesus.</li> <li>4. Make 3rd Rite of Reconciliation available in Advent and Lent. In this time of crisis and many no longer use the 1st &amp; 2nd Rites. What matters is making the sacrament accessible to all!</li> <li>5. Inclusivity, team approach at all levels of church. With teamwork skills, most people can experience this in their parishes.</li> </ol>