

## RESPONSES TO DISCERNMENT

### How is God calling us to be a Christ-centred Church that is prayerful and Eucharistic?

Number of people in your group	Submission text
5	<p>Prayerful &amp; Eucharistic</p> <ul style="list-style-type: none"> <li>• An engaging homily that connects to daily life</li> <li>• Engagement through music as a form of prayer and worship</li> <li>• Music that is simpler and connects to our message</li> </ul>
26	<p>Concrete Actions:</p> <p>At Parish Level:</p> <p>Adult faith formation</p> <p>Faith sharing once a month</p> <p>Rosary</p> <p>Retreats eg New Norcia</p> <p>Invite speakers</p> <p>Bible Study for children, youth and adults</p> <p>Catechism for children</p> <p>Benediction</p> <p>Holy Hour</p> <p>Exposition of Blessed Sacrament</p> <p>Novena</p> <p>Keep Churches open</p> <p>Booklets with suggested prayers</p> <p>Biblical movie night</p> <p>Special celebration of a Saint a month – Saint’s story to inspire us to do works in God’s name</p> <p>Youth mass</p> <p>Youth Groups</p> <p>Visiting parishioners and blessing of homes</p> <p>Volunteers to:</p> <ul style="list-style-type: none"> <li>- Support sick</li> <li>- Bring elderly to mass</li> <li>- Aged in own home</li> <li>- Meals</li> <li>- Companionship</li> </ul> <p>At Diocese Level:</p> <p><del>Have a Manual of each Parish with what was successful for other parishes to emulate</del></p>
26	<p>SESSION 1 – PRAYERFUL &amp; EUCHARISTIC</p> <p>Participants felt God revealed through His Son Jesus that we need to remain grafted to Him by keeping His commandments – To love one another as He loved us and laid down his life for us and like a branch cut off from the vine we too will not survive if we are cut off from Jesus. They felt that Jesus by washing of the feet showed that we are all equal in the eyes of God and upon this foundation we should build our love for one another. They felt that Jesus wants us not to consider ourselves above others because if we do we will have no part in Him. They felt God is asking them to come together to develop community. The concrete Actions at Parish level were Adult faith formation, Rosary, Retreats, Bible Study, Catechism, Holy Hour, Novena, Biblical movie night, celebrate a Saint a month, Youth mass, visit parishioners. At Diocese level: Have a Manual of each Parish with what was successful for other parishes to emulate.</p>
6	<p>1. Formation</p> <p>A prayerful and eucharistic community arises out of individuals committed to personal prayer. We require the nurturing and nourishing of our understanding and experience of personal prayer and of the Eucharist to fulfil our role as active participants in a Christ-centred church within and beyond Sunday Mass.</p> <p>2. Variety in Eucharistic celebrations</p> <p>Our church includes a diversity of faith experiences which could be reflected and acknowledged in a variety of masses: youth, family and Charismatic as well as more traditional and reflective services. In addition, as a changing church we should implement education in the conduct of communion services and in valuing them as powerful faith and community building experiences.</p>

3	<p>The following are practical actions that we want to be included in the papers to be presented to the Plenary Council.</p> <p>Change the name of “Extra-ordinary” back to “Eucharistic” Ministers for those who share this role, particularly when they take Communion to the “Housebound”. Use real bread not “wafers” as our Eucharistic Bread and use Earthenware and not gold or silver vessels. Children’s Liturgy and Homilies should be “Child Friendly” and reflect the actions of Jesus with children.</p> <p>Before the Parish Eucharist begins, those present should turn and greet each other by name. This affirms that we are all on the same journey with Christ and we share in the Mission of the Eucharist. Ensure that this Missionary aspect of the Eucharistic is clear. As the bread is broken we all acknowledge our “Brokenness”</p> <p>There should be an annual “Performance Appraisal” of the Parish Priest by a group of trusted parishioners. An annual review of the Mission of the Parish” should also be conducted.</p>
3	<p>The following are practical actions that we want the Writing Group to endorse and include in their papers to be presented to the Plenary Council.</p> <p>The establishment of both local and national spiritual formation programs which would encourage small groups to form at a parish level. These groups would be well advertised in the Parish Bulletins and form the basis of a “Christ-centred Church” using the Scriptures and other relevant readings (e.g. Pope Francis’s Apostolic Exhortations) to focus on how to take the Church forward.</p> <p>Encourage more creativity and diversity in our Eucharistic Celebration, which would reflect the changing and diverse nature of our Australian Church. Homilies should educate and enrich those participating. They should be short and focused on the Scriptures chosen. Homilies also should be given by a variety of parishioners, both women and men and related to their own experiences as ed to their own experiences as part of a “Christ-centred” Church.</p>
15	<p>Laity are prioritised to actively participate in the whole mass.</p> <p>Reduce sermon time and allow for reflection.</p>
5	<p>We need to move back to the early Christian community style of church where they met in small community groups shared the scriptures and broke bread together. Our aim is to haves all community groups where we actually gather,greet,share, listen to each other and thus open God’s word....welcoming the stranger into the presence of Jesus in our midst.</p> <p>We want the celebration of God’s word to be inclusive,simple in understandable language, joyful and when we leave the celebration we want to share the experience perhaps with the stranger...they were filled with energy and had to go back to their homes...Their thinking it through gave them a very real presence of the sacred. Their hearts burned within them and that’s what we want.</p>
4	<p>We think there should be SOUND ADULT FAITH FORMATION which then translates to excellent catechetics - which hopefully will create Christ-centred Christians and Catholics.</p>
8	<p>Group 1 – Prayerful and Eucharistic (8)</p> <ul style="list-style-type: none"> <li>- Keep the essentials of what Eucharist is, but make it welcoming, inclusive and recognizing of Australia’s multi cultures and indigenous peoples.</li> </ul>
3	<p>Group 2 – Prayerful and Eucharist (3)</p> <ul style="list-style-type: none"> <li>- The Eucharistic Reality to be explained to more clearly emphasise its significance for us (give our body and blood for someone, is another way of saying that we love them with ‘our heart, mind, soul and strength’) rather than stressing the more theoretical really present body and blood, soul and divinity)</li> <li>- More emphasis be given to the relationship between Jesus’ Presence in Sacrament, in Word and in the gathered community – as per Vatican2 Liturgy Constitution (par.7)</li> <li>- Attend to the role of the clergy as leaders of liturgy with celebrants subjected to external critique re their manner of celebration, the theological/pastoral content of homilies, etc</li> <li>- Forsake the current ‘Latin equivalence’ translation of liturgy and provide a more comprehensible – to Joe and Joanna in the pews – version. The 1998 ICEL translation is apparently available.</li> </ul>
3	<p>Group 3 – Prayerful and Eucharist (3)</p> <ul style="list-style-type: none"> <li>- Can the Creed be updated to offer a clearer and more relevant – to Joanna and Joe – expression of our faith? e.g He ascended into heaven and is seated at the right hand of the Father.</li> <li>- Restoration of the Third Rite of Penance.</li> <li>- Removal of the connection between Sacrament of Penance and Eucharist (“not a prize for the perfect but medicine for the sick” – Francis of Rome) especially for children.</li> <li>- Expressed concern about the clericalist attitudes prevalent in ordinands from the Wagga Wagga seminary.</li> </ul>

6	To promote the theological significance of the Eucharist (gospel) and the mass in Catholic Schools by incorporating them in the curriculum and in the Church's sacramental programmes.
6	<p>A national Eucharistic Conference to be held on the topic "Teach Us to Pray"</p> <p>Could the dioceses around Australia report in what is working in their parishes to promote prayer and a spirit of connectedness within the Eucharistic community.</p> <p>Once a year e.g. Social Justice Sunday the people of the parishes bring gifts for those in need - food (including bread and wine) clothing, blankets etc. and from those gifts some of the bread and wine is consecrated and becomes Jesus.</p> <p>This is to show the people that the Eucharist is about being a community of compassion for those in need.</p>
6	<p>Education of Catholics in both Catholic and Public Schools by volunteers and teachers for Catholic Schools to be given continuous religious education.</p> <p>Mass should be available for students in schools.</p> <p>Encourage more opportunities for people in the Church to celebrate the Eucharist.</p> <p>Use of trained priests to teach in public schools.</p>
6	<p>Institute the 3rd rite of reconciliation as a regular liturgy.</p> <p>Australian "Liturgy, hymnal, music" inclusive language and indigenous languages.</p> <p>National liturgical prayers and petitions with a social justice emphasis - e.g. refugees, anti-poverty.</p>
6	<p>To have a National Feast Day of the Lady of Southern Cross.</p> <p>Have a national Eucharistic Congress that moves from state to state annually.</p> <p>Form a National Youth Council to get youth more involved in ministries.</p> <p>National resources for youth.</p>
7	<p>Celebrating the Eucharist is core to our faith, yet many parishes are without resident priests. To assist these parishes, more laypeople need to be trained to become capable leaders of Eucharistic services. Although parishioners prefer priests, lay leaders with a good liturgical grounding and ongoing clerical support could also act as guides in "opening the scriptures" and spiritual centring on the mystery of the Eucharist.</p> <p>We recommend the formation of scripture reflection groups which gather during the week prior to the weekend masses. Such groups help prepare for and assist a deeper understanding of the Sunday scriptures and homilies. Such a group could serve the needs of multiple parishes in an area. Leaders will need training in the process of prayer, contemplation and sharing.</p> <p>We encourage a continued focus on homilies that are concise and which draw out messages from scripture that are relevant to modern Christian living.</p>
5	<p>a. There is an ongoing need for adult Faith formation/education leading to a better understanding by the laity concerning the Word and the Eucharist; eg we could explore creative ways to nurture our faith, share our faith journey and engage congregations so there is greater active participation by everyone in the celebration of the Eucharist.</p> <p>b We acknowledge that without priests there can be no Eucharist - a dire need to help foster more vocations including consideration of married priests</p> <p>c Among the obstacles noted which tend either to dilute a focus on the sacredness of the Eucharist or alienate would-be participants ; intrusion of monetary collections/fundraising within the liturgy; lack of inclusive language and a sense that not everyone is welcome; a lack of appreciation for the important role of music within the liturgy</p> <p>d Young people should never be underestimated in their ability to pass on their faith formation and understanding within their own families.</p>

8	<p>St Patrick's Parish Nhill</p> <p>Theme: How is God calling us to be a Christ-Centred Church that is: PRAYERFUL &amp; EUCHARISTIC? Leader: Margaret M</p> <p>Demographics of Group: The group consisted of 6 men &amp; 6 women with an average age of 70 years. We met after Mass for an hour and followed the format from the information sessions in Horsham. We chose the reading John 13:3-16</p> <p>Local Action:</p> <ol style="list-style-type: none"> <li>1. Act as a Christian TEAM – Together Each Achieves More</li> <li>2. Eucharistic, involve &amp; invite other church members.</li> <li>3. Have children's Mass on weekends &amp; involve the children</li> <li>4. Supporting each other, maybe with community prayers before or after Mass or at a fixed time during the week.</li> <li>5. Our Lady Statue &amp; the Rosary in the home.</li> <li>6. Meet, plan &amp; communicate with other church communities on a regular basis – form a group to allow this to happen.</li> <li>7. Plan an Ecumenical Good Friday service together as we all struggle with numbers &amp; celebrants on this day.</li> </ol> <p>National Action:</p> <ol style="list-style-type: none"> <li>1. Act as a Christian TEAM – Together Eac</li> </ol>
13	<ol style="list-style-type: none"> <li>1. Rely on Jesus, without Him we can do nothing, and pray the Mass Joyfully</li> <li>2. Make people feel they are part of a family when they come to Mass. Greet them and welcome them, have a talk, thank them for coming and being part of our Eucharist.</li> </ol>
30	<p>Consider Youth Ministry as a form of worship and formation that is not just restricted for 'young in age' people, but 'young in faith' people. Allow these sessions to occur at all parishes, at times suitable to all ages for example directly after Sunday Morning Mass, or after Saturday evening Mass. These are Prayerful experiences that are not just designed to occur during a formal Mass, but are still Eucharistic in nature.</p>
10	<ul style="list-style-type: none"> <li>• Mass Translation: clumsy and confusing for priests and laity; disenfranchises people with poor English, eg migrants and people living with disability. Need a translation reflecting the use of English in Australia, as proposed by Pope Francis in his Motu Proprio of September 2017.</li> <li>• Establish affordable programs of faith formation: getting to know Jesus, how to pray, praying at Mass, the meaning of the Mass, meditation, regular community rosary, on being mystics, faith in community, raising awareness of God's presence in our community.</li> <li>• Reflect on what it means to be a Eucharistic community – times for reaching out, eg First Communion, do we present Christ to the community, what do strangers think of us, is what happens inside the church a catalyst for what happens outside?</li> <li>• Fruits of a prayerful church: how we live, fruits of the Spirit evident, frequent random dollops of kindness, responding to the needs of others, Catholic Calisthenics.</li> </ul>
10	<p>Parishes ensure Liturgies are meaningful, encourage participation and are relevant to those present. Ensuring inclusive language used when proclaiming the Word of God/ Eucharistic Prayers Schools/parishes plan Sunday liturgies for different times during year for school families to participate/to be involved All parishes make efforts to educate people on Vatican 11 Catholic schools/parish plan together sacramental formation for teachers/parents/ parishioners Across churches in Australia Sunday/s chosen annually where Liturgy acknowledges past Church mistakes/hurt/damage caused and genuinely apologises for past indiscretions and seeks forgiveness Parishes/Schools welcoming/inclusive of all (Aboriginal/Torres Trait islanders/divorced/gay/women/men) by ensuring all people feel welcomed/included Implementing all Royal Commission recommendations by seeing the Commission as a prophetic call to a complete, humbling refounding of the Church.</p>

10	Our parish submission concerns pastorally and prayerfully bringing other cultures to the Table of the Lord. We believe there should be comprehensive, consistent and readily available support programmes to assist clergy coming to work in the Australian Catholic Church. We would also like to see other Catholic Rites celebrated in our parishes more open to all Australian Catholics. Occasional English translated masses where all are welcome would be helpful. We would like to see opportunities that raise a greater understanding of the different Catholic cultures that are among us on our faith journey together.
10	Our parish would like to submit that city parishes 'twin' with rural parishes across Australia to offer prayerful and practical support, especially in these times of drought and fires.
51	<p>The Eucharist is an amazing opportunity to build community and connect with Christ. As such, Masses must be joyous, inclusive and embracing for youth.</p> <p>Masses should never be used to criticise, shame or blame congregations.</p> <p>Every Mass equals an opportunity to evangelise and grow faith. Why can't homilies be given by various community members (of different backgrounds/context and age)?</p> <p>A community first focus with authenticity from servant clergy</p> <ul style="list-style-type: none"> <li>• The clergy should directly reflect the servant model given by Pope Francis</li> </ul> <p>The Eucharist should be joyous and uplifting</p> <p>Christ centered community:</p> <ul style="list-style-type: none"> <li>• Openness</li> <li>• Know your faith family</li> <li>• Minister for Welcome, modelled around the Divine Renovation program</li> </ul> <p>Opportunity to experience this program.</p> <ul style="list-style-type: none"> <li>• Christ @ school through celebration of the Eucharist</li> <li>• Prayerful opportunity to stop and find time for God</li> </ul> <p>Purpose of the sermon in bringing people together</p> <p>Youth absence at Mass:</p> <ul style="list-style-type: none"> <li>• Practical</li> <li>• Realistic</li> <li>• Engaging</li> <li>• In tune with the current world</li> </ul>
5	<p>Use of the media to let people know what Catholics believe and why we believe like Fulton Sheen used to</p> <p>Focus on Youth - Have children in Catholic schools come to mass in the parish weekly. Have a priest go to the schools to hear confession</p> <p>Hold events that reach prayer and give choices how to pray like at the ACYF in 2017 in Sydney</p> <p>Have more big events outdoor masses with an energetic speaker like World Youth Day</p> <p>To have more priests like our Parramatta diocese, invite priests from overseas - India and Africa - stipulate they stay in needy areas, e.g. rural parishes, for at least same time. This helps their home parishes (sending money back) and gives us priests. It empahses that the Church is universal.</p>
5	<p>Develop the community with for example name badges to facilitate the people to get to know each other</p> <p>Continue ongoing bible study groups, especially adult education</p> <p>Encourage regular attendance at retreats</p> <p>Introduce 3rd rite of reconciliation</p>
5	<p>Education module, on the faith supported across the diocese - parish millions</p> <p>Co-ordinating mass times so that daily mass is available at different times</p> <p>University students doing paid stipand catechical instructions at schools and to the youth</p> <p>Holy family and parents in local catholic schools to live more fully their faith</p>
5	<p>Programme to teach/explain priesthood/Eucharist mass</p> <p>Eucharistic Adoration 24 hours</p> <p>Bible study groups indepth</p> <p>Better youth programmes to teach the faith</p> <p>Strong/ongoing formation for priests and seminarians</p> <p>Consistency and conformity in the celebration of the mass</p> <p>Better catechisis in Church/School youth groups</p> <p>Faith based parenting support</p> <p>Retreats</p>

5	<p>We questioned whether the hierarchy really wants the contemplative stream of prayer to develop – would that give too much power to the laity and change the church protocols and customs?          Yet we acknowledge that the church has changed in many ways: in the church of old we relied on some contemplative orders to pray for us and forgot that it is important for us all to be contemplative.          Regarding the Eucharist, we are spoilt now by the number of masses. We realise that more lay-led liturgies will happen. The trainers of liturgy leaders need to be visionary people who understand the contemporary lifestyle, people who can look ahead with hope.</p>
7	<p>Unify Parish by eliminating SCAEs and reducing Weekend Masses to one. Utilise wisdom and experience of Laity to preach the Word of God. Offer Faith Formation via Bible Study, Alpha Course and Prayer Groups. Improve Music ministry by employing Youth Worker with music and liturgical skills which are life-giving. Liaise with Parish School RE Coordinator. Be welcoming and inclusive of all, including the divorced, LGBTs and migrants. Abide in Christ by promoting a relationship with him, loving one another, and nurturing that relationship through prayer, Eucharistic Adoration and a Parish Retreat. Promote the use of technology such as Catholic mobile Apps (eg Pray as You Go) and catholic websites.</p>
45	<p>Stronger leadership from priests, appoint administrators for parishes to free up priests. Increase involvement of laity at all levels in the Church. Authentic faith teaching in Catholic schools that includes families and engages the young people. Increased education and support for newly engaged and married young people. Laity to be included on selection committees for Bishops.</p>
7	<p>Our Parish Group felt most strongly that the following actions were required for us to become a Christ-centred Church that is Prayerful and Eucharistic.          National education program to promote understanding and appreciation of the Eucharist as an integral part of our faith.</p>
30	<p>That the Australian Church, through each parish community, discern its own spiritual, theological, cultural and pastoral needs in regard to Eucharistic leadership. Commence this process of discernment within communities who no longer have access to weekly Sunday eucharist.          That the Australian Catholic Church work towards ensuring that the doctrine of the Trinity is the basis for setting the ordained ministry into its rightful context within the Christian community, where all the gifts of the baptised are valued and where ministry is collaborative, non-hierarchical, and mutually enriching for all God's people. The ordained ministry is a particular ministry within the broader mission and ministry of the church. (See Catherine La Cugna, "God for Us" (San Francisco: Harper, 1991).          That lay preaching be recognised as a valid gift in the Catholic Church community, including within the context of Eucharist.          That the 1998 ICEL Missal be released for communal use.</p>
6	<p>God is calling us to be a Christ-centred Church in Australia:</p> <ul style="list-style-type: none"> <li>o By re-discovering prayerfulness through long established Catholic traditions such as Holy hours, Eucharistic Adoration, Benediction, Missions and First Friday and Saturday Mass and Reconciliation.</li> <li>o Through Humility in our language and actions, recognising that the average Catholic does not think or speak in deep Theological terms.</li> <li>o Teaching the people about our Faith, using simple language and parables of our time.</li> <li>o Focused upon the real meaning of being Eucharistic and our importance as branches of the vine. One Body in Christ.</li> <li>o We must be practised in overcoming Pride, to humbly obey God's Commandments, especially his greatest Commandment, "To love one another as I have loved you".</li> <li>o A Church which first sees Jesus in everyone and understands his love is for all, even the poor sinner.</li> <li>o Educating our children in Catholic Faith, showing the true meaning of God's love for them and how important it is in their lives.</li> </ul>
12	<ol style="list-style-type: none"> <li>1 For a more meaningful participation there be a deeper reverence during the Mass.</li> <li>2 That priests be better prepared to give short homilies which touch the lives of ordinary people rather than historical or theological treatises.</li> <li>3 We need to create an inclusive environment so that the entire congregation is involved as a community. The "new" translation is too stilted and distant.</li> <li>4 Priests should be given the choice to marry. This could help them to have more support and be more grounded.</li> <li>5 Young people should be allowed to conduct the service in a way that speaks to them allowing them to participate more deeply.</li> <li>6 The Prayer of the Faithful needs to have invocations related to what is happening at the moment, e.g. bush fires, floods, international events, etc. An on-line resource would be more helpful than one printed two months earlier.</li> <li>7 The Priest needs to welcome those trained in liturgy to plan the Eucharistic celebration with him.</li> </ol>

6	<p>1 That the priest be able to give permission to celebrate marriages outside a church without having to apply to Rome.</p> <p>2 That there be changes to the Mass to make it more relevant in language, symbols.</p> <p>3 That Priests have a choice of marrying.</p> <p>4 That homilies be modernised.</p> <p>5 That young people be invited to be more involved in the Mass.</p> <p>6 That there be a professionally organised and obligatory assessment of Priests, Parish Councils, liturgy committees etc. by an independent group.</p> <p>7 That training of Priests be revised to prepare them to share authority with their people as "foot washers" (Eucharist according to John's gospel).</p> <p>8 That courses in prayer be available in every Parish especially Christian meditation.</p> <p>9 That those trained in liturgy be available to help parishes have more prayerful and living liturgies.</p> <p>10 That women be encouraged to share their skills in leading prayer during Eucharist and at other times.</p>
5	<p>1) 3rd Rite of Reconciliation The Australian Bishops should reverse their earlier decision to remove the 3rd Rite of Reconciliation from the choices available to Catholics. The 3rd Rite should be re-instated.</p> <p>2) Restrictions pertaining to the sacraments. The Plenary Council should decide to remove the current moral restrictions placed on divorced and re-married Catholics and LBGTIQ Catholics which restrict them from attending or participating in sacraments.</p> <p>3) More laity involvement. The Australian Church authorities should be encouraged to support in principle the ordination of women as deacons and priests.</p>
11	<p>We respectfully suggest the following:</p> <ol style="list-style-type: none"> <li>1. add responses to the Eucharistic Prayer, which fit in with the particular Mass (from the responsorial psalm or prayer at start of Mass) This way linking the 2 parts of the Mass.)</li> <li>2. have linguistic experts rewrite the "presidential prayers" to be more meaningful to contemporary Australians.</li> <li>3. recommend that liturgy language is inclusive</li> <li>4. restore the Third Rite of Reconciliation to encourage a greater participation in this sacrament. The banning of the Third Rite has had the unforeseen consequence of "people voting with their feet" and staying away from all forms of the sacrament</li> <li>5. encourage the use of modern technology to make the liturgy more relevant for our people</li> <li>6. widen the criteria for priesthood beyond male celibate to include "Viri probati" Dioceses have a shortage of priests &amp; our diocese is having to "merge" parishes</li> </ol>
4	<p>Establish an Australian liturgical commission to consider</p> <ul style="list-style-type: none"> <li>• how to make the Mass the nourishing, life-giving force it is meant to be;</li> <li>• How to better express its cosmic dimensions;</li> <li>• How to incorporate contemporary theological insight, such as Laudato Si';</li> <li>• How to introduce cultural elements (song, dance, art, etc) to reflect the life and culture of specific communities;</li> <li>• How to educate the laity about the Mass within the Mass;</li> <li>• How to ensure better and more effective preaching: e.g. allow those gifted at preaching to preach; mandate that preaching about the Scripture readings be made relevant to our lives; project a copy of the homily onto a screen; create an app to communicate weekly; record good homilies to share;</li> <li>• How to make liturgy experts/consultants available to work with individual parishes;</li> <li>• Bringing back the 1998 translation.</li> </ul> <p>Relax the rules about who can receive communion, especially for divorced and remarried Catholics and Christian spouses of Catholics.</p>
6	<p>National: Affordable faith formation programs covering liturgy, faith, prayer.</p> <p>Free national resources online: formation for liturgical ministers; prayer styles; parish resource to develop a renewed experience of Eucharist; information about church teachings and social teachings of the church.</p> <p>Continue national liturgical conferences:</p>
6	<p>Prayerful and Eucharistic</p> <p>Based on our prayer from the scripture John 15:1-17, we gathered a sense of gentleness, joy, abiding with God and the importance of prayer as a communication/connection to God. Nationally, we hope to promote some of the good things the Church is doing in Australia. We also hope for a stronger presence of women in leadership, and finally, homilies that focus on issues in the current media. Locally, we thought the construction of a Parish Pastoral Council was significant, and that cross parish interaction would be an avenue to becoming a more prayerful and Eucharistic community.</p>

8	<p>What actions do we feel strongly called towards?</p> <ul style="list-style-type: none"> <li>o Empowering the youth – more interaction/dialogue between the old and young – all generations have many gifts to offer and wisdom to share</li> <li>o Social Issues</li> <li>o Friendliness, a welcome environment, respect</li> <li>o The influence of weekend sport on Church communities</li> <li>o Families are looking for pastoral support in the school via a good education for their children but don't see school and parish as being one entity</li> <li>o Rules and regulations prohibit inclusivity</li> <li>o Affordable adult faith development programs</li> <li>o Getting a snapshot of where our youth are at and what are their needs</li> </ul> <p>What actions could really help us to move toward becoming a Christ-centred Church that is Prayerful and Eucharistic?</p> <ul style="list-style-type: none"> <li>o Exuberant priests i.e. Fr Lenin who work so well with young people</li> <li>o To be open to what we are hearing from people who have not attended the listening and discernment sessions. Could this be done through a short, Sunday survey. Their input is important.</li> </ul>
8	<p>What is the most loving response that the Spirit is calling us to?</p> <ul style="list-style-type: none"> <li>o Tolerance and inclusion</li> <li>o Go forth and spread the Word – be known by our actions</li> </ul> <p>How do I feel about our proposed actions, our group decision?</p> <ul style="list-style-type: none"> <li>o Feeling hopeful</li> </ul> <p>What ideas do we have that can nourish our local faith community?</p> <ul style="list-style-type: none"> <li>o When school children come to morning Mass use the Lectionary for Children.</li> <li>o Liturgy of the Word for children is working very well on Sundays.</li> <li>o Have junior and secondary children been involved in these Plenary discussions?</li> <li>o Specific youth Masses.</li> <li>o Would like to think we could help in some way with social issues i.e. Beyond Blue, mental health groups etc. but not sure how we do this</li> <li>o Bring back groups like Luke 18 or equivalent as talks were based on Scripture. It was very powerful and the Holy Spirit was with the group through prayer and singing. A very God-centred program.</li> <li>o 'Welcome' signage in different languages in the Gathering Space</li> <li>o Multiculturalism – during the year have Masses</li> </ul>
6	<p>What actions do we feel strongly called towards?</p> <ul style="list-style-type: none"> <li>o A Church moving forward with humility – it must be open to change</li> <li>o Accepting and learning from our mistakes</li> <li>o That we stand up for our beliefs</li> <li>o Priests to be able to marry, if they wish; for those already married to approach priesthood, not only the permanent diaconate</li> <li>o Optional celibacy</li> <li>o Using inclusive language</li> <li>o Greater role of women within our Church and those with a desire to be ordained to be heard</li> <li>o Listening to God's Word and also to those amongst us whose voices often go unnoticed.</li> <li>o The place of the media and Christian radio/television programs.</li> <li>o We need context rather than ritual in our schools</li> <li>o Liturgy must be relevant, rejuvenated and relate to the people</li> <li>o Scripture is about service</li> <li>o We need to acknowledge that the Church is doing a lot that is 'right', especially through Social Justice</li> </ul>



6	<p>What actions could really help us to move toward becoming a Christ-centred Church that is Prayerful and Eucharistic?</p> <ul style="list-style-type: none"> <li>o Sharing – “servants are not greater than the master, nor messengers greater than the one who was sent”</li> </ul> <p>What is the most loving response that the Spirit is calling us to?</p> <ul style="list-style-type: none"> <li>o Instilling the values of Catholicism in an age of popular, contemporary values</li> <li>o Set an example to others by our actions</li> <li>o To trust in the workings of the Holy Spirit</li> </ul> <p>How do I feel about our proposed actions, our group decision?</p> <ul style="list-style-type: none"> <li>o Humble</li> </ul> <p>What ideas do we have that can nourish our local faith community?</p> <ul style="list-style-type: none"> <li>o Honouring the connection that people have with the Church, especially at Funerals, particularly when they are non-churched.</li> <li>o Understanding that ALL have a voice in our faith community which needs to be respected and heard.</li> <li>o Snapshot the work of Vinnies, Caritas, etc. through local mediums, shop fronts etc.</li> <li>o Men’s prayer groups, retreats</li> </ul>
7	<p>Prayerful and Eucharistic</p> <p>Under church law, Catholics in Australia, were required under the threat of mortal sin to attend Mass every Sunday to fulfil their obligation “to keep holy the Sabbath Day”. For many this is still their only public commitment to the communal church.</p> <p>In Australia only 11% of Catholics now attend weekly Mass. There are many social forces impacting on this: some are indifference; pressures of work and child rearing; fewer men willing to serve as priests. The general lack of emphasis on spirituality in postmodern society.</p> <p>We recommend</p> <ul style="list-style-type: none"> <li>• That priests be divested of responsibility for the financial and administrative functions of a parish</li> <li>• Lay pastoral leaders be paid to run the parish with a priest and are individually responsible to the bishop</li> <li>• Focus be on establishing smaller cohesive Christian communities and centres for communal organised prayer</li> <li>• Diocesan teams be established responsible for visiting parishes regularly for parish renewal</li> </ul>
50	<p>Most strongly supported. Importance of participation at Mass</p> <p>Very strongly supported Pray the Rosary</p> <p>Work together for church unity</p> <p>Strongly supported Promote understanding of the Eucharist</p> <p>Greater emphasis on what the Sacraments mean</p> <p>Value of Exposition as a devotion</p> <p>Encourage Communion for all, including divorced/remarried.</p> <p>Some support Make liturgies meaningful</p> <p>Find modern ways to give faith formation</p> <p>Importance of Liturgy of Word with Communion in absence of priest</p> <p>Encourage music at Mass</p> <p>Promote the call of all to holiness</p> <p>Opportunities for contemplative spirituality in daily life</p> <p>Promote a healthy theology of Eucharist</p> <p>Celebrate Christ with us in the Eucharist.</p>
6	<p>We are called to place intentionally at the heart of everything we do- a living, vibrant and ever-deepening personal relationship with Jesus: Son of God, Son of Man. Like any relationship this calls each of us to be attentive and to commit to the virtues of deep soul friendship, especially kindness. We do this by:</p> <ol style="list-style-type: none"> <li>i) Living a Eucharistic life which welcomes and includes of those who have been: injured or excluded because of Church Doctrine or behaviour; are drifters and dissenters by being prepared to listen, converse and accompany.</li> <li>ii) Seeking communion with other faiths</li> <li>iii) Promoting ecological conversion</li> <li>iv) Ensuring the liturgy of the Word in anticipation of Eucharist is given an increased importance so that communities do not see this as less important than the attendance of Mass.</li> <li>v) That kindness is a central virtue present in the actions of a Eucharistic community, not just its words.</li> </ol>

3	<p>Formation helps us to understand what it means to be The Body of Christ.  Words are important: inclusive language - building on Faith Formation and Scripture Study.  Formation needs to be affordable, communal/collective and individual with many ways/options of accessing.  Opportunities for guided/collective prayer - how can we use different technologies to support and extend prayer opportunities? For example, the bishops called for a month of prayer for the drought in November but only put out a very limited collection of resources to support that. Our parish ended up gathering prayer resources from other countries and other Christian traditions in order to prompt people to prayer daily through our social media.</p>
3	<p>We need to understand the hospitality mindset so that we all live, work, play and celebrate the Body of Christ  We need to understand how Christ is present in the Eucharistic celebration (ie. in the gathered, the presider, the Word, the bread and wine).</p>
3	<p>Do NOT return to a Latin Mass. How can a community be prayerful and Eucharistic, fully engaged, when they don't understand what is being said.  When we listen to Pope Francis, how can we advocate for Latin Mass and return to old ways?</p>
3	<p>A myriad of spiritualities but when we gather for Eucharist we are ONE, the Body of Christ.  Catholics need to focus on following Jesus within the tradition but allowing the Holy Spirit to gather as Body of Christ.</p>
3	<p>Bishops need to:  - nurture your priests.  - value your priests  - be a leader to your priests  - be more involved with parishes</p>
3	<p>Are we cultivating an attitude in our parishes that is communal and giving or passive and receiving?  Starting from the bishops down, the Church needs to encourage community and engagement, not allowing the laity see themselves as passive receivers of "holiness".</p>
6	<p>Remember the way you have phrased titles and the topics, responses and questions you have included will shape people's responses. We found this theme particularly negative, commanding or domineering.</p>
15	<p>Catholics for Renewal Inc prioritises the following actions:  a. Full implementation of The Constitution on the Sacred Liturgy, in particular:  Formation of diocesan liturgists  Grounded ministerial formation  Homiletics  Rehabilitative formation for clergy as required  RCIA process as normative  Renewal of liturgical space  Shaping nature of liturgical prayer  Full, active, conscious participation  b. Preparation (better inculturation) of overseas clergy for parish ministry  c. Replace the English translations in the Roman Missal  c. Form discerning faith communities (underpinned by a Charter of Rights)  d. Pastoral leaders as people of prayer, receiving regular spiritual direction  e. Incorporate Australia's First Peoples' spirituality and ritual in prayer and ritual  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 FacilitationTeam</p>
5	<p>Define prayerful and define Eucharistic in order to broaden our understanding of what prayer is and what it means to be prayerful  Look at the rigidity of traditional catholics and ask, are they welcoming with the community as Jesus was. To be Eucharistic is to be inclusive.  The language of the celebration of the Eucharist at Mass is inclusive, contemporary and reflective of who we are.  Explore ways of praying to have rich, vibrant, inclusive community of prayer life by being consciously aware of God's presence in our lives and growing out of a rich personal prayer life. Eg. Contemplative prayer, meditation, taize, daily scripture, movement in prayer.</p>

4	<p>- Preaching is such a key part of our Eucharistic celebration that our priests need support in preparing and delivering meaningful homilies. These homilies need to be relevant for today, enlivening our faith and encouraging us on our journey as missionary disciples. The use of audio/visual technology can appeal to our younger parishioners.</p> <p>- Many parishioners have not continued to learn about their faith since leaving school. Preaching during the Mass could include more catechetical opportunities to teach parishioners about, not only the tenets of their Catholic faith, but also their prayerful role in the Mass.</p> <p>- Music is a key element of our a Eucharistic celebrations and every effort should be made to have choirs and musicians providing a variety of musical styles, hymns and instruments that enhance the liturgy.</p> <p>- Formation should be provided for ministry teams and small groups so that all gatherings, beyond the Mass, can be prayerful expressions of our communal faith.</p>
6	<p>Action one: Leadership and Laity</p> <p>With full respect for Papal authority and with hope and positivity, the Church should identify and establish the role of a Priest in today's church. This role would acknowledge the desire of the laity for greater involvement in all areas of the everyday activities of the church.</p> <p>Bishops should actively facilitate a change in the way the Church is currently led, to one that has shared ministries which has equality between male and female participation. It is inclusive and acknowledges gifts and talents of all. E.g. the transition from Religious to Laity led schools.</p> <p>Clergy and laity must work together in a co-operative and supportive partnership which leads the church members to a personal relationship with Jesus and forming connections between its members and a caring church family.</p>
6	<p>Action two: Eucharist</p> <p>The Eucharist should be the opportunity to celebrate all the facets of the word Eucharist. Churches should give more opportunity for Eucharistic Devotions and contemplative prayer times each week.</p> <p>Prayer times should offer a variety of themes for a diverse community. The laity could facilitate these liturgies and prayer times.</p> <p>Eg -</p> <ul style="list-style-type: none"> <li>☑ Thanksgiving - for ALL that we have.</li> <li>☑ Healing – for ALL, sick both physical and mental, those who are marginalised, those who have left the church, those who have been ‘discarded’ e.g divorced, same sex attracted.</li> <li>☑ Nourishment – for ALL, welcoming, sharing faith, learning through hearing personal stories from varying backgrounds, journeys and lived experiences. Sharing the bible.</li> <li>☑ Quiet contemplation – Our churches and gardens can be opened for opportunities for personal and community contemplative prayer.</li> </ul>
6	<p>Action three: Education</p> <p>Education of the community &amp; of individuals should be encouraged. Imagine the power of a Bishop talking on a topic in a Parish. The Priest could facilitate small group bible readings or topic discussions. Commercially produced CDs, a selection of reading books. There are many other ways to offer self or group education that could be explored</p> <p>Education as Empowerment - it leads to deeper understanding; it is thought provoking and most importantly it leads to opportunities for laity to share their charisms for the good of all in the parish</p> <p>Education as Nourishment – when people feel welcome, listened to and encouraged. People of all ages, experiences and levels of education feel safe to share their beliefs, or unbelief's, in a catholic environment, learning from each other</p> <p>Ministries of the laity need to be acknowledged by the parish. People who undertake formal studies or training for ministries in the Church will need to be contracted for their services</p>
7	<p>Abiding in the divine, we trust that the spirit lives within us, that it is part of us and that it works through us. As Christians we seek opportunities to connect and to grow in faith through lifelong learning. We see more opportunities created for individual reflection; for example, through adoration which in our parish will become a weekly practice, every Friday night.</p> <p>We acknowledge that we are scattered across a vast spectrum in relation to age, spiritual experience and where we are at on our faith journey.</p> <p>With that in mind it is important that our language is inclusive and that our messages are free of judgment, that they are delivered in diverse ways to reach diverse audiences. It is important that messages relate to our lives in today's world, making sense and having relevance in the current context.</p> <p>With that, we cannot be satisfied with listening to the messages alone; it is important that we live our faith through action, reaching out to those in need – as Jesus would have.</p>

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4	<p>To hold national conferences or festivals and online discussion forums: to share experiences with like-minded people and to provide an outside perspective</p> <p>Have proper structure/protocol in Church environment and Catholic Education - so that everyone has the same basic fundamental understanding</p>
354	<p>At a typical Mass today, the secularisation of the Church is prominently on display, with the liturgy and our churches stripped of the richness of music, art, reverent language and courageous preaching. If we wish to strengthen our faith, we must reinstate these traditions which unite us to Heaven in the Mass, along with other abandoned practices once considered critical. We propose:</p> <ul style="list-style-type: none"> <li>•Provide more opportunities for Mass, adoration and confession in all parishes;</li> <li>•Address widespread liturgical abuse;</li> <li>•Recapture the beauty of the supernatural in the liturgy through adherence to the Mass Rubric;</li> <li>•Rediscover the wealth of sacred music that has inspired Catholics for generations, which has been abandoned in favour of banal, secular music;</li> <li>•Promotion of once common practices such as the Rosary and Divine Office;</li> <li>•Create a culture of self-discipline in the Church distinct from materialism and instant pleasure by encouraging fasting, abstinence and other forms of penance throughout the year.</li> </ul>
6	<p>Pay for expert Liturgical Music Ministers and musicians in parishes where this would make a significant difference to the quality of the music at Mass, and encourage sharing of such resources between parishes.</p> <p>Explore the possibility of using the Alpha Course ecumenically across the nation as a way of 1) learning from Jesus, 2) getting back to basics, 3) creating community and getting to know other Christians well, and 4) as a platform for creating ongoing small groups to continue deepening their faith through reading and praying the Scriptures.</p> <p>We suggest that faith formation of children up until the time of reception of Confirmation or First Communion (whichever comes later) take place on a Sunday, preferably before Mass. Each diocese could prepare its own program in consultation with parents, and the program would be run and supervised by parents in the parish.</p>
3	<p>Education &amp; Training/ Resources</p> <ul style="list-style-type: none"> <li>*improved formation for priests to include work on interpersonal relationships/HR/etc &amp; faith formation for lay people</li> <li>*access to a variety of low cost educational opportunities by "experts" including lay people through different mediums for parishes to allow access</li> <li>*resources for training available for Liturgy &amp; other aspects of the Church eg: why do we say the Rosary, who are Deacons &amp; what is their role</li> <li>*better use of all forms of resources to inform all locations of opportunities</li> <li>*a national bulletin for resources</li> </ul> <p>Prayer &amp; Personal Relationship with God</p> <ul style="list-style-type: none"> <li>*Use more artwork/poetry/tableaus in liturgy in a contemporary world</li> <li>*enriched liturgies include a theme from the Word as it applies to contemporary life (not a homily)</li> </ul>
4	<p>Negative/blaming language in the topics that formed this theme - consider how this will shape the response you receive.</p>
4	<p>Masses need to reflect the cultures of those attending as well as transcending them.</p> <p>Relax liturgical rules to reflect community and significant moments/journeys within the celebrating communities</p>
4	<p>Formation on</p> <ul style="list-style-type: none"> <li>- centrality of Eucharist</li> <li>- Body of Christ understanding</li> <li>- sacraments and living the sacraments</li> <li>- ongoing renewal</li> </ul>

4	<p>Throughout the responses, in each theme, there was regular comment on returning to pre-Vatican II practices. If we return to pre Vatican II days do we also return to the life-style of the 40s/50s/60s</p> <ul style="list-style-type: none"> <li>- transport?</li> <li>- communication?</li> <li>- education?</li> <li>- general lifestyle?</li> </ul>
4	<p>Each diocese needs to be proactive in providing and encouraging adult faith formation that is</p> <ul style="list-style-type: none"> <li>- affordable</li> <li>- accessible</li> <li>- frequent</li> </ul>
4	<p>Church as servant of community (meeting the needs of those others forget or would prefer not to see) - not much about the topics listed in this theme gave a sense of servanthood - we can't lose this aspect of who we are.</p>
4	<p>Let us be "adult" Church attendees - mature followers of Jesus. Let us celebrate being the Body of Christ. We are not perfect as individuals but when we come to the Eucharist we become the one Body of Christ with many gifts and many functions</p> <p>Where does personal responsibility as adults and the work of the Holy Spirit lead us forward instead of blaming others. Stewardship? Service?</p> <p>If the whole body doesn't work (do our individual jobs) the body won't work. We need the community to service as well as receive.</p> <p>We need to create an active and involved community at all levels</p>
4	<p>Isn't it about renewal and listening to the spirit - not stepping backwards. Jesus constantly challenges us to live the "new covenant".</p> <p>No Latin Mass or pre-Vatican II.</p> <ul style="list-style-type: none"> <li>- How can we return? Are we trying to turn back the clock on Australian society to pre-63 because the rest of our society isn't interested.</li> <li>- Think more of signs of the times and meeting our communities where they are at and striving to be better.</li> </ul>
4	<p>We want to draw community together rather than being divisive. Sacraments help to identify us as Catholics and draw us together.</p> <p>Let our liturgies be</p> <ul style="list-style-type: none"> <li>- sacramental</li> <li>- inclusive</li> <li>- relevant</li> <li>- serving</li> <li>- accepting of the Holy Spirit</li> </ul> <p>Re-examination of the Eucharistic Celebration and to uncover its full meaning and relevance in our society - linking us as the Body of Christ and nourishing us for service in our daily lives.</p> <p>Build a love of Eucharist</p> <ul style="list-style-type: none"> <li>- through understanding and participating in ritual</li> <li>- renewal of Eucharistic liturgy and prayer</li> <li>- developing the Eucharistic community along with the ritual</li> <li>- reemphasising the covenantal nature of Eucharist. It is not static but dynamic and relational</li> <li>- emphasising thanksgiving and joy</li> </ul> <p>Allow lay-led liturgies. Liturgies of the Word with Communion. This also needs diocese to form lay leaders in leading non-Eucharist liturgies.</p>
4	<p>Church as Body of Christ</p> <ul style="list-style-type: none"> <li>- Encourage each other to "be" Eucharistic</li> <li>- Encourage each other to "be" the Body of Christ</li> <li>- Encourage each other to "be" a true follower of Jesus</li> <li>- This aspect of our Church needs more formation for priests and for laity (homilies and other opportunities)</li> </ul>

4	<p>Local:  More faith formation  More opportunities for faith formation  Perpetual Adoration Chapels to be in every area  A Diocesan list of different opportunities of prayer ie Adoration Chapels, Cultural Masses, Retreats (Electronic so it can be easily and regularly updated)  Visitation to lapsed Catholics  Run more Life in the Spirit seminars for Parishes and make them compulsory for teachers in Catholic schools.  National  Important to reach out to those who are marginalised  Catholic schools utilised outside of school hours for adult faith formation which in turn helps with the transmission of faith to children  Allow Deacons to consecrate the Body and Blood</p>
4	<p>Local and National  Raise the age at which we invite young people to receive the Sacraments of Initiation to 12+  Give Catholic school teachers ongoing opportunities to be initiated into a RELATIONSHIP with our wonderful and awesome God.  Local  Make venues and many times available for Adoration of the Blessed Sacrament  Local  Allow ordinary parishioners opportunities to give witness to their faith journeys  Local  Mental health is an issue in our communities and wider world. To help people recognise positive things in their lives, invite them at the beginning of Mass every week, to share with their neighbour in the pews "A Moment of Joy from their past week: sets a positive mind and helps open the mind for the Good News.</p>
25	<p>human face of the church needs to return  More freedom for our children to express their faith freely and creatively  The current model for priests is facing a man to live an unnatural existence  The heinous sins of the clergy and institution have let us down as teachers who are suffering under falling enrolments  Are we really going to see any real change? Is this tokenism?  We are those as teachers who evangelise to the unchurched.  We are the face of the church (teachers)  The institution needs to be more honest, they need to move forward and allow marriage of priests - reformation of priests.  The institution and clergy have severely tarnished and let down the church. Teachers are the missionaries to the unchurched where priests are not seen nearly enough.  We have no priest for the beginning of the year mass because he is on leave in Feb. Who approved this? Teachers do not have the option?</p>
3	<p>Being prayerful is not only sitting down with your hands together, but making prayer part of your everyday life coupled together with thoughtful and meaningful actions.  - Praise and worship should be encouraged more using music, art, prayer sessions, the Mass, meditation and contemplation.</p>
27	<p>The Plenary Council discernment held at Our Lady Help of Christians Parish, East Warrnambool focused on How is God calling us to be a Christ-centred Church that is Prayerful and Eucharistic and responded through the following key points:  1. Changing the model of Priesthood  The Eucharist is the source and summit of our Catholic faith. To make the Eucharist more relevant, inclusive and accessible, open the priesthood to male and female, celibate and non-celibate, part-time and full time priests  2. Promote Catholic Social Justice Teaching  Evoke a greater knowledge of the services provided by the Catholic Church in Australia to encourage more Catholics to see service as part of our Ministry.  3. A Sustained Response to Sexual Abuse  Acknowledge and take responsibility for the hurt and suffering caused through sexual abuse committed by members of our Church. Make a prayerful, sustained, active and public response to help heal the suffering.</p>

NA (submitted via PC email)	<ul style="list-style-type: none"> <li>• Well prepared liturgies – support for those involved, e.g. Liturgy Committees</li> <li>• Homilies that help people by breaking the word so people can live the Gospel in their daily lives</li> <li>• A focus on vocations, focussing on promoting prayerful environments within Parishes and particularly families</li> <li>• Promotion of different forms of prayer within each parish, recognising there are many charisms and that different people respond to different forms</li> </ul>
NA (submitted via PC email)	<ul style="list-style-type: none"> <li>• Encouraging others in the community to preach on occasion</li> <li>• Consider other opportunities (outside Eucharistic) to break bread together that provides opportunities for faith formation</li> <li>• Find ways to bring/be more inclusive/reach out to those who do not come to the table</li> <li>• Re-enliven reconciliation for communities and especially those who feel disconnected or blocked. Consider the third rite of reconciliation.</li> <li>• Consider a Penitential Service inclusive of smoking ceremony – planned and approved by ACBC and NATSIC</li> </ul>
NA (submitted via PC email)	<ul style="list-style-type: none"> <li>• Reclaim the sacredness and mystery of the Eucharist. Educate people to understand the Eucharist so all feel included. Establish acceptable and respectful practices and protocols – clear rituals.</li> <li>• Adult education on the theology of the Eucharist – how it should change how we live and perceive others. It has the power to unite – bring people together</li> <li>• Establish prayer groups in Parishes – small, intimate groups to meet for prayer, discussion and catechesis</li> </ul>
NA (submitted via PC email)	<ul style="list-style-type: none"> <li>• Centralised formation</li> <li>• There are various movements/groups that are prayers and Eucharistic – look at Australia-wide so that it is known to all parishes like a directory</li> </ul>
5	A national framework/process with a variety of resources (people, packages, books, conferences) to assist parishes to form effective small groups which allow people to encounter Jesus Christ in their own charism.
6	<ol style="list-style-type: none"> <li>1) Formation for everyone at every stage of human and spiritual development regardless of financial barriers or parish location. Better use of technology e.g. formed; ORG; word on fire</li> <li>2) Community groups in parishes for social and spiritual belonging/growth</li> <li>3) Provide opportunities to demonstrate how to love one another.</li> </ol>
5	<ol style="list-style-type: none"> <li>1) Online education for young and old <ol style="list-style-type: none"> <li>a) Faith education</li> <li>b) Discipleship course</li> <li>c) Teach different forms of prayer</li> <li>d) Gospel reflections</li> <li>e) Best homilies</li> </ol> </li> <li>2) Set up young womens support group in each parish <ol style="list-style-type: none"> <li>a) Encourage participation in all types of youth groups</li> </ol> </li> </ol>
4	<ol style="list-style-type: none"> <li>1) We need to find ways to encourage wider participation of particularly younger people, by these actions: <ol style="list-style-type: none"> <li>a) Family groups (3-4 families) that meet with a meal which includes prayer and faith sharing, readings</li> <li>b) Making the celebration of Mass more meaningful and welcoming</li> <li>c) Training lay leaders to lead prayer groups &amp; liturgies</li> <li>d) Develop an inclusive feast where we learn from other cultures</li> </ol> </li> </ol>
5	<ol style="list-style-type: none"> <li>1) We are called towards becoming: <ol style="list-style-type: none"> <li>a) A contemplative parish community: <ol style="list-style-type: none"> <li>i) provide insights for people to understand and know more about the different expressions of prayer – vocal, meditative, contemplative</li> <li>ii) create opportunities for parishioners to experience contemplative prayer/silence</li> </ol> </li> <li>b) A parish community formed and enriched in faith: <ol style="list-style-type: none"> <li>i) Depth people's understanding of liturgy, liturgical practices</li> <li>ii) Form scriptural discussion groups</li> <li>iii) Opportunities for youth groups to learn about scripture. Liturgy</li> <li>iv) Lay-led homilies from qualified parishioners</li> </ol> </li> </ol> </li> </ol>
6	<ol style="list-style-type: none"> <li>1) Catechesis of Communion: Provide opportunities for people to learn about faith</li> <li>2) Catechesis of Prayer: Present/teach different prayer styles e.g. adoration and benediction.</li> <li>3) Build Eucharistic Community: Encourage social activity/gathering after Mass.</li> </ol>

6	<p>1) Nationwide TV/Radio/online public acknowledgement (beyond people in pews) of:</p> <ul style="list-style-type: none"> <li>a) Hurt caused by Church</li> <li>b) How we are helping those hurt</li> <li>c) Have not been 'fit for purpose' and to promote Plenary Council as 1st stop towards a better future. E.g. excerpts from Compass Program (29/9/19) and excerpts re safeguarding.</li> </ul> <p>2) Renewed Baptismal formation in parishes (National Program)</p> <p>3) Well promoted and regular and date co-ordinated Youth masses to increase numbers to critical mass @ Mass.</p> <p>4) More effective welcome at all parishes and Masses</p> <p>5) Allow ordained priests who have left to have specific roles.</p> <p>6) Women in all roles across church.</p>
5	<p>1) Formation of laity in liturgy: Embrace charisms behind liturgical ministries to form focussed groups who can receive special formation and who in turn will be entrusted to lead and awaken that charism in the wider community.</p>
5	<p>1) Establish a programme/process to form parents in the faith as part of process of sacramental preparation for their children e.g. Alpha-like programme that is catechetical.</p> <p>2) Create a more thorough religious formation programme for all teachers in Catholic schools that integrates formal faith education with practical lived faith aspects as part of their formation.</p> <ul style="list-style-type: none"> <li>a) Parent and teacher collaboration</li> <li>b) Parishioner/teacher partnership.</li> </ul>
5	<p>1) Homily training that is informed and delivered by lay people/outside experts (with involvement from both men and women).</p> <p>2) To be delivered in</p> <ul style="list-style-type: none"> <li>a) Seminary</li> <li>b) Ongoing – formal training</li> <li>c) Ongoing through support groups with parishioners (including young people).</li> </ul> <p>3) Invest resources into paying training skilled music co-ordinators/directors. Use our scale at diocesan and national level make this financially viable; with the role of enabling many parishioners to participate in this ministry.</p> <p>4) Develop a 'basis formation training' course that all parishioners/ministers undertake; whilst allowing space for different spiritual expressions to grow out of this (not overly dogmatic); done relationally.</p>
5	<p>1) Empower at all levels of church life.</p> <p>2) Welcome/invite all children and adults to all aspects of Eucharist.</p> <p>3) Ordination of women!</p>
6	<p>1) Build a Spiritual community</p> <ul style="list-style-type: none"> <li>a) Revitalise parish Lenten programmes</li> <li>b) Provide age appropriate faith formation classes</li> <li>c) Consider movements like 'Alpha'</li> <li>d) Offer prayer and worship centres opportunities for people to encounter Christ.</li> <li>e) Encourage local and parish initiatives such as 'dinner for 8'</li> <li>f) Can social leadership be built via social media – more for young persons</li> </ul> <p>2) Leadership</p> <ul style="list-style-type: none"> <li>a) Appointment of Bishops to be dominated by laity</li> <li>b) Roles and places of lay women and men – not 2nd class priests – especially in remote areas</li> <li>c) Implementation of Vatican II led by Australian Bishops but collegiate</li> <li>d) Recognise roles of Sisters in leadership</li> </ul> <p>3) Symbols and Icons</p> <ul style="list-style-type: none"> <li>a) Catholic Institutions to have our 'symbols' placed openly</li> <li>b) Add 'Catholic' to the fronts of our institutions</li> <li>c) National Day of prayer and fasting for healing and forgiveness, for the wrongs of our past</li> <li>d) More Eucharistic adoration in parishes</li> <li>e) In classes, start/finish with prayer</li> <li>f) Write shorter Eucharistic prayers</li> </ul>



7	<p>1) An education program for all parishes for faith formation in what the Eucharist means and what it means to be the Body of Christ. (Possibly use Alpha, Divine Renovation, film, video, Word on Fire videos, Archbishop Coleridge videos).</p> <p>2) Corporate workshop experiences</p> <p>3) Eucharistic adoration availability</p> <p>4) Reaching out to parents presenting for sacraments</p> <p>5) Finding new ways to restart faith.</p>
5	<p>1) National</p> <p>a) Research project on reasons/causes of people identifying themselves as Catholic but no longer belonging/engaging in a worshipping community</p> <p>b) Formation, education and training of good liturgy for ministers e.g. Minister of the Word. Formation programs around good liturgy.</p> <p>c) Ensuring youth forums engage in the liturgical life of youth – better communication i.e. Evangelisation Brisbane, Ignite Conference.</p>
4	<p>1) Identify lay persons who will provide leadership for:</p> <p>a) prayer</p> <p>b) at mass and other celebrations</p> <p>c) within parishes</p> <p>d) at ecclesiastic level</p> <p>and to ensure that this leadership is fully inclusive of women, so that there is effective management from reliance upon clerics to lay persons as leaders supporting the clergy.</p> <p>2) Provide training for lay leaders and all interested people, including people of other faiths and denominations.</p> <p>3) Combine with other denominations for support and development of faith, the Spirit and presence of Jesus in Australia.</p>
5	<p>1) Every Christian gathering – parish, small groups, families:</p> <p>a) Teach people to rely on and start with prayer as an act of faith</p> <p>b) Teach people to pray regularly and meaningfully in their daily lives</p> <p>2) In our schools:</p> <p>a) teach our children to pray with faith</p> <p>b) Schools of prayer</p> <p>c) begin with prayer</p> <p>3) give prayer/holy cards to children</p> <p>4) reverence the Mass – priest explains the parts of the Mass to children; involve the children in parish</p> <p>5) educate our teachers in our Catholic schools to teach and hold the faith and Catholic values</p> <p>6) provide personal development opportunities for teachers to pray and worship together</p> <p>7) select teachers who will support the Catholic faith – and develop their faith. Enable them to share their faith ‘safely’ without persecution.</p> <p>8) Make rosters to enable the people to participate in preparing and present the readings – newsletter entry to amplify the readings – the readers amplify the context of the readings.</p>
13	<ul style="list-style-type: none"> <li>• Invite all to the Eucharistic table</li> <li>• Review the presently accepted need for a celibate, male ordained priest to preside at the Eucharist.</li> <li>☒ Consider the resource of priests who left and later married.</li> <li>• Better Homilies that are clearly delivered and connect more strongly with people’s lives.</li> <li>☒ Develop guidelines around best practice, (e.g. keep to 5-6 minutes; begin with an anecdote/joke; use video clips/technology)</li> <li>☒ Allow skilled lay people to give Homily</li> <li>• Prayers of the Faithful that connect more strongly with peoples’ lives [cf. GIRM 70].</li> <li>☒ Laity to prepare Prayers of the Faithful.</li> <li>• Update the translation of the liturgy to make it more intelligible–The Laity are not intended to be mere spectators!</li> <li>• When the priest is away, use the option of a lay-led “Sunday Liturgy in Absence of a Priest”.</li> <li>• Faith Education on the basics of our Eucharistic celebration.</li> </ul>

10	<p>Through prayer, listening and conversation the group felt the Spirit is calling us to:</p> <ul style="list-style-type: none"> <li>• Understand that we carry the Word of God in us, and that is to be sustained through a consistent authentic individual and collective prayerful life;</li> <li>• Educate ourselves about the religious, political, social and economic issues facing our communities and look at ways in which we can respond as Christians aware of our call and duty to live sacramentally;</li> <li>• Support each other, through using our combined gifts in times of need and through more active involvement of different ministries offered to all;</li> <li>• Take care of all creation, with particular emphasis on being responsible for the care of the earth and to establish real solutions that replenish and restore our physical environment;</li> <li>• Build real friendship through fellowship, conversation and dialogue within the community, ecumenically, and inter-religiously.</li> </ul>
38	<p>Priest formation to focus on 3 roles; shepherd, eucharist and word and not peripheries  Strategy to improve quality of homilies  Formation on theology of the mass for all laity involved in eucharistic celebration  National call to prayer for topical issues  Include indigenous heritage within liturgies particularly use of common symbols  Faith development for both adults &amp; children with catechesis linked to Sunday readings available for post mass discussion to enable community building &amp; networking  Quality lay leadership through more nationally prepared formation programs  Cease using the term “reader” and move to “Proclamation”. Improved training &amp; formation and accreditation for proclaimers. Develop a strategy to eventually only have accredited proclaimers at all masses  Strong defined commitment to the RCIA and the role the community has in the faith journey of those joining the Church  Dioceses take the action/liaison to include all parish mass times in the Catholic Mass Times app</p>
12	<p>A lot is already done in this area within Catholic Schools, through whole school prayers, liturgies, masses, retreats and Catholic Studies classes. Youth ministry student leaders and LIVE events help share teachings from scripture. The Diocese should make available a Youth Ministry priest that deals with the secondary schools. This priest should possess the necessary skills and desire to engage and connect with young people.</p>
3	<ol style="list-style-type: none"> <li>1. The English language used in the Church in Australia should be clear, appropriate, readily understood in Liturgy, homilies and other teaching methods.</li> <li>2. More support is needed for groups doing "good works".</li> <li>3. People should be encouraged to recognise the need to take time for prayer, reflection and rest.</li> </ol>
3	<p>Perpetual Adoration of The Blessed Sacrament Established in every cathedral, parish, seminary, convent, monastery. (Assisted by Apostles of Perpetual Adoration.)</p> <p>A much deeper, ongoing development of our Faith for EVERYONE: from youngest to oldest, Lay and Clergy alike. More attention, in greater depth, on the Mass, Sacraments, especially Reconciliation and Holy Communion. The meaning and different forms of prayer: Rosary, traditional, contemplative, Lectio Divina, Spiritual Exercises. Better learning about God our Father, Jesus, our Saviour and the Holy Spirit, including a deepening personal relationship.</p> <p>Evangelise the Educators: Teachers, principals, professors, catechists, priests, bishops, etc, with ongoing renewal and revitalizing throughout their lives. So they become infused and overflowing with LOVE, JOY and AWE for our Father, Jesus AND The Holy Spirit. We can only impart what we have already received from God. An educator who has an intimate knowing in addition to head knowledge of God has everything to offer.</p>
20	<p>Revision of weekday and Sunday missal. Currently the missal sets out a lot of procedures and lack theology for the reader. It is proposed that the Bishop's conference takes the initiation to revise these so that readers can have a clear and better understanding and nurture their faith.</p> <p>At national level formation on the mass. In order to emphasise the importance of mass and to share a better understanding on aspects both visible and invisible around the celebration of the Eucharist, a national and at local level retreats/assemblies be held at least annually to enhance this knowledge.</p> <p>Foster independent skills in chanting of different parts of the mass especially Alleluia, Acclamations, Great Amen, Lord's Prayer.</p> <p>Clearly communicate optional rites in the order of the mass.</p>

4	<p>Submission 1: That the non-transformational language used in our liturgies, including the texts used for Mass, be reformulated to foster personal encounter with the Lord. Present translations provide more of a barrier to this encounter, for many people.</p> <p>Submission 2: That lay-led liturgies become a norm, rather than an exception. There are people in each faith community capable of leading, or being formed to lead, liturgically. This need not be a 'hollowed-out' version of the Mass as it currently stands, but could include fresh expression of communal faith that is less stylized and rote.</p> <p>Submission 3: A national commission of liturgists and religious educators should be authorized to re-imagine liturgies of the Mass and sacraments, in ways which involve and challenge children to be active participants, thus providing opportunities and conditions for their encounter and experience of the Sacred. This requires presiders and teachers who themselves have had such personal encounters.</p>
31	<p>Revitalising the liturgy on Sunday; Greater understanding of the mass; Education of parishioners.  Appointment of the Bishop for Adelaide  A more meaningful faith experience through our Catholic schools  Liturgy committee and a renewal program would help. We used to have sharing is during Advent and Lent they help to build community.  Adoration during the week; songs need to be relatable to the message for that week.  Sharing new initiatives throughout the dioceses across Australia.  Deaneries to meet regularly.  Pray and invite people to run "called and gifted" course to assist people in knowing the God given gifts."  Run faith formation/alpha courses in our Parish and diocese.Small groups faith formation.  The priest should be being part of the people;Make it easier for people to come back.How can we make the Eucharist more accessible  We need to talk to young people at their level; they are interested in the faith, but alternatives are more engaging for them.</p>
10	<ul style="list-style-type: none"> <li>• Be more inclusive in the Eucharist.</li> <li>• Teach traditional prayers.</li> <li>• Teaching of multiple forms of prayers.</li> <li>• Charismatic priests - open the pool of applicants by allowing by allowing women to become priests.</li> <li>• Room for women to speak and express faith at Mass through a homily like portion or laity guided prayer or contemplative spirituality.</li> <li>• Inclusive church. Physically i.e. at church and in attitude to broader society. More personal opportunities for priests to encourage priesthood.</li> <li>• Allow women to become priests or priests to marry.</li> <li>• Less social teaching as this creates an exclusive atmosphere.</li> <li>• Inclusive language in Eucharist.</li> <li>• Let non Catholics have Eucharist.</li> <li>• Discernment on what constitutes prayer</li> <li>• Importance of traditional prayers;</li> <li>- Rosary</li> <li>- Music</li> <li>- Reflection</li> <li>- Personal prayer</li> <li>- Meditation</li> </ul>
10	<ul style="list-style-type: none"> <li>• Church should demonstrate its tolerance of difference as demonstrated by Jesus Christ.</li> <li>• Transparency and accountability.</li> <li>• Match the church with the actual real life of people in the community.</li> <li>• Focus on community goals.</li> <li>• Have an open and inclusive mindset</li> <li>• Prayerful/Eucharistic – opportunities for prayer daily at school/meditation. Enforce reverence.</li> <li>• Make prayer community focused so that it acknowledges the individuals that make up the body of Christ.</li> <li>• Eradicate any cleric engaged in convicted of abuse, No exceptions!!</li> <li>• Eucharistic active involvement of lay members and youth of church so as to allow engagement and investment in sacramental life.</li> <li>• Mass more often in schools to show the young how it is done.</li> <li>• Problem – lack of priests.</li> <li>• Eucharist – myths surrounding Eucharist needs to be eliminated. Who can/cannot receive Eucharist.</li> <li>• Return to the meaning of Eucharist – forgive.</li> <li>• Gatherings – community involvement. As Jesus Christ did with his community. Spirituality.</li> </ul>

4	At a local level, I would love to see our Parish incorporate the youth of our Parish. Luke 18 and Antioch would be wonderful age appropriate Christian Programmes at our school.
11	<ul style="list-style-type: none"> <li>- maintain the uniformity of liturgy to reflect Church's universality</li> <li>- need to keep a balance of reverence and socialising in church</li> <li>- no longer excluding people from receiving communion – it is a means of conversion for sinners, not a reward for the holy</li> <li>- greater emphasis by priests on Divine Mercy, First Friday devotions, the Rosary and prayer generally and the power of prayer</li> <li>- need for more group-based prayer</li> <li>- priests should not rush through Eucharist or imagine people are busting to get out the door</li> <li>- reciting of the Rosary before Eucharist should be respected</li> <li>- homilies need to be more inspiring, not read from a prepared text, and more clearly enunciated, especially by foreign priests and not difficult to understand</li> <li>- priests need to preach more on the sacraments</li> <li>- more lively singing, in charismatic spirit, needed in liturgy</li> <li>- regular prayer groups focusing on the needs of the Church and world</li> </ul>
10	<ol style="list-style-type: none"> <li>1. Faith Formation - Prayer <ul style="list-style-type: none"> <li>• Develop resources on different ways to pray</li> <li>• Develop variety of liturgies for prayer gatherings. Not just PP selected</li> <li>• Work with indigenous Catholics - develop new prayers for Aust.</li> <li>• More visibility of women saints, mystics etc</li> <li>• 24 hour Adoration in one Church in every Deanery</li> <li>• Engage children &amp; youth in practice of prayer &amp; what Eucharist means</li> <li>• Allow &amp; encourage alternate methods of spiritual instruction</li> </ul> </li> <li>2. General Faith Formation <ul style="list-style-type: none"> <li>• Renewal programs in all Parishes</li> <li>• Faith formation programs especially on Eucharist</li> <li>• Resourced Bible study groups in all Parishes</li> <li>• Promote good clear preaching by priests – short, instructional</li> <li>• Use &amp; promote digital resources</li> </ul> </li> <li>3. Prayer in action <ul style="list-style-type: none"> <li>• Each parish has welcoming strategy for all parishioners</li> <li>• Promote existing groups by personal invitation</li> <li>• Promote family groups</li> <li>• Parishes have ways for suggestions/ideas to be offered</li> <li>• Advertise through websites and bulletins etc - Deanery prayer activities</li> </ul> </li> </ol>
6	<ol style="list-style-type: none"> <li>1. Faith formation <ul style="list-style-type: none"> <li>• Resourced &amp; supported small groups - Bible study; prayer; faith development; support; reflection/sharing faith journey</li> <li>• Seminars - methods of reading &amp; discerning Bible</li> <li>• Education - Church teachings &amp; history - all ages</li> <li>• Faith formation - ways to pray</li> <li>• Thought filled Sunday preaching – thematic, instructional, inspirational</li> <li>• Missions &amp; retreats in Parishes</li> </ul> </li> <li>2. Use technology <ul style="list-style-type: none"> <li>• Bible study – online; podcasts</li> <li>• Highlight online resources that teach &amp; encourage the value of prayer</li> <li>• Use technology to reach out; offer prayers; &amp; teaching</li> <li>• Promote prayer &amp; learning activities in all parishes by technology</li> <li>• Investigate best practise in media use</li> <li>• Talks/podcasts on Church teachings; Sacraments; Eucharist</li> <li>• Parish Bulletins promote good resources on faith practices</li> </ul> </li> <li>3. Support in Spiritual Life <ul style="list-style-type: none"> <li>• Use Spiritual Directors (SD)</li> <li>• S D training - priests &amp; laity</li> <li>• Mandatory retreats for priest – spiritual growth &amp; support</li> <li>• Parish retreat – target different demographics</li> </ul> </li> </ol>

29	Education in the variety of prayer, meditation and devotional activities within an Australian cultural context; and the Mass requires more inclusive language, greater lay participation and less pomp and ceremony again in the context of Australian culture; moreover, make Mass a more central focus of Catholic schools.
6	<ul style="list-style-type: none"> <li>- Preaching - homilies which are limited in time, created by a powerful speaker and distributed to all parishes in a diocese (podcast or video) - at least once a month</li> <li>- Masses which are specifically dedicated to particular age groups - youth/over 50's etc - where they are the participants in preparation, music and prayers.</li> <li>- more visible leadership from women within the church</li> <li>- Catholic Bible study groups</li> <li>- the traditional Latin Mass available once a month</li> </ul>
8	<p>The Central Deanery of the Diocese of Parramatta have discerned that to be a Christ-centred Church that is Prayerful and Eucharistic we need to consider the following recommendations.</p> <p>We believe that our Liturgies (Mass) need to be seen as joyful experiences- “a celebration”. This will require changes to our Current formation training, as we believe that it is inadequate, both for children and adults. These reforms Need to be –Value Laden to get to the heart of the matter – the infinite love and mercy of God, “If people knew what Mass is about, they would always attend”</p> <p>More opportunities (staggered times in Cluster Groups) need to be provided for Adoration, prayer and Reconciliation. We must use up to date, user friendly media to advertise what we do/ when we do it/ why we do it, to remind the faithful and those on the outer. The opportunity for receiving Grace should be considered with the re-introduction of Communal - 3rd Rite Reconciliation</p> <p>Other approaches that are recommended</p>
9	<p>The liturgy is OUR liturgy, but the language of liturgy is not our vernacular, therefore we ask that the ACBC revisit the translation of the Missal for Australians.</p> <ul style="list-style-type: none"> <li>• we ask the ACBC to ensure that that the directives of CSS #16 and #18 are carried out, with priority being given to:</li> </ul> <ol style="list-style-type: none"> <li>1. The language used</li> <li>2. Homiletic excellence by priests – when given by an individual</li> <li>3. Homiletic sharing – led by priest but shared with community members</li> <li>4. The role of music – appropriate choices and types for the 21C in Australia</li> <li>5. The place of silence – so often ignored in the interest of timing and convenience</li> <li>6. The place of ritual – so often downplayed</li> </ol>
5	<p>Lay to participate in the selection of bishops.</p> <p>Mass/liturgy to be language inclusive.</p> <p>Laity lead liturgies and homilies</p> <p>Encourage children in Catholic schools to become altar servers.</p> <p>Promote prayer groups and adoration.</p> <p>Promote scripture reading groups.</p>
20	<p>Many stressed a lack of reverence especially during, but not limited to, the celebrations of Baptism, Marriage, Christmas and Easter. This lack of reverence was also noticeable prior to the commencement of Mass. Participants need to be reminded that they are in the House of the Lord.</p> <ul style="list-style-type: none"> <li>• Reverence must return to mass and the liturgy – liturgy as holy worship of Christs sacrifice, not a social activity</li> <li>• Tabernacles to return to the front and centre of the church behind the altar. Reverence displayed to its meaning and purpose will flow through to respect and devotion to the Eucharist.</li> </ul> <p>Tabernacles to return to the front and centre of the church behind the altar. Reverence displayed to its meaning and purpose will flow through to respect and devotion to the Eucharist.</p> <p>Encourage silence and prayers before mass.</p> <p>Adoration and benediction to be promoted and frequently available (multiple days of the week).</p> <p>Eucharistic processions to become common at local parishes.</p>

10	<p>Prayer and Eucharist are communion with God. God's church is blessed with many cultures. He embraces them all. Council must review the fit of the Catholic church in all communities (not just the faithful) - many are multi-cultural – many have traditionalists as well as progressives.</p> <p>Prayer is thoughts words and actions. All are communication – all are cultural - words are language. God's will for us is to be bonded companions on the journey.</p> <p>Council must recognise embrace and accommodate diverse cultures by providing/allowing flexibility in how to conduct catholic liturgies/ceremonies/sacramental observance.</p> <p>God's word does not change though language may – language is a communication tool. Language/actions more appealing to today's community increases meaning. Tradition acts out our history but need not necessarily form our future.</p> <p>Mass needs to appeal and nourish - needs to nurture and nourish what is innately human. Encourage the role of liturgical dance.</p> <p>Provide opportunit</p>
18	<p>We need to create opportunities for both personal and communal prayers both at church during mass and outside of Mass. We need easy prayer opportunities for everyone during everyday life, at schools and at Catholic institutions. Create comfortable and welcoming places for everyone that allows meditation, contemplation and prayer.</p> <p>We need to create an awareness that prayer comes in many forms both formal and informal. We need to create prayers to start off every opportunity and activity were involved with.</p> <p>We need to create opportunities to reinforce the basic teachings of the Catholic church in a modern and attractive way particularly the Eucharist. Create posters, newsletters, faith enrichment groups etc.</p> <p>Encourage formation of small communities within parishes that focus on prayer, scripture and faith sharing that is relevant to our everyday life.</p> <p>Personal sanctity is a basic priority and comes before any other action.</p>
50	<p>St John Paul II once requested that every Parish convene Adoration - perpetual! It is greatly dismaying to us to witness the lack of respect toward the presence of Christ in our Catholic Churches. The remedy is not inclusive language, not changing the liturgy, not cultural accommodation, nor is it to alienate most people by returning to the Latin or Tridentine rite. We need urgently to draw people back to a "sense of the Sacred" which they inherently crave, partic. the young. Firstly, vast numbers of Catholic spanning 2-3 generations do not understand the Mass, have never had it explained to them that</p> <p>the mass transcends time &amp; space, heaven meets earth.1. Return to communion rails/ communion on our knees. 2.Reduce or omit altogether extraordinary ministers. 3.The PP's should insist on silence in God's house.4. Greater availability of confession. 5. Suitable Catholic hymns 6.for Every Parish: many hours of Adoration - for reparation, for vocations, priests, the family, the unborn etc.</p>
20	<p>Prayerful: Offer diverse ways to engage in prayer, value spirituality. Stations of the Cross, Spiritual Exercises, Kairos, rosary, Adoration, silence. Learn about different types of prayer and being 'prayerful'. Guest speakers. Events in non-religious settings, combine parishes. Open Christianity discussions, ecumenism and interfaith dialogue. Lenten programs. Eucharist: is communion, being in communion with others as a community in contact, listening, in tune with what's important. Centre of our faith. More understanding of Eucharist for all. Make the social, active, justice connection to Eucharist. Faith teaching in schools to be backed up at home. Involve Catholic families in public schools. Parish liturgy committee. Booklet of different ministries. Pray for vocations. Support priests. Australian rite? Appeal to youth and children. Valued past good feelings from Latin Mass and Eucharistic processions. Build music ministry. Options – Mass in the park. Invite people, lay involvement.</p>

300	<p>In order to foster a greater sense of the sacred, we encourage the priests to offer Mass facing East (ad orientem). When the priest faces East to offer Mass some people claim that he has turned his back on us. That is a false perception.</p> <p>Over fifty years ago, when every priest in the world faced East to offer Mass, nobody ever claimed that the priest had turned his back on us. In the past, priests always faced God to offer worship. All the popes since Vatican II have faced East to offer Mass at some time and the Church teaches that both positions are equally permissible.</p> <p>When the priest faces God it epitomises the priest's role as persona Christi (person of Christ) and the personality of the priest takes second place to that of Christ. In the prophetic book of Malachy we read: "For from the rising of the sun [East] to its setting my name is great among the nations, and in every place sacrifice will be offered to my name" (1:11).</p>
3	<p>As one of the coordinators for RCIA at Mary Immaculate Parish I have seen how important it is to help candidates develop a prayer life and grow in their faith in Jesus' true presence in the Eucharist.</p> <p>To have a living faith one needs to turn to the Sacraments, especially the Eucharist which is Jesus himself (the source of all grace) and not just a symbol.</p> <p>I have seen that people can fall into the trap of believing that living the Faith is based on their own sheer effort and ideas. But by having a prayerful and Eucharistic life, the experience of our Christian life (including our sins and shortcomings) is one that is always hope-filled and does not lead into discouragement and despair.</p> <p>Being close to Jesus in the Eucharist brings us closer to the Church. It is necessary to note that you cannot separate Christ from the Church, her Sacramental life and her doctrines.</p> <p>Without the Church you cannot have the Eucharist, and without the Eucharist you cannot have the Church.</p>
22	<p>The Church in Australia needs to seriously consider how she can restore a fuller and deeper understanding and reverence for the Blessed Sacrament through faith formation and especially in the celebration of the Mass.</p>
4	<ol style="list-style-type: none"> <li>1. Resources allocated to attract young parents to the church so that they may pass the faith on to their children.</li> <li>2. A new way of prayer and spirituality that will rejuvenate the youth and bring them back to mass and sacraments.</li> <li>3. Priests training to include delivery of better homilies.</li> </ol>
4	<ol style="list-style-type: none"> <li>1. Make resources available to priests so they can prepare homilies that are meaningful and relevant to today's world.</li> <li>2. Get priests enrolled in annual workshops or private consulting engagements that will continuously enhance their communications, leadership and public speaking skills.</li> <li>3. Support and get parishioners to organise/group themselves, conduct Bible studies and retreats to help them have a deeper understanding of the mass, the sacraments and God's will.</li> </ol>
9	<p>better seminary training on prayer/spirituality/meditation etc liturgical creativeness/meaningful killed by emphasis on 'authoritative' nature of emphasis in liturgy. Reconciliation emphasis to be personal 'change of heart' rather than sin. reinstate 3rd rite. Better homily training.</p>
15	<p>Action 1: Leaders of the church must use plain language where possible to communicate church thinking to both members of the church and the wider community. Church language often acts as a barrier to understanding and participation for both members of the church community and to people seeking understanding or membership.</p> <p>Action 2: The Catholic Church must move to both allowing male priests to marry and to ordain women to the Priesthood.</p> <p>Action 3: The Church must openly welcome all people to the eucharistic table to share in the body and blood of Christ.</p> <p>Action 4: The Church should be more proactive by providing a stronger voice on issues in society that deny people's human dignity.</p>

30	<p>Christ is the gift given in all the sacraments, but especially the Eucharist. To enable this gift to be effective for the Church the sacramental life needs to be translated into action. We need to respond to Christ's gift of himself. The laity needs more education in the real meaning of prayer as a personal encounter with the Triune God, the Blessed Mother, saints etc and a clear understanding of the beauty of the liturgical tradition which has been passed down to us over time.</p> <p>We need encouragement and support in being "everyday" Catholics, not just "Sunday" Catholics. The relevance of faith to life needs to be preached from the pulpit, witnessed and modelled by the faithful and proclaimed through word and action.</p> <p>Technology which can enhance our liturgies and prayer needs to be at the service of the Church, not dominating or governing our every action.</p>
300	<p>To achieve a Christ-centred Church that is Prayerful and Eucharistic we propose that the Church commence an Australia-wide program of formation, primarily focussing on teaching the value of the Holy Eucharist and Eucharistic Adoration, in Seminaries, Priests Retreats and in Schools and Parishes.</p> <p>Secondly Parishes must be taught how to establish Perpetual Adoration Chapels in each Parish/Region, so that all people will have access to Jesus in the Blessed Sacrament.</p> <p>The Supreme Law of the Church is the Salvation of Souls. The Holy Eucharist is the 'Sacrament of our Salvation' and the Source and Summit of the Church's life.</p> <p>"The worship of the Eucharist outside of Mass is of INESTIMABLE value for the life of the Church. This worship is strictly linked to the celebration of the Eucharistic Sacrifice." Ecclesia De Eucharistia 25</p> <p>Adoration brings us to a deep intimacy with and fidelity to Jesus, that we might recognise Him in our neighbour: It transforms the Church one person at a time</p>
60	<p>Benediction revived</p> <p>Silent Prayer (listen to deepen faith)</p> <p>Reviving and celebrating traditions</p> <p>Understanding the meaning of the Mass and persevere with this understanding</p> <p>Diversity in prayer groups where we teach prayer</p> <p>Opportunities for group prayer are regular and open</p> <p>More enthusiastic praise and worship in Mass</p> <p>Reaffirm importance of Eucharist including explanation of what it means</p> <p>Make First Communion more special</p> <p>More and regular lay led liturgical prayer services</p> <p>Greater focus on contemplative prayer practices</p> <p>Different styles of daily prayer talked about and encouraged</p> <p>Opportunities for parishioners, especially children and youth to learn about the Mass: actions, traditions, ties to Scripture</p> <p>Greater emphasis on Confession</p> <p>Organise something to help people practise daily prayer</p> <p>Regular Prayer Events, more Adoration and Benediction</p> <p>Prayers of Intercession-Christian focused, non-political, more participation from laity</p> <p>Prayer teams for parish needs, special intentions</p>
8	<ol style="list-style-type: none"> <li>1. Gathering of the Community for the Eucharist is the centre of our faith. Need to make it a gathering of friends and not strangers. Importance of after mass "cuppa" so parishioners can meet.</li> <li>2. Masses need to be more child friendly. Resources and training needed for this to happen. Needs to be a priority otherwise the few children who are brought to mass will be bored and turned off. The mass needs to be relevant to young people.</li> <li>3. Churches need to be open for prayer as much as possible. If security is a problem there is the possibility of a locked Blessed Sacrament Chapels with an entrance code for parishioners.</li> <li>4. Parishioners need to be encouraged to make personal, private prayer an essential daily habit. Need opportunities for people to be exposed to different types of prayer and devotion, especially those focused on scripture, so people can find what suits them.</li> </ol>



24	<p>Prayerful and Eucharistic</p> <p>1) Authentic Teaching of Catholic Faith In Schools - A living faith in Jesus taught and witnessed in all areas. Different Classes encouraged to attend weekly Mass atleast once a week or Weekend Masses for particular year levels to encourage participation and to draw the parents. Build school Community in faith - Spiritual conversations with both Parents and children.</p> <p>2) Small groups on a Parish level – providing more opportunities to be a social and pastoral community – Encourage fellowship after Mass. Run more programs to help the needy, the lonely, the sick and various other minorities in our community. Intercessory groups to pray for sick and other needs.</p> <p>3) Deeper appreciation of the reality of the Eucharist A greater emphasis on the Eucharist as nourishment for our spiritual lives. Provide Homilies with greater focus on the importance of Eucharist in our lives. Greater understanding of being a part of the Body of Christ, using gifts to serve</p>
6	<p>Australian Bishops must mandate that:</p> <ul style="list-style-type: none"> <li>- Reverence of the True Presence is proclaimed in each church</li> <li>- There is at least one secure central place in each diocese for Eucharistic Adoration at all times of the day and night</li> <li>- Kneeling to receive the Eucharist to re-establish belief in the True Presence</li> <li>- Eucharist in the hand is abolished to prevent sacrilegious activities</li> <li>- Each church provides altar rails and kneelers for faithful to receive the sacrament on the tongue</li> <li>- The Sacraments and use of Sacramentals are proclaimed in each church</li> <li>- Programs of contemplative prayer and adoration are established and maintained in every church</li> </ul> <p>Australian Bishops must publicly denounce moral errors in the community in general, and in government and business in particular, that contradict Catholic doctrine and the Natural Law</p>
4	<p>Engage young people to be more Catholic</p> <ol style="list-style-type: none"> <li>1. Primary &amp; secondary schools observe the differences in teaching</li> <li>2. Pilgrimage finishing off with prayers. Groups to include all ages</li> <li>3. Young adults 18-35. Meetings twice each month for socialising and bonding. Eg “I Thirst” in Hawthorn, VIC</li> <li>4. Host a prayer group with invitations to neighbours and friends.</li> </ol>
100	<p>Restore the Third Rite of Reconciliation as this supported both an individual and communal understanding of the consequences of sin and forgiveness.</p> <p>Retain opportunities for lay people to facilitate the Liturgy of the Word and Communion when priests are not available.</p> <p>Provide times for silent reflection during Mass especially after the homily and communion.</p>
10	<p>Perpetual Adoration and Adoration Chapels at all Churches</p> <p>Promote Adoration in all churches and the impact Prayer and Adoration has on people’s lives.</p> <p>Find ways to get Youth back to the Church though Youth Groups and Faith Enrichment for young adults and encourage and promote opportunities to join ministries within Parishes.</p> <p>Adult Faith Enrichment programs to be run in Parishes.</p> <p>We are the Church, show our faith to world by the one we love one another and how we look after people.</p> <p>Use the Media to promote the good works of the Catholic Church, many people in the wider community are unaware of this as they only hear bad news stories.</p> <p>The importance of Music in the Mass to uplift and involve all.</p>
4	<ul style="list-style-type: none"> <li>• For there to be openness and transparency towards church teachings in the light that modern scholarship has found them to be untrue and contrary to the Gospel, with a view to having them removed from the church’s teachings.</li> <li>• To encourage a more prayerful and Eucharistic church we (individuals) need to step out of our comfort zone, seek to be more in line with the church of ‘Acts’ and be small community groups within the wider parish.</li> </ul>

12	<p>1. Endeavour to forge parish relationships using Mass language as accessible as possible – inclusive PLAIN English. Undo elitist New Translation of the Mass.</p> <p>2. Encourage personal prayer; silent prayer: listen-talk-be with God as a friend. The church of the future will be a contemplative church, or it will not exist at all (1981-Karl Rahner SJ). Encourage veneration of Eucharist – a natural gift of Jesus’ love, and via this gift we’love one another as I have loved you’</p> <p>3. Therefore, we welcome ALL, we include all, and even YOU to the Eucharist – if Jesus is in your heart.</p> <p>4. We will be Prayerful, Eucharistic Christ-centred when known for prayerful &amp; pastoral love, not for unbending man-made rules and judgements. Thus, dismantle all clericalism that gives rise to attitudes of superiority, aloofness and privilege;</p> <p>5. LOCALLY, encourage women acolytes, other laity as Mass welcomers/greeters</p> <p>6. Pay attention to Pope Francis’ actions &amp; frequent messages, post these weekly in church b</p>
9	<ul style="list-style-type: none"> <li>• God is calling us to live out two prerequisites: INCLUSIVITY and HUMILITY</li> <li>• Jesus is present in the Eucharist AND in the heart of every person. Being Still (and Know that I am God – Ps 46) is attentive prayer from our heart, a connection to Eucharistic breaking and sharing bread – companionship, sacred silence, keeping God company (‘cum panis’).</li> <li>• Loving understanding of hurt from our Church, and words of reconciliation needed.</li> <li>• Ensure Vatican II preparation for priesthood</li> <li>• Inculturation of overseas clergy for parish ministry – to date, modest success, much alienation.</li> <li>• Accept Pope Francis’ offer re ordain married men, engage priests who have left to be married – viri probati.</li> <li>• Move towards women acolytes and deacons</li> <li>• Pastoral visitation by clergy, and parish-organised pastoral care practitioners, Eucharistic ministers.</li> <li>• Replace the present failed text in the Missal – need the noble simplicity of prayer that should be within people’s powers of comprehension (Vat II)</li> </ul>

8	<p>*Incorporate Australia’s First Peoples’ spirituality / ritual in prayer – promote an understanding of ‘dadirri’ Aboriginal contemplative prayer</p> <p>*Bishops to stop imports of overseas priests</p> <p>*Welcome back married priests</p> <p>*God is calling church hierarchy to listen to the Spirit-filled People of God.....reforming our Church together.</p> <p>* New Mass translation uses unfamiliar and elitist language. Replace the English translations in the Roman Missal</p> <p>*Third Rite of Reconciliation will reach out to hurting and disengaged Catholics</p> <p>*Church hierarchy enact the Royal Commission recommendations to show compassion and restore their credibility.</p> <p>*Reclaim Vatican II preparation for priesthood.</p> <p>*Bishops to resolve the “curse of clericalism” as raised by Pope Francis, and also by Jesus Himself.</p> <p>*Legislate Parish / Diocesan Pastoral Councils, regular listening Assemblies,</p> <p>*Appoint qualified lay women and men to roles of senior governance</p> <p>*Select bishops based on consultation with people of the diocese</p>
16	<p>1.A strong desire emerged for Faith Formation with Australian content. Suggested topics:</p> <ul style="list-style-type: none"> <li>• Catholic traditions</li> <li>• Scripture</li> <li>• Catholic history</li> <li>• Lay (church) leadership</li> <li>• Catholic ethics and morals</li> <li>• Missiology</li> <li>• Membership of the body of Christ</li> <li>• Formation pathways for young families</li> <li>• Formation pathways for youth</li> </ul> <p>2.Develop a new way to frame and present the Jesus story to contemporary Australians</p> <p>3.The Bishop’s Conference fund, create and promote an Australian resource that explains the Mass for use in parishes</p> <p>4.Curate and promote web and phone applications that promote habitual prayer.</p> <p>5.Homilies that address contemporary life and more engaging liturgies.</p> <p>6.Establish a culture of daily prayer that is actively encouraged by priests and parish leaders</p> <p>7.Laity, both men and women, be given authoritative positions within church governance structures</p> <p>8.Churches be open and available to visit for prayer</p> <p>9.A variety in expression of worship to be available, including Latin Mass</p>
10	<p>. We are all called to prayer and a living relationship with Jesus Christ so that he is present to us in our daily lives. We see a need for ongoing education in spirituality, prayer and other aspects of our faith.</p> <p>So we propose</p> <p>That affordable and relevant adult faith formation courses be made available in our parishes</p> <p>That these courses include formation in spirituality with special reference to the spiritual leaders of our time. (Local level: The writings of these leaders be shared.)</p> <p>That different methods of prayer, such as contemplative prayer, be made available to all parishioners. (Local suggestion: Prayer group leaders share about their group each year.)</p> <p>That we reach out to the men and women of our time who share our search for a meaningful spirituality.</p>
2	<p>The Second Vatican Council proclaimed the Eucharist is "the source and summit of the Christian life." We encourage D&amp;W group members to consider how our Church can be revitalised by drawing on this source, and bring more people to this highpoint of our faith. A key to this opportunity, is for the Church to foster greater understanding of what, and who, this Eucharist is.</p> <p>Lack of belief in the real presence is a big obstacle to the outpouring of grace that can occur through reception of the Eucharist, as is lack of knowledge of the requirements for the reception of the Eucharist. We need to address this through better First Communion preparation, greater emphasis on the real presence in preaching, and greater fostering of Eucharistic Adoration.</p> <p>We believe that beautiful and reverent liturgy, and suitable music, helps reveal to people the truths of the faith. We don’t support greater lay involvement in liturgy and a revised translation of the Mass.</p>
20	<p>The 3rd Rite of Reconciliation needs to be introduced at every Mass.</p> <p>The RCIA program needs to be prioritised in every Parish and new ways to encourage adults to join the Church need to be explored.</p> <p>Some traditions need to be relaxed to promote inclusivity and encourage others back to the Church.</p>

5	<p>We are concerned that the word of scripture is not easily read or understood by people of our time. So we propose That there be a clearer and more up to date translation for readings at Mass</p>
8	<p>THE THEME OF PRAYERFUL TRUST IN GOD'S LOVE THROUGH REFLECTION ON JOHN 15, 1-7 AND THE VINE AND BRANCHES MEDITATION. WE THEN AFFIRMED A NEW RESOLUTE HOPE, GRATITUDE AND ACCEPTANCE THAT SPIRITUAL CLEANSING OF THE SPIRITUALLY WEARY WILL EVOLVE THROUGH THE LISTENING AND DISCERNMENT GROUPS. GRATITUDE WAS ALSO EXPRESSED FOR THE BLESSINGS OF OUR PARISH, FOR EXAMPLE, THE INVOLVEMENT OF THE MURTOA INTER-CHURCH COUNCIL.  IN LOCAL ACTION WE WILL SEEK WAYS OF 1. ENLIVENING THE LITURGY, 2. STRENGTHENING ECUMENISM AND 3. ENCOURAGING YOUTH BY ASSISTING THEM TO MEET THEIR NEEDS AND RESEARCH SUCH IDEAS AS "NIGHT FEVER" AS CREATIVE WAYS TO IMPLEMENT THIS GOAL.</p>
6	<p>The scripture passage chosen was John 15, 1-17. Personal prayers reflected the privilege of being a friend and encouraged intimacy with God with the words "Abide in me" and love of God and others through living life in faith generously. Most of the group recognised the Spirit speaking to them through love, not fear, and felt comforted. One person had difficulty in noticing the Spirit in the group, as she lamented the loss of her joy in a Latin Church. Another person sought a more inclusive, participatory and progressive Church in touch with contemporary times. The group then noted the cultural diversity of our Church through experiences, nationality, youth and mixed Christian faiths as well as losses of members of our faith community. A desire for more reflection and discussion, especially though organising an Ecumenical Gathering emerged as a possibility for strengthening faith and energising our Church.</p>
6	<p>The Scripture passage chosen was John 15, 1-17. The communal response to the reading emphasised the message of loving one another as God has loved us and that we were chosen to spread the good news. inspired by the reading , members were challenged to go back to reading the scriptures, becoming more prayerful, not to be judgmental about others who are different, become less sensitive to hurts, be inspired to share faith and become more welcoming, joyful and hopeful and so build faith community. Local Action 1. To recognise that those who do not come to Church still have faith. 2. To become more informed about parish ministries e.g. Volunteers, Eucharistic ministers and the Morning Tea ministry. 3. To help those newer members of our community e.g the Filipinos and the indians to belong by providing more information about parish ministries. 4. To explore positive ways of getting rid of judgmentalism.</p>
10	<p>St Vincent's Parish, Portland, NSW, has discerned that, to follow Jesus in our time, the following actions are urgent: a) Promote greater involvement of all in the Eucharist, and greater education with respect to the Eucharist; b) Ensure inclusive language is used in the liturgy; c) More fully implement Vatican II liturgical guidelines; d) Ordain women to the diaconate; e) Integrate indigenous spirituality and rites into church liturgy; f) Promote Communion services in rural parishes.</p>
20	<p>Eucharist is important in our lives. Encourage prayer. Mass is the centre of worship, adoration more frequent than 24 hours once a year in our parish. Time to meditate on God's goodness (love for us) Patience, Listening, Action, Prayer - all will strengthen our love for Eucharist</p>
20	<ol style="list-style-type: none"> <li>1. Ensure that seminarians and priests are properly formed to be pastors, presiders and preachers</li> <li>2. Ensure full formation of laity for liturgical ministries</li> <li>3. Recover the ICEL 1998 translation of the Missal</li> <li>4. Adopt the Revised New Jerusalem Bible translation for the lectionary</li> <li>5. Broaden the criteria for designating leaders of sacramental ministry, eg anointing of sick</li> <li>6. Invest in adult faith formation</li> <li>7. Reinstate the Third Rite of Reconciliation</li> </ol>

6	<p>1.Change Mass format to increase engagement especially with youth, an encounter with self, others &amp; God. Examples: move the sign of peace to start; promote music &amp; other sensory stimuli; moveable pews &amp; more storytelling (ministry &amp; members) to promote more community building;</p> <p>2.Weekly liturgy planned by creative teams for innovative delivery of Word;</p> <p>3.Emphasis real presence of Christ in eucharist &amp; allow flexibility to suit congregation;</p> <p>4.Create spaces/ environments amenable to community prayer/ meeting/ reflection;</p> <p>5.Encourage more sophisticated faith formation in Catholic education, experiential &amp; intellectual styles;</p> <p>6.Ordain female Deacons to transform conveying of the Word;</p> <p>7.Engage a top PR company to support AUS Church to repair its reputation, both acknowledge mistakes &amp; celebrate successes. AUS Catholics require support to rebuild their pride in Church before returning. Examples: Use social media; Use respected leaders to champion successes; learnings &amp; change appetite</p>
8	<p>By Advent 2023, the ACBC to have prepared an inclusive English translation of the Roman Missal in language easily understood by most Australians and mandated its use. The use of translations in the language of First Nations peoples be approved.</p> <p>The ACBC require priests from overseas to participate in orientation courses in Aust. culture, gender inclusivity, employment practices, theology, homiletics and to undertake elocution sessions to modify accents difficult for parishioners to understand. Require all priests to have regular feedback on their homilies from parishioners and supervisors. Mandate the length of all homilies - from 3 to 7 minutes max. Give approval for qualified people to break open the word at Eucharists.</p> <p>Each parish be required to provide adult liturgical formation carried out by experts in this` field. Then discern those, including people from various cultures, to be invited to form the Parish Liturgy Team with the priest, who is normally to accept consensus decision</p>
4	<p>For a Christ centred church that is prayerful and Eucharistic, the experience of prayer should have priority in the life of its members. Many Catholics appreciate and value having a variety of opportunities where they can explore and experience different types of prayer. Experiences that are invitational, and that can both teach and form people in their faith, such as Christian Meditation, Lectio Divina, Ignatian Spirituality and the Rosary, empower individuals to develop and deepen their relationship with Christ. The use of the Scriptures, Scriptural reflections, music, and technology enhances how an individual is in relationship with Christ. The more time that is given to deepening this relationship with Christ allows Christ's followers to live a more fulfilling Eucharistic life.</p>
956	<p>Teams know what it is to teach children to pray at a mother's knee and at mealtimes. This is crucial to us being a prayerful and Eucharistic Church.</p> <p>It is recommended locally that</p> <ol style="list-style-type: none"> <li>1. Prayerful reflection be encouraged and parents be offered opportunities to learn about teaching children and young adults to reflect, discern and pray.</li> <li>2. Each parish be required to establish a liturgy group so that the formation of rich Eucharistic Communities can emerge more strongly around a weekly Eucharist that is welcoming, inclusive, joyful and hopeful; and that it is a sacred time to discover and connect with Our God. Reflection and formation for this is crucial.</li> <li>3. The value of small group experiences in the formation of all Christians to be a prayerful people is recognised by every parish and efforts are made to provide such experiences to give all children opportunities for such ongoing experiences, particularly during adolescence.</li> </ol>
956	<p>Teams know what it is to teach children to pray at a mother's knee and at mealtimes. This is crucial to us being a prayerful and Eucharistic Church.</p> <p>It is recommended nationally that</p> <ol style="list-style-type: none"> <li>1. The ACBC establish dialogue with scientists and other faith traditions to learn about the spirituality of our age in order to gain insights as to how the message of Jesus applies in our current society.</li> <li>2. An e-network of parish-based couples and family groups be established and become subscribers to the Cathkids program within the Catholic Family Resource Centre and receive resources for use in the home and in Catholic schools.</li> <li>3. Each diocese conducts an audit of the opportunities for small group experiences within the context of faith formation across the life cycle. The active promotion by Bishops to establish new groups within marriage and family focused organisations such as Teams, Marriage Encounter and Couples for Christ should follow.</li> </ol>

40	<p>That in the interests of inclusivity and diversity every seminary in Australia provide training for any seminarians who wish to learn the Extraordinary form of the Mass without penalty.</p> <p>Increasing the number of Holy Days of Obligation from the current 2.</p> <p>That the ACBC re-establish Friday abstinence in Lent (and the Ember days) as mandatory for the Australian Church.</p> <p>That the ACBC work to improve catechesis and practice regarding the examination of conscience and sacrament of Reconciliation. That the ACBC consider abolishing the 2nd rite and make the 1st rite more widely available in parishes.</p> <p>That every (medium sized to large) diocese has at least one chapel/church where Eucharistic adoration is available 24 hours a day.</p> <p>That the Rosary and Stations of the Cross be prayed regularly in all Catholic schools.</p>
20	<ol style="list-style-type: none"> <li>1. Update National Guidelines for ongoing Formation for Ministers of the Word &amp; Ministers of Holy Communion - make these readily available for use in all Parishes.</li> <li>2. Reinstate the Third Rite of Reconciliation in addition to Individual Confession.</li> <li>3. Renew Liturgical Direction for of the use of music.</li> <li>4. National Office of Evangelisation to create supportive programs to assist Families in Parenting Roles and Faith Formation, readily accessed via the internet or printed material for individuals/groups.</li> <li>5. Catholic Schools to establish After School Prayer Groups for Students, which will give young people opportunity to appreciate the power of daily prayer and Christian fellowship.</li> <li>6. Establish a Website on "Eucharistic Adoration" which will make available the times of these opportunities for worship in all Churches, for people travelling around Australia.</li> <li>7. Establish online Catholic Bible Study Courses which will enable a deeper appreciation and under</li> </ol>
5	<p>Have great songs and music to sing praises to God</p> <p>Total absolution to be given at Mass more often</p> <p>Priests to understand they are servants of the congregation.</p> <p>Bishops to be more available to the congregation and visit their parishes more than once a year</p> <p>To give Communion to anyone who requests it.</p> <p>Any person to receive Communion in any church</p> <p>Prayers of the faithful to come from the faithful (congregation).</p> <p>Children to enact the gospel reading in the Mass</p> <p>Bishops to get the government to reach out to the homeless and war veterans</p>
15	<p>Promote a Catholic formation center that teaches courses on:</p> <ol style="list-style-type: none"> <li>1 Marriage in the Church</li> <li>2 Bible courses of different levels for lay people, priests, consecrated persons.</li> <li>3 Family-dedicated courses for the transmission of faith</li> <li>4 Youth training course</li> <li>5 Catechesis courses for children</li> </ol> <p>Better Catholic formation in Catholic schools</p>
10	<p>Establish national Outreach program to identify and contact ALL Catholic Baptised. There are many of the baptised that remain hidden in parishes and regions and therefore never get all the rich communication from the Church and/or their local Parish.</p> <p>Introduce at all weekend Masses, a formal welcome of new parishioners and farewell of departing members, near the end of Mass. This is done informally in some parishes, but a national program would formalise this.</p> <p>A formal national program to focus the Australian Church on having a personal relationship with Jesus. This is often not understood or not known, because it is not taught/explained.</p> <p>A formal program to promote Spiritual Direction. Such a program needs to show how it "works" as well as the benefits - few are aware it applies also to laity. A National listing and accreditation of Spiritual Directors is necessary so that those seeking may find the right director.</p> <p>Promotion of Eucharistic Processions e.g for some major Feast Days!</p>
35	<ol style="list-style-type: none"> <li>1. Reflect the spirit and letter of Vatican Two in our liturgies by encouraging greater involvement of the laity, especially children, in Mass while revising and modernising the language of the Eucharistic prayers to embrace a more accessible, uniquely Australian liturgical expression including female, indigenous and migrant wisdom. All should be welcomed at the Eucharistic table through removal of participation barriers such as matters of divorce and remarriage, use of birth control, sexuality and gender identity issues.</li> <li>2. Church should arrange free adult or low cost adult faith formation to empower laity to better participate in the Eucharistic meal. Congregations need better education in prayer and Eucharistic so as to develop a more participatory style of Eucharistic (and non- Eucharistic) liturgical celebrations. Standing for the Eucharistic prayer would better express the dignity and role of the baptised as would simultaneous consumption of the host by Eucharistic ministers w</li> </ol>

7	<p>As our focus was centred on youth we felt strongly that nationally the church should:  Promote structured, guided, catholic meditation by appropriately trained people for youth integrated into the school and parish.  Periodic Prayer themes across the school and parish.  Youth centred mass where there is an opportunity to express their faith through their involvement.  Providing ways and opportunities to depth our understanding of the mystery of the Eucharist  Diocesan and Parish retreats  Eucharistic Adoration and processions.</p>
10	<p>As Church we would like to find ways to draw on the gifts of Lay Leadership. How can we draw on the best qualities of leadership without embedding structures of power? How can we be servants like Jesus?  We would like to make the table fellowship experience of the Eucharist extended to build up Christ centred communities in different forms.  We would like to see opportunities for biblical text made more accessible to those who are seeking to hear God's word.  Be inclusive of all people who are excluded - e.g. women in leadership, Eucharistic acceptance of GLBTI  Be at the meeting points of the whole community and a bold leader for social change in our society.  Be aware of the markers of our times and speak in the contemporary language.  Address the questions of the reasons for enrolment in Catholic Education  Move forward as a broken but hope-filled and empowered community.</p>
10	<p>From our prayer and conversation today and thinking about how God is calling us to be a Christ centred Church that is community driven, inclusive and welcoming to all.  Break through the barriers of the church hierarchy and be open to the expression of ritual that reflects a desire to address contemporary concerns of the world we live in.  Be willing to provide members of the community, esp. the youth, responsibilities beyond the traditional ministries.</p>
25	<p>Prayerful, and Eucharistic: Shared inclusive, Faith Programmes.</p>
16	<p>There was some fear and trepidation with the form of change, change was seen to be necessary, encouraged, prepared for and maybe some divisions would need to be worked through. Listen to everyone and accept differences in what Christ is asking of each of us in our daily lives. A common theme was that community is a very important part of our prayer were we work as a group to accept difference through interaction which is expected to lead to better outcome for all. Work with other churches to work on projects within and without the local community.  The first view of some is to increase the reverence within the church, by praying together and asking for divine help to live better lives.  A second view was that the church needs to be modernised to today's ways and expectations.  A heavier responsibility to enable both concepts to be viable and enable the behaviour of the church a challenge to the community for the mind, body and spirit. Listen and accept difference was needed by all</p>
15	<p>To enhance the understanding and effectiveness of the Eucharist:  Enhance the moments of silence  Explicit 'teaching &amp; explanation' of the four presences of Jesus  Discern which presence of Jesus needs to be enhanced and work on strategies that will reveal Him more. Such strategies can be gathered nationally in a compendium of ideas and published for parish use.  Sunday celebrations need to take note of the various needs and differences of groups that gather &amp; be tailored to specifics: youth, the aged, children.  Introduce people at Sunday mass who exercise their gifts in the various ministries... putting a face to a ministry enhances the ministry and dignifies the one who exercises it.  Parishioners who exercise a ministry (eg 'welcomers') should meet together in some way, not only for mutual support but for spiritual nourishment &amp; direction  It was noted that the communal nature of the Eucharist was no direct indicator of the private prayer life of the individuals present.</p>

9	<p>To enhance the understanding and effectiveness of private prayer...</p> <p>Model spontaneous prayer both in the Sunday Eucharist and at informal times to enhance 'God in the everyday'</p> <p>Promotion of Liturgies of the Word &amp; simple rituals: eg patronal feasts</p> <p>Regular formal times of gathering for prayer outside of Sunday mass: eg Prayer of the Church</p> <p>A national compendium of sites that promote individual reflection and private prayer: e.g. Daily Prayer (Jesuits)</p> <p>Formal and explicit formation sessions on prayer and prayer styles... different ways of praying... eg. monthly opportunity to gather for a variety of prayer experiences: eg Praying with icons. Draw on the expertise and prayer life of the local and regional community to conduct these sessions</p> <p>Compile a Compendium of Australian Prayers</p> <p>Proclaim an Australian Year of Prayer ... a national resourced initiative</p> <p>Promotion and resourcing of Accompaniment for ordinary parishioners, especially those in positions of authority and power</p>
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