

## RESPONSES TO DISCERNMENT

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

Number of people in your group	Submission text
12	<p>The fundamental development that our group sees is that the church leadership must initiate and intentional missionary focus into the wider community especially in areas of need amongst marginal groups . The parishes where our members are worshipping are absolutely internally focused passive communities . Our priestly leadership must accept responsibility that they are not breaching mission of messages nor facilitating missionary development indeed none of the parishes members attend actively involved in the plenary council process this is an abrogation of responsibility by those who should be leading this process.</p> <p>The Catholic Church needs to reimagine at the mission of Jesus calls us to be agents of transformation in the world not building comfortable communities . Our organisation operates on the mission of Jesus that he detailed in Luke chapter for that the spirit of the Lord is upon us to bring good news to the afflicted. We have a mission let's refocus on it .</p>
5	<p>For the Church to make available opportunities for personal development in our relationship with Jesus. To actively promote programs such as Alpha, Life in the Spirit (charismatic renewal) and scripture studies. Then provide links from individuals to the community, to build up the Christian family. That is evangelisation. Use this approach rather than starting with the doctrines and rules of the faith.</p>
4	<ul style="list-style-type: none"> <li>* Promote Reconciliation.</li> <li>* Evangelisation through media technology - Youtube, Phone Apps etc.</li> <li>* Examine what Pope JP II recommended with the New Evangelisation.</li> <li>* Teach the fullness of the Faith. Proclaim the truth of the Gospel uncompromised.</li> <li>* Target Youth.</li> <li>* Beautify our Churches - beautiful Churches teach theology. Beautiful music and Liturgy help with how we believe.</li> <li>* Love Jesus and Love the Church (per Pope JP II).</li> </ul> <p>Time for feedback was short, so this was a written submission.</p> <ul style="list-style-type: none"> <li>* Starting with ourselves. We have to evangelise ourselves before others.</li> <li>* Prayer in the family helps evangelise children. Praying the Rosary helps evangelise children. Praying the Rosary teaches children the major Gospel stories.</li> <li>* Teach repentance and forgiveness for sin and frequent confession from a young age.</li> <li>* Teach children the 10 commandments.</li> <li>* Bring little ones to Mass and parents need to be able to explain the Mass.</li> </ul>

10	<p>Stronger sense of welcome:</p> <ul style="list-style-type: none"> <li>- Welcoming at church door; personal invitations to attend parish functions</li> <li>- Develop accessible faith education &amp; formation programs for members of the parish - scripture, liturgy, Church history, etc</li> <li>- Advocate for a more accessible translation of the Mass for the Australian Church</li> <li>- Continue to expand the "Women's Voices" homily program at Mass</li> <li>- Actively engage Catholics who may feel ostracised from the Church: divorced/remarried, those from other Christian faiths who may attend Mass with their Catholic partners, the LGBTQ community, Indigenous and ethnic groups, etc.</li> <li>- Actively advocate for inclusion of all baptised in the reception of Holy Communion.</li> <li>- Advocate for inclusive language for the scripture readings of the 3-year liturgical cycle</li> </ul>
4	<p>This submission is made by four people who were part of a larger group from Holy Spirit Bray Park Parish facilitated by the Brisbane Archdiocese.</p> <p>At the national, diocesan and parish level, strategies should be developed to connect with Catholics who no longer attend Mass.</p> <p>As a corollary, the church at the national, diocesan and parish levels should enter into dialogue with like-minded Christian denominations. That is, those denominations that follow the precepts of the Nicene and Apostles Creed. We advocate these practical steps at the parish level:</p> <ol style="list-style-type: none"> <li>1. develop a plan for outreach to include: home visits; bereavement support; a church/school based coffee shop.</li> <li>2. develop processes to share the church's mission to encourage and inspire volunteers</li> <li>3. practical steps to reach out to local non-Catholic parishes and Christian communities</li> <li>4. develop programs to educate volunteers and returning Catholics in the Catholic faith.</li> </ol>
5	<p>Action Plan – Missionary &amp; Evangelisation Discernment, 8 Sept 2019</p> <p>Goals for youth to gain (1) an understanding &amp; love of Scripture. (2) the experience of the love of Christ, for and by (3) deeper appreciation of Catholic doctrine (4) experience of practical evangelisation and social justice.</p> <p>Achieved by association with Confirmation (pre and post), implemented by the Catholic education, parishes and archdiocese. Candidates are assessed and gain Certificates 1,2,3, &amp;4. It is thought assessment would also enhance commitment.</p> <p>As part of this process increase candidate age for making confirmation so that they have more maturity in embracing and taking up the Christian life.</p> <p>Similar goals for adults by promoting formation programs such as Alpha and Cursillo.</p>
10	<p>The emerging actions from the Caloundra Catholic Parish were:</p> <ul style="list-style-type: none"> <li>-The forming of Laity on how to evangelise. A particular reference who Christ is to communicate this message to others was an essential element.</li> <li>-On a national level, having a nationally-funded resource dedicated to forming sustainable youth groups at a local level,</li> <li>-Lastly, assistance at a local level on creating a Parish Pastoral Council to oversee and organise smaller groups in the parish and to make joint decisions on the life of the congregation.</li> </ul> <p>God Bless</p>

15	<p>Shared Prayer Experience (not mass)  More faith sharing and formation - confidence to share our catholic faith.  Liturgical worship infused in a new and vibrant way .  Engage in ecumenical relationships.  Be close to poor &amp; needy.</p>
3	<p>- The Church must be engaged with young parents so that they become involved in faith communities to develop in their relationship with God and become more Christ-like. This will create a sense of belonging and desire to remain in a life-long faith-based community. Most importantly, it will lead to a natural progression that will involve their children as they grow into young adults. Ideally, this engagement should commence during couples' preparation for marriage and continue proactively throughout their lives.  - Allow for the ordination of women to the priesthood. Only then will women be treated with respect and dignity. Importantly, it will provide the Church with a quality of pastoral leadership that is currently missing from a male dominated leadership. This will return the institutional Church to a level of credibility in present day society.  - End celibacy, allow priests to be married.</p>
4	<p>To achieve greater inclusion of children and young families into the life of the Church, we respectfully request the Council to consider deferring Confirmation to at least age 12. At present, once children have received the sacraments of Reconciliation, Eucharist and Confirmation around the age of 7-8, no clear goal exists for further development of their faith. At parish level, instruction is "completed". Without a regular programme of instruction for age-groups 8 to the low teens, parents lose the incentive to bring children to Mass and instruction just when social media powerfully exposes them to secular values.  The Catechisms, both pre- and post-Vatican 2 , make it clear that the Sacrament signifies mature commitment to Christ, using adult concepts like 'Counsel', 'Fortitude', or 'Fear of the Lord'. We suggest that such commitment cannot be understood, expected or given at age 7, but becomes extremely meaningful to young teens.</p>
30	<p>Missionary and Evangelising</p> <ul style="list-style-type: none"> <li>• Building relationships with all people</li> <li>o Name tag Sunday</li> <li>o Welcoming everyone</li> <li>o Prayer partners</li> <li>o Youth ministries</li> <li>• Differentiated Masses</li> <li>o Teenagers/youth</li> <li>o Children's Mass</li> <li>o Silence Mass</li> <li>o Traditional Mass (Latin)</li> <li>• Priest training (social etiquette)</li> <li>o Children's words for understanding</li> </ul>

4	<p>Three main points.</p> <ol style="list-style-type: none"> <li>1) Ordaining Married man as priests</li> <li>2) Greater Role for Women-ordaining Women as priests</li> <li>3) Better Homilies(clearer use of english)and Better Proclamation of the readings</li> </ol> <p>Priests have many responsibilities. These tasks takes its toll on priests. Hence, give Better Support Structure to these overworked Priests by: Having Women and Married Men ordained as Priests and help some of the duties.</p> <p>Outcome: Better support, network and sharing of resources.</p> <p>Better Proclamation of the readings and Homilies. Imperative that congregations can easily reflect and understand the message from the readings and homilies from mass. Method to achieve good Proclaimers is providing Training/Workshops.</p> <p>Practises to be undertaken concentrating on: posture stance, pronounciation, vocal delivery and self confidence of Proclaimers reading and delivering homilies.</p> <p>The outcome is doublefold when congregations hear and understand the message Christ wishes to impart and then share with others.</p>
12	<p>We want the Australian Church become a guide for our Australian society.</p> <p>We want to become a more Christ-centred Church, share our faith and effectively communicate to the local, national and global community the many charitable works that our Church undertakes.</p> <ol style="list-style-type: none"> <li>a) That the Australian church speaks loudly as one voice on current issues including justice for the vulnerable in our society and the rights of the unborn, sick and elderly.</li> <li>b) That the Australian Church use modern means of communication to share with the community the positive works that we are involved in e.g., education, health care.</li> </ol>
11	<p>Missionary and Evangelising go hand in hand. CatholicCare's work is God's word in action. We need to get better sharing our story. Communication through all channels is critical including (social) media, the church (e.g. bulletin), the Bishop. Right now, the Catholic Church is perceived critically. We have an opportunity to rectify this by drawing attention to the good work that is done through the Catholic Church; e.g. CatholicCare.</p> <p>There continues to be a perception that the Catholic Church is an exclusive club. We need to work harder to be seen as humble, accepting, inclusive and forgiving. We would like to be seen as a Church that welcomes divorcees, women who have terminated a pregnancy, members of the LGBTQI community, people from different cultural/ faith backgrounds.</p> <p>For the Church and its message to remain relevant, it needs to be reflective of today's world. We believe that this can be achieved by allowing clergy and religious to marry and giving women greater roles.</p>
12	<p>The following ideas and actions were identified: A two hour meeting for parishioners with the Archbishop during pastoral parish visit; an annual retreat with the Archibishop as main speaker to rekindle faith; annual parish convocation on nominated topics; provide faith formation programs specifically targeting Catholic school teachers; World seniors day (like WYD); Mary McKillop day for children and parents; sharing meals once a month of different cultures in parish; Brisbane festival with all denominations; monthly walking groups; pilgrimage walk (Mary McKillop; consider vision of parish and re-look at parish mission statement; scripture app for parish; get young people more actively involved in the church; soccer day for children and parents; movie day with pizza aimed at youth/children; advent and Lenten programs; actively promote church activities; teas/community building; pre-enrolment seminar for parents of children attending Catholic schools; host retreat-adult faith formation.</p>

5	<p>25th September 2019</p> <p>Our group came up with the following thoughts</p> <p>1 If there could be one mass over the weekend that was specifically addressed towards the younger members of our Parish, with a more vibrant feel, include PowerPoint presentations to the Homily and have more upbeat hymes with percussion instruments included with the choir.</p> <p>2 In the Homily the Priest relate more to everyday happenings and his personal journey even include situations before entering the seminary</p> <p>3 Nuns and Seminarians have a more visual and hands on involvement in our schools</p> <p>4 Teachers in a Catholic school actually be Catholics to assist parents in passing on our faith</p>
5	<p>We believe that the church will have far greater ability to evangelise if it engages with the real world and moves away from its ancient structures which make it irrelevant to most Australian people. The bishops often present as being afraid of moving forward – perhaps they were appointed because they are safe yes-men. But the Spirit is telling us that we need structural change –and soon.</p> <p>Evangelisation now needs to connect to all people, therefore:</p> <ul style="list-style-type: none"> <li>• Learned women should be giving homilies regularly in every parish to balance the male perspective we so often hear</li> <li>• Women should be deacons with all the functions of the male deacons</li> <li>• Women should have the opportunity to be the leader of parishes.</li> </ul>
10	<p>The widespread roll-out/development and use of evangelisation programmes that present the Gospel in its most essential and core truths where people are given the opportunity to have a personal encounter with Jesus Christ and open their hearts to the Holy Spirit. Other things tend to fall into place after this.</p> <p>Investment in active encouragement, empowerment and formation of a culture of urgency and personal generosity in commitment to the spread of the Gospel, particularly amongst the laity.</p> <p>We need to move away from a Church that is dependent on bishops, priests and religious and the hierarchical structure to be the main architects of mission and encourage and equip the faithful to live out their baptismal calling through much needed evangelising communities of missionary disciples. This means encouragement (where they already exist) and development (where they don't yet) of communities of faith that are welcoming and committed to ongoing discipleship, formation and evangelisation.</p>
4	<p>Hospitality - that everyone is welcome to The Table.</p> <p>We are all involved so too make it an inclusive and relevant celebration.</p> <p>The use of relevant, respectful language in the liturgical celebrations</p>
4	<p>We pray for help in being able to greet a stranger/newcomer at Mass and introduce ourselves and in extending a personal invitation to people to take part in events (such as the discernment experience) rather than just publccising that they are on.</p>
4	<p>We feel strongly called to commission a thorough, well funded study to understand where the large proportion of non-involved Catholics are at and what we can learn from the findings.</p>
16	<p>Foster a lay church: diocesan and parish councils initiate, invite, support lay involvement</p> <p>Focus on peace and justice initiatives - be a voice in word and action</p> <p>Foster spirituality especially of the mystery of God as we eat and drink, remembering Jesus</p>
6	<p>Leadership for all in the Bishops Conferenct to give them the skills to lead in a collaborative way.</p> <p>Take practical steps to include the (non-clerical) baptised in all aspects of Church governance life.</p> <p>National lay synod to liaise with Bishops Conference: elected lay persons, equal female and male participants</p>

12	<p>The two themes emerging from our discernment experience for consideration at both national and local levels were:</p> <p>1. Adult Faith Formation In a time when information is power, educating and informing our faithful peoples, is an important priority for the wider church community of Australia. Training knowledgeable facilitators to engage in our parishes by utilising quality documents ie. papal encyclicals, can provide quality instruction and greater understanding of the importance of the Eucharist within our faith communities.</p> <p>2. Living out our Baptismal Promise. To be a Christ-centred community we need to encourage all faithful to use their God given gifts to fulfil our Baptismal promise. As a Church we need to be more inclusive by being welcoming and creating a sense of belonging for all. We need to give people the opportunity to have their voices heard and be more accepting, respectful and understanding of people's spiritual journey.</p>
6	<p>Massive national campaign about the Plenary Council 2020 through social media spreading the Good News/Outcomes.</p> <p>Plan courses on strengthening our faith, evangelising.</p> <p>Plan activities for the youth, couples, families like religious/faith based musical events.</p> <p>Inter/cross-faith meetings to understand and learn more about each other.</p>
6	<p>Make the Sunday liturgy a life-giving experience with creative thought.</p> <p>A return to the English translation that was denied in the 1990's.</p> <p>Using new technologies:</p> <ol style="list-style-type: none"> <li>1. to reach younger people</li> <li>2. provide information to whole communities on parish, diocesan and national activities</li> <li>3. develop materials to deepen understanding of mission and evangelisation</li> </ol>
6	<p>Our priests must take the message of Pentecost to the people and teach them to become alive in the Holy Spirit, this is not an option but the way ahead.</p> <p>Create an immersion programme for families (parents/children) in poor areas. This is an eye opener (shocks complacency), faith experience, start a relationship with God.</p> <p>When comes back from immersion, there is a followup programme for parents formation and young children/youth formation.</p> <p>Organise a national convention of all leaders of Catholic communities and lay organisation to share ideas, collaborate and work together to have a stronger support to our Bishops, clergy's and local parishes.</p> <p>Make Catholic events (e.g. ACYF) more affordable .</p>
6	<p>Allow religious and lay people (suitably educated) to give homilies at communion liturgies.</p> <p>Pool together Australia's most faithful and effective catechists to create national resources for schools, parishes and family. Goal: availability of resources and consistency in Church teaching.</p> <p>Ask the ACBC to be bold in proclaiming the faith, especially in response to public issues like faith, especially in response to public issues like same-sex marriage, abortion, refugees, social issues and have a greater media presence.</p> <p>Direct greater funding towards missionary and towards the arts, like sacred music, architecture, painting, iconography, sculpture aim: evangelise through beauty.</p>
6	<p>Show example in our own lives.</p> <p>More teaching and explanations of Scripture - encourage ongoing study.</p> <p>Basis catechism classes.</p>
6	<p>Create a website to network with others to educate both leaders and lay people on how to reach out to others include/have initiatives like:</p> <p>Developing teams to visit other parishes/dioceses to serve as Acolytes, Readers etc. acting as missionaries within our Church.</p> <p>Encouraging people to go back to basics - mass.</p> <p>Providing conferences/liturgies to be a source of life to those who are evangelising.</p>

6	<p>A reconciliatory process or event, launched by the nations's Bishops, in view of the hurts suffered across all churches.</p> <p>A more positive media presence including social media to promote the faith, love and compassion of the Church (as opposed to just the doctrines)</p>
20	<p>Interfaith consideration for individuals who feel called to serve their Catholic community, but do not fit the criteria of attending a Catholic parish, but instead a different denomination. In order for this; develop bridging courses or recognise 'prior experience' to allow those who are willing and knowledgeable to serve. For example, the education system recognises prior experience at secular or private schools. Allowing students who have attended Catholic high schools, actively participated in youth ministry and served as youth ministry leaders should be able to serve their school communities as extraordinary ministers.</p> <p>At a local level, recognition and celebration of the commitment to faith in young people, even if they are of a different denomination: awards evening or thanks giving dinner with the Bishop.</p>
7	<p>Jesus' message in Luke 24:44-49 is not one of rules and regulations from a tribal God but one of love, care and forgiveness. Today's Church appears bogged down in rules, low in morale and to have lost enthusiasm to be open to an all-loving God.</p> <p>Proclamation, witness and prayer are essential, interconnected and in need of urgent renewal in our parishes. Formation in all its aspects and applications is the key to opening up to the Spirit in our parishes, with programs like God-Start/Post Baptism, Taize prayer vigils for post Confirmation, homilies on how to pray mindfully in daily life.</p> <p>Leadership committed to ongoing formation is vital for effective proclamation. We need:</p> <ul style="list-style-type: none"> <li>• Clergy formed and supported to act in a way that is responsive and innovative,</li> <li>• small renewal groups in parishes who lack a transparent, inclusive or representative parish council;</li> <li>• to revitalise community through joy in celebration.</li> </ul> <p>A community formed inwardly through prayer moves strongly outward in mission.</p>
6	<p>Reclaiming the role of the Holy Spirit in leading us to share as disciples in Jesus' mission of bringing about the Reign of God.</p> <p>Establishment of national guidelines for the formation and appointment of lay leaders to support parish priests.</p> <p>Encouraging priests and deacons to consult with and share the presentation of homilies with lay people.</p> <p>Support the call of women to the diaconate and their installation as lectors.</p>
15	<p>Build a truly humanitarian church where People come before 'rules'</p> <p>Do not confine church to a building – Make it mandatory that clergy and laity go to where the people are instead of making them come to a building, eg: at least 1 mass per month held on neutral ground, eg: a park.</p> <p>Clergy especially our bishops and other leaders MUST change or there is not hope for our Church. In the true spirit of Vatican II, more humility and reminders that they are not demi-gods</p> <p>☑ More education in the spirit of Vatican II, ie - We are the Church</p>
6	<p>1. Formation</p> <p>In a church environment where both clergy and laity are often afraid or deem themselves incompetent to share the good news in relation to contemporary social and political issues, there is a need for well resourced formation presented in small groups using proven programs and competent presenters. The approach should be thematic, gospel centred and culturally inclusive with relevant printed material. The experience should be interactive and focussed on community building and missionary outreach.</p> <p>2. Acknowledgement of good news in action.</p> <p>In an environment where Christianity receives so much negative press, it is timely to be more assertive (not just in the catholic media) about the outstanding contribution made through catholic charities, education, health, social action, volunteerism etc. Effective communication needs to be factual and broadly accessible and understandable; using 'good news' stories and a diverse range of media.</p>

5	<p>We feel God is challenging us to listen to each other, to accept refugees and understand and reach out with respect to our indigenous sisters and brothers and all those who are marginalised.</p> <p>God is calling us to seek more formation for adults re marriage, help available, divorce and remarriage. People who have remarried should be welcome to receive communion in the church ...a healing sacrament for all of us. We need to encourage young families by providing special liturgies for them and making them welcome. In all we need to communicate more effectively and find new ways of living and proclaiming the good news.</p>
1	<p>Missionary path linked to society needs. Need a stronger direction in missionary activity. This to include the church being more active in supporting Australian society in times of natural disasters such as floods, forest fires. Need to see catholic institutions ( especially schools &amp; colleges &amp; seminaries ) taking a lead. Involving the teachers, children,youth &amp; parents to participate and drive the path to reach/achieve an outcome/aim.</p> <p>Evangelising: Need to begin teaching catholic students in our schools ( catholic &amp; government ) with basic prayers, bible, life of saints, catholic culture, meaning of sacraments, holy mass. With parents not coming or skipping even Sunday mass is having an effect on the knowledge and outlook of the children/next generations.</p>
10	<p>We need to be a church militant and not be ashamed of being catholic. We need to show people hell is real, and through sin we are destined to it without the Church. Everyone has the potential to go to heaven, but very few will. To evangelize we need to educate the laity in traditional catechism, and make people love the mystery of the eucharist to experience Christ.</p>
5	<p>As our Holy Father Pope Francis constantly invites us to go out to the public spaces to share the Gospel and our experience of it, we have come with some ideas which can help the national Church of Australia and our local Church. We think that the first step to follow is through an evangelization in our parish communities so that they can be an instrument for their families, friends and others they encounter with in their lives. Besides this, we need to follow our families through prayer and giving a hand by instructing their children to confront challenges faced in today's society. A more involvement of clergy, seminarians and religious orders with schools and universities. The use of media; as media has been used against the Church we can use media to counter-attack them not in a negative way but rather positive one. We need our pastors (bishops) to fight for religious freedom if we are willing to go out and preach the gospel. Lastly, every year (ideally) we need to organize public e</p>
20	<p>Report to Plenary Writing Group: Theme 1</p> <p>Plenary 2020: A group of parishioners from St. Clement of Rome Parish met to discuss the question for Phase 2: How is God calling us to be a Christ-centred Church in Australia that is Missionary and Evangelising. Through prayer, listening and conversation the group felt the Spirit is calling us to:</p> <ul style="list-style-type: none"> <li>• Return to a community where human connections and relationships are to be strengthened;</li> <li>• Sharing our different skills and talents for organizational and community growth and change</li> <li>• Be a servant Church that has a preferential option for the poor;</li> <li>• Be inclusive, look beyond and move out of the institutional Church and parish into the community;</li> <li>• Keep and proclaim the Gospel message that God is present, simple and clear;</li> <li>• Keep in focus the duty and act to love God, to love others and to love ourselves.</li> </ul> <p>Our Parish Challenge: How do we translate this into real, action? Please pray, reflect and participate.</p> <p>Cecilia Tan Pastoral Associate 15 O</p>



5	<p>Lay-leaders need to mentor upcoming/potential leaders within ministries to empower the people of the church. Youth leader specific training programme to give upcoming youth leaders the skills, faith understanding and confidence they need to run their ministry. This could be a Cert III/IV in Catholic Ministry or a module based online and face-to-face course.</p> <p>Provide space during the Homily for Lay members of the community to offer their formed reflection on the Gospel. This would particularly include the voice of women and youth.</p> <p>Begin the process of building a pathway for female deacons.</p> <p>More outdoor masses to break down the 'walls' of Church.</p> <p>Masses to reconcile the church and LGBTQ+ community similar to 'national sorry day'.</p> <p>To intentionally invite the Holy Spirit into mass and Liturgy by the priest offering a prayer to the Holy Spirit.</p>
5	<p>Alpha Program -</p> <p>Bring people to know/have a relationship with Jesus</p> <p>Allows a culture of belonging Grows leaders from within</p> <p>Being part of larger church community, establishing connections with each other, engendering hospitality.</p> <p>Evangelisation – Go Out</p> <p>Encourage people who have gone away/don't feel comfortable, to experience church in a different way, feeling belonging and safety. E.g. Messy Church</p> <p>Take mass out to the Community – i.e. parklands, ashes given out on Ash Wednesday</p> <p>Soccer</p> <p>Discipleship Programmes -</p> <p>Intentionally running discipleship programs to enable an understanding of our Catholic Faith.</p> <p>E.g.</p> <p>Catechesis</p> <p>Understanding the Mass</p> <p>Bible Study</p> <p>Book of Acts</p> <p>Lenten Programme</p> <p>Gifts of the Holy Spirit</p> <p>Measures: Church attendance, conversion, programme attendee</p>
10	<p>Submission to Plenary Council 2020 Discernment and Writing Group</p> <p>Theme 1</p> <p>After reflecting on Scripture (Acts1:8-9) and discerning our responses to the above question we believe that:</p> <ul style="list-style-type: none"> <li>• We are called by virtue of our baptism to be a missionary and evangelising people.</li> <li>• Mission /evangelisation are the responsibility of each one of us.</li> <li>• The Holy Spirit gifts us with the ability to reach out to others and spread the Good News of God's love and mercy through our witness in both words and deeds.</li> </ul> <p>Thinking nationally we believe we need to:</p> <ul style="list-style-type: none"> <li>• Be more dynamic in how and where the sacraments are celebrated.</li> <li>• Make changes in student and teacher education and formation in faith.</li> <li>• Reach out to rural Australia.</li> <li>• Use technology to better communicate.</li> <li>• Be an authentic church of witness, action and hope.</li> </ul> <p>Thinking locally:</p> <ul style="list-style-type: none"> <li>• Plan and undertake parish outreach projects.</li> <li>• Make family and family time a higher priority.</li> <li>• Reach out / care for the disabled and homeless in our local communities.</li> </ul>

5	<p>Group 1 – Missionary and Evangelising (5 attendees)</p> <p>The Bishops must start speaking with a unified voice and have a clear message, one developed in consultation with the whole church (ie the laity). The message must be one that all Catholics are proud of and passionate about. It is to be a message of love, respect, inclusion, welcome and reconciliation. It must also be obviously based on Jesus’ message and example.</p> <p>Creeds, prayers and pronouncements must be credible to today’s educated laity. They must recognize what we know to be true from science, truths not known hundreds of years ago.</p>
5	<p>Group 2 – Missionary and Evangelising (5 attendees)</p> <ul style="list-style-type: none"> <li>- Redefine what is important, basic to Christianity, ie Jesus’ message, Vatican II doctrines re the dignity and role of the laity and the message of Pope Francis.</li> <li>- Our mission, THE mission, is to build up the body of Christ. This is the role of all baptised. Education in mission, for mission, is necessary for this to start happening. The education must emphasize the secular nature, dignity, role and activity common to all the faithful.</li> <li>- Each parish identify a couple of young couples and develop them to become parish leaders. The development to be paid for by the Australian Catholic Bishops.</li> <li>- 'Baptism trumps Ordination' cf Vatican 2 vision/image of Church</li> </ul>
5	<p>We need to extend the experience of God outside the mass to the wider community.</p> <p>Evangelize and be missionaries.</p> <p>A good youth group for and with young people and young adults.</p> <p>Create and Equip evangelizing teams and create moments outside church/mass for informal activities such as soccer, bbq, picnics in the park, etc. to invite the un-churched and de-churched to, so that they do not feel intimidated.</p> <p>Fewer Church Rules.</p> <p>Invite a family member to Alpha.</p> <p>Have more workshops.</p>
5	<p>Healing and prayer ministries – reach out to the sick, broken, lost, hopeless and bring Jesus’ love and healing. Eg. In public spaces and within parish communities. It will become witness to the power of the Holy Spirit, speak boldly, and advertise love and not condemnation.</p> <p>Become a Holy Spirit filled church – through programs like Alpha, discipleship groups teaching about gifts of the Holy Spirit</p> <p>Family Connect Groups, Prayer groups, Rosary. Simple and easy prayer ‘programme’ resource for families.</p> <p>The focus of the church (the institutional church) in all communications to the un-churched public (social media, official documents, etc) needs to be on Jesus’ love for every single person and His desire to have a relationship with them as they are.</p> <p>Body of Christ being Christ-like – love one another.</p>
5	<p>Introduce Alpha into other parishes and Catholic Schools.</p> <p>Faith formation and small group discipleship programs in parishes and Catholic Schools.</p> <p>Be active with events and programmes to be inclusive, unifying, welcoming and invitational to all people, including Christians, other faith groups, multicultural groups, marginalized and minority groups.</p> <p>Churches to be actively vocal and involved in social justice and topical issues.</p>

7	<p>Theme Mission and Evangelisation</p> <p>The mission of the church is to share the “Good News” of the gospels through finding effective ways to communicate this Good News and to lead people to a deep personal commitment and a spiritual life lived in the Spirit of Jesus.</p> <p>Young adults who stay committed to the faith have experienced God’s presence, wrestled with the Gospel at a deep level and have experienced communities of other adults living the Christian faith in authentic and compelling ways.</p> <p>The main venues for evangelisation in Australia are catholic schools and the local parishes.</p> <p>Recommendation</p> <ul style="list-style-type: none"> <li>• Undertake a formal review of the effectiveness of these programs and</li> <li>• Develop compliance measures for faith development programs for teachers and staff in Catholic Schools</li> <li>• Employ chaplains in Catholic and Christian schools</li> <li>• Offer paid part time employment to committed young people in local parishes for leadership and evangelisation to their peers.</li> </ul>
8	<p>Read the signs of the times - be relevant in the world today.</p> <p>Encourage and support those who go out to evangelise</p> <p>Use technology to advance knowledge of how to link Scriptures</p> <p>Married people as priests</p> <p>Women as priests</p> <p>Need more "labourers" - employ people in evangelisation and missionary roles.</p>
8	<p>We are commanded and compelled to evangelisation and mission. This is serious.</p> <p>We need to listen more - let the listening determine what direction the Church is taken.</p> <p>Institutional Church needs truth and transparency</p> <p>We are known by our actions - think, do and say like God. Remember actions speak louder than words.</p> <p>Create connection for highly educated people to God's teaching - not just ask to accept</p>
4	<p>Form all priests in Vatican II spirituality and theology</p> <p>Seriously look at the ongoing formation of all Catholics in their faith</p> <p>Move to set up bodies that will evangelise all WITHIN the Church including priests</p> <p>Set up more avenues for faith formation of the laity</p> <p>Uphold the passion and joy of Eucharist</p>
4	<p>There is a lack of trust in the institutional church. The Bishops need to actively seek to rebuild this trust.</p>
8	<p>We are members of the Advisory Group for the ACBC organisation Catholic Earthcare Australia. We have Pope Francis' encyclical, Laudato Si, as the guiding document for our work. It is a guide calling both Catholics and the global community to ecological conversion in these times of huge ecological challenge. Care for the earth is an intrinsic aspect of our Christian commitment, both as members of the Body of Christ through Baptism, and as human beings who are part of the ecology of the earth, and dependent on Mother Earth (as St Francis, Patron of Environment and Ecology refers to her), for our life and flourishing. We hope that gratitude for creation, and care for the earth can be recognised as a sacred call to both the Church in its evangelising Mission and to each of us as Catholics. We believe God is calling us as Church to be leaders in ecological awareness and responsibility.</p>
8	<p>* A Listening Church alert to the Spirit of God. A Church that accepts, forgives, tolerates all who seek solace.</p> <p>A community of believers who recognize their baptismal call to follow Christ and his example in a spirit of service and compassion.</p> <p>*Encourage ongoing formation in our baptismal commitment.</p> <p>To embrace all others in humility and respect as Christ did.</p>

4	<p>We need to:</p> <ol style="list-style-type: none"> <li>1.engage the young people as mass is boring so include music and instruments to facilitate worship</li> <li>2.be more active and outspoken to others because God wants us to show and tell of his teaching and blessings by spreading the good news</li> </ol> <p>Also read and know our scriptures so We can do this.</p> <ol style="list-style-type: none"> <li>3.Be Christlike in our actions( acceptance and love of others different to ourselves)</li> <li>4. Organise youth retreat camps through parishes and schools .One example of getting youth involved was the cross relay city to city for World Youth Day</li> <li>5.have cancer support groups that have prayer at the centre</li> </ol>
4	<ol style="list-style-type: none"> <li>1. As Church we need to be humble, open to what scripture is saying and move from being a Church of power.</li> <li>2 As Church we need people who listen to each other regardless of their social standing.</li> <li>3. A Church that listens to Jesus - to love one another</li> </ol>
4	<p>To help the Church become more missionary and evangelising,  At a local (parish or diocesan) level, we suggest organising a number of people willing and able to form informal, ongoing press response correspondence groups, with individual members taking turns to write to the press to combat adverse editorials, anti-Christian commentary articles, and the like , as well as to publicise positive Church initiatives in the community. Letters should be agreed by the group, or a committee, before submission.</p> <p>Rationale: letters to the editor in the main newspapers of each State are widely read and often provoke further discussion. A series of individual contributions from different people is more effective than either one letter representing an official group, or several consecutive letters from the same person with “an axe to grind”.</p> <p>Responses from grass roots citizens often impact ordinary readers more than official diocesan statements, though more of both are needed.</p>
6	<ol style="list-style-type: none"> <li>1. We recognize the Church as missionary by nature and have a great desire for proactive communication of what the Church is doing. This needs to be by a leadership group which includes women and youth, and is not just bishops.</li> <li>2. We believe the image of our Church is sullied by lack of transparency, clericalism and exclusivity, and we wish for a more inclusive liturgy and ways for others to be included in parish leadership and ministry, especially women.</li> <li>3. We suggest using speakers other than the priest for homilies, and for the occasional opportunity for gospel sharing at liturgies.</li> <li>4. Our schools are often the faith community for many young people, and we recommend that people from these communities be ordained for a specific time to celebrate the Church's sacramental life for students. They would be appointed by the diocese, at the recommendation of the school community, but supported by the school and thus not a burden on the parish.</li> </ol>
8	<p>Reaching out to non-Catholics and especially to the youth by:</p> <ol style="list-style-type: none"> <li>a. Make the Catholic form of service more interesting and relevant in today’s world – for inspiration examine the operation of other faith formats such as Hillsong.  Changing the format of mass does not imply changing core Catholic values nor should it prevent the celebration at some masses in the current, more traditional format</li> <li>b. Simplifying the form of worship to be more in line with the early church set up by Jesus and the apostles <ul style="list-style-type: none"> <li>• Within the Mass reduce, or eliminate, the emphasis on Rules, Rituals, Vestments and sacred vessels.</li> <li>• Increase the emphasis on getting together as God’s people.</li> </ul> </li> <li>c. Using current technology to reach people where they are communicating today i.e. on the net, on social media and on TV and radio forums.</li> <li>d. Making Mass a more social event. Target masses at specific groups e.g. new mothers with babies and toddlers.</li> </ol>

8	<p>2. Embracing the giftedness of women in the Church’s decision making and actions.</p> <p>a. With the decline of various orders of Sisters in Australia the Catholic Church now has diminished female input to its decision making at all levels; from Sisters input at parish level to leaders of the various orders input at Bishop and Archbishop level.</p> <p>The resulting imbalance needs to be addressed. Solutions include:</p> <ul style="list-style-type: none"> <li>• Implementing the ordination of women and/or women deacons in the Catholic Church.</li> <li>• Implementing a female advisory body to provide direct input to decision making at senior levels of the Church.</li> </ul> <p>Promotion of women themselves into senior decision making roles should eventually supersede the need for an advisory body.</p> <ul style="list-style-type: none"> <li>• Encouraging input from overseas resources such as Sister Joan Chittester.</li> </ul> <p>Addressing this imbalance will enable the Church to reach out more effectively to the women in our community, via whom family members are very strongly influenced. This reach will be enhanced.</p>
8	<p>Building on the many effective programs which the Church already has (St Vincent de Paul, Catholic Mission and so on). These already have a missionary and evangelistic aspect and reach into the community beyond the Church, however their work is little known even to Church members.</p> <p>The Church needs to raise the profile of these activities and strengthen them (especially in the Mental Health area) so that the good works of the Church in these areas are well known to the general community and counterbalance the overwhelmingly bad news which prevails today.</p>
10	<p>In Christianity’s 21st Century, the Church should take a relational, rather than a doctrinal, approach. To advance the Kingdom of God in the world, we should be more Trinitarian and reach into our community to both those practising the faith and those no longer doing so, and reach out inclusively to the secular community.</p> <p>Let us not make laws, which do not bring life (Gal 2:16, 3:11, 3:22), but commit ourselves to faith in the person of Jesus Christ, the Way, the Truth and the Life.</p> <p>“What would Jesus do?” is to be our constant question in every situation. If we follow his commandments, to love God and love our neighbour, everything else will follow and the Kingdom of God will come closer. Those who no longer practise, and the secular community, will say to one another: “See how these Christians love one another.” Who would not join us then?</p>
6	<p>Witnesses for Christ</p> <p>We believe that we are all sinners, and, to various degrees "lost" or losing focus. We recommend a primary focus on personal Conversion by seeking a personal relationship with Christ, rather than scripture based evangelising.</p> <p>We propose an Australia wide program that:</p> <ul style="list-style-type: none"> <li>- Has discernment based sessions that can be held withing each parish group</li> <li>- Longer duration retreats (2 days) that can provide a stronger focus on personal reflection and discernment.</li> <li>- Support of a central group of missionary priests that can lead the retreats as well as develop the discernment sessions (e.g focused on sub-themes from the 6 Plenary Council themes) and train the leaders in the Parish/Diocese.</li> <li>- This central group could also lead Parish Missions, with a strong emphasis on helping the faithful in discovering how to establish a deep personal relationship with Christ, rather than the traditional scripture/catechism focused themes.</li> </ul> <p>This will make us a church of witnesses for Christ!</p>
5	<ol style="list-style-type: none"> <li>1. Before the end of 2019, collaborate with the Institute of Faith Education, Archdiocese of Brisbane, on the:       <ol style="list-style-type: none"> <li>a. initiation of the strengthening of the Certificates III and IV in Christian Ministry and Theology by developing 120 hours (per Certificate) of missionary and evangelisation programs in the parish; and</li> <li>b. initiation of the development of a VET-aligned RCIA program.</li> </ol> </li> <li>2. Before the end of 2020, establish missionary and evangelisation ministries that would develop and manage basic ecclesiastical community groups for every five Catholic households in the parish.</li> <li>3. Before the end of 2021, require all registered pastoral and liturgical ministers to have an authorized and authentic understanding of the Catholic faith by successfully completing the requirements of the Certificates III (2020) &amp; IV (2021) in Christian Ministry and Theology that would be delivered in the parish by qualified religious instructors.</li> </ol>

4	<p>God is calling us to be a Christ-centred Church that is missionary and evangelising by:</p> <ol style="list-style-type: none"> <li>1. Being a Church that puts love of God and neighbours into action by helping and being inclusive of the marginalised, divorced, LGBTIQ+, indigenous, refugees, progressives and conservatives, through the inclusion of all of the baptised in the sacraments, and in the life of the Church.</li> <li>2. Enacting a change of the Church's leadership model to one that will be effective in the 21st century in its mission and evangelisation. The hierarchical leadership and clericalism need to change, to embrace ministries for men and women in an equitable way: deacons and priests and other areas of leadership (e.g. bishops and cardinals) in the short term, ultimately replacing the clerical model altogether in the long term.</li> </ol>
4	<p>God is calling us to be a Christ-centred Church that is missionary and evangelising by:</p> <ol style="list-style-type: none"> <li>3. Ensuring that at the local level (archdiocesan and parish) councils exist where membership has been elected and discerned by the parish/ diocesan community. People would be publicly nominated by the community, and then a community discernment process, involving those who are nominated as well as the community, would be undergone. The parish priest/bishop should be encouraged to be part of the process, and welcomed.</li> <li>4. Revision of liturgies and rituals into language appropriate and meaningful to the contemporary community. Symbols need to be appropriate and meaningful to the community and its context.</li> </ol>
4	<p>The church needs to articulate clearly what the church is and what it stands for – a belief in the power of the Holy Spirit to make creation whole through the efforts of people.  People must be encouraged to engage with the spiritual life, for example by:</p> <ul style="list-style-type: none"> <li>• Contemplative prayer</li> <li>• Social action based on the Gospel</li> <li>• Study and reflection on Scripture</li> <li>• Engagement in communal liturgy and prayer</li> <li>• Seeing daily life as a form of prayer</li> </ul> <p>It should be recognised that the church in Australia is most alive in health care, in education, in welfare, in environmental and social causes.  Give proper recognition to the leadership of women at all levels of the church.</p>
8	<p>Report for Plenary Council from Oct 7th Group  Aware that we are in a changing world with changing values and with special responsibilities to all of creation, human and non-human,  Realising that people, are the number one asset, in any community, and must be heard, included, consulted and involved,  Holding an awareness that the church is a working part of society, and a place of welcome of all,  and  Trusting in God who sends us out as community in a spirit of forgiveness and acceptance to:</p> <ol style="list-style-type: none"> <li>1. Develop an outreach to families, youth ( e.g., 18 – 30), and the disengaged. <ul style="list-style-type: none"> <li>· Run a 'Come Home'* program in the parish</li> <li>· Include more people in liturgical ministries, (especially altar servers; not children only)</li> <li>· Organise Community activities/events (especially Family Events)</li> </ul> </li> <li>2. Develop an improved relation between catholic schools and church communities. <ul style="list-style-type: none"> <li>· Hold monthly Mass for school children to be involved, maybe on a weekday.</li> <li>· Organise Community activities/events</li> </ul> </li> <li>3. Review our parish</li> </ol>
51	<p>Open up who is able to become a priest.  Move to a more relevant message for today's society.  Use more positive, affirming language and remove the doom and gloom.  Provide more family-oriented leaders and messages</p>
5	<p>Perhaps a National Eucharistic Assembly or a National Day of prayer  Formation for adults and teens on the real presence and fundamentals of the faith  Eucharistic initiatives such as simultaneous adoration</p>

4	<p>Problem: Traditional methods of spreading the faith are not working. The modern world is more questioning and cynical than previous generations. Even practicing Catholics show a poor understanding of their own faith.</p> <p>Proposed Solution: Adult faith education program to train lay leadership to present the faith to the modern world.</p> <p>Proposed developmental areas:</p> <ul style="list-style-type: none"> <li>- Must be grounded in the Magisterium and traditional teachings of Catholic moral theology</li> <li>-Articulate what the core values of the Catholic faith are, drafted for a modern audience.</li> <li>-Develop programmes to engage the parish, schools and families.</li> <li>-Develop faith formation for adults and to help families engage with children.</li> <li>-Provide spiritual guidance to help people discern the action of the Holy Spirit in their life.</li> </ul> <p>Thank you</p>
6	The emerging actions identified were; Introducing Sunday School for children, identifying credible people in parishes to conduct bible studies and improved communication at all levels of church.
4	<ol style="list-style-type: none"> <li>1. As Catechists our group saw the necessity to have more teachers and teaching time; 40 minute lessons each week, to teach children about their Catholic Faith in public primary schools.</li> <li>2. Our church should be proactive and encourage inter-Christian activity in order to evangelise more effectively.</li> <li>3. The need for priestly vocations was brought forward and allowing women priests to be ordained.</li> <li>4. Women should go to church dressed modestly; priests are men and women should have respect.</li> </ol>
45	<p>Post school adult formation that is informative, low cost and regular. Find new ways to capture and engage our young people including music ministry. Inclusion, support for and engagement of our First Nation People.</p> <p>Increase our social justice programs e.g. Catholic care, refugees and St Vinnies. Be more outspoken and display leadership on social justice issues.</p>
4	church activities and masses to be more appealing to youth and parents to be involved as the children of today are the ones to continue our legacy and parents are the ones responsible for transportation
5	<ol style="list-style-type: none"> <li>1. Each family has a chance to share their faith journey to the parish at mass 5-10mins sharing.</li> <li>2.Each family brings food for the poor everytime they come to mass.St Vincent de Paul to distribute.</li> <li>3.Better support structures for our leaders of church that provides assistance coping with their duties.</li> <li>4.A Catholic media spokesperson that translate the catholic response to whatever is attracting the media attention. Not a secular response.</li> </ol>
30	<p>we gathered a group of sisters who identified the following as ways we could contribute to this area:</p> <p>Missionary and Evangelizing</p> <ul style="list-style-type: none"> <li>• Sharing Lectio with young people.</li> <li>• Calling people from community for sacramental ministry.</li> </ul>
25	<p>Invitation to be in relationship with God means to understand, discern, act to instill faith as part of our lives. Teachers need to be more informed about the Catholic tradition and how it is lived fully. Formation requires time and delivered by experts who can create a change of heart. Teachers need to know and understand the beauty of our faith even through the difficult times and challenging histories. Priests, pastoral associates and sacramental teams must work together to ensure that those returning to the church and those who continue to be part of it are nurtured, spoken to and given opportunities for ministry. New and continuing teachers all require support from CESA to introduce and maintain their connection with the church for their own personal journey and to share this with the the families at school. A chaplain is needed for Community liaison and social/emotional support. Then the community can come to know eachother in authentic and ongoing relationships</p>
30	<p>That the Australian Church focus primarily on the baptismal identity of the whole People of God as its primary rationale for change and action.</p> <p>That the Australian Catholic Church ensure that, in the way it teaches and engages with the wider community, it consistently articulates and models a Gospel message of God’s love for all people and for the world. That those in training for ministry be chosen with this requirement in mind.</p> <p>That the Church’s mission of evangelisation be understood primarily as the ‘witness of life’ (EN #21).</p>

12	<p>We support the recommendations made by Catholic Social Services Victoria and published in "Plenary Council 2020 – An initial submission", 21 December 2018, which addresses our three priority areas of concern.</p> <p>For our Church to achieve this vision we need to:</p> <ol style="list-style-type: none"> <li>1. embrace young people, and speak to their needs and interests</li> <li>2. support our priests and religious as colleagues in the Body of Christ; invite them to be co-ministers with us as servant leaders in the work of the Church; and foster a culture where clergy are pastors, not administrators</li> <li>3. embrace and make a place for all people of good will, especially the many thousands who work in our various agencies, which will so richly allow the Spirit to work in them and in us and in the people we serve</li> <li>4. be open, merciful and loving</li> <li>5. be informed of our rich tradition</li> <li>6. be boldly Catholic – to speak the truth; to be always ready to give an account for the hope that we hold.</li> </ol>
12	<p>We need help from Church leadership, who need to become directly involved with the missionary and evangelising theme.</p> <p>Most Catholics know very little of the great work already being done by Catholic agencies helping people in need, within our communities and farther afield.</p> <p>We see a need for greater two-way communication between church leadership and others in the church. Therefore we recommend the establishment of consultative groups of women and men to advise diocesan leadership. We wish to see equal participation of women in all aspects of the Church. We also recommend that Church leadership become more visibly present in, and identified with, the missionary and evangelising work of the Church.</p> <p>We support the recommendations made by Catholic Social Services Victoria and published in "Plenary Council 2020 – An initial submission", 21 December 2018, which addresses our three priority areas of concern.</p>
2	<p>In 2012, Liz &amp; Vic O’Callaghan began to talk about what was happening in their Catholic church. They were shocked at the way in which the crisis was evolving and yet no one was talking about it except in coffee shops and other secluded spaces.</p> <p>‘The Listening Circles process quite simply promotes the authority of story, transparency and humanity - openly, gently and with dignity and respect.</p> <p>It is not so much a rush of answers nor a closing of a chapter but a revealing path of hope and truth.’</p> <p>Fr Paul Roberts, Emu Plains</p> <p>The Listening Circle is a confidential space. This circle is a group of six people with a trained facilitator who leads all present to share their story of impact of the sexual abuse crisis and hear how others have been impacted. Listening Circles have been designed to provide an opportunity to engage in authentic listening and talking. Listening Circles are NOT occasions for discussion or debate or decision making. There are no attempts to solve problems or to</p>
6	<p>National days of Prayer, fasting to focus on National topics, fire fighter clergy etc. family, marriage etc.</p> <p>Draw attention to good things that the Church is doing</p> <p>A day for homeless/vinnies/others - how the Church work for them</p>
6	<p>Pool together on assets and resources to have a Catholic Media outlet e.g. radio, TV, create outlets for Catholic newspapers to be sold in schools and hospitals</p> <p>Promulgate what Catholics believe in ads, posters for people to enquire about the faith and Church</p> <p>Catholic schools need teachers who are living the faith and teach it in its entirety</p> <p>Faith must be taught to groups in classes or talks to adults and youth</p> <p>RCIA leaders must be trained in Church's teaching throughout</p>
6	<p>National Jamboree for 35-50's</p> <p>Have a big gathering that invite people in to give them a space of identity with representatives from each parish</p> <p>Ongoing formation programmes being developed to support parishes</p>



10	<p>For our Australian Church</p> <p>1. In relation to liturgy: We would like to have more joyful contemporary music in our liturgies. Engage with leaders of churches like Hillsong, or from people like Garry Pinto and Rob Galea and learn from them. See what we can do to raise people's spirits. We are a church in despair and the world looks at us with judgement and incredulity. We need our own spirits lifted for our own sakes and so that we might be better able to evangelise. In this regard we need to also look at how our language and symbols, in the liturgy and in our other encounters, can best engage people; respecting their experiences and valuing what we can offer. Using language and behaviour that portrays a Church out of touch with the modern world is useless and maybe even damaging to the mission God gives us.</p>
10	<p>We would also like to see our Church become more inclusive in liturgy, so that people who are not Catholics and not instructed that they cannot receive the Eucharist, rather if there are people who are not Catholics, especially at funerals, that instead of the exclusionary statement that they instead be invited to come forward for a blessing. This is a far more loving and inclusive attitude and expression.</p> <p>We would also like to see our Catholic schools assist our children to have a clear liturgical literacy and also to nurture in them a desire to be with the worshipping community. Diocesan Catholic Education Offices to initiate a national campaign towards regular liturgical participation of primary, secondary and tertiary students. Having school choirs at Sunday Masses on a regular basis might also assist this.</p>
10	<p>2. In relation to our responsibility for the poor</p> <p>We would like to Australian Church to invest financially to provide adequately for</p> <ul style="list-style-type: none"> <li>• victims of domestic violence; counselling, refuge etc.</li> <li>• the homeless; accommodation, and facilities that provide showers and washing facilities</li> <li>• those who have migrated to Australia and feel isolated</li> <li>• our communities to become more sensitive and respectful of people living with mental health issues</li> </ul> <p>In this regard, we would also like to recommend Australian Church to promote what good works the church already provides in these areas, not just to parishioners, who do not know what the church does in these areas (apart from Caritas and Catholic Mission), but also to the wider Australian population. This is not about promoting the Church, but about making people aware of who we are and what we do.</p>
10	<p>3. Encourage and include our young people</p> <ul style="list-style-type: none"> <li>• In roles in church administration</li> <li>• By seeking and welcoming ideas that young people bring for the church</li> </ul> <p>4. Create a culture within our Church that is missionary and evangelising</p> <p>Before we can be missionary we need first to evangelise our own people. One example that needs serious reflection is that not everyone feels welcome in some parishes. Examine the restrictions placed upon those deemed by the Church to be unworthy or outside our communion, in light of the spirit of the Gospel. What is it that we are a sign of when burdens are laid upon people and upon the Church?</p>
10	<p>For our Australian Church</p> <p>1. Support devolved leadership, and this would not just be a leadership of men! This leadership should have official parameters. Divest structural control of administrative matters. Clerical (priestly) involvement should be on faith and teaching and not on management.</p> <p>Understand and accept that women need to make a bigger impact in the church through formally recognised leadership roles. Support the movement to ordain women as deacons.</p>
10	<p>3. Initiate and support small groups in parishes and schools to provide ongoing formation and a sense of belonging to a faith community. Connected to this point and flowing from this initiative is the strong sense that there should be a primacy on love and charity as a means of proclamation of faith.</p> <p>Connected to building and sustaining our church communities is the recommendation that each diocese to set a goal to explore and measure outcomes annually, in relation to how we are connecting with people who have left the Church. If our churches are emptying we need to ask why.</p> <p>Outreach to people who have left or Catholics who have not connected with the church, should not simply be about getting them back to Mass, but listening and reflecting on why they have left, learning from them and enabling them to recognise and respond to, a connection through us to their faith.</p>

10	<p>4. Initiate a program which assists people to deepen their faith and spirituality through the practice of daily prayer.</p> <p>5. Seek out parishes where there is a good relationship between the worshipping community and school families and where the children of these schools have a meaningful connection to the celebration of Eucharist. Endeavour to replicate the attitudes and practices of these parishes.</p> <p>6. It is thought that the average parishioner might not know who our bishops are, what they do and how the current hierarchy is structured. There is a need for parishioners to understand and know the structure and to be familiar with the work of the bishops.</p> <p>Connected to this point, is that there is a question about whether or not the bishops are seen acting and living in the same way that Pope Francis is seen, which is after the model of Jesus. Our leaders need to be with the people and seen living humble and loving lives.</p>
10	<p>The importance of utilising the media well</p> <p>1. To develop a better, wider and wiser use of all media (Television &amp; Social Media) to publicise what the Church does in society and what it believes, in a much more relevant way that speaks to the minds and hearts of people. To regularly provide on media access to engaging speakers who can well represent Catholic teaching in a relevant way.</p> <p>To produce programs such as “Q&amp;A” on discussions of socially relevant issues, especially involving young people. Broadcast Mass on Television later than the 6.30 am time slot.</p> <p>To engage Australian Catholic University to develop mass media programs to engage young people in ways that are relevant to them that enable them to understand and develop Catholic theology and Gospel values for our time.</p>
10	<p>Evangelisation – listening and outreach and the development of theology</p> <p>2. To evangelise and form young people by firstly caring for them and understanding them better in the struggles they have in life that they can better represent values that come from the Gospel.</p> <p>3. To better listen to the problems constantly besetting people, because only then can the Church address them in ways relevant to their lives.</p> <p>As a Church we need to feel people’s fears and be with them in their fears and in this way be missionary.</p> <p>4. To enable the public to more generally know that in its commitment to pastoral care as the expression of the compassion of Christ the Catholic Church is the greatest social services provider.</p> <p>5. For the Church to be more actively engaged in mental health care and then to raise the awareness of this pastoral care more widely in society.</p> <p>6. To open conduits of communications so leadership of the Church and theologians can more fully understand through better listening to</p>
10	<p>Women in leadership and ministry</p> <p>7. To open up avenues of greater involvement of women for official leadership and ministry in the Church. A Church of integrity</p> <p>8. To focus on exercising God’s justice in the world according to God’s plan and God’s will and not ours that serves often to only protect the Church.</p> <p>9. There is hope that ordinary Catholics will continue working in the harvest while there has become a lack of hope in the effectiveness of the hierarchy.</p> <p>10. To have less concern in protecting the name of the Church and develop a concerted effort for outreach. Serving God and his mission in our own ways is quite simple – it is in the Gospel, to be bearers of peace and love, but it has been complicated by the Church.</p> <p>Pope Francis in his teachings represents Christ’s values in contemporary and relevant ways, yet the hierarchy obscure this teaching.</p> <p>God calls us to be a more humble and caring Church – the hierarchy fail us in this.</p>
6	<p>All bishops show public support in word and action for Catholic organisations who are supporting marginalised individuals and communities including the Indigenous people, victims of abuse, homeless people, LGBTIQ and women.</p> <p>Build effective prayerful liturgies, that remind local communities of the call to witness to Jesus by actions in their everyday lives (by being an example).</p>

6	<p>Recommendations to the Plenary Council – Group 6 For the Australian Church</p> <ol style="list-style-type: none"> <li>1. Urgent need for change for the Church which needs to be more relevant to people.</li> <li>2. We are called to be “People of Peace” by being more near to those in need.</li> <li>3. The Church should show more humility. One way to show this would be to dispense with the elaborate trappings of Bishops.</li> <li>4. It is necessary that bishops listen to the people of the Church. Adult education/formation groups in parishes, in discussion with the priests. Diocesan Councils formed from the parish groups, in discussion with the Bishops.</li> <li>5. On the basis that we are all Christians, we might join the other denominations who have similar problems to our Church eg a group session like this could be ecumenical</li> <li>6. Establish support groups for families in the area of mental health</li> </ol>
6	<p>Recommendations to the Plenary Council – Group 6 Part 2 For our Parish of St Mary’s</p> <ul style="list-style-type: none"> <li>• Adult education – sharing faith for individual growth in faith. In varying ways - through study of bible and doctrine - parish groups in discussion, with prayer and meditation.</li> <li>• Encourage and support groups who “witness” the faith. Group such as St V de P and have community involvement and support and present a credible face for the Church.</li> <li>• Attempt greater ecumenical dialogue though the Greensborough Inter Church Council</li> </ul>
7	<p>“Beginning from Jerusalem” where we are broken and wounded, we felt very much the need to evangelise ourselves first. In discerning with Lk 24:44-49, we suggest: That Scripture be considered paramount, by:</p> <ul style="list-style-type: none"> <li>• Creating small groups (in every diocese), inclusive of laity, priests, bishops and seminarians, meeting regularly together to study Scripture and pray with Scripture.</li> <li>• Allowing preaching of the Sunday homily by lay men and women, gifted in preaching, to connect Scripture to daily life.</li> <li>• Rewriting the RE curriculum for every Australian Catholic school so that scripture study becomes the essential and most important component.</li> </ul> <p>Before we can proclaim repentance, we must embody repentance ourselves: the Bishops of Australia must publicly repent for the sins relating to clerical child abuse.</p> <p>Seminarians:</p> <ul style="list-style-type: none"> <li>• Need life experience before the seminary,</li> <li>• Should be known and sponsored by a parish community if possible,</li> <li>• Should be active in a parish for most of their formation.</li> </ul>
6	<p>That in all Dioceses, adequate funding be allocated for accredited courses in theology, Scripture, liturgy etc to be readily available to all laity, especially in regional and rural areas, so that lay people are equipped for sharing leadership in their local faith communities and sharing their faith with others.</p>
10	<p>Reaching out beyond the walls of the physical church to people where they are today by:</p> <ol style="list-style-type: none"> <li>a. Utilising current day media including       <ol style="list-style-type: none"> <li>i. the web - using websites and social media,</li> <li>ii. TV           <ul style="list-style-type: none"> <li>• “buy” time with \$\$\$</li> <li>• Emulate the success of organisations such as the Salvation Army in positioning “good news” items about the Church and Christianity in news and current affairs shows.</li> </ul> </li> <li>iii. Radio: Have spokespersons available to get involved live - on air - with Commentary and Chat Radio conversations on Christianity and the Church.</li> </ol> </li> <li>b. Encourage organisations to fund time for Church access as tax deductible donations.</li> <li>c. Actively promote to the community the Missionary and Evangelistic work already being done by the Church.</li> </ol> <p>Much of the Church’s good work is not known even to people within the Church. Tie together the wide range of activities with common branding or logo e.g. “A division of the Catholic Church” attached to every message/organisation.</p>

10	<p>1. The Church should welcome all and avoid being judgemental. Stand by, and stand up for, our core values but welcome all into the Church. God will judge – the Church does not need to do so.</p> <p>2. The Church and the Archbishop must speak out on social issues and not only those that are popularly discussed. For example the Church needs to deal with “people” abuse and not only “female” abuse.</p>
4	<p>* Evangelize by using social media to capture the love from the message of the gospel.</p> <p>*To be a witness in society publicising the good works that the church is involved in. Such as Life Link, SVDP, Sisters of the Poor. Taking the focus way from the negative.</p> <p>*Reaching out to the youth through the issues that are relevant to them such as the environment and how it relates to the church. Jesus role in creation and taking care of the world through the future.</p> <p>*Promoting more activities in church parishes. Church parishes doing activities to involve families.</p>
4	<p>Thinking nationally : we need a permanent committee which feeds into the Bishops Conference to receive submissions from Catholic Community about issues relevant in society today for which we need to re evaluate our interpretation of the Gospels rather relying on historical interpretations which addressed historical societal issues which are not relevant today. This gives the laity a voice in the church and enables all people regardless of race or gender to included and to then enable them to use their voice in the greater non catholic community. We must be prepared to reform canon law where there is no bar presented by the teachings of Jesus. Priests be allowed to marry &amp; women to be ordained. We need better formation of priests and Laity. Locally parishes to create more opportunities to enable people to connect with each other, take up ministries and involve themselves with welfare agencies helping lonely, sick, underprivileged, fighting social injustices, promoting human rights</p>
4	<p>PART 1: For our Australian Church</p> <p>There needs to be an Australia-wide strategy and pastoral plan that has measurable outcomes. Name the goals: eradicate clericalism; evangelise evangelisers; evangelise our people; listen to the cries of the poor and respond. Each diocese and parish should have pastoral council to inform and influence ongoing development of strategy and plans and not just top down.</p> <p>All should work to eliminate clericalism in the church and bishops to be accountable for eradicating clericalism. Review outward signs of clerical culture, e.g.mitres and vestments which symbolise power rather than service. In order to facilitate a deeper appreciation of the presence and grace of God in the everyday lives and relationships of people and church communities, the Magisterium of the Church should encourage theologians to develop areas of theology – morality, sexuality, marriage, family, ministry, ecclesiology, etc.</p>
4	<p>Part 2: For our Australian Church</p> <p>Move from a fortress mentality and engage our theologians in encountering the spirit active in the world in order to develop a theology of goodness that is synodal. Theology should encourage curiosity in order for wisdom to permeate. Promote the ‘Rights’ of our faith instead of passing judgement on the ‘Wrongs’ (and those seen to be in the wrong).</p> <p>Define what the core values of the Catholic Church are. Wherever possible become a simple Church. Ensure that the Church acts, and is seen to act, in accordance with core values.</p> <p>Support ecumenical endeavours. While we need a clear understanding of our Catholic identity, the expression of our Catholic identity should focus not on what makes us different but emphasise our commonality with other Christians, other monotheistic believers and others of good will.</p> <p>Develop greater opportunities for faith formation for lay people relevant to modern life.</p>

4	<p>Part 3: For our Australian Church</p> <p>Develop a theology of ministry that goes beyond male, celibate permanent priesthood.</p> <p>Encourage and support more lay people to take up ministries.</p> <p>Change the model of formation for ordination to form collaborative leaders and eradicate clericalism. Only accept applicants with an appropriate level of maturity. Have seminarians out in parishes and engaging in real life (get a job whilst studying, etc).</p> <p>A concerted effort to evangelise the evangelisers. Having priests with a poor grasp of scripture and theology thwarts our mission.</p> <p>Put more effort into developing teachers in Catholic schools who have a better understanding of lived faith so they can evangelise.</p> <p>There is a need for young people to see the connection between faith and life and a sense of agency as Disciples of Christ through social movements. So introduce Cardijn method – see, judge, act in light of gospel – into our senior primary and secondary schools, and in parishes.</p>
4	<p>Part 4: For our Australian Church</p> <p>Create a program of evangelisation that connects life and our Christian story. E.g. at baptism let go of the need to get those families back to Mass a priority. Listen to them, recognise goodness and love and use of depth of faith and experience to engage them.</p> <p>Create a vision for dioceses that measure how effective we are at social action – which should be the fruit of evangelisation and mission. Distinguish between charity and justice – linked but distinct. Find ways to ‘call out’ injustice. Support ways of care of marginalised as proclamation of faith.</p> <p>Use new and fresh ways of engaging. Expand and develop good, relevant and balanced teaching through a wide range of social media. Raise awareness of the Church’s actions that represent our faith in action. Consult young people in designing the marketing and format.</p>
4	<p>Part 5: For our Australian Church</p> <p>Urgently put into place use of the 1998 Liturgical text of the Roman Missal and develop new translations of all liturgical rites.</p> <p>Engage good composers and songwriters to produce good quality congregational songs for worship.</p> <p>Develop creative programs to highlight and encourage individual actions and pathways to bring about the Kingdom of God here and now. Support mature challenging of issues and action for justice and change.</p> <p>Go into the market place. Use Church properties to support wider engagement. Engage with community members and leaders (including business) to promote community, celebrate and highlight good works (e.g. leadership breakfasts).</p>
7	<p>Our groups main emerging actions:</p> <ol style="list-style-type: none"> <li>1. Faith Education Program/s incorporating: <ul style="list-style-type: none"> <li>• Bible Study;</li> <li>• Religious Instruction for Adult Catholics – ongoing Sacramental Program for parishioners;</li> <li>• Improved Religious Instruction in schools (Catholic and State);</li> <li>• Prayer Groups;</li> <li>• Catechism instruction;</li> <li>• Parish Retreats/Seminars/Missions;</li> <li>• Alpha for Catholics.</li> </ul> </li> <li>Priests</li> <li>Schools Assembly/Parishioners (Teachers educated in Faith)</li> <li>2. Community Outreach: <p>Provide an improved/increased support base to assist refugees, homeless and people in need.</p> </li> <li>3. Catholic Response: <p>The Catholic Church needs to respond nationally (in the national media and not just in the Catholic Leader, Vatican News etc.) to issues affecting Catholics and give the opportunity for Parishes to respond. Issues include such matters as abortion, same-sex marriage, the future of religious instruction in State Schools.</p> </li> </ol>

6	<p>Have adult ongoing wholistic formation provided for all members fo the Church starting with clergy to all the faithful especially for those in leadership ministry e.g. return to reaching a wisdom of Vat II</p> <p>Processes to enable the Church and its members to learn of the perceptions of themselves that are held by the wider society in order for us to better discern the signs of the times to context in which we are being called as ministers of Gods love and good news</p> <p>Televise Mass on TV or radio</p> <p>Schoold should have a Family Faith Formation coordinator</p> <p>A National Rosary day where the Holy Rosary is said at the same time across all parishes (one day a year)</p>
7	<p>Jesus is the centre of our church and active in our lives. We need to help others to know about the love of God. Communicating the good things happening in our church needs to be a priority. Social media may be useful for this. We need to be a welcoming church, sometimes bringing a friend with us. We are called to make a difference in this world. The church is everywhere, not just in the building. Catholic schools must play a vitally important role in evangelising.</p> <p>We hope for a deeper understanding of scripture, liturgy and prayer. We need to continue with the Faith Formation courses. We should be more open to and aware of God working in us through the Holy Spirit.</p>
50	<p>Most strongly supported. Fight for human rights issues</p> <p>Move from being a maintenance church to a truly missionary church in which all individuals, male and female, take responsibility for reaching out, supporting the ordained clergy, evangelising in love to bring all people to God.</p> <p>Stress the importance of teaching the faith to children, young people and the Catholic faithful in a clear, relevant, faith-filled and authentic matter.</p> <p>Very strongly supported Greater role for women</p> <p>Strongly supported Authentic faith education in Catholic schools</p> <p>Greater focus on the Word of God</p> <p>Better formation of priests</p>
5	<p>We see a Christ-centred Church that is Missionary and Evangelising that will connect this millennium with the Trinity.</p> <p>The Missionaries and Evangelists must be a mix of Clergy and Laity, the labourers, and the ‘harvest’ being’ lost sheep’, families, the young and the sinner.</p> <p>Missionaries are needed inside the Church to renew our Faith, and the Evangelists to shine our light in the general community.</p> <p>Teach us to better know our Faith and how to be Missionaries and Evangelists of a Christ-centred Catholic Church. Re-train us from the basics upwards, teach us to better know our Faith. Give us the tools, knowledge, teamwork to proceed with confidence.</p> <p>We acknowledge the need for Hope built upon Faith and Charity. We must radiate love, forgiveness, endurance, patience, trust and the courage to defend our faith. The greater community should see us and think: “I wish I was like them”.</p>
6	<p>Remember the way you have phrased titles and the topics, responses and questions you have included will shape people's responses.</p>
15	<p>Catholics for Renewal Inc prioritises the following actions:</p> <ol style="list-style-type: none"> <li>a. Evangelisation in dialogue, avoiding inappropriate contention with secular culture</li> <li>b. Engage those of other faiths, without faith, or alienated from their faith</li> <li>c. Look first to the people on the margins</li> <li>d. Ordination of women to the diaconate; Holy See to consider priesthood</li> <li>c. Urgently explore and resource effective models of lay ecclesial ministry</li> <li>d. Consider Wellington NZ Parish Leadership Program (Launch Out) for collaborative pastoral ministry</li> <li>e. Ensure Vatican II preparation for priesthood</li> <li>f. Clerical formation to be undertaken amongst communities of the faithful</li> <li>f. Authorise lay Catholic marriage celebrants</li> <li>g. God’s coming Reign to be foundational to parish living</li> </ol> <p>We refer you to extensive details in support, and further major actions, in our book Getting Back on Mission: Reforming Our Church Together - copies have been provided to all Australian bishops and the Facilitation team</p>

8	<p>Our people need to regularly have opportunities for a new or renewed encounter with Jesus to keep their faith fresh and alive so that they have a desire to share their faith with others.</p> <p>You can't share what you don't have.</p> <p>Let us have Missions and Retreats, and courses such as Alpha, Life in the Spirit, Cursillo and Phillip/New Life.</p> <p>Our people need to be trained so that they will have the confidence to be able to share their faith with others on a "one to one" level. This doesn't come naturally to Catholics who have been brought up with the experience of "private" faith.</p> <p>"Have no dread of them; have no fear. Simply proclaim the Lord Christ holy in your hearts, and always have your answer ready for people who ask you the reason for the hope that you have. But give it with courtesy and respect and with a clear conscience..." 1Peter: 3:14-16</p>
17	<p>Funding/resourcing FAITH FORMATION: 12 of 17 responses – various initiatives and programs for families, children, youth, Uni students &amp; Parish/School partnerships. Creation of online courses and resources, good quality theological study.</p> <p>Better (modern) communication to keep community informed.</p> <p>Retreats, prayer.</p> <p>Embrace Alpha (across generations)</p> <p>Bringing people together – discussion groups – forums for deep conversation across faiths and nationalities: connection with indigenous &amp; refugees</p> <p>M.E. &amp; Cursillo</p> <p>Reconciliation Aus</p> <p>DV projects</p> <p>Bravehearts</p> <p>Eco groups</p> <p>LEADERSHIP responses (7 of 17 included Gender equality issues especially in leadership positions):</p> <p>"There needs to be a restoration of TRUST. A practice of substance would be to seek a WOMAN to be Co-Chair of the 2020 Plenary. This would be a concrete action to acknowledge the equality of women."</p> <p>Among Church leadership, more listening, discerning, open-mindedness, transparency, equality, accountability &amp; humility.</p>
5	<p>- Evangelisation has to begin within our parishes, coordinated with diocesan initiatives. Each parish ministry should be working to encourage evangelisation, within their area of activity, within their parish and beyond their parish. Proper discernment and formation for ministry teams should also include the need for evangelisation.</p> <p>- New ways need to be found to keep our young people in our faith communities. Creative and innovative measures that resonate with young people that will encourage them in their faith journey and make our parish communities more relevant and welcoming to young people.</p> <p>- All our parishioners have gifts and these should be recognised and encouraged so that they can feel confident in being missionary disciples, in bringing the Good News to those beyond their parish communities.</p>
8	<p>Evangelise existing Church Community</p> <ol style="list-style-type: none"> <li>1. Need to Evangelise the existing Church Community to form a growing number of Intentional Disciples, Parish Renewal, a deliberate move toward a coalition between Laity and Priests</li> <li>2. Priests need to conduct a continuous "Conversation" with their congregation and not rely simply on a 15 min lecture once a week - Fireside Chat in community homes is a starting point</li> <li>3. People need to know that a Personal Relationship with Jesus is possible, and to look for ways to openly "live the Gospel" ... Alpha is an option</li> </ol> <ul style="list-style-type: none"> <li>o Library of books, (Forming Intentional Disciples) to be read and reviewed with Priest, aids community formation</li> <li>o Library of CD's and DVD's useful for Catechetics and Spiritual development</li> <li>o "Scripture in the Pub" .. to watch a Bishop Barron video and discuss its content with Priest or trained Intentional Disciple</li> <li>o Bishops to be regular visitors to communities to engage with Priests and Laity in Parish Renewal, the Laity can no longer be</li> </ul>

8	<p>Catechesis as a Missionary activity</p> <ol style="list-style-type: none"> <li>1. The resources available, selection and training of Catechists for State schools and in some cases religious teachers in Catholic schools is inadequate and out of date.</li> <li>2. An investment in training Religion teachers to work in both Catholic and State schools is needed??</li> <li>3. Catechists need to be Intentional Disciples, lifted by the Holy Spirit, imaginative, compelling to their students to engage their attention and desire to know Jesus.</li> <li>4. Equally, captivating the parents in sacramental formation of their kids and at times coming together, as people with TRUST and CURIOSITY, about what is being taught to their kids will bring families to the Church.</li> <li>5. Sunday school be reintroduced as an alternative to a 30min a week intrusion into state school classes.</li> <li>6. Sending Catechists in Pairs ... they become a recognised part of a specific State school, there will be a recognition by the kids and their parents of the Catholic Scripture teachers.</li> </ol>
8	<p>Parish Renewal via Forming Intentional Disciples</p> <ol style="list-style-type: none"> <li>1. Reference Sherry Weddell workshop, create a library of books incl "Forming Intentional Disciples" to be widely read and subject of small group review lead by Priest</li> <li>2. Priest and community to read "Becoming a Parish of Intentional Disciples" and use this as a base for Fireside Chats to be conducted in community homes</li> <li>3. Priests need to conduct a continuous "Conversation" with their congregation and not rely simply on a 15 min lecture once a week</li> <li>4. People need to know that a Personal Relationship with Jesus is possible, and to look for ways to openly "live the Gospel" ... Alpha ...Youth Ministry</li> <li>5. "Scripture in the Pub", based on Bishop Barron video and group discussion with Priest or trained Intentional Disciple</li> <li>6. Bishops to be regular visitors to communities to engage with Priests and Laity in Parish Renewal, the Laity can no longer be Docile</li> <li>7. Catechetics in State schools: Effectiveness, inadequate resource, engaging parents</li> </ol>
5	<p>Humble</p> <ul style="list-style-type: none"> <li>• We all live a fast paced life, often too busy to consider our neighbour and their needs, no interest in actions of governments; relating to Refugees, Aboriginal peoples, the Environment, Natural Disasters all deemed to be reflective of the electorate</li> <li>• We expect "miracles of our priests" alone amongst a docile community and desperately needing exposure to family and companionship with Intentional Disciples to share life</li> <li>• Engaging the Laity needs to be humble and collaborative, Priests and Laity alike to understand and apply their God given Talents and the Charism gifted by the Holy Spirit at Baptism, the result is an ongoing conversation with Jesus</li> <li>• Having created a Parish of Intentional Disciples, then to seek out and befriend and help those in real need, the vulnerable, the aged, Youth and the Lost generations, those of our First Nations peoples, those seeking refuge in what used to be a welcoming nation</li> <li>• Each community must discern the task intended by the Holy Spirit</li> </ul>
15	<ol style="list-style-type: none"> <li>1. A stronger, more structured role for women in the church.</li> <li>2. Liase with organisations such as Beyond Blue to provide counselling services for victims of sexual abuse in the church.</li> <li>3. Have discussions with relevant Government departments to allow for greater evangelisation in catholic schools.</li> <li>4. Provide better transparency at all levels in the Catholic church.</li> </ol>
15	<ol style="list-style-type: none"> <li>1. A stronger, more structured role for women in the church.</li> <li>2. Liase with organisations such as Beyond Blue to provide counselling services for victims of sexual abuse in the church.</li> <li>3. Have discussions with relevant Government departments to allow for greater evangelisation in catholic schools.</li> <li>4. Provide better transparency at all levels in the Catholic church.</li> </ol>



4	<p>Catholic church establish community centres FOR ALL PEOPLE. Places to gather for friendship and prayer. Places where programs may be run - e.g. English classes, cooking classes, budgeting lessons and where social justice actions - e.g., food hampers, clothes, etc are available</p> <p>Link what we already do under one banner - one school - one Church.</p>
354	<p>The Australian Catholic Church has been thoroughly secularised, with only 1 in 10 Catholics attending Sunday Mass, and 27% of those weekly-Mass attending Catholics agreeing that they 'follow the teachings of the Church'. Despite this stark evidence, the Church persists with a failed strategy of trying to appeal to the world to evangelise, allowing secular ideologies to infiltrate the Church. The saving of souls, worship of God and defence of the faith are no longer priorities, and we now find ourselves with an inability to evangelise at all.</p> <p>We ask that you:</p> <ul style="list-style-type: none"> <li>-Condemn and root out secular ideologies that have infiltrated the Church, including postmodern humanism, secular feminism, relativism and Marxism;</li> <li>-Create and promote orthodox Catholic resources and provide accessible catechesis for adults;</li> <li>-Make clear statements on key matters of faith and morals. The recent plebiscite providing an embarrassing example of where ambiguous language was widely deployed to placate secular ideologies.</li> </ul>
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>
9	<p>We need our Bishops to be strong advocates for us, to listen and be open to "The Sensus Fidelium" in order to bring about change:</p> <p>* PRIESTS:</p> <ul style="list-style-type: none"> <li>(i) better selection and formation of candidates</li> <li>(ii) ongoing formation after ordination and attention to the well-being of priests</li> <li>(iii) optional celibacy for priests</li> <li>(iv) welcoming the return of priests who have left to marry</li> </ul> <p>* WOMEN</p> <ul style="list-style-type: none"> <li>(i) recognition of the contribution women make in the life of the Church by giving them a more equal role in ministries and in decision making</li> <li>(ii) women deacons</li> <li>(iii)</li> </ul>
12	<p>I will email our one page summary diagrammatic with comments to the group</p>
3	<p>God is calling us to be a Christ-centered Church that is missionary and evangelising by...</p> <ul style="list-style-type: none"> <li>- being prepared to go to the fringes of our society to witness gospel values and share the kingdom of God</li> <li>- open our eyes to understand the scriptures and be witnesses of missionary acts</li> <li>- being prepared to get our hands dirty when fulfilling missionary roles</li> <li>- give give give, without receiving an award or any recognition</li> <li>- be prepared to be consistent and put in the effort - don't jump from project to project</li> </ul>
5	<p>Be more open to allowing the community to be more of assistance to the priest. Be more inclusive to the community - allowing all humans being a part of the Church, do not discriminate or push outdated values and beliefs onto the community. Transparency in Governance and decision making. Encouraging others to live like Jesus - which means loving one another regardless of differences. Being understanding, open and welcoming to all members, reaching out to help the members in our community rather than turning away or condemning them. Understanding that being a 'practicing Catholic' does not always mean church attendance and confessions, it can be a part of our everyday actions and words.</p>

17	<p>Participants acknowledged that God through the Bible asks to believe and trust in Him. He tells that repentance and forgiveness are most important if we have to live a life in God. Once we are empowered by the Holy Spirit we can carry out His work. Jesus opens our minds to understand scripture so that we can channelize our efforts and evangelise to those who have faith in Him. Jesus clearly instructs how and when to spread His word. He asks us go to those who want to know Him. The concrete Actions at Parish level were encourage participation in Parish events, Pastoral workers to support Parish Priest. , Encourage Mass attendance. One Sunday a month to explain each stage of the mass, Get together once a month. Theological talks by speakers. Social events and musical recitals. Teach children the Commandments. At Diocese level: Ordain female deacons, regular messages on TV, PAPER, SOCIAL –MEDIA. Life in the Spirit Seminars, Suggest reading lists.</p>
14	<p>The Church today should be a place for young people to experience the saving grace of God through an authentic witness, inclusion, encouragement and engagement. This can be achieved by creating a connection between the Church and young people through open dialogue by:</p> <ol style="list-style-type: none"> <li>1) The Church being open to changes (in regards to the structure, teachings and music) and engaging specifically with young people → meeting students where they are at.</li> <li>2) Creating a dynamic and relevant Religious Education program that promotes an inclusive classroom with a theme of open dialogue and discipleship. Students should be equipped with the skills necessary to articulate their faith through reasoning, scripture and action.</li> <li>3) A New Evangelisation Plan should be implemented in all schools that focuses on the school’s vision, mission and promoting a sense of responsibility to be disciples of Christ who witness their faith in all aspects of their lives.</li> </ol>
13	<p>A two-pronged approach:</p> <ol style="list-style-type: none"> <li>1)The Spiritual servant community <ul style="list-style-type: none"> <li>-Teach by living it (the practical)</li> <li>-Parent and student programs that build relationships</li> <li>-Day to day interactions through pastoral programs that break barriers so there is more trust/not being judgemental</li> <li>-national prayer days via video link</li> </ul> </li> <li>2) The practical (doing) servant community <ul style="list-style-type: none"> <li>-Care for the environment- organised ‘clean the school/parish/neighbourhood’ days with a prayer/liturgy to start or end</li> <li>-Community events - relevant to the community/using common interests</li> <li>-National student council to meet to discuss local needs but transfer it to a national level- the purpose being that it is their future</li> <li>-Church community programs that are more interactive -music nights, bbq Sundays, active Sunday church</li> <li>-Care for the aged, single mothers, homeless that includes visits with time for genuine conversations, building relationships (not just providing food and clothing)</li> </ul> </li> </ol>
6	<p>The following three emerging actions were drawn from the discussions on our chosen theme:</p> <ol style="list-style-type: none"> <li>1) Educating with a Mission Lens program operating in collaboration between CEO Wollongong and Catholic Mission is of benefit to primary and secondary schools</li> <li>2) Training of the clergy with regards to the issues young people face in todays society.</li> <li>3) Re-structuring of the sacramental program at St Michaels Catholic Primary School in Nowra is receiving great feedback from the community.</li> </ol>
9	<p>Our group discussed the recognition that evangelisation takes place at an individual/small group level and the need for structural support from a national level for this to happen in all parishes. We see real faith building in small groups and at individual levels providing a living example of our faith to absent catholics and those not involved in church life. Locally, a register of small groups within each parish (via newsletter or website) could provide a starting point for new /lapsed catholics upon returning to the church. Challenging members to reach out to one new person each day/week, dedicated welcomers at masses to be able to follow up with personal visits and interactions.</p> <p>We need to know our story and how our church relates in the modern world eg documents to support teaching in relation to common issues today ie Euthanasia, birth control, same sex relationships, divorce etc.</p> <p>Our Catholic schools build up life-giving relationships with young people only to lose them.</p>

Submitted via PC	<ul style="list-style-type: none"> <li>• Formation – to develop affordable programs for laity outlining specifically mission in the Church – theology and missiology</li> <li>• There is a lack of confidence in the Church – provide more access to educational formation</li> <li>• More support of formation of families</li> <li>• Look at Canon Law and revise in line with Christ’s ministry</li> <li>• Close the gap between young people leaving school/Church experience</li> <li>• That recommendations of the Plenary Council are able to be localised and contextualised</li> <li>• A Church for everybody</li> <li>• Establish credibility of Church</li> <li>• Support Uluru Statement</li> <li>• Look at model where Parish Council co-appoint Parish Priest</li> <li>• Role of women in Leadership e.g. Cardinals, Diocesan Committees</li> <li>• Welcome new parishioners and inform them of groups in the parish/area</li> </ul>
Submitted via PC	<ul style="list-style-type: none"> <li>• Establish local Church Council that will assist in accepting, rejecting or modernising decisions by the Catholic Church</li> <li>• Empowering Christian families by providing opportunities to be involved in Church’s decision making</li> <li>• Homilies – to evangelise based on the Gospel and short and to the point</li> <li>• Continue the positive exposure of Bishops</li> <li>• Be ecumenical and join with other Churches</li> <li>• Weekly educational pieces in newsletters</li> <li>• Shine a light on our parishes</li> </ul>
Submitted via PC	<ul style="list-style-type: none"> <li>• We left the Church, but we were invited to Catechesis – importance of formation for lay people</li> <li>• God loves us as we are – how do we hear this message and spread it?</li> <li>• Prayer is central but also leads to action</li> <li>• Positive feedback on the Bishop’s videos</li> <li>• We need to have courage to speak up – everyone has a responsibility to participate in the life of the Church</li> <li>• Call out the destructive actions and fruits of the Evil One (the Devil) in our secular Atheistic culture – including the Marxist scandal, ‘safe sex’ lie and others</li> <li>• Teachings at Parish level – life/faith, etc. Programs and gatherings based around fellowship and evangelisation</li> <li>• Develop formation programs for the laity that engages people in the everyday</li> <li>• Form Conversation Groups – how to engage people in a variety of aspects of Church life</li> </ul>

Submitted via PC	<ul style="list-style-type: none"> <li>• Liturgical: <ul style="list-style-type: none"> <li>o A mass dedicated to the Patron Saint of Australia, Our Lady Help of Christians</li> <li>o Missions, Holy Hours, Benediction, Open Air Masses</li> <li>o Can nuns be used more for liturgies in parishes where the shortage of priests is a problem?</li> </ul> </li> <li>• Homilies: <ul style="list-style-type: none"> <li>o Most Priests now open up the readings and relate them to living everyday lives but there are some who need further education with this.</li> <li>o The Homily is the only input most parishioners have in faith education and how to put their mission into practice in their homes, workplaces and social activities and learn that they don't need to find time for prayer as everything they do can be a prayer</li> </ul> </li> <li>• Education: <ul style="list-style-type: none"> <li>o Different types of prayers could be held once a fortnight (potential for guest speakers/prayer leaders from different religious orders)</li> <li>o Inserts in weekly bulletin to educate – there is a lack of understanding and/or awareness of different elements of religious beliefs, traditions</li> <li>o Learning more about our faith would allow parishioners (and potential parishioners) to feel more comfortable in Church and more connected to their faith</li> <li>o Education is needed on WHY the Church is against contraception and where help is available</li> <li>o We need to be more vocal against abortion</li> <li>o Schools must continue to be able to hire teachers who uphold Catholic principles</li> </ul> </li> <li>• Reaching out: <ul style="list-style-type: none"> <li>o Picnics, events for families to participate in community life</li> <li>o Faith Café</li> <li>o More use of social media</li> </ul> </li> <li>• Property – there is a lot we can do to make our Churches more physically welcoming to those who are disabled, the elderly, families with small children, etc. The spaces we use are not as accessible as they could be</li> </ul>
Submitted via PC	<ul style="list-style-type: none"> <li>• Let the Church get back to the simple message Jesus gave us and that includes the Vatican. The authority of the Vatican is there to serve not just for exercise of power. If it doesn't change, practising Catholics will be becoming less and less in numbers.</li> <li>• Learn from Uniting and Anglican Churches – Anglican Bishop Greg Anderson is a perfect example of a more modern Church</li> <li>• The Church has lay men and women ready and willing to serve in all areas except for some of the sacraments</li> <li>• We are universal Church comprising of Asian, African and European Catholics and cannot for ever be dictated by Cardinals entrenched in one of the most powerful businesses in the world</li> <li>• Let's get back to our Lord's simple but effective teachings of love and unity that does not need endless laws and dictates</li> </ul>
Submitted via PC	<ul style="list-style-type: none"> <li>• To evangelise through the events of our lives, leading by example and displaying adult faith. Treating others with respect, to love individuals in the way Christ loves in the scriptures</li> <li>• Church shows its relevance by reaching out to the wider community. Ecumenical events e.g. Stations of the Cross, open air masses for those intimidated by formalities and highlight the benefits of the social aspect of the Church</li> </ul>
Submitted via PC	<ul style="list-style-type: none"> <li>• Serious formation for Christians and non-Christians</li> <li>• Transmission of faith in the family (parents to children)</li> <li>• Encourage young Catholic people to form Christian groups that will help them grow in their faith</li> <li>• Create program to newly married couples to guide them in building Christian Families</li> </ul>

5	<p>The Catholic Church, for their evangelising to move forward, must acknowledge that their role in missions contributed heavily to the dislocation of Aboriginal people from their spiritual and physical dreaming. Many Aboriginal people know Jesus, however, have done so at significant expense of their culture. The Church will benefit greatly in future ministry and evangelising by developing initiatives that identify what an Aboriginal understanding of Jesus looks like, moving forward to understanding how the world is received and understood. Committees of Aboriginal Catholics that work collaboratively with Parishes/Dioceses could provide Indigenous Perspectives on a wide range of issues. The Catholic Church must understand that Aboriginal people offer a genuine and unique understanding of Jesus (ministry and evangelising). Run evangelisation programs in schools, for teacher, office staff, children and parents/guardians e.g. Alpha for Youth, Alpha for Adults.</p>
6	<ol style="list-style-type: none"> <li>1) Dialogue and working with other churches/community groups at parish/regional/national levels (e.g. projects/events/sharing services)</li> <li>2) Promote/communicate positive stories with focus of church and liturgy (e.g. forgiveness, not just sin; resurrection not just death)</li> <li>3) More inclusive language in mass and liturgies</li> <li>4) Ongoing Christian formation in parishes for Christians post baptism</li> <li>5) Focus on evangelisation within Catholic Church (parishes, etc.) not just evangelising non-Catholics</li> <li>6) Promote the Community/Social Justice aspect of church so people know they are welcome.</li> </ol>
6	<ol style="list-style-type: none"> <li>1) Celebration of multi-culturalism in parishes</li> <li>2) Celebration of first nation people's in liturgy</li> <li>3) Encourage a personal encounter with Jesus especially for young people</li> <li>4) Teaching of authentic Catholic education in Catholic Schools</li> </ol>
5	<ol style="list-style-type: none"> <li>1) National Program for Sacramental preparation; and program for families to help parents to share faith with children.</li> <li>2) Focus nationally gathered resources to be dispersed to needy Dioceses through ACBC budget process.</li> <li>3) Promoting Encounter with Jesus Christ – organise teams to deliver retreats with The Good News.</li> </ol>
6	<ol style="list-style-type: none"> <li>1) Stronger emphasis on Formation in the Archdiocese – a Diocesan program <ul style="list-style-type: none"> <li>• In parishes – ALPHA; School of Discipleship; Bible Study</li> <li>• In families – Adults Formation in community</li> </ul> </li> <li>2) Devotions – emphasise this in parish life and in parishioners e.g. silence, Our Lady</li> <li>3) Acknowledge the DIVERSITY OF THE TOPIC. Different opinions on what missionary is and what is evangelisation e.g. language, culture.</li> </ol>
7	<ol style="list-style-type: none"> <li>1) Faith formation programs – students, parents, and teachers.</li> <li>2) Youth group programs in all parishes</li> <li>3) Small community building faith-filled actions ☑Powerhouse of prayer.</li> </ol>

6	<p>1) Homilies –</p> <ul style="list-style-type: none"> <li>a) Training-modernise the homily. Be educated in making it real for all the faithful</li> <li>b) Be prepared. Make it your own. Research. Take your time. Over a few days.</li> <li>c) Have a homily brainstorming team</li> <li>d) Parish network feedback to priest</li> <li>e) Use an APP to further your connection with the parish and to grow the faith</li> <li>f) Need to be inclusive-be careful not to put people off by your use of inappropriate words-ignorance.</li> </ul> <p>2) Youth Retention –</p> <ul style="list-style-type: none"> <li>a) Make sure your youth program is relevant to today and inviting and add value to youth’s lives.</li> <li>b) Allow youth to participate in music for today</li> <li>c) Acknowledge talents and nurture them</li> <li>d) Make the weekend the most exciting experience</li> <li>e) Children’s Liturgy</li> <li>f) Have a youth program in each parish.</li> </ul> <p>3) Welcoming –</p> <ul style="list-style-type: none"> <li>a) Be a more welcoming Church to all facets of society e.g. gay, non-Catholic, etc.</li> <li>b) Not only at the door. Priests to be out and about before and after Church.</li> <li>c) Do not judge by appearance – be welcoming to all.</li> <li>d) Welcome families no matter the noise – welcome it.</li> <li>e) Encourage personal use of physical ways of praying – outstretched arms.</li> <li>f) BELLS – Bless, Entertain, Listen, Learn, Service.</li> <li>g) Encourage more young parents to come.</li> </ul>
6	<p>1) Faith Formation in Schools:</p> <ul style="list-style-type: none"> <li>a) Provide systematic and consistent faith development and encounter opportunities as a top priority for staff and students.</li> </ul> <p>2) Structure our Communities:</p> <ul style="list-style-type: none"> <li>a) Develop shared leadership structures which are empowering and consultative</li> <li>b) Develop measurable practices and accountability measures</li> </ul> <p>3) Developing and Empowering Peoples’ Faith:</p> <ul style="list-style-type: none"> <li>a) Teaching people to pray</li> <li>b) Use Alpha and Cell Groups as a means of evangelisation</li> <li>c) Renovate the RCIA process</li> </ul>
6	<p>1) For the National Evangelisation office to develop and promote a leadership program in evangelisation methods and techniques, to be implemented locally.</p> <p>2) Facilitate the national rollout of an evangelisation program (such as Alpha) to be promoted, run and support in parishes and schools.</p> <p>3) Co-ordinated national campaign to promote what the Church does doe the community (e.g. Vinnies etc.)</p>
6	<p>1) With a focus on love and forgiveness, we encourage the Australian Church to allow parish communities to celebrate the third rite of Reconciliation.</p> <p>2) We encourage the intelligent use of human resources and technological tools to better enable parish communities to share their events, activities, ideas and faith inspiration, with all people: the disenfranchised youth and those who feel marginalised.</p>
7	<p>1) Go out of our churches to meet people where they are at; including the digital realm. Ask the unchurched/de-churched: “How may we love and save you?” Be a listening church that takes action. Be missionary disciples who are willing to step outside the comfort of our churches/traditions/preferences.</p> <p>2) Broaden our vision of church by inviting people into our communities and being welcoming and inclusive, in both action and language when they come. By recognising that the church is broader than the building. Each of us has a responsibility to share the joy of Jesus in all our interactions recognising our failures and shortcomings and social responsibilities.</p> <p>3) Form parishioners to share their encounter with Christ and have a joyful attitude to all. Possibly through online videos and diocesan representative visiting parishes and running a session.</p>

8	Formation of Lay Leaders: This includes community with greater adult education and faith formation. Take opportunity such as Sacramental Programs to engage with a view to develop their faith. E.g. strategic and deliberate programs.
3	<ol style="list-style-type: none"> <li>1) Church/Community publicise involvement in social justice, increase involvement and lobby more strongly with governments and on media church views.</li> <li>2) Two day retreats for parishes to encounter Christ.</li> <li>3) Reach out through internet; FAQ on faith; Church teaching; animated Bible Stories/games.</li> <li>4) Value life – better support for women/families in crisis; better funding at end of life care; promote consistent ethic of valuing life.</li> </ol>
4	<ol style="list-style-type: none"> <li>1) Liturgy of the Word: Visual of Scriptures and improve sound system; opportunity for parishioners to respond to Scripture during homily.</li> <li>2) Educate and create pathways to empower laity Gospel-based formation. Web link to good Gospel stories.</li> <li>3) Set up Youth groups to promote leadership.</li> <li>4) Evangelisation programs. Alpha, Bishop Barron Word on Fire, Fr Mike Schmitz’s ministry.</li> <li>5) Outreach at Community events to promote church activities.</li> </ol>
11	<ol style="list-style-type: none"> <li>1) Communication: Use all means by church (social media, print, TV) to impart message; information/hotline to answer all questions (practical and spiritual); reemphasise existing.</li> <li>2) Support/Contact: Annual Mass for parents of baptised children; reemphasise Lenten program (e.g. post lent, make it joyous Easter course!); individual approach to former Catholics and ask their thoughts/feelings (welcome back).</li> <li>3) Display Faith: Angelus Bell to prayer (schools); St Vinnies not Vinnies; Ozanam Care not OzCare</li> </ol>
6	<ol style="list-style-type: none"> <li>1) The establishment of Catholic faith communities in isolated suburbs, led by Lay/Deacons. This may require a re-think of what a parish is.</li> <li>2) Empowering leadership of faith communities is required, using the best people as leaders, with the right formation and accountability.</li> <li>3) Decentralise Archdiocesan church staff into regions and with Regional Bishops and curial staff.</li> </ol>
32	Improve Governance down to the parish level. Look to others doing it well. Who will minister in future?
60	<p>Based on the various themes, these are the emerging actions that were common amongst our staff:</p> <ul style="list-style-type: none"> <li>- Exploring new ways of encouraging active participation rather than passive participation (eg. skills audit)</li> <li>- Greater opportunities for people of all ages and cultures to participate in liturgy and community building, eg. music, skills, food, languages</li> <li>- Redefining priests’ roles within the parish, eg. priests living in communities, rather than independently, sharing talents amongst all parishes. sharing their responsibilities amongst parishioners</li> </ul>

20	<ul style="list-style-type: none"> <li>• The Holy Spirit is calling us to meet the needs of families. How? We need to actively seek and provide adult faith formation and growth opportunities for adults of all ages. Evangelisation through parent's faith journey. Young people need to be ignited by the Spirit. Priests homily should draw children / families in.</li> <li>• The Holy Spirit is calling us to grow greater Catholic Schools. How? Educate with a mission lense on a larger scale, in all schools. Stronger connections amongst organisations within each community E.g school – hospital – shops – nursing home – so they can support each other.</li> <li>• The Holy Spirit is calling us to accept people for who they are and to meet them where they are at. How? Priests need to be more real. They need to experience life as everyone else experiences it and then they will understand what true mission is. Optional priest celibacy, ordained women, justice and respect for all members of society. The establishment needs to trust the laity.</li> </ul>
22	<ul style="list-style-type: none"> <li>• Like Jesus, the Church shouldn't be trapped by rules and regulations – remove the Sunday obligation, reform the language used, reinstate the Third Rite of Reconciliation, remove restrictions on participating in the sacraments, dismantle dominant male celibacy, reshape the training of priests.</li> <li>• Seminaries to educate the whole person in Vatican 11 teachings with values on service. Seminarians to live in communities and be in forms of work.</li> <li>• Encouragement and on-going training of all – hierarchy and laity.</li> <li>• Publicised Statements to the general public about our Church should always be encouraging and nourishing – particularly during the Seasons of Easter and Christmas.</li> <li>• Set up a structure of Gospel inspired adult faith and social justice commissions on national and diocesan levels. These commissions be given the authority to make decisions not just be advisory. Groups to include a balance of laity and clergy who have an equal voice when voting on decisions.</li> </ul>
38	<p>Priests' formation to focus on their 3 priestly roles; shepherd, eucharist and word and not peripheries. Redefine &amp; expand deacon role to be mission &amp; evangelisation and include women in the role. Parish council with priests drive mission &amp; evangelising roles, cease being advisory and have the authority &amp; responsibility to develop a Christ-centred community. Create opportunities for youth and children to engage with the parish. Redefine sacramental program for parents and children to re-evangelise their conversion to Jesus &amp; become active participants in the faith community. Create &amp; promote faith formation opportunities for parishioners. Promote &amp; endorse the primary RCIA role of conversion done in the community by the community rather than being a didactic curriculum taught by a few catechists. The ACBC to present a Catholic perspective on national political and secular issues/events. Commence discussion with the Vatican to give priests the choice of being single or married.</p>
13	<p>We are being called to be people who are Christ centred, who work to develop our communities where all, regardless of office, ethnicity, gender, class or marital status are accepted. We, as Church, are called to participate and encourage structural change within the hierarchal organisation. This, within prayerful discernment, could be achieved through empowering Diocesan &amp; Parish pastoral councils, by recognition of the role, dignity and authority of lay leadership regardless of gender.</p>



10	<ul style="list-style-type: none"> <li>• Make it public about the positive of the church – what missionary actions have they achieved.</li> <li>• Allow priests to marry by 2021. This will allow families a greater connection to the church and increase numbers.</li> <li>• Accessibility of Alpha groups.</li> <li>• Encourage young people back to the church.</li> <li>• Input by young – music.</li> <li>• Establish pathways for married men and women to become priests</li> <li>• No Popes or Cardinals elected after the age of 60.</li> <li>• Greater role for women.</li> <li>• A council or group to help Bishops make decisions at the Vatican.</li> <li>• Be a witness in society.</li> <li>• Publish how funds are distributed to poor etc, exactly what organisations and amount and who.</li> <li>• Transparency of fund movement. Raising and distribution.</li> <li>• Age of ruling class should more aptly adapt to the demographic of the church.</li> <li>• Social media that’s engaging, run by someone who will gain interest with the public.</li> </ul>
10	<ul style="list-style-type: none"> <li>• Women should be able to take on traditional male roles in the church.</li> <li>• A stronger connection between Parish &amp; school. Minimum expectations.</li> <li>• Priests able to have the capacity to have a life like their community, with marriage and children.</li> <li>• Investigate ways to encourage the younger people to come back to the church.</li> <li>• A real connection between the Parish and youth in schools.</li> <li>• Continue to increase the number of catechist in state schools by Diocesan payment to them for their evangelising.</li> <li>• Missionary + Evangelising - More funds to go to poor communities and less to great meals for fat bishops.</li> <li>• Funds for education to women in 3rd world.</li> <li>• The diocese needs to transfer the Bishop’s residence from a privileged location to a fibro cottage like the poor.</li> <li>• Listen to the youth, parish and school need to be more connected.</li> <li>• Women’s roles and participation in the Mass</li> <li>• Abolish church hierarchy-clergy need for return to Christ’s true mission to serve the poor, live humbly.</li> </ul>
54	<p>The people of the Central Deanery of the Diocese of Parramatta submit that “God is calling us to be a Christ-centered Church that is: Missionary and evangelising” by:  Reaching out to “our neighbours”, remembering that they are Refugees, First Nations people, strugglers youth and other Religious persuasions.</p> <p>It is our belief that we can be assisted in this endeavour by having available to us;  Formation Programs for all stages of life and faith. This is not only formation about Liturgies and basic Church Rules etc. but also various stages in our lives like Birth and Death.</p> <p>We must at all times be Inclusive – ensure that; everyone is welcome. Be non-Judgemental, Living Gospel values and be in God’s likeness</p> <p>This must include Outreach to the Marginalised</p> <ul style="list-style-type: none"> <li>- Refugees</li> <li>- Poor</li> <li>- Disliked</li> </ul> <p>We believe that this can be achieved if we are led by example. This must, in a primary role, be the Example of JESUS, not what Church Officials think the rules should be.</p> <p>We confirm our view that Pope Francis</p>

9	<p>C. We live in a time of social media where many differing views are expressed on human rights issues and the voice of the Church cannot always be clearly heard.</p> <p>We ask</p> <ol style="list-style-type: none"> <li>1. That the Church seek new ways to communicate with our modern world so that our Catholic perspective on human rights issues be heard in a strong and united voice.</li> <li>2. That the Church speak out strongly and compassionately in all areas where human lives are being diminished.</li> </ol> <p>D. We are concerned to see that in current legislation the emphasis in unwanted pregnancies seems to be focused on the needs of the mother while ignoring the rights of the unborn child.</p> <p>We ask</p> <ol style="list-style-type: none"> <li>1. That the Church speak out clearly, taking into account the rights of the unborn child while showing compassion for women with forced or unwanted pregnancies.</li> <li>2. That the Church's resources be used to support mothers to keep their babies</li> </ol>
25	<p>Data gathered from the Plenary Council 2020 revealed the need for the Church to reach out and proclaim the Gospel in Australia and to communicate more effectively within the 21st century. In order to best address this, it is important for the Church to target specific age groups, making the way that individuals evangelise more age-appropriate. For example, communication amongst children could be enhanced by role-plays during the Mass, in particular for the Gospel, as it provides children a visual re-enactment of the Scripture heightening their understanding. As well as this, interaction amongst the youth would be enhanced by creating pages on social media, such as Facebook. This will enable young adults to communicate, share experiences and to inspire one another on a digital platform they utilise daily. As well as this, it is important for the church to address social issues that are relevant today and to emphasise the Church's stance. This allows believers to adhere to such teachings</p>
10	<p>Submission 1: The greatest untapped resource for evangelization and missionary outreach lies in the laity. Lay ministries should be resourced and trained, as a matter of urgency, for work both within the Church, and 'outside' the visible Church. This needs to take place at diocesan level, and standards overseen by appropriate national bodies.</p> <p>Submission 2: Dynamic evangelization and missionary outreach will emerge from a Church that is energetic and engaged. Therefore, governance and leadership structures in the Church, nationally and at diocesan level, must become more open and transparent. Specifically, that lay representatives be included, at the deepest levels, in the processes of decision making.</p>
31	<ul style="list-style-type: none"> <li>• Greater investment in young people; we need to mix it up; not just preaching; Give them something to watch; Give them something to do. Use technology to engage young adults.</li> </ul> <p>3 parishes could work together for youth ministry with combined finances, combined volunteers and more bums on seats as a result.</p> <p>Honesty and transparency by the Church.</p> <p>Faith formation/alpha courses in our Parish and diocese</p> <p>Small groups faith formation ongoing</p> <p>Teachers in Catholic schools to attend formation in the Catholic faith; not just the retreat but like other needs for professional development.</p> <p>Teach about the Catholic faith in Catholic schools</p> <p>Lay involvement makes the parish less susceptible to the weaknesses of a parish priest; currently the Parish is run the way the priest is used to doing so this perpetuates problems</p> <p>We have a good story; we need to improve music; improve preaching; take risks to think differently</p> <p>Priest should be being part of the people; charismatic priests will engage the people</p>
5	<ol style="list-style-type: none"> <li>1. Dedicate time before or after Mass to reflection on the Word of God, nurturing a love for the Scriptures and allowing people time and space to gather around God's Word.</li> <li>2. Parishes should work together at the deanery level to support the prayer lives of people in that area, including in the setting of weekday and weekend Mass times.</li> <li>3. Introduce an Octave of Pentecost, allowing people to focus on the need to be clothed with the gifts of the Holy Spirit and to go out and evangelise.</li> </ol>

16	We call for a contemporary engagement with our world true to the living tradition with particular focus in liturgy, formation of Catholic school teachers and the participation of women. To that end we call for both men and women to be considered equal for all liturgical ministries other than those requiring ordination. We call for formation of Catholic school teachers to include faith formation opportunities in a parish, or through retreats or immersion experiences. We call for all dioceses to introduce representative Diocesan Pastoral Councils and formation of the same according to agreed principles.
7	We call for Church leaders, especially the local bishop and the ACBC to be proactive in addressing issues and not, as too often seems to be the case, reactive and negative. To foster a sense of belonging, welcome all at liturgies, reflective of the more relaxed Australian manner and beyond the formal liturgically prescribed welcome. Perhaps there could be consideration of the publication of a book, including online access, of prayers for seasons (ie the liturgical year, the seasons of nature and perhaps sport) and aspects of the Australian culture (cf. multiculturalism, births, deaths, marriages, tragedies, Anzac Day, mental and physical illness, Australia Day and the Indigenous). The prayers would appeal to individuals and small group gatherings in parishes, schools, church agencies etc. There should be greater use of social media at all levels of Church life, mindful that many so engage while many do not and would need support and guidance to come on board.
4	Establish clear links to the community by providing external support networks/organisations. eg. connections to beyond blue. Provide somewhere or someone for people to turn to provide details of appropriate organisations (lay). Introduce non catholic people into the church to hear their opinions to ensure evangelisation.
2	Submission to the Australian Bishops: Practical steps to encourage the Church in being Missionary and Evangelising: <ul style="list-style-type: none"> <li>• Commission a song/hymn for use in parishes and communities, expressing repentance and healing; to be a powerful symbol reaching out to those who have been hurt or felt abandoned - to inspire us to bring the love of Christ to the people of Australia.</li> <li>• Encourage and support training and growth of leaders from diverse backgrounds and ages from within the Australian Church to lead our people. The training to be funded, to be broad - with practical, spiritual and theological aspects. Aim: to equip participants to lead and inspire others to step out in faith and be involved in mission.</li> <li>• Establish a social media site promoting the positive happenings in the Church: Health, aged care, help for poor and needy, refugees, education, etc. Include a national data base of volunteer possibilities – within Australia and abroad.</li> </ul>
11	- Giving greater prominence to the Holy Spirit in Catholic life - Recognising that the Church is our home, the place where we can feel at home - By living our faith every day, and doing our best to love God
32	Evangelization should focus on (1) schools, through better catechesis and school masses; and (2) by the personal witness of parishioners combined with modern technology to reach out to people at home and in their daily lives in the community. In the process of achieving this, the Church needs more women involved in the hierarchy.
2	Pray for converts and for conversion of heart. Encourage people to spend time in reading scripture and spiritual study.
0	Catholic Education at Catholic Primary Schools. As with many other respondants I share their concern over the extremely low mass attendance by pupils from Catholic schools. At the two schools in our parish no more than a dozen families come regularly to mass - more than 400 children. My response may appear extreme but I sincerely believe given the situation that the church should consider opening up the education system to all - whether Catholic, other faiths or non believers on a 'first come first served' basis rather than pandering to parents who simply tick the baptism box to gain preferently entry to a Catholic school. It would serve as a wake up call to 'Catholic' parents and also allow Catholic schools evangelise in the wider community. There are numerous acknowledgements of this in the New Testament

8	<p>The people of the Central Deanery of the Diocese of Parramatta submit that “God is calling us to be a Christ-centred Church that is: Missionary and evangelising” by:</p> <p>Reaching out to “our neighbours”, remembering that they are Refugees, First Nations people, strugglers youth and other Religious persuasions.</p> <p>It is our belief that we can be assisted in this endeavour by having available to us;</p> <p>Formation Programs for all stages of life and faith. This is not only formation about Liturgies and basic Church Rules etc. but also various stages in our lives like Birth and Death.</p> <p>We must at all times be Inclusive – ensure that; everyone is welcome. Be non-Judgemental, Living Gospel values and be in God’s likeness</p> <p>This must include Outreach to the Marginalised</p> <ul style="list-style-type: none"> <li>- Refugees</li> <li>- Poor</li> <li>- Disliked</li> </ul> <p>We believe that this can be achieved if we are led by example. This must, in a primary role, be the Example of JESUS, not what Church Officials think the rules should be.</p> <p>We confirm our view that Pope Francis i</p>
5	<ul style="list-style-type: none"> <li>• Christ’s message of love is badly damaged by the (in)actions of our institutional church. To survive, grassroots renewal and reform is imperative.</li> <li>• Mission and evangelisation start with shared understanding and collaboration, both missing today</li> <li>• Mass-attendees need a deeper understanding of the tenets of their faith</li> <li>• Conversion of heart to become a more inclusive &amp; loving Church community is the way to go</li> <li>• We are called to become humble, and to recognise by action that our sole ‘missionary’ goal and evangelising aim is for our Church to HEAL FROM THE INSIDE</li> <li>• Our bishops could lead: to reflect, repent, repair, renew, reform and restore our faith and Faith, and to acknowledge the “curse of clericalism” as discussed frequently by Francis</li> <li>• We need to become a credible witness in today’s society in the name of Jesus. An immediate and tangible demonstration of good faith, and a step towards inclusivity from the bishops would be appoint a woman as Co-Chair for Plenary 2020</li> </ul>
5	<ol style="list-style-type: none"> <li>1. Introduce Alpha Courses into all parishes.</li> <li>2. Parish Councils to have a plan, with vision and strategies.</li> <li>3. Parishes to have lay pastoral associates and spiritual directors commissioned by the Bishops.</li> <li>4. Parish Pastoral Councils to be strengthened, more than consultative.</li> <li>5. Parish information and communication to be improved including use of technology and up to date websites.</li> <li>6. Parish teams to be formed in various ministries: e.g. Host, Hospitality, Evangelising, Faith Formation, Spiritual Enrichment, Worship and Liturgy, Information and Communication etc.</li> <li>7. Parishioners to be active (preferably go out in pairs) to spread the Good News by living well and being witnesses of God.</li> <li>8. Parish Missionary and Evangelising Teams to be formed to involve the whole parish in this work.</li> <li>9. Address issues commonly raised by non-believers of the Christian faith (e.g. faith has no scientific evidence) by preparing and promulgating our responses.</li> </ol>
7	<p>Adult faith formation that is ongoing, supportive and engaging: starting with the kerygma eg Alpha, Cafe. Engage the school with the Parish through a coordinator: Start engaging eg Parishioners pray for children during exams or illness, child is aware who is praying for them. Build and strengthen our personal relationships with Jesus: change our culture to become more vocal about our experience of Jesus in our daily lives - how did Jesus speak to us this week? Adoration is a must. Review and streamline RCIA programs.</p>

16	<p>Every Diocese should have a paid, permanent youth facilitator with a team whose role in youth ministry is practical and ongoing. Five-minute talks, presentations, podcasts and/or videos before Mass that are relevant and contemporary eg Bishop Baron, followed by 5-10 minutes of silence. Small groups for different levels of faith formation and evangelisation covering those who are: Curious (Alpha, faith related movie nights showing, "The Way," "The Shack" etc); Those who are seeking (Conversations about Catholics, retreat days with guest speakers, spirituality in the pub) and Evangelising the evangelisers (Bible study groups, intercessory prayer groups, faith development retreats run by experienced presenters etc).</p>
8	<p>Church laws need to be updated marrying outside the church, restriction on communion, important to one at mass.  Engage with wider community, develop soft marketing strategies  Women as deacons  Support local charity along with international  Priests to marry  Victims of abuse still hurting them, Society &amp; Christianity need closure  Nonattendance by school children at church, are new age programs working is the dialog &amp; youth incompatible  What strategies are used by thriving newer churches?  Due consideration to husbands or wives with differing beliefs  Be accommodating to all, unfortunate, fortunate, poor &amp; rich we're all equal there's no distinction we arrive and depart without worldly possessions it's what we do in-between that counts.  Clergy attend DR20  Another developed ALPHA our church a major contributor in Christianity we can develop major programs</p>
30	<p>Missionary and Evangelising  Writing Group's Action Responses:</p> <ul style="list-style-type: none"> <li>• Re-focus on learning the Catholic Faith in Primary Schools – integrating the values of our faith in all areas, with grounded learning in dedicated time to Religious Education.</li> <li>• Mass on Sunday Night with engaging music, teachings etc.</li> <li>• Alpha, Parish social groups and outreach programs that are specifically welcoming, engaging, informative and a space to share in God's love.</li> <li>• Encourage Eucharistic adoration, allowing us to be more Christ-like, so we can take Christ to others.</li> <li>• Address loneliness (family group / cell groups / buddy system)</li> <li>• Paid Youth ministers/leaders to be responsible for Youth</li> <li>• Office of Evangelisation established locally eg Deanery or zones</li> <li>• More encouragement to parishioners to be more outgoing and communicate/share with each other (eg. We have started a Soup and Soul monthly gathering with different topics where people meet and share their stories and faith experiences.)</li> <li>• Train priests to be</li> </ul>
20	<ul style="list-style-type: none"> <li>• Ordination or vocation does not automatically endow relevant leadership qualities and competencies.</li> <li>• Training of religious and laity is not adequate to meet the challenges facing the church today.</li> <li>• There is an apparent lack of uniformity among the Bishops of Australia. This leads to confusion and division among the laity.</li> <li>• There has been and still is so much doctrinal and moral confusion in the postconciliar Church that it is becoming more and more difficult for people, whether on the inside or on the outside, to know what the Church actually teaches and how we are supposed to live it day to day.</li> <li>• Reinforce and supply the Catechism of the Catholic Church book to local parishes</li> </ul> <p>We have lost 1 to 2 generations of Catholics. Parents of young children no longer have the knowledge to teach their children in the Catholic faith. Many are embarrassed to talk to their children about the teachings of their Faith because they have simply forgotten.</p>

10	<p>Council needs to define/explain missionary and evangelising, and their mutual connection, in layman's terms derived from a clear understanding of the aspirations/needs/expectations of the ordinary citizen be they of the faith, sceptic or agnostic. Mission and evangelising is local in neighbourhood/parish/town communities not just in some remote location.</p> <p>The theology used in mission needs to be supported by the language and vocabulary used at the local level. Recontextualise faith – our mission and evangelisation is nourishment to a seed of faith gifted by God in all humans</p> <p>Identify and change language in our basic rituals eg mass/prayer/reconciliation etc to present a loving/welcoming invitation to the enquiring faith seeker.</p> <p>Council should develop and provide resources for diocese and parishes to use for faith development and missionary/evangelising skills in the laity.</p> <p>Priestly formation needs to include ways to take church out of the building (that is, be outward looking) to com</p>
18	<p>Relate the Sunday homily to everyday lives of people. We are told to evangelize we need the tools to help us to do this. In every parish have an evangelization committee which focuses on teaching what the church teaches and giving support to evangelization of firstly parishioners secondly lapsed Catholics and thirdly non-catholics.</p>
13	<p>Currently: outdoor Masses, rosaries, Holy Hour, RCIA, prayer groups, new RE School Curriculum. Future: Lifeteen, Alpha, Family Groups. More prayer, novenas, exposition of the Blessed Sacrament, rosary crusades. Processions on feast days. Public Easter re-enactment of the Passion. Work with other Christian denominations. Films of life of Christ. Help the homeless, farmers affected by drought. Reach out to Catholic children, families at public schools – catechesis. Newsletters to non-churchgoers explaining Catholicism. Keep faith and share faith with others, be proud to be Christian. Invite other Catholics to work at the Christian bookshop. Guest speakers. Encourage parishioners to come to church/family groups to pray the rosary. Encourage speak to others at Mass. Draw more public attention to the Catholic Social Works happening local through initiatives like St Vinnies, Nursing Homes, CatholicCare. Express gratitude in local paper. Communicate what is happening and all are welcome.</p>
20	<p>We have friends who have walked away from the Church  What can we do?  Listen  Live the faith ourselves and keep developing our own faith  Capture people's hearts  Nurture the seed of faith still there  Find ways to make it attractive</p> <p>There is a lack of enthusiasm for church but there are more ways of being disciples of Jesus than simply coming to church  Communicate what the church does well  Think of ways to communicate attractively and effectively with young people  Listen to others...people are living the gospel day to day despite diminishing church communications  We are all drawn to being missionary disciples. We came to discuss our concern for diminishing parish communities.  The important point of our discussion is to live the gospel 24 hours a day and go back to basics,  Our role is to build up our parish community by reaching out,  We need to enrich and develop the faith of all age groups- adult formation, at all stages/ages.  We should be encouraged to discuss, share stories, experiences,</p>

50	<p>The NACF Sydney believes we Catholics have lost sight of our vocation as people “ set apart” to build up the Kingdom of God on earth. A “ discerning” Christian can only have decision-making legitimacy if informed, catechised, prayerful, &amp; Christ centred. Today we are witnessing 3 generations of unformed, non- catechised Catholics, and see the fruits that have spread, like poison! Catholics who wish to relativise the 10 commandments, who see themselves superior to doctrine and dogma, or the revealed word of God; who want “Christ without the cross” ( Archbp Fulton Sheen). We must be steadfast in turning away from the “Spirit of the World” and embrace the truths of the Catholic faith without compromise. It is our experience through catechesis that young people are hungry for the profound truths of our faith. We need to return to the scriptural practise of prayer &amp; fasting ( Friday’s), to confession and Adoration much more than present. Then we shall witness much good fruit.</p>
13	<p>The church has to change. In the last census, 21% of West Australians identified as Catholics and the number is falling. The church needs to survey Catholics who no longer practice to find solutions to retaining Catholic numbers, especially the young.</p> <p>The church needs to survey what it would take for more people to become priests. it needs to train and develop priests to the satisfaction of congregations to retain and grow numbers. It needs to be accountable to the people in God. It needs to engage more with congregations - subject to survey responses it needs to undertake better marketing on church affairs.</p> <p>the church can record inspirational homilies online for priests to use. What about a Facebook page or other social media presence. What about special ministers to support priests. Have a look at what other community churches are doing. These churches are attracting large attendances. Why? Can we duplicate what they are doing well?</p>
3	<p>As a coordinator for RCIA at Mary Immaculate Parish I see that there is a real need to improve Catholic Education if we are to be a Christ-centred Church that is missionary an evangelising.</p> <p>It is evident that many Catholics simply do not know the content of their Faith and therefore do not know how to transmit the Faith to others who have the desire to become Catholic as well.</p> <p>Catholic Education needs to be given new life but still adhere to what the Church teaches. More specifically, Catholics would benefit from having a deeper and accurate understanding of the Paschal Mystery of Christ (and how this leads to glory, freedom, salvation and happiness for us personally and as a people).</p> <p>A major stumbling block for many Catholics and non-Catholics is the inevitable experience of 'suffering' in life. Many Catholic Education programs do not help people understand that - even with suffering and hardship - a life lived with Christ and his Church is the happiest life one can ever live.</p>
22	<p>Faithfulness to the Church and its teachings presented by Christ.</p> <p>Bishops need to be more present in the digital space.</p> <p>Emphasis on the Scriptures needs to be renewed.</p> <p>Keep it simple. Follow God's teaching and you will be saved.</p> <p>Follow God's commandments and you will enter the Kingdom of Heaven.</p>
20	<p>Essential</p> <p>Ongoing Formation and support a must for all Priests - Theology, Social issues - Relevance of Homilies to current parish/local/social/community issues - Parish Governance:</p> <p>Representative Active Parish Council:</p> <p>More deliberate ongoing Faith Formation in Parish/ Seasonal Prayer groups/ discussion groups e.g. current social issues:</p> <p>Increase of the Role of Women in all areas of Church decision making/ Parish life.- recognition of 'Gifts' in the parish:</p> <p>Attention given to the coordination of Parish Ministries/ Pastoral Care/Regular reports on Ministries:</p> <p>Structures and well prepared Liturgy/emphasis on participation:</p> <p>Faith formation of teachers in Catholic Schools/School role in encouraging families and children attending Sunday Mass</p>

1	<p>1.1. The Mission of the Church is make us disciples to all nations, not to celebrate good liturgy and keep people happy. We need to be 'sent' to do.</p> <p>1.1.1. Establish a sense of mission (going somewhere)</p> <p>1.1.2. Set a vision.</p> <p>1.2. Accept that some will not follow – the 'maintainers' and those with a 'private-pod'-faith. Like Christ, don't try to be all things to everyone.</p> <p>1.3. It's not about the numbers - a small missionary evangelistic Church that makes a difference is better than millions in maintenance of the status quo.</p> <p>1.4. Everything the church does should give priority to Christ's Mission – the expansion of the Kingdom of God on Earth., supported by liturgy, useful tradition and the Eucharist</p> <p>1.5. We need to clear out all those things that stand in the way of real mission change the Church culture completely if evangelization programmes are to be effective.</p>
9	<p>change of attitude by clergy to service</p> <p>Note developments in human sciences</p> <p>Beatitudes to replace 10commandments and law</p> <p>Theology of personal grace/healing rather than redemption/sin</p>
3	<p>Our group reflected on Luke 10:1-12, where Jesus tells 70 disciples to pray to the Lord of the harvest for labourers &amp; sends them out to proclaim the Kingdom.</p> <p>We feel called to recommend:</p> <ul style="list-style-type: none"> <li>*promotion of prayer for vocations/labourers, particularly through Eucharistic Adoration</li> <li>*finding ways of giving Catholics the courage &amp; basic skills to share their faith</li> <li>*considering a national subscription to the digital platform FORMED (see formed.org)</li> <li>*promoting the Fellowship of Catholic University Students (FOCUS) on campuses ( see focus.org)</li> <li>*training catechists &amp; assisting the establishment of Catechesis of the Good Shepherd in parishes (see cgsaust.org.au or cgsusa.org)</li> <li>*continuing Special Religious Education in public schools &amp; promoting the work of catechists</li> <li>*reviving the practice of parish missions</li> <li>*encouraging missionary vocations</li> <li>*continuing to door knock - which all Catholics can do.</li> </ul>
12	<ul style="list-style-type: none"> <li>• Help to articulate our faith clearly and comfortably.</li> <li>• Regularly have members of parish give homily/reflection</li> <li>• Shared homilies introduced at Sunday Masses</li> <li>• Immersion opportunities for priests of other cultures.</li> <li>• Priests who left to be married able to continue their priesthood &amp; allow priests to be married.</li> <li>• Include &amp; welcome those who have been excluded [divorcees / LGBTIQ] and all marginalised.</li> <li>• Authentic Rel Educ - students led to reflect deeply on life and its meaning; come to know &amp; develop a relationship with God; how faith can add greater purpose to our human existence. RE which links Catholic story to personal story; connecting life and faith – not rules and regulations!</li> <li>• Youth ministers and chaplains in our Catholic schools and parishes.</li> <li>• Warm, relevant &amp; engaging liturgies - not stuffy &amp; rigid.</li> <li>• Work ecumenically to outreach to poor and marginalised in our communities – not duplication.</li> <li>• Regular sharing of faith stories of parishioners as part of Sunday Liturgy</li> </ul>
30	<p>We, as members of the International Schoenstatt Movement, representing clerics, religious and laity, believe we are called to help the Church to be more Christ-Centred. Through our educational system, our belief in Divine Providence and our missionary tool of the Covenant of Love which works to strengthen our baptismal covenant and our attachment to Christ's Mother, "we ... believe deeply that we have to do no more than lead the Mother of God onto the battlefield everywhere, and give her the opportunity to give birth to Christ once more." "If the present-day world wants to find its way back to Christ, our Lady must give birth to Christ once more". (J.Kentenich, 31.5.1963)</p> <p>We help do this by supporting parishes, working with their educated personnel to run Bible Study/Theology groups, the RCIA, offering formation groups to help deepen faith, history, liturgy, and awareness of gifts, programs for instance to encourage people to be sent out to witness to the reality of God in their lives.</p>



6	<p>-Get the Message out there- Free to air TV station (eg.Ch55) plus create more quality Catholic Programs, good news station</p> <p>-National Apology/Lament for Abuse and promise to stop the lies in future/be transparent.</p> <p>-Regular accessible Catholic Bible Study resources provided for free/affordable prices that could be accessed in formal and informal ways, with or without a priest, individually or as a group.</p> <p>-Scripture podcasts, radio and video resources appropriate to Australian Catholic Context for group and individual study (not just reliance on what is created in USA)</p> <p>-Accessible children's liturgy resources for a variety of contexts that teach scripture and catechesis.</p>
5	<ol style="list-style-type: none"> <li>1. Encourage twinning of metropolitan and regional/rural parishes</li> <li>2. Hospital chaplains can be male/female deacons</li> <li>3. Infuse the Australian Church with the spirituality of Aboriginal and Torres Strait islanders and other influences that are relevant to Australia (not Eurocentric)</li> <li>4. Blessings of LGBTI civil unions be allowed at the discretion of priests</li> </ol>
28	<p>Missionary and Evangelising</p> <p>Writing Group's Action Responses:</p> <ol style="list-style-type: none"> <li>1. Re-focus on learning the Catholic Faith in Primary Schools – integrating the values of our faith in all areas, with grounded learning in dedicated time to Religious Education. School and Parish need to be more connected.</li> <li>2. Programs and Plans to promote Mission and Evangelisation Eg. Alpha, Groups like Soup and Soul that provide a welcoming, and engaging, informative and safe space to share in God's love. (eg. We have started a Soup and Soul monthly gathering with different topics where people meet and share their stories and faith experiences.)</li> </ol> <p>Office of Evangelisation established locally eg Deanery or zones</p> <p>The Church could go out to the public, eg setting up booths for people to come and engage/find out more/ask questions etc</p> <p>The Church needs to engage with the 'upstream' issues in bolder ways, not just working with the symptoms of injustice (social as well as environmental injustice) but getting to the causes of</p>
6	<p>Australian Bishops must mandate:</p> <ul style="list-style-type: none"> <li>- Regular Catholic scripture and catechism classes for all adults and children are made available.</li> <li>- Authentic faith teaching in all Catholic schools be available, based on the catechism (CCC )</li> <li>- Programs such as Exodus 90 and Nineveh 90 for men in all dioceses are available, as research shows that the faith induction of fathers is critical in ensuring that a high proportion of children continue in the Catholic faith</li> <li>- That priests, seminarians and religious to be encouraged to wear clericals and habits in public</li> </ul> <p>Australian Bishops must boldly proclaim the doctrine of the Catholic church as in the catechism when commenting on social and political issues</p>
2	<p>Multicultural playgroups and family groups to share their cultures and to make everyone feel welcome.</p>

7	<p>These actions, from our Listening and Discernment Group Meeting, are submitted to the Discernment and Writing Group :</p> <ol style="list-style-type: none"> <li>1) Increase the eligibility of those wanting to be Priests, currently limited to celibate men, to include women and married persons. Currently in Australia there are not sufficient priests and recruits to provide for the needs of the Church.</li> <li>2) Give the laity a greater role in the running of the Church. This would include active participation by the laity in choosing Diocesan Bishops .It should be mandatory for each Parish to have a Parish Council.</li> <li>3)Make the Church more inclusive of those encountered in today's society, including divorced people, those in a faithful same-sex relationship, victims of sexual abuse by holders of positions within the church, etc</li> <li>4) Provide more publicity of the good works done by the Church and its agencies. This is necessary to counter the negative opinion of the Catholic Church held by many since the Royal Commision into Sexual Abuse.</li> </ol>
75	<p>Reach out to young people in ways that are meaningful to them. Recognise their deep spirit of social and ecological justice. Link this to sacramental and spiritual opportunities</p> <p>Adult Catholic education and faith formation available to all</p> <p>Integrate preparation for Baptism into parish life by providing mentors to support young families to engage/ re-engage with the Church on a personal level.</p> <p>Actively encourage ecumenism that builds stronger relationship between Christian churches and diverse faiths.</p> <p>Find ways to work together to support people seeking to find God and know Jesus.</p>
10	<p>Put our faith into action. Do it God will accompany us.</p> <p>Sister Parishes – City / Country Parish. Find ways to support Country Parishes and their Priests.</p> <p>Parishes to work with agencies such as Shopfront to organise drives for donations within Parishes. Find out what they need e.g Blankets, Toiletries.</p> <p>Knitting scarves and hats for the needy, collect / ask for donations of wool. Start friendships groups in Parishes that can include those wanting to knit and also include lonely people in the Parish area.</p> <p>Christmas presents for the needy/lonely.</p> <p>St Vincent De Paul to be active in Parish and assist with the needs of the Parish.</p> <p>Promote community and friendship with the Parish, Name Tag weekends at all masses and do this regularly.</p> <p>Catholic Outreach? And or Legion of Mary, Home Visits? Book in the church for people who need home visits/friendship including the elderly and sick in the Parish.</p> <p>Encourage people to become involved in ministries within the Parish</p>
1	<ul style="list-style-type: none"> <li>• Preaching and teaching based on informed biblical scholarship</li> <li>• Re-articulate the faith in the context of contemporary science and climate change; connect with world-view of younger generation; engage with today's philosophies and faiths</li> <li>• Convey the good news as positive, life-giving, liberating and meaningful; support and encourage articulate lay spokespeople</li> <li>• Invest in adult faith formation, especially for parents and teachers of young children</li> <li>• Foster an outreach spirit in the parish</li> </ul>
2	<p>We need evangelising to each other within the Church before we can outreach to others in the wider community.</p> <p>We need Centres of Faith Formation that offer courses that are affordable or free; easily accessible by public transport and no more than half an hours drive away from people's homes; ideally Faith Formation teams that run courses and retreats in local parishes;courses timed to consider participants availability to attend (age group, family responsibilities, work, school, TAFE or Uni commitments); run by qualified priests, nuns, brothers and lay-persons; continued on from R.E. lessons in High School so students and parents are given the impression that continued Faith Formation goes hand in hand with maturation as it is about our growth in the spirit during our whole life.</p>

2	<p>We need:---- Faith Formation Centres across the whole country; Faith Formation for adults that is affordable or free; easily accessible by public transport or no more than half an hours drive away from participants suburbs; well advertised (parish websites, deanery websites, diocesan websites, facebook , flyers, parish newsletters, advertised by spokespeople after masses); run by qualified priests, nuns, brothers, lay-persons; teams that will present faith formation sessions in local parishes; timed realistically in consideration of lay peoples availability; faith formation presented to adults and high school students as a natural continuance after school is finished as part of our maturation in the spirit for our whole lives.</p>
2	<p>We need Faith Formation courses for beginners that teach people: 1. how to read the Bible for themselves. 2. how to listen to God deep within themselves( Centering Prayer). Faith starts with the basics and our own personal experience of God. It is the Church's duty to build on this and to help people to understand their spiritual experiences and to become aware that God dwells within the hearts of other people too and in all of Creation. Then we can begin to give them other Bible Study courses, other Spirituality courses, Sacramental Programmes, R.C.I. A., other prayer forms such as the Rosary or Lectio Divina etc. We need to go back to basics as for the last 30 years we have lost many people. We also need people to be taught using everyday language. Many Church terms or Biblical language goes over people's heads.</p>
12	<p>Christ's message of love is damaged by the (in)actions and cover-ups of our church</p> <ul style="list-style-type: none"> <li>• Mission and evangelisation start with shared understanding and collaboration, both missing today</li> <li>• Mass-attendees need a deeper understanding of the tenets of their faith</li> <li>• Conversion of heart to become a more inclusive Church community</li> <li>• We are called to become humble, and to recognise by action that our sole 'missionary' goal and evangelising aim is for our Church to HEAL FROM THE INSIDE</li> <li>• Our bishops could lead: to reflect, repent, repair, renew, reform and restore our faith and Faith - acknowledge the "curse of clericalism" as raised by Pope Francis</li> <li>• We need to become a credible, in the name of Jesus. An immediate demonstration of good faith, and a step towards inclusivity from the bishops would be appointing a woman Co-Chair for Plenary 2020.</li> <li>• Other snapshot topics for PC action: welcome priests who have left to marry; outreach to all baptised, especially those damaged by Church; optional celiba</li> </ul>
8	<ul style="list-style-type: none"> <li>. Formal Bible Study to be ongoing in each parish</li> <li>. Sermons to be about explaining the Gospel and training to Parishioners</li> <li>. More emphasis on the Holy Spirit within church life</li> <li>. If Priest cannot be understood (foreign) have lay people do Sermons</li> <li>. Celebrate Baptisms within the Parish as for birthdays.</li> <li>. Each Parish to have explanations on the Sunday readings within the Newsletters</li> </ul>
5	<p>Vocations should be encouraged in Australia. They should not be gender specific. Women to be given an equal role and both men and women be allowed to marry. The laity should have a greater role in the running of the Church both liturgically and administratively.</p>
7	<ul style="list-style-type: none"> <li>*Mission and evangelisation start with shared understanding and collaboration.</li> <li>*God is calling church hierarchy to listen to the Spirit-filled People of God.</li> <li>*Third Rite of Reconciliation will reach out to many hurting and disengaged Catholics</li> <li>*Church hierarchy must enact the Royal Commission recommendations to show compassion and restore their credibility.</li> <li>*Reclaim Vatican II preparation for priesthood.</li> <li>*Bishops to acknowledge and resolve the "curse of clericalism" as raised by Pope Francis, and also by Jesus Himself.</li> <li>*Reclaim the vision of Vatican II of welcome, openness, accountability, instead of hierarchical secrecy and lack of transparency</li> <li>*Laity seek to work with the priest, not for the priest.</li> <li>*Welcome back married priests instead of importing overseas priests</li> <li>*Create women acolytes, deacons in ministry and senior leadership roles in the Church</li> </ul>

9	<p>I do not witness to my family and friends by speaking about how the Holy Spirit acts in my life.  More personal visits to the needy.  More active involvement in School Mass on Sundays. Priest to focus on the children.  More involvement with refugees. Maybe adopt a town that we can help with the drought crisis.  We need to take action. Intentions without actions not enough. We need to have more interaction and be more welcoming with others. Pray to the Holy Spirit to enlighten and help our actions. More time spent in prayer, before the Holy Sacrament.  Renew our Baptism of the Holy Spirit performed by a Priest.  We need to receive the Holy Spirit via the Catholic Charismatic course. Then when the people receive the gifts in the ceremony all the words we need to speak will be given to us as a result of our "Baptism in the Holy Spirit".  Without this we will be wandering in the faith and darkness.  We are insular in our faith we need to share our faith with others.</p>
10	<p>Mass too structured.  Jesus would have had it simple  Prayers from the heart before consecration and of thanksgiving after - prayers could be hymns - joyful!!  I like the sermons - could also have a 'guest speaker' (priests who would do this sort of thing)  Perhaps have the sermon at the beginning.  Have a midday meal after Mass in the hall, invite the homeless, lonely and the parishioners to join in - have a roster for cooking &amp; kitchen duties.  Jesus believed in sharing meals. Why not have a meal with the consecration of bread &amp; wine during the meal just as Jesus did. How joyful would that be. The sound of laughter and the noise of children playing after their meal.  Hope filled.</p>
60	<p>Participants discussed the need to develop a new way to frame and present the Jesus story to contemporary Australians. It was felt that better availability and quality of Australian formation would address this need.  Formation could address: traditions, lay leadership, the body of Christ.  Participants felt that parishes should make a concerted effort to be welcoming and inclusive communities. Many desired preaching that addressed their contemporary lives. There was consensus that these goals would be better achieved if laity, including both men and women, were given authoritative positions within church governance structures. Participants also called for a variety in expression of worship to be available, including the celebration of Latin Masses.  Many participants expressed the desire for dioceses to develop and implement strategies that:</p> <ul style="list-style-type: none"> <li>• Provide care and support for mothers and fathers facing difficult pregnancies</li> <li>• Defends the rights of unborn children and of elderly people</li> </ul>
8	<p>C: We are concerned that the Church in Australia sometimes seems slow to respond to current issues and sometimes there are differing responses from different bishops. As well we are concerned that the positive aspects of our Church are not being presented strongly enough.  We want the Church to reach out to today's society through social media.  So we propose:</p> <ol style="list-style-type: none"> <li>1. All Catholics be made aware of social media sites dedicated to Catholic News and Views.</li> <li>2. That one function of these sites be to share information about positive Catholic organisations and activities.</li> </ol> <p>G: We are concerned that the voice of the Church is not being heard in the defence of human rights issues such as religious freedom, right-to-life issues such as abortion and euthanasia  So we propose</p> <ol style="list-style-type: none"> <li>1. That bishops speak out with one voice about current issues.</li> <li>2. That we join with lobby groups such as Australian Family Coalition.</li> </ol>

2	<p>We are experiencing a crisis of being unable to pass on the faith and Christ's salvific message to younger generations. Many children at Mass are there with grandparents, not parents. Many have never been exposed to the good news and the Church.</p> <p>We came back to our faith by encounters with joy-filled Catholics, who took their faith seriously and showed genuine care. We were showered with grace through Christ's mercy in Confession, returning to Mass/the Eucharist, and being exposed to Eucharistic Adoration, lectio divina and the Rosary. These last three are answers to the snapshot report question: How do we get people to return to prayer when we live in such a fast paced life? We don't think more lay participation in liturgy, married priests or ordination of women will bring people back.</p> <p>We hope the Council considers how to respond to the profound struggles of men in Australia: confronting rates of suicide, pornography addictions, violence and broken relationships.</p>
8	<p>*Become a voice for the problems that are a concern to our nation eg. Climate change, poverty etc. We understand that the Church is already doing this but the message isn't getting out to the general population. These need to be publicised through advertising in the newspapers and television – opinion pieces, advertising of the efforts of individual parishes in both local and national newspapers/television stations. A political arm of the Church could provide a voice for the poor.</p> <p>*Allow women a higher profile within the hierarchy of the Church – women deacons, acolytes etc. Women are an untapped resource and generally unblemished by the recent inquiries. Women in leadership positions can restore some of the faith and trust that has been lost in the recent Royal Commission into clerical abuse.</p> <p>* Form a governing council of youth to pursue activism that is linked to Church priorities. This could be promoted through Catholic secondary schools and be highly publicised through social media</p>
20	<p>There is a need to connect children and teenagers to the Church by attempting to re-engage families who no longer have a connection to Church or the Parish.</p> <p>Catholic schools need to prioritise the employment of teachers with connection to the faith.</p> <p>A priority also needs to be placed on adult faith education in our Parishes.</p>
5	<p>We understand that people are more likely to show care and compassion when they know and understand other people and can communicate personally with them.</p> <p>So we propose</p> <p>That the Plenary Council encourage parishes to team up with "Sister Parishes" either in Australia or overseas.</p>
10	<p>St Vincent's Parish, Portland, NSW, has discerned that, to follow Jesus in our time, the following actions are urgent:</p> <ol style="list-style-type: none"> <li>a) Reaching out to those at the boundaries of our society;</li> <li>b) Respect the diversity of people our church relates to;</li> <li>c) Defend religious freedom;</li> <li>d) Recognize that the faith is caught, rather than taught;</li> <li>e) Consider our church as all the baptized;</li> <li>f) Promote full participation by women.</li> </ol>
20	<p>Community/be welcoming, have patience, be at peace and spend time doing the above. Faith spreads person to person - at point of need. The establishment of Parish groups provide support to people in need, and these groups need to be supported by PP. We need to encourage groups that will be able to be missionary and evangelising.</p>

12	<p>Response from the Listening and Discernment session conducted with the finance committee, the Parish pastoral council and the liturgy committee on Tuesday the 26th of November in Holy Cross Parish Kincumber Broken Bay Diocese.</p> <p>Our submission: After an extraordinary listening and discernment session on the theme of “ How is God calling us to be a Christ centred church that is Missionary and Evangelising our group composed of members of the Parish Pastoral Council, the Liturgy committee and the finance committee discerned the Spirit leading us to an awareness that all of us shared a common vision for the church of the future.</p> <p>This vision centred on the active participation of all members of parish communities in the mission of spreading the gospel beyond their own communities to the disaffiliated, those who have left the church, those on the margins. The mission was clear, the method to be employed not so clear.</p> <p>We therefore turned to discerning the voice of the Spirit in clarifying ho</p>
20	<ol style="list-style-type: none"> <li>1. Form lay people to be leaders in the Church</li> <li>2. Develop good Christian media via creative use of social media</li> <li>3. Promote familiarity with the scriptures via bible discussion groups</li> <li>4. Run parish programmes that guide integration of faith and life</li> <li>5. Develop the ability of homilists to tap into significant faith-challenging events, eg the death of a young person</li> <li>6. Ensure good preparation for first reception of all sacraments</li> <li>7. Encourage communities to pray for their priests</li> </ol>
8	<p>With Jesus, we are all called to be Apostles of God.</p> <ol style="list-style-type: none"> <li>1. Revolutionise our way of being church to be effective in the 21st century. Evaluate and support current church groups to be more effective in this century eg. Saint Vincent De Paul’s various programs, outreach to homeless, refugees and asylum seekers, RCIA, local and overseas missions, music ministry.</li> <li>2. Re-establish the social care aspect of the church Develop, introduce and utilise current social programs in: schools, youth groups and adult groups, to encourage the development of a social conscious</li> <li>3. Re-education - Where do I meet Jesus now? Provide practical ways for married couples to pray together Foster daily meditation in schools and family Provide information on social media opportunities for prayer, meditation and faith formation Provide programs and education for members to be a visible, tangible presence of God. Educate ministers of the Word and Eucharist to proclaim the message and serve with love and conviction</li> </ol>
956	<p>Pope Francis in his 2015 address to the international marriage movement, Teams of our Lady (Equipos Notre Dame) challenged married couples to be missionary to other families, to be outward reaching. His post synodal apostolic exhortation in March 2016 ‘Amoris Laetitia’ is an excellent guideline to what the Church should be doing to support married couples and families. And yet we cannot identify any initiatives by the Australian Church to put this guideline into action.</p> <p>Part of evangelization today is to have a clear and unambiguous message. The model of the Christian Church as that of “a loving family” is such a message.</p> <p>We recommend that the Australian Bishops Conference:</p> <ol style="list-style-type: none"> <li>1. Adopt the Family Model of Church as its missionary message.</li> <li>2. Encourage and support the establishment of small group movements such as Teams in each diocese and parish</li> <li>3. Make the ‘The Joy of Love’ by Pope Francis the Church’s blueprint for action on marriage and family.</li> </ol>

40	<p>That the ACBC mandate the development and implementation of a standard national catechetical text for Australia closely based on the CCC, and that EVERY religious education teacher in every Catholic school be certified as having been trained in this program before they are allowed to teach RE.</p> <p>That this text be used as the basis for adult catechetical programs at the parish level.</p> <p>That this program conform to the Holy See's guidelines on Catholic education. (See Vatican's letter 5/5/2009 on RE in Schools)</p> <p>That the bishops publicly discipline those clergy and religious who publicly dissent from official church teaching.</p>
19	<p>The five areas that our group focussed on included:</p> <ul style="list-style-type: none"> <li>Affordable faith formation</li> <li>Faith Formation for parents</li> <li>Better communication</li> <li>Sacramental programs - Sacrament of initiation</li> <li>Youth group program and leader</li> </ul> <p>These were discussed in terms of what we thought were in dire need for Australia as well as our local community of Young, NSW. We also considered that these areas for improvement may well be achievable, if the right individuals were available to drive the matter.</p> <p>Improved communication, we thought, needs to be digital and managed by the priest and pastoral council members. Encouraging parents to be more involved in their child's faith formation, particularly those that are in Catholic Schools. In turn, adopting a more seamless approach to accessing the sacramental programs was necessary. In small towns, how do we encourage 20 year olds to stay at home and help run youth groups???</p> <p>Thank you.</p>
4	<p>National</p> <p>A national directory be drawn up of courses and groups that are available to assist in the evangelisation of church goers as well as the marginalised. Diocese and parishes to choose what is appropriate, e.g. Alpha, Life in the Spirit, Parish Mission.</p> <p>Each diocese to develop a specialist department, e.g. Melbourne's Marriage and Family Department holds events and produces resources aimed at families and married people.</p> <p>Bishops to be more visible/audible in responding in a Christ centred way to public issues of deep concern.</p> <p>Local</p> <p>Facilitate and encourage faith formation opportunities.</p> <p>Schools are ripe for evangelisation - families often only experience 'church' via a school community.</p> <p>Become a welcoming church and community by providing opportunities to create Family Groups, Youth Groups, Children's Groups.</p> <p>Priests to allow and empower people to 'see a need and act' - create groups.</p> <p>Encourage priests to find/build community with other priests and parishioners.</p>
8	<p>We suggest three actions:</p> <ol style="list-style-type: none"> <li>1. Parish Spiritual formation should be supported by annual programs based on scriptural reflection, awareness of Papal encyclicals and the Christ centered early church with Training in meditation, discernment, scripture and Church Social Teaching.</li> <li>2. Parish and Diocesan Council development. Councils must be elected, with real decision-making power that is grounded in prayerful discernment. They need an annual development program for lay and clerical members. Meetings should start with a period of Scriptural reflection. Leadership training for both clerical and lay members should be provided through up to date courses featuring communication skills, annual goal setting and establishing measurable outcomes. Members must participate in some parish programs of spiritual formation, scriptural reflection or book study and attend an annual retreat.</li> <li>3. New Youth Group Programs providing for open, value-based discussion, exploration of what they believe in and pra</li> </ol>

8	<p>The Holy Spirit is calling us to be a missionary and evangelising Church. We should create a national speaking circuit of dynamic speakers who can inspire understanding of the Catholic Tradition in the Australian contemporary setting. The presentations are to be made available approximately five times per year, three times for general participation, have one designed for women in the Church and a separate one for men. Potential candidates for speaking could include university lecturers in Theology. Give some consideration of the model of World Youth Day connections made by the Pope. Presentations could be in parish or Catholic school facilities.</p>
15	<p>The parish started the first session on Missionary and Evangelizing this week. 15 members of the parish spent time considering and listening to what they all considered the church and how to respond to the needs and aspirations of the church locally and nationally. It was felt that we should be more proactive in explaining to the community what we as a church stand for and work towards. The need to be more accepting of all people and to do what we can to show that God's command to us is important and we are trying to implement that command. Whilst we admit that the task is big we cannot do it all ourselves and working as a team we can understand, educate, support, implement and inform others avoiding bad judgments and being disheartened.</p>
9	<p>At a national level- of concern is the diminishing Parish communities and the disconnect between past and present. Youth issues- social media needs to be peer generated, not by older Parish members. World Youth Day should be open to all age groups- there is a lot to be learnt from our Youth. It's ok to have a strong, fervent faith on display- this can be seen at WYD and Ignite. We need to subsidise attendance at these to encourage more to attend. Faith Ed courses need to be affordable and accessible to all and not just online but held in person to all parishes- not just city ones.</p> <p>Priests need better formation training. Listen!! Listen to the Holy Spirit for guidance. Social media can work for all- not just youth. Emails to advertise Parish events, not just the newsletters.</p> <p>Local level- need facilitators on the ground to present adult faith formation sessions. Alpha program needs help to get moving in the country parishes. Be smarter in Parish with social media-personalise info.</p>
11	<ol style="list-style-type: none"> <li>1. Implementing talks to prepare marriages in the Christian Faith, in order to evangelising children and persevere in the faith as a family.</li> <li>2. Promote spaces for listening and understanding of young people to promote better youth leaders.</li> <li>3. Catholic education programs should be conducted in schools by Catholic people who are knowledgeable of the Holy Scriptures, so that awareness is created in the principles of our faith.</li> </ol>
35	<ol style="list-style-type: none"> <li>1. The Church hierarchy must give women in religious orders equal voting rights with their ordained male counterparts on matters which arise on structure, culture and administration in the Church. Lay women should be equally represented in church organisations, so that the gifts of women help shape the decisions made on the many pressing matters facing the Catholic Church today.</li> <li>2. Our Australian Bishops can further enhance the place of women in the Church by pressing for the Diaconate to be opened to allow women to become Deacons.</li> <li>3. The Plenary Council should push for changes to sections of Canon Law which inhibit full inclusion of some baptised Catholics."</li> </ol>
7	<p>Parish: Introduce parish visiting - parishioners visiting each other/priests visiting parishioners; concerns for diminishing OLA parish community; need to listen more to one another; need for elected Parish Pastoral Council at OLA; need for formation/leadership of parish priest; need for permanent deacons; need more youth faith formation/programs; better faith teaching at OLA school; putting Gospel values into action; more faith formation, sharing &amp; evangelisation; inclusion of Indigenous Australians; defending religious freedom &amp; right-to-life issues.</p> <p>National: Greater focus on Jesus/Gospel values in action/listening to the Holy Spirit/faith formation and sharing; Church to act as guide for Australian society; greater leadership from Bishops/Priests; welcome back priests who have left to marry; end priest celibacy; more chaplains/youth ministers &amp; faith teaching in schools; focus on permanent deacons &amp; inclusion of Indigenous Australians; defend religious freedom/right-to-life issues.</p>



4	<p>We decided that being missionary is about focusing on the first commandment. Missionary is something we should all feel welcomed to be part of. It is about role modelling and not alienating people. The 'Old' Church is a structure that is outdated and focused on hierarchy and material things. It needs to be more open, welcoming and inclusive. We need to move away from structures, hierarchy and the material aspects. We should not focus so much on rules that restrict but on tolerance, inclusivity and love. The Church should be open to the diversity of all people and accepting of how a modern society wants to see our Church function.</p>
4	<p>The view of the Church within the community - the Church and the Church representatives  Options - does the Church allow opportunities for all to contribute and be involved?  Opportunities: allowing the congregation to see the Church at work (Missionary work opportunities)  How do we reach people in today's society?  The Church is very ritual based compared to being Christ centred.</p>
4	<ul style="list-style-type: none"> <li>- To recognize the hurt and pain of the past and to then lend a hand to those that are vulnerable and marginalized within the community</li> <li>- The church needs to go back to the core values of looking after those in need, yet needs to move into the 21st century values: Genuine leadership for females, a greater presence of the Churches leaders within the community (not just within the Church itself) mixing with young people</li> <li>- Actions speak louder than words: Visible presence in the community beyond mass;</li> <li>- How is the church going to progress with societies changing social and family structures?</li> <li>- How is the church/ leaders planning to evangelise beyond the walls of the church?</li> </ul> <p>Supporting the Evangelisers (the teachers) who work in delivering God's words/work in Schools as for our young people School is their Church.  Language and symbolism used in mass to be relevant to youth. Recontextualising the language and symbols to one that is more relevant to youth of today.</p>
10	<p>Dear distinguished Plenary Council members,</p> <p>In 1980 the Australian Bishops proclaimed that every human being, including the unborn child, has an inviolable right to life and this needs to be fully recognised and protected by the law. The Bishops stressed that: "it is urgent to proclaim this truth in season and out of season, welcome or unwelcome."</p> <p>Throughout Australia, pre-born children who are unwanted by their mothers are stripped of their legal right to life resulting in the deaths of millions of our unborn brothers and sisters.</p> <p>Restoration of a culture of life which acknowledges the unborn as our brothers and sisters is pivotal to our church's missionary and evangelising efforts.</p> <p>There should be prayers at every Sunday Mass for legal protection of the unborn with special prominence at elections. The Church also needs to build up professional, Christian motivated services which provide a continuity of care and support through pregnancy to birth and beyond. Thank you.</p>
30	<ul style="list-style-type: none"> <li>- Let priests marry (open to all)</li> <li>- Engage youth through action including but not limited to; children on the altar taking part in communion, bands, kids rooms, kids liturgy etc</li> </ul>
4	<p>Children should be older when they receive the sacraments. They should have more knowledge of their faith. Give children roles in church activities which are appropriate with their age. Eg welcoming others at church. Don't be afraid to speak about our faith &amp; provide more opportunities for catholics to understand scriptures. Encourage young people to bring their music to the church  A closer collusion between church and schools is needed.  Publicise the good works of youth groups.</p>

4	<p>NATIONAL: We should set-up at Diocesan level affordable formation courses, to enable people to access greater knowledge of their faith and how to best share this with their parish and wider community.</p> <p>LOCAL: We need to find concrete ways to demonstrate the joy of our faith and to make it evident to others through our liturgy – music, homilies, reflections – and the way we welcome others to our communities.</p> <p>GLOBAL: As the environment is a universal concern for all human kind we should on a global level seek to make more widely known the wisdom of Laudate Si and Pope Francis’ challenges to all of us to change our societies so they are more just to all. The Vatican State should be part of any international meetings re care of our common home, to communicate our values. Develop a more aggression communication strategy to counter the negative focus of the secular media. Church organisations including church, schools, hospitals, aged care, charities, to work closer together to promote the</p>
4	<ul style="list-style-type: none"> <li>• Mentoring and marketing to young families and youth through programs (such as communal housing) that are centred in meeting contemporary needs and aspirations of the Christian way of life.</li> <li>• Grow the Catholic faith &amp; devotion through programs that teach people to pray and encourage Eucharistic adoration and regular opportunities for reconciliation.</li> <li>• Encourage the Latin Mass for those who want it.</li> </ul>
4	<ol style="list-style-type: none"> <li>1. Form a steering committee to give prayer filled consideration to developing the nucleus of a project promoting the history and development of the Church in Australia – from settlement to present day. The object of the exercise to help all ages to learn what we believe, why we believe it, so all can enrich their knowledge of God, and learn to love and worship Him – and live that belief.</li> <li>2. Speaking and listening to young children and adults using prayer, joyful music, hymns etc to encourage them to learn about God and emphasise that God loves everyone unconditionally.</li> </ol>
25	<p>Missionary and Evangelising: More outreach services and perhaps and Open Day. More participation by School’s at Sunday Mass. Perhaps a biannual Q&amp;A session after Mass?</p>
7	<ol style="list-style-type: none"> <li>1. Creation of a "Christian-action" calendar to challenge individuals daily, to be Missionary and Evangelising. It could be distributed through electronic media, on a Parish, Diocesan and National Level. It could include "did you know" facts (eg number of hospitals, schools,- as self-promotion of the Church.</li> <li>2. Faith Formation:       <ol style="list-style-type: none"> <li>(a) using media, internet (through Diocesan website) to present and discuss issues of faith</li> <li>(b) groups on email, - to-face contact and further discussions</li> <li>(c) more formal faith education, as further steps, may required</li> </ol> </li> </ol>
7	<p>At a regular interval (yearly, twice yearly etc) and at every level in the church - local, diocesan and national - an open forum be held where voices of the faithful/marginalised have an opportunity to speak to and hear issues and concerns and hopes. We would like this to lead to a more open and collaborative approach to church governance.</p>
4	<p>“The labourer deserves to be paid.” In Catholic parishes, staff are not given pay rises, are expected to take time in lieu at a smaller amount than 100% of the time worked (including weekends and public holidays) and they are expected to contribute towards the costs of the business by not being reimbursed for parish costs. Training time and costs are resented. Staff performance improves over time and the parish receives the benefits of the increased knowledge and skills, yet annual performance reviews of past performance and target setting for the future are not provided. Parishes should be subject to an audit of working conditions for staff and any shortfalls need to be addressed. All dioceses require standard employment condition policies. If parishes cannot compensate staff properly, they should not be allowed to employ them. The culture that supports these practices also requires challenging. Parish staff are not supposed to fund the parish. Parishes need to practice justice.</p>

15	<ul style="list-style-type: none"> <li>• All Catholics need to encounter the Holy Spirit in their lives and be helped in this by others who have had such an encounter themselves.</li> <li>• The Mass, as the primary experience of Church, needs to be alive and give those attending a real experience of God. Weddings and funerals especially can be a powerful opportunity for evangelisation</li> <li>• The Sacrament of Reconciliation needs to be made a lot more available as a means of healing and grace. More adult formation on this Sacrament is needed also. This is also an important way back to the church for those who have fallen away. "Catholics Returning Home" program is another way</li> <li>• Parents need evangelising before they can teach their children for the Sacraments, etc. Sacrament Parent meetings is a way to do this but it needs to be done in an effective way and more offered to those willing to go further with their faith</li> </ul>
2000	<p>My veterans community are alarmed that none of the discernment papers address the need for our church to embrace a married clergy and ending compulsory celibacy despite significant numbers of people calling for this. Mandatory celibacy has deprived many communities from leadership and sacraments</p>
12	<p>As the parish community of St Ambrose Woodend, we make known to all within the ambit of St Ambrose parish, Woodend, that we encourage full participation by all people identifying themselves as Catholics in the activities, faith and sacramental life of our parish community. Come, join us.</p> <p>2. As a local parish discernment group in the Plenary 2020 Council process, we recommend to the Catholic Archdiocese of Melbourne that all parishes in the archdiocese be invited to frame a resolution similar to ours above.</p> <p>3. That, in our submission to the Australian Plenary 2020 Council, that a similar resolution to ours, in Resolution 2 part 1 (above), be promoted to all archdioceses in Australia. Having listened to the Spirit we have come to the view that this is 'How God is calling us to be a Christ-centred Church in Australia that is inclusive, participatory and synodal.'</p>
6	<p>National parish Family Group program. Activities: home meetings, celebrate sacraments together. New families to be included</p> <p>TV partnership for faith based content of broad appeal (eg "You Can't Ask That" ep on priests). Use to debunk myths, share good news, acknowledge failings and show engagement in healing</p> <p>Program to improve homilies. Content: relate scripture to daily life, inc powerful message to put into action. Delivery: inspiring, clear (esp priests with accents). Use skills to evangelise to broader community (eg seminars/podcasts)</p> <p>Small group and youth programs with nationally developed content. Nationally run online groups. Parish/diocese run "in person" groups. Local coordinators trained to run effective groups, partner with local businesses to provide youth activities</p> <p>Require parishes to set up praesidium of Legion of Mary to engage in local apostolic/missionary work</p> <p>National faith program for lapsed/non Catholics</p> <p>Create online community with content for children</p>

15	<p>(NB First four themes discerned before Covid-19 shutdown)</p> <p>At national, diocesan, and parish levels we need programs, budgets, and personnel to:-</p> <p>Identify and implement a distinct Australian spirituality Base ministries on identified charisms, not utilitarianism</p> <p>Identify those we exclude &amp; what must be done to include them Establish inclusive small group models Encourage listening/discerning above all else at all levels Discourage ownership of 'our seat' at Mass to create mixing</p> <p>Use 3rd Rite Welcome divorced and remarried Welcome ex-priests to ministry Drop titles to promote equality in Christ Apologize for Church wrongs to Aboriginal people/the abused</p> <p>State our values &amp; evaluate how we live them Provide teaching/guidance on prayer Introduce practices reflecting cultural diversity Invest heavily in evangelization &amp; adult faith formation Evaluate corporate structures v pastoral mission Emphasize link between Mass/prayer &amp; action Emphasize our encounter with Christ in the Mass</p>
2	<p>National:</p> <ul style="list-style-type: none"> <li>•Proclaim the Good News. Have Good News Stories about Catholic organisations like Caritas so that there is more awareness of what it is and what it does.</li> <li>•Actively promote the Catholic/ Christian faith by insuring Masses are said, prayer spaces are available and Catholic/Christian educational material are in Catholic funded places like schools, hospitals and hostels.</li> <li>•Espouse religious freedom by displaying Christian symbols and aspects of the faith particularly in places that involve Catholic monetary support and ideals.</li> </ul> <p>Local:</p> <ul style="list-style-type: none"> <li>•Be more inclusive of the community and its cultures by a) providing opportunities for personal witness of God's presence in our lives, and b) have other cultures participate more in the Mass.</li> <li>•Give more encouragement and support for parishioners to participate in the community and our liturgical celebrations.</li> <li>•Create opportunities for outreach and witness by organising inclusive community events like "Music in the Hills" and "Christmas Carols".</li> </ul>
5	<p>Part 5</p> <p>We need leadership from the top by our Bishops and maybe communication in the media on our good work could be helpful.</p> <p>And finally, Priests should be allowed to marry and departed Priests welcomed back to the Church (case study in the handout)</p>

5	<p>Part 4  ISSUE: Evangelisation (National)  SIGNIFICANCE: Highly  COMMENT:  Is very difficult in today's society. "Care for each other and love your neighbour" still serve us all well. Basically we are no longer a Christian Country with less than 50% of people saying they are Christians and very few of these are practising their faith. But we can still do God's work by visiting sick people, helping through St. Vincent's, giving people hope and care (talking to the down trodden and arranging support for those in need e.g. Alcohol and drug dependency people).  We don't need material needs as God through the Holy Spirit will guide and support us. Would it be useful to follow up Baptisms at our Church with a Birthday Card at each birthday after this event (personally delivered)? This may enable Reconnection to these families. We could involve the children in readings and choral work, music etc. and active participation in our Masses.</p>
5	<p>Part 3  ISSUE: Involvement of Children (National)  SIGNIFICANCE: Very for Lumen Christi.  COMMENT:  We can get children to be involved in readings at Mass and at Communions, Confirmations, etc. but they don't get involved in the Church beyond this point. Their parents may not be supportive and maybe "non-believers." The harvest is our faith but the labourers are few (numbers are declining and are not being replaced). How do we communicate with the general community, let alone get them involved.  "The Prism" (New Image of the Parish) In the 1970's and 80's this was a successful program, i.e. Visiting people in the towns and involving personal contact. Invitations we given to pre-arranged social activities and supported by a news sheet. Nuns were a Primary driver. Would this work nowadays?, and how would we do it? Lumen Christi tried with Christmas Cards presented to former Parishioners by hand, but this was discontinued because of a general lack of success.</p>
5	<p>ISSUE: A Land of Plenty (National)  SIGNIFICANCE: Quite Significant  COMMENT:  We live in one of the best countries in the world, yet do we really appreciate this fact. Will the Corona Virus cause calamity across this country and the world. Hardship may cause a real reaction throughout the community to economic challenges and maybe even challenge our faith.</p>
5	<p>Part 1.  ISSUE: Communications (National)  SIGNIFICANCE : Quite  COMMENT:  How to communicate to the general public, particularly the youth. Do we use social media, if so which one is appropriate. Do we link with the school and go by their media contacts.  Internally at Lumen Christi we have a good circulation list by email, but this is for existing parishioners - how do we link with all our local communities at Churchill, Yinnar and Boolarra?  ISSUE: Christianity (National)  SIGNIFICANCE: Highly  COMMENT:  Will Christianity last or do we come to a time when the Lord will walk away from us if we choose not to be involved. Maybe people do not wish to be involved but are still good citizens. The Word of God means different things to each individual and they react accordingly.</p>

8	<p>1. Australian Bishops need to lead with transparency by communicating the reasons behind why decisions are made and ideally consulting with the wider Church before major decisions are made.</p> <p>2. Establish a national “personal advocacy” programme for people with disabilities to include them in the Church community.</p> <p>3. Church leadership at all levels needs to reflect the whole community e.g. male and female, indigenous. Both administrative and spiritual leadership.</p> <p>4. We perceive fear and a lack of trust as barriers that stop the above from happening – this needs to be addressed.</p>
10	<p>For our Australian Church</p> <p>Careful consideration and assessment of all applicants to enter the clergy and religious life to determine their suitability for and commitment to this important work.</p> <p>Review and change to the training and formation of those wishing to enter the clergy and religious life. We believe that they should not be trained as an ‘elite in the Church, seen to be ‘special’ and separate, which perpetuates clericalism. We believe that they need to be one with the people. They need to have a deep and true understanding of the Gospels so that this may be conveyed in a meaningful way to the people they work with and for.</p> <p>Develop new, and extend and support, current youth outreach programs. We believe that we need to engage with our young people and encourage their faith through their work in social justice programs such as Vinnies, and the work of the Edmund Rice Centre (Amberley) which offers personal formation, experiential learning and the development of skills and underst</p>
7	<p>National:</p> <ul style="list-style-type: none"> <li>• Australia wide in parishes to use the same evangelizing tools to assist us to be prepared to go out be equipped with the good news. By using the same program in each parish across Australia it may help to provide the labourers to reap rich harvests.</li> <li>• Use the image of the “Inverted Pyramid” so that the lay people of the church have more say in the directives, instead of the hierarchy telling us which way they will take the church into 2020.</li> <li>• Go with the times, make good use of electronics in spreading the good news.</li> </ul> <p>Local:</p> <ul style="list-style-type: none"> <li>• Bring back the statue of Our Lady visiting homes and pray for our parishes and the increase of people back to their faith.</li> <li>• Use the image of the “Inverted Pyramid” empower lay people to stand up and own their church locally.</li> <li>• Start up our own face book page, with info relating to our local church.</li> </ul>
8	<p>National:</p> <ul style="list-style-type: none"> <li>• Make people aware of the great contribution the catholic church makes to community services such as hospitals and nursing homes, welfare services, homeless shelters etc</li> <li>• Make people aware that the Church is undertaking a major self-appraisal and reform through Plenary 2020;</li> <li>• Work towards the inverted pyramid with lay people being the church and the clergy serving us;</li> </ul> <p>Local:</p> <ul style="list-style-type: none"> <li>• Use social media to spread the Good News;</li> <li>• Place notices of parish activities on community notice boards at local supermarkets and other public locations;</li> <li>• Take part in public displays of Christianity such as Good Friday way of the cross;</li> <li>• News items about parish activities in local community newspaper;</li> <li>• Lay people to take more responsibility for church activities;</li> </ul>

4	<p>Launch a nation-wide apologetical campaign to present and explain, with a unified, apostolic voice, the wisdom behind (i) the Church's "hard teachings," especially on gender and sexuality, marriage and family, priestly celibacy, male-only ordination, Church infallibility and hierarchy, and the indispensability of Reconciliation.</p> <p>Acknowledge the faithful's widespread ignorance of the Real Presence, and reverse this with (ii) frequent and unmissable Eucharistic statements. Condense (i) and (ii) into a "moral Creed" at Mass, for the orthodoxy and unity of all the celebrating faithful.</p> <p>Prioritise continuous formation and education of all the faithful, including through online resources. Develop Catholic Sex-Ed programs in line with the Theology of the Body.</p> <p>Proclaim the complementarity of each vocation, and empower all to better fulfil their unique mission within their daily lives, encouraging initiatives for mothers' groups, lay teaching apostolates and charitable outreaches.</p>
5	<ul style="list-style-type: none"> <li>• Have youth groups.</li> <li>• Don't separate 'church' and 'state'. Dissolves 'leaders' from fulfilling their Christian attitudes to government legislation.</li> <li>• Have annual youth retreats.</li> <li>• Have exciting and bible centred youth activities.</li> <li>• Have social media outreach to attract youth.</li> <li>• Give testimonials once in a while during homily.</li> <li>• Have couple retreats and family centred prayer groups.</li> <li>• Emphasising youth on having confessions.</li> <li>• Parents to bring kids to masses.</li> </ul>
5	<p>The greatest difficulties that the Church appears to have in Australia today are two. First; that the work of the Church has become so accepted as a normal way for society to function that Catholic social work no longer seen as an act of faith. Second; The Catholic intellectual life has been left to wither, leaving adult Catholic poorly developed and unable to effectively evangelise.</p> <p>In reverse order, these are our three recommendations.</p> <p>A Lay Apostate is formed with the intention of building the intellectual side of the faith within a Parish through apologetics and education.</p> <p>A clearer link being established which demonstrates the social work of the Catholic Church is a necessary outgrowth of our faith, not a hobby that we engage in.</p> <p>At the same time we should not lose sight of the necessity of charitably supporting foreign countries.</p>
5	<p>Bold courageous leadership who will promote our faith and church. (Bishops) Be bold about explaining the inspiration of why we do what we do (because Jesus asked us to)</p> <ul style="list-style-type: none"> <li>- Recognise a non-gender specific element to call that embraces all.</li> <li>- Bring faith communities together in a spiritual, powerful, educational way.</li> </ul>
35	<p>Catechetical and Formation for youth, families, clergy and adult laity</p> <ul style="list-style-type: none"> <li>- Use of Social Media and Multimedia for teaching and evangelisation</li> <li>- Broadening Perm Diaconate and increasing the role of laity in parish life</li> <li>- Developing of Small Community Groups with an outreach focus</li> <li>- Inclusion and tolerance of all different groups in our community eg divorced Catholics</li> </ul>

10	<p>We submit the Australian Catholic Church create and make easily accessible through modern technology, an authentically Australian prayer resource that includes:</p> <ol style="list-style-type: none"> <li>1. Genuine Catholic tradition and spirituality</li> <li>2. Ecumenical liturgies</li> <li>3. Young people's liturgies</li> <li>4. Liturgies for Nursing Home/Retirement Home settings</li> <li>5. Significant Australian feast day liturgies eg Anzac Day</li> <li>6. Indigenous Catholic liturgies</li> </ol> <p>This submission wishes to highlight that this resource be perhaps an App that nonclerics can easily use; be multi lingual reflecting the make-up of our congregations these days; use language that the average 'Aussie' can identify with as opposed to the language often used in the current revised Roman Missal.</p> <p>The resource could also come with a training package to help the average person become a leader in several congregational settings.</p>
3	<p>In following Jesus' example, we propose:</p> <ul style="list-style-type: none"> <li>- Responding to the needs of ALL youth spiritually and socially, providing space, time and formation to develop personal and communal leadership that is valued within the Church.</li> <li>- Empowering people to recognise in themselves their God given gifts. By this each person is invited to contribute more actively and cooperatively eg: in parish decision making.</li> <li>- Welcoming back priests who have left to marry and recognise equally lay women and men acting in the role of deacon.</li> <li>- Greater education and meaningful formation for the parish community, encouraging them to participate actively in the whole life of the Church in a range of ministries.</li> </ul>
12	<p>Actions: We feel strongly called towards: Continuing to build our connection with Parish and the wider community through initiatives such as Soup Kitchen.</p> <p>These opportunities invite new and young people to participate in the faith life of the church.</p> <p>Acceptance and awareness of diverse backgrounds, preferences, etc.</p> <p>Commitment and taking responsibility or ownership of our faith ad actions, without the expectation of recognition.</p>
200	<p>From our parish group discernment we came up with below: Hosting an Open Day to invite all to come and see what we as a Church are all about. Pay courtesy visits and showcase work of agencies like CIC. Personally taking Gospel to family and others we come into contact with. Spread the Good news without fear. Reach out especially to marginalized poor/ill/suffering/oppressed/refugees/disabled/homeless. Proclaim His word. Do more like soup kitchens at Mass in winter.</p>
10	<p>Provide Renewal in parishes and schools and universities so that 21st Century Catholics can reflect upon their beliefs and practices. Using plain language and a variety of approaches available in the modern world to give Catholic access to an enlivened explanation of Scripture, theological literature and debate and opportunities to explore the faith on a new and unfamiliar level.</p> <p>Need to 'evangelise ourselves' so we are confident to take on the mission Jesus has set for us. Opportunities for education, renewal of the Spirit and learning to reflect on our personal faith and how it grows and changes could strengthen our resolve</p> <p>Reach out to broader community by inviting non and ex Catholics to Easter and Christmas celebrations.</p> <p>Have Welcomers at each Mass</p> <p>Make changes to church structure</p> <ul style="list-style-type: none"> <li>☑ Greater role of women</li> <li>☑ More deacons</li> <li>☑ More trained people to act as leaders</li> </ul>



14	<p>A pastoral work of evangelisation that calls people to adult faith.  A risk-taking church to leave the 99 and search for the lost one.  For Catholics to reflect on their own experience of meeting Christ and having a relationship with Christ as the key to evangelise. This is achieved through participating in a journey of faith which through the word of God nourishes small Christian communities which come together to listen to the word of God. This relationship with Christ and this discovery of the love of God for us as we are sinners compels us to look for the lost one and evangelise our society.  The first evangelisers are the parents.  Post-confirmation program to maintain contact between young people and the Church.  Program of Formation of parents to adult faith in order to be examples for young people to follow.  Priests or any parishioners could engage in talkback radio</p>
5	test
12	<p>If it were not for migrants and refugees, our churches would be empty. We need to recatechise people, to give them an answer for the suffering which many are going through. With the growing numbers going through depression, loneliness, alcoholism, gambling, sex and/or drug addiction, we need to be able to offer another answer. The new charisms in the church have answers, e.g. the Neocatechumenal Way, Focolare, Emmanuel Covenant communities. These need to be encouraged. THrough them we may have the courage and stand up for Jesus Christ and his mission to the world.</p>
12	<p>The fundamental mission of the Church is to evalgelise. The evalgelisation has to be through our concrete experience of how God has come into our lives, through Jesus Christ, we have recieved this Good news that God loves us as we are and gives us the ability to love, forgive, be humble etc. This is what will speak to the people who are far away from the Church. In my experience the new movements and ecclesial communities have had success in this space and we as a Church should support these movements in the Parish to reach the far away.</p>
20	<p>Missionary Evangelising  To achieve the fundamental mission of the Church which is to evangelise the Plenary Council should vigorously foster the growth of movements and ecclesial communities in all the Dioceses of Australia. The new realities bring people to an encounter with Christ. To date the church has been reluctant to embrace these realities which are a fruit of the Holy Spirit and recognised as such by all the Popes since Vatican Council II, The "Red Tape" of Sacramental pastoralisation crushes the pastoral work of evangelisation. The Old need not oppose the new. The old wine and the new wine side by side in unity with Christ Our Lord make a great cellar.. The Plenary Council should be open re-engeneering parishes to foster the pastoral work of evangelization by utilising the existing realities currently available but little used and supported.</p>
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32	<p>The primary mission of the Church is evangelisation. This council has to look into ways to encourage the growth of movements and ecclesial communities in the Church of Australia. These realities in the Church have real experience in bringing people, with or without faith, to a profound and personal encounter with Christ. This is the richness that the Australian church has not embraced, often looking to international programs that have no track record in Australia rather than supporting what already exists here. As it stands, parishes are set up that even if a parish priests wants to, there are too busy with sacramental works to focus on their need to evangelise. We put forward that the Plenary Council should be open to a different model of a parish more align with a work of evangelisation. Movements and ecclesial communities such as the Neocatechumenal Way or the Focolare are proven ways to renew parishes to better fulfill its missionary work.</p>
45	<p>We must fearlessly preach the Gospel &amp; witness the faith.  Proper catechesis in every parish, school &amp; uni.  Make clear the Church's teaching on abortion, contraception, euthanasia, ssm, gender &amp; other issues.  Bishops to preserve unity by excommunicated those who cause scandal  Don't spiritually patronise groups in the name of 'inclusivity'.  Participatory does not mean tolerating evil.  All liturgy should be reverent &amp; directed to God.  We must bring back/support reverent traditions ie. Use of Latin (as per Vat II), adoration, EF Mass, ad orientem and kneelers.  Lay Ministers &amp; communion on the hand undermine belief in the real presence and should be abolished.  Liturgical abuse should be taken seriously.  Increase the amount of Holy Days of Obligation to be in line with the world.  Greater availability of Confession &amp; greater support for faithful Catholics.  God to be at the centre of all social justice work.  We call for a reform of Catholic education. Catholic schools should be Catholic.</p>
9	<p>Thoughts from the Group  - We need to respect each other on the faith journey- go gentle, keep going, lots to do  - a call to be not judgmental- everyone equal  - we need to be have a connection to others- be a witness, loving without measure, welcoming, being authentic and true to yourself, seeing Christ in everyone, maintaining faith among the doubters</p>
15	<p>THINKING NATIONALLY: As a community, be more vocal in the marketplace through Statements from the Bishops Conference network.  Be seen by funding and being a voice for the disadvantaged in the secular community (mental health, homeless, exploited etc). Work in harmony, not separate, with other Churches, Service Clubs and Organisations</p>

15	<p>THINKING LOCAL: Get into the marketplace and build relationships by regularly connecting and supporting existing programs through i.e. Neighbourhood House, Vinnies (Homeless or disadvantaged), Headspace (mental health) Lakes Community Health (Meals on Wheels, transport) East Gippsland Asylum Seekers Support group, Days for Girls etc. Connect generations (Vinnies Youth Group); connect with multicultural groups.</p> <p>As a community be more vocal in the marketplace.</p> <p>Be more ecumenical – meet with other Christian Churches i.e. Advent/Lenten small groups, Easter celebrations, social justice issues.</p> <p>Work hand in hand with other Christian Churches and Service Clubs.</p> <p>Many Groups and Organisation are doing good things for the community but we often don't know 'who' and 'what'. NEED FOR CITIZENS BUREAU</p>
5	<p>Locally</p> <p>more adult formation, on line correspondence</p> <p>reintroduction of the 3rd rite of reconciliation &amp; more opportunities for 2nd rite</p> <p>tell the good news of God's love &amp; forgiveness</p> <p>pray for more workers in the field</p> <p>Nationally</p> <p>a larger social media presence</p> <p>more adult formation available at reasonable prices</p> <p>develop an updated model for formation of all clergy including more living in parishes &amp; working with families, schools, and organisations within the parishes, This training ought to include Bishops, Priests, Clergy &amp; Women with a strong encouragement for introduction of Woman Deacons</p>
5	<p>In order to build up the parish and make parishioners disciples who are able to spread the Gospel to those around them, there should, as a priority, be formal training for pastoral leaders and this should be supported financially by the Parish.</p> <p>There should be follow-up of parents who had recently had children baptised so that they can be encouraged to join the community of the faithful, where they can be nurtured and participate in the life of the parish.</p> <p>To create interest and improve religious literacy, there should be occasional speakers to address the parish and school staff and parents with Q &amp; A forum with hospitality provided.</p> <p>Create a social media platform for our parish that all can access and contribute to. Such a blog or Facebook page would not be open to the general public and membership would have to be approved by the moderator. The platform's specific purpose would be to nourish and guide faithful, with posting of inspiring stories.</p>
8	<p>We believe that God is calling us to:</p> <p>Encourage our bishops to become missionary and evangelising in modern-day Australia by speaking openly about more than the 'usual' Catholic topics of abortion, euthanasia and school funding</p> <p>Ask our bishops to demonstrate Gospel values to the nation by speaking from the heart, showing compassion and offering understanding to those who are marginalised, ignored and exploited</p> <p>Promote wider access for parishes and individuals to some of Australia's gifted Catholic teachers of spirituality, scripture and liturgy using social media and other communication platforms</p> <p>Learn from the experiences of parishes and groups that succeed in attracting new members, and especially young people, using social media and other communication platforms.</p>

20	<p>Go and make disciples of all nations: this is the mission Jesus entrusted to the Church. It is important to encourage the growth of movements and ecclesial communities born from the action of the Holy Spirit following the renewal of the second Vatican Council in all the Dioceses of Australia. These realities have been proven to be successful in bringing people - with or without faith - to have a real meeting with Christ. There has been resistance in embracing these movements, although they have been endorsed through the years by the Holy See and by bishops all around the world. These realities have produced abundant fruits that are a testimony of the action of the Holy Spirit behind them. Amongst these fruits are the large number of vocations to the priesthood and to religious life. The parishes should support these groups and ecclesial communities as a way of fulfilling the missionary work of evangelization.</p>
3	<p>We explored ideas and concerns around:</p> <ul style="list-style-type: none"> <li>a) The faith formation for parents in our parish communities.</li> <li>b) Providing opportunities for local missionary encounters and engagement especially for young people through the parish care programme.</li> <li>c) The need for a greater connection with and inclusion of indigenous Australians in our parish communities.</li> </ul> <p>Some practical suggestions that came from these ideas and concerns were:</p> <ul style="list-style-type: none"> <li>1. Engaging parents more deeply in the sacramental preparation of their children by providing easily accessible adult faith formation programmes perhaps using on-line discussion/chat room platforms and/or regular post-school or week-end mass halfhour cuppa and chat gatherings, all facilitated by a parish faith formation team.</li> <li>2. Regular invitations to the parish youth group to accompany parish care programme volunteers in their outreach work and also participate in care programme meetings and training sessions.</li> <li>3. Invitation is made by the parish priest and the parish</li> </ul>
10	<p>In the theme of Missionary and Evangelising, we reflected the necessity of restoring the catechumenate like in the early church starting from the local parish. The catechesis in the form of gospel is really necessary to make the people aware of their lacking of faith, by faith we mean a gift from above through the witness of concrete people who have done an experience of faith. This experience is lived in small communities through the teaching of the gospel and the entire scripture celebrated as a Word of God celebration. The leaders of this catechumenate who have done this experience of faith, will lead the other members to live the same experience. The first experience that these members will do is to see the goodness and providence of God and in turn giving them the freedom to sell their own goods and in this way, through the support of the community, they can also experience the openness to life. Within this context of evangelisation the discovery of the authentic priesthood.</p>
10	<p>After reflecting on the suggested Gospel readings it is clear to us that Evangelisation is the primary mission of the Church and so the Church is fundamentally missionary. Despite the efforts of various groups and ecclesial movements within the parishes who have a wealth of experience in this, the parish model where people come to receive the sacraments with no real opportunity for spiritual growth seems to be the norm. What is being suggested here is that the Plenary Council considers different models of being Parish that allow for the Church to be missionary (this is already the case in small communities: Charismatic Renewal Communities, Neocatechumenal Way Communities, etc.). This requires elements of: Information (Teaching/Catechesis); Formation (Christian Initiation/Intentional Discipleship); and Celebration (Liturgy/Word of God/Community). This is open to all and directed to all - an approach where the announcement of the Good News - Kerygma - is the original proclamation</p>

5	<p>Much like Christ's mission the Church's calling, in essence, is to spread to Good News of the Gospel to all people. There are many charisms and movements in the Catholic Church that express this calling differently; but ultimately all with the same goal of drawing people to have and experience of Christ. In a country as diverse as Australia it is of paramount importance that the Plenary Council makes the most of these various charisms to reach out to as many people as possible.</p>
8	<p>Pray for the Holy Spirit to lead and guide us. Hopeful that more hearts and minds will be opened to the needs of others. Need enlightenment and education as adults, can't teach children what we don't know. Parish bulletins could be more widely distributed, maybe electronically. Parish luncheons held more often, encourage 'regulars' to bring a friend or family along, maybe have a guest speaker. Old rules to be adjusted for modern fast paced society. Get primary schools more involved in Parish functions and life.</p>
16	<p>Missionary work is fundamental to being a Christian, but no one can "hand on" or give what they have not received.</p> <p>To evangelise a person optimally needs to have listened to and been touched by the Word, been extensively catechised, have received the Good News of victory over death and come to a personal relationship with Jesus Christ ("formation").</p> <p>In today's society the best "weapons" are personal witness, giving an example of Christian life through love and unity and announcing the Good News in all ways in and out of season.</p> <p>Personal and open invitations to participate in formation for the non-baptised are an integral part of the catechetical process. RCIA provides this for some who are close to the Church (spouses etc) but there has to be more and more of this. The non-baptised are not normally going to come to the Church and Sacraments so public catecheticalbased talks in the parish but outside the Church are required to deal with those who respond positively.</p>
3	<p>Missionary:</p> <ul style="list-style-type: none"> <li>• Welcome back married priests to fulfil their role in active ministry, using God given gifts</li> <li>• Awareness raising in parishes re the call of our baptism; identify ways to be involved in the mission of Jesus, and respond to the needs of the parish/community, practically and spiritually</li> <li>• Run formation workshops for all age groups: what it means to be missionaries in our home, schools and parishes: centrality of prayer</li> <li>• Promote better interagency collaboration for Mission and Outreach</li> </ul> <p>Evangelising:</p> <ul style="list-style-type: none"> <li>• Priestly formation to include: <ul style="list-style-type: none"> <li>- Sound understanding and practice of discernment that can be shared with parishioners</li> <li>- Training in engaging homiletics to bring to life the Gospel message, more than a theological perspective</li> <li>- Community leadership, enabling parishioners to work together, supporting one another practically and prayerfully</li> <li>- Process of inculturation for overseas priests and seminarians</li> </ul> </li> </ul>

20	<p>We are in a change of era. To return to the recent past is to abandon hope. It need to use evangelising programmes like Alpha to give people an experience of Christ and the local church that helps bring about conversion, commitment and enthusiasm. We need to be truly welcoming communities: this affects how we preach and on what and our openness to people who are different disabled, LGBT, divorced and remarried, aboriginal etc. Disciple-making should be the Church's top priority. Parishioners need to be educated to understand and live their faith in our culture. We need to move beyond clericalism: those baptised with the charism of preaching should exercise this ministry not just the clergy. To be evangelists we need laity and clergy who can communicate well in our culture. Simply importing priests has been problematic.</p>
8	<p>The highest priority of the Plenary process in Sacred Heart is we request a serious heartfelt formal public apology event, led by the Pope and supported by highest level of the Australian Church to acknowledge the hurt to the faithful from accusations of actions and lack of actions by clergy, and invitation for Catholics to reconcile and heal, with the establishment of a promise for change memorial that will forever be a reminder to prevent such hurt happening again in our Church.</p> <p>It was felt that the outcomes of all themes hinges on this occurring. For example it is not possible to evangelise, be missionary, participatory and inclusive, healing, merciful, hope-filled and open to conversion unless the above National action occurs. Whilst this Plenary is in Australia and we have been asked to think Nationally, as part of a Global Catholic church we feel this is relevant for the Catholic Church on a Global level as well.</p>
4	<p>1. National sharing of missionary/evangelisation resources through the National Centre for Evangelisation (ACBC). Also greater promotion of the office. E.g. Nominate a missionary evangeliser in each school, parish or community who is kept up to date with the resources and promotes it in their local community.</p> <p>2. Telling more 'Good News' stories of the Church in a medium that reaches today's society. Eg. Taking Caritas newsletter stories or other Catholic good news stories, and creating push notifications through an online Catholic Media app. Also include testimonies from people who can share about God's work in their lives eg the Maronite mother &amp; father in Sydney who shared their deep faith when three of their children were killed by a driver.</p>
10	<p>We to lay more informed foundations related to today in our Catholic School system and with young Adults.</p> <p>Decision makers need to be Community centred.</p> <p>Greater focus on St Joseph as a role model for step-fathers.</p>
10	<p>In the past, the home was the first step in the development of a child's faith., with the Catholic school reinforcing that development.</p> <p>This wonderful system has become broken, with the result that the importance of the catholic schools as the only remaining intact component has become paramount.</p> <p>In order to support this remaining faith formation in our childrens' lives, one step to strengthen the Religious Education would be by introducing a Leader position in each parish by a person whose duties would include-</p> <p>Develop a faith formation program within the school, including the active involvement of children in the mass</p> <p>Ensure the program is in line with developing trends within the Church that apply to emerging social and moral issues</p> <p>Encourage activities in the school community ( including parents)that will nourish the nexus between the parish and the school.</p> <p>A National, State &amp; Regional structure in place to oversight and coordinate these activities to ensure correct implementation</p>

11	The original question asked of us at the beginning of the Plenary Council was, "What is God asking of us in Australia at this time?" It is inconceivable that God would be asking us to bring about changes specifically condemned as harmful in the teachings of Christ. Calls to change the direction of the Church completely to enable activities specifically banned by Christ indicate that many respondents actually answered the original question by listing what they would like the Church to do.
5	In order to support parishes and so that the resources of the Spirit and of the Church can be shared nationally a new leadership model needs to be developed. The support of the Permanent Diaconate should be extended to include various kinds of financial support. By 2035 every parish should aim to have a permanent deacon, financially supported by the parish, working in partnership with the priest to minister to the parish community according to their gifts and talents. In order to achieve this each diocese should implement a Permanent Diaconate Program by 2025. The Parish Priest, supported by his deacon would then work with a management team of experienced people to manage the parish, enabling both priest and deacon to minister according to their charisms.
40	Hospitality is vital, must provide opportunities where people can feel comfortable and enlivened by their experience of Church, individual actions of witness should be evidence of our faith at work, that all avenues of communication are used to highlight, name, celebrate and share the good things that we do. the Church at all levels discerns what the Gospel is saying to us in our time, encouraging all to live with integrity and bringing peace to our communities, make Church relevant to families and young people, We must also acknowledge and that the Spirit is alive and active in our Catholic school communities, this is a point of access where we must make meaningful links to the broader parish and church communities and provide opportunity for practical evangelisation, especially making contacts with families through parish based sacramental preparation. We must meet people where they are instead of expecting them to fit into past patterns of attendance and celebration
6	<p>* We need more opportunities for faith formation for adults</p> <p>*Better homilies related to the Gospel of the day so we can gain a better understanding of the message</p> <p>State school children learn more about about their faith and the religious practices as they have practicing catholics as teachers.</p> <p>Catholic schools are teaching a watered down secular version of our faith</p> <p>Teachers are not practicing their faith and are not up to date or confident to teach the topics. Catholic Schools have become so wishy washy with faith development that students are amazed when they find a teacher who believes in God. We need to make a ruling non practicing teachers CANNOT teach Religion in Catholic Schools. We need to be Catholic by name and nature</p>
4	we need to re-examine the religious curriculum in Primary schools and build the scripture base around the Gospels. We need to raise the awareness that the Gospels are the most important part of the bible and that the old testament is a mix of the story of Salvation but it contains many stories that help us understand that God is All powerful but also all loving

6	<p>We do not believe that ending priestly celibacy will resolve the issue of sexual aberrations within the Clergy/Church. We think there is inadequate formation in Catholic High Schools with little or no authentic Christian psychology &amp; morality being taught. The Church's Mission is to disseminate truth about human sexuality. St John Paul II's Theology of the Body is largely omitted. Hence, seminarians need to be steeped in the philosophy &amp; theology of St Thomas Aquinas, specifically his philosophical psychology, as compared to behavioural psychology which has proved inadequate over the last 40 years, moderating &amp; healing persons in the clergy sexual abuse crisis. We need to support the Bishops &amp; their co-operators in the difficult process of ordaining men with proven psychosexual maturity. We need a loud affirmation of all current serving Priests who have been loyal to the teaching of priestly celibacy over long clergy careers. With happy &amp; mature priests, evangelising is more effective</p>
26	<p>We propose that clergy are trained to speak inclusively rather than prescriptively, and reflect this in their actions and decision-making. Their training needs to include an immersion experience in a marginalised community, responding to the real needs of people around them.</p> <p>We must encourage more joy and laughter in Church, and strive to be more child-like in our faith and faith practices, open to learning, humility, wonder, enthusiasm and change. Parishes must also be supported to provide meaningful, joyful gatherings outside of the liturgy.</p> <p>We propose that the Church take real steps, and is seen to be taking these steps, to care for children and protect them from harm.</p>
26	<p>We propose that the Church recognise that priest numbers are diminishing, and priests as we know them may not be a part of the future Church in many parts of Australia. The Church must build its future on lay people, and these people need to be recognised and supported. The Church must design and fund support for lay leadership in parishes and in the wider Church. This support must include training, staffing and building of networks if we are to build welcoming, caring parishes.</p>
36	<p>1- To concertededly develop a positive focus on outreaching to young people through:</p> <ul style="list-style-type: none"> <li>*providing funding for wider community gatherings and events</li> <li>*resourcing parish youth and deanery initiatives for youth formation and social programs</li> <li>*promoting IFE courses within local communities</li> </ul> <p>2-To encourage and strengthen positive links between the Parish and School communities.</p> <p>3-To encourage involvement in experiential prayerful experiences and reflective activities to nurture the spirituality of individuals and groups within the parish, as well as more formal adult education and faith formation programs.</p> <p>4-To further encourage, resource and promote a catholic presence on social media which promote the core of the Plenary Council themes.</p>



3

Question: What are the ways that we can be missionary and evangelise?  
We must change the way we have been doing things. People are not coming into the church.  
Sense of belonging needed.  
Reach out to all, go to their areas. Door knock. Invite and accompany. Introduce to others in parish. Personal communication needed.  
Advertise in media. Put welcoming banners up on church fence or elsewhere.  
Invite people to activities.  
Engage parents after child's baptism; having homecoming liturgy.  
Apologetics to instruct and educate those to evangelise.  
Social justice activities important and appeal to youth: Food drives for refugees, homework club for First Nations People and new members to Australia, reach out to those in need overseas, groups focused on ecology. In all this educate in church's teaching on issues such as Laudato Si.