



ARCHDIOCESE OF BRISBANE
SYNOD24

I am making all things new
REV 21:5

Towards Implementation
CONSULTATION GUIDE

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SYNOD24: TOWARDS IMPLEMENTATION

This is an exciting time for the Archdiocese of Brisbane as we journey together towards implementation of the **SYNOD24 Action Plans**. These actions take into consideration what is already happening across the Archdiocese that should be affirmed, what learnings can be harnessed and shared, and where the gaps and needs are.

Synodality, speaks of a “mode of being Church that integrates communion, mission, and participation.”[1] It can be expressed as journeying together through deep listening and discernment, with the intention of rendering Christ present in all aspects of the faith and life of the Church.

At the heart of synodality is forgiveness and reconciliation.[2] It is about putting aside our own agendas, needs and judgements in humble service of the guidance of the Holy Spirit and the needs of church as a whole. In particular, it is about seeing the face of Christ in, and the raising up of, the most vulnerable, impoverished, otherwise voiceless and excluded.

When sharing the significance of the Synod on Synodality in Rome and the Brisbane Synod, Archbishop Mark Coleridge notes that neither were a “...final point of arrival. Both were important moments with a long pre-history and a future stretching far ahead. They could not say or do all that needs to be said and done. We are on a long journey, and the Synod is a decisive staging-post on the journey without being the final destination.”[3] Our walk towards a more synodal and co-responsible church on mission therefore will take time, patience, and a willingness to listen to and respond to the Holy Spirit revealed in stories, challenges, questions, missteps and successes we encounter along the way.



“ ———
The purpose of the Synod is not to produce documents but to plant dreams, draw forth prophecies and visions, allow hope to flourish, inspire trust, bind up wounds, weave together relationships, awaken a dawn of hope, learn from one another and create a bright resourcefulness that will enlighten minds, warm hearts, give strength to our hands.[4] – Pope Francis

As we listen to the voice of the Holy Spirit, let us walk together, planting dreams, so that all members of the church feel seen, heard, valued, and loved.

[1] XVI Ordinary General Assembly, *Synthesis Report*.

[2] Commission on Spirituality Sub-Group-Spirituality for synodality, *Towards a Spirituality of Synodality*, 11.

[3] Archbishop Mark Coleridge, SYNOD24 Action Plans Introduction

[4] Pope Francis, *Address By His Holiness Pope Francis At The Opening Of the Synod of Bishops on Young People, The Faith and Vocational Discernment*.

PRAYING TOGETHER

At the beginning of the group reflection, you are invited to Acknowledge Country and pray together.

You may like to use the Archdiocese of Brisbane's Acknowledgement of Country provided, to use one from your community or to have a member of the group lead an Acknowledgement of Country from the heart.

Acknowledgement of Country

The Archdiocese of Brisbane acknowledges the Traditional Custodians who have walked and cared for this land for thousands of years and their descendants who maintain their spiritual connection and traditions. We thank them for their continual cultural and spiritual connection to Country as expressed through their history, music, language, songs, art and dance.

We respectfully acknowledge the Traditional Custodians of the Archdiocese of Brisbane, North, South, East and West and reflect on the millions of footprints that travelled the Dreaming pathways and continue to walk this land.

Prayer

The following Scripture passage, which guides our SYNOD24 journey, is from Revelations 21:5 (NRSV):

"Behold, I am making all things new."

Take a moment to pay attention to the whisperings of God in your heart as the following verse is spoken aloud. Ask one voice to read the **BLUE** and a second voice to read the **PINK**.

Behold: *Take notice, with a sense of awe and wonder...*

I am making: *how the Holy Spirit is making... creating... shaping... dreaming...*

all things new: *all that has been, into all that can be.*

What is one word that stands out for you? When you feel ready, speak your word out loud for all the group to hear.



Let us pray our **SYNOD24 Prayer** together...

SYNOD24 PRAYER

Creator Spirit, whose breath of life makes *all things new*.

We gather around Your table of communion, as many parts of one body,
grounded in the hope, joy and mission of the Risen Christ.

We open our minds and hearts,
so we can be nourished and enlivened by Your presence,
ready *to be* the hope, joy and mission of the Risen Christ.

We make space for the many stories of hurt, exclusion and silence
of those within, and on the very edges of our communities,
so we may be *in service* of the hope, joy and mission of the Risen Christ.

As your breath of life flows in us and through us,
may we be a vessel for Your bold creativity
so we may be the *hands and feet* of the hope, joy and mission of the Risen Christ.

We ask this in the name of the Risen Christ,
Amen.

TOWARDS IMPLEMENTATION

Some Initial Considerations

Implementation of **SYNOD24 Action Plans** will look different across the archdiocese depending on the local context and what is already happening within the community. Here are some things to consider as you begin:

Go where the energy is:

- Considering all 8 topic areas (Decrees) is there 1 or 2 that your community has already expressed interest in that could help you narrow your focus?
- Is there a Social Justice/Ecology committee, interest in forming one, or energy around Seasons of Creation for example which you can harness towards actions around inclusion, integral ecology and Laudato Si plans?
- Is there a RAP committee, or interest in forming one, that could begin looking at actions around the inclusion of Aboriginal and Torres Strait Islander ritual, culture and tradition into prayers, liturgies and celebrations?
- Is there energy around the sacramental program, children's liturgy and/or parish and school relationships that could be harnessed to begin exploring the barriers new or existing families face to becoming full and active participants in the community?
- Is there energy in your Parish Leadership Team/Parish Council to begin embedding Conversation in the Spirit as a method for discernment during regular meetings and decision-making?

Enlarge the place of your tent:

Could your community for example:

- Consider engaging with archdiocesan truth-telling opportunities such as the Laurel Blow Speaker Series, the Archdiocesan Reconciliation Dinner and the RAP Networking Days?
- Seek out opportunities to participate and/or provide listening forums on the experiences of refugees and those seeking asylum?
- Creatively explore ways to listen to the voices of those in the community that are not often heard, for example those who are neurodivergent or those with disabilities to understand what barriers they experience to full and active participant in the life and mission of the parish.
- Provide opportunities for laity to share their reflections for example in the parish newsletter or alongside the Homily to offer different perspectives on how the readings can speak into the lives of your community?

Sustainability, mentorship and succession planning:

- Could your community team up with other parishes and communities in your local area/deanery to share resources, costs and knowledge?
- Are there members of the community that could be mentored and/or accompanied over the next year or so to prepare them for particular ministries or leadership roles?
- Are there resources invested in programs or initiatives that are no longer meeting the needs of your community that could better channelled towards **SYNOD24 Action Plans**?

PREPARING TO DISCERN TOGETHER

Conversation in the Spirit: What to keep in mind

You are now moving into a process of group discernment through listening, responding and moving forward using a method of Conversation in the Spirit. Using this process invites each participant to encounter the Holy Spirit through the diverse perspectives, experiences and challenges shared by their fellow group members.

“ —

Encounter and listening are not ends in themselves, leaving everything just as it was before. On the contrary, whenever we enter into dialogue, we allow ourselves to be challenged, to advance on a journey. And in the end, we are no longer the same; we are changed". - *Pope Francis, Homily for the Opening of the Synod Path*



In this process of communal discernment, there are two rounds where everyone speaks for up to two minutes sharing their reflections and responses uninterrupted and moving in a clockwise direction. The group then moves into free flowing conversation for the third round, discerning together a path forward.

A key to this method of Conversation in the Spirit is to remember to listen with curiosity and with an open and humble heart when others are speaking. The focus is on listening to others rather than simply thinking about what you want to say in response and being aware of how the Holy Spirit reveals itself through different voices and perspectives.

Another important element of this process is to respect that each member of the group is given equal time and space to speak. This means learning to be comfortable to sit in silence if someone has finished speaking before their two minutes is up. It also means being mindful of your own contributions, being conscious not to dominate the free flowing conversation or to speak for too much longer than your two minutes.

Visit the SYNOD24 website, **aobsynod2024.com** for curated resources and "How To" guides for leading Conversations in the Spirit for prayers, meetings and group discernment sessions.

Preparation for the Conversation in the Spirit

Read the Preamble and actions relevant to the **SYNOD24 Action Plan** theme (Decree) you are exploring, bearing in mind the following question:

"How can we be a more co-responsible church on mission?"

After a second reading, and based on your own experience of faith, life and the church take note of any questions you have and what stands out for you. Perhaps you might like to consider the following questions:

What was new for me?

What resonated for me?

What challenged me?

What further questions has this sparked for me?

DISCERNING TOGETHER

After the reading time is complete the group pauses for a period of prayer.

ROUND 1: LISTENING

1. Everyone speaks for 2 minutes.
2. Move in a clockwise direction.
3. Being aware of the presence of the Holy Spirit during your prayer...

"In prayer I heard/felt/thought..."

4. The group pauses for a period of prayer.

ROUND 2: REFLECTING

1. Everyone speaks for 2 minutes.
2. Move in a clockwise direction.
3. Being aware of the presence of the Holy Spirit as you listened to your group... What did you hear your group say and how did it make you feel?

"In listening to the group I heard/felt..."

4. The group pauses for a period of prayer.

ROUND 3: MOVING FORWARD

1. A free-flowing conversation.
2. No speaking order.
3. A time to clarify what I heard. Is there some consensus or disagreement? What is the way forward?
4. Table facilitator and note taker help summarise the discussion.
5. What suggestions/comments does the table want taken into consideration?

Closing Prayer

At the end of reflection time, you are invited to pray together. You can use the words below, or you might like to say a prayer of gratitude in your own words.

Creator God, we thank you for the encounter with one another today.

We know that where two or three are gathered, you are in our midst.

Thank you for being with us and for the courage to speak boldly and with passion, and the humility to listen with open hearts.

We ask you to continue to walk with us, as we discover the pathway toward the future you are calling us to. Amen.

Themes (Decrees) in SYNOD24 Action Plans

1

HEALING WOUNDS, RECEIVING GIFTS

2

CHOOSING REPENTANCE, SEEKING HEALING

3

**CALLED BY CHRIST,
SENT FORTH AS MISSIONARY DISCIPLES**

4

**WITNESSING TO THE EQUAL DIGNITY
OF WOMEN AND MEN**

5

**COMMUNION IN GRACE,
SACRAMENT TO THE WORLD**

6

**FORMATION AND LEADERSHIP FOR
MISSION AND MINISTRY**

7

**AT THE SERVICE OF COMMUNION, PARTICIPATION
AND MISSION: GOVERNANCE**

8

**INTEGRAL ECOLOGY AND CONVERSION FOR THE
SAKE OF OUR COMMON HOME**

DECREE 1: HEALING WOUNDS, RECEIVING GIFTS

Preamble

As our nation continues to confront injustices of the past and the ongoing impacts of colonisation, the need for true and authentic reconciliation—including the three fundamental changes called for in the Uluru Statement from the Heart—has never been greater^[1]. Despite the 2023 defeat of the Australian Indigenous Voice Referendum to alter the Constitution to recognise the First Peoples of Australia by establishing an Aboriginal and Torres Strait Islander Voice, now is the time to look forward and consider where we go from here and how true and authentic reconciliation might be achieved.

As we look to a future, inclusive of true and authentic reconciliation, voice, treaty and truth, the Catholic Church in Australia is called to deepen its engagement with Aboriginal peoples and Torres Strait Islander peoples, aligning with core teachings of our faith, as highlighted in the scriptures and the mission of the Church, and to embody the love and inclusivity of Christ.

The Archdiocese of Brisbane seeks to honour and integrate the great gift that is the rich cultural and spiritual heritage of Aboriginal peoples and Torres Strait Islander peoples. This is particularly important for us, as the Brisbane Archdiocese has the largest population of Aboriginal and Torres Strait Islander Catholics than any other diocese nation wide^[2]. When visiting Australia in 1986, Pope John Paul II encouraged Aboriginal and Torres Strait Islander people to take the Gospel into their own way of speaking, saying: "The Church invites you to express the living word of Jesus in ways that speak to your Aboriginal minds and hearts. All over the world people worship God and read his word in their own language, and colour the great signs and symbols of religion with touches of their own traditions. Why should you be different from them in this regard, why should you not be allowed the happiness of being with God and each other in Aboriginal fashion?"

Almost forty years on, the Plenary Council now calls us to joyfully receive the contributions Aboriginal and Torres Strait Islander peoples have made to the life and mission of the church. The Archdiocesan Reconciliation Action Plan, and "With Lamps Ablaze" calls us to do this too.

The archdiocesan "Innovate Reconciliation Action Plan for 2023–2025" states:

The Archdiocese of Brisbane's vision for reconciliation is to be a community in which there is mutual respect and deep solidarity between Aboriginal and Torres Strait Islander peoples and those of us with differing heritage; a community committed to healing the hurts and wrongs of the past and being present in a spirit of mercy, love, justice, forgiveness and peace.

We hope to be a community that, as Pope Francis stated in Evangelii Gaudium (190), not only has respect for human rights, but also has respect for the rights of peoples. This has specific application in Australia to develop a community that promotes the rights of Aboriginal and Torres Strait Islander peoples as the First Peoples of our land [which ultimately links with the United Nations Declaration on the Rights of Indigenous Peoples]...

We want to be a Church, which recognises and respects Aboriginal and Torres Strait Islander peoples and their cultural traditions. We recognise their spiritual connection with Land and Sea. It is fundamental to show respect for Aboriginal and Torres Strait Islander communities and their cultural traditions.

^[1] First Nations National Constitutional Convention, Uluru Statement From The Heart.

^[2] Australian Bureau of Statistics, Census of Population and Housing 2021.

'They are not merely one minority among others, but should be the principal dialogue partners, especially when large projects affecting their land are proposed. For them, land is not a commodity but rather a gift from God and from their ancestors who rest there, a sacred space with which they need to interact if they are to maintain their identity and values' (Laudato Si', 146).[3]

When in 2023 Archbishop Mark Coleridge launched "With Lamps Ablaze" (the Apostolic Priorities of the Brisbane Archdiocese), he included a Priority of "Engaging anew with First Nations Peoples". One of seven Apostolic Priorities, His Grace intentionally termed the priorities as 'apostolic' rather than 'pastoral' or 'missionary', to invest all of us who form the body of Christ as stakeholders. "With Lamps Ablaze" highlights the need for the Church to address the running sore at the heart of the nation and needing "a genuinely new engagement of the Church with the First Nations peoples. A new engagement will mean, first of all, listening to Indigenous voices, and believing that we can learn if we really listen... Then the listening and learning needs to lead to action." [4]

By listening attentively to the experiences and wisdom of Aboriginal and Torres Strait Islander peoples, we fulfill our Christian duty to foster inclusivity and understanding.

Our engagement with Aboriginal and Torres Strait Islander communities requires more than mere acknowledgment; it demands a genuine effort to learn from rich traditions and spiritual insights. James 1:19, teaches us to "Be quick to listen, slow to speak, and slow to become angry." [5] This reinforces the importance of active deep listening and deep learning, which are crucial in building authentic relationships and mutual respect.

Miriam-Rose Ungunmerr Baumann, a prominent Aboriginal educator and artist, offers a profound concept that can guide our collective efforts to deeply listen and deeply learn: Dadirri.[6] Representing a form of spiritual reflection and connection with the land, people, and environment, Dadirri involves listening to the still, quiet voice within and to the world around us, fostering a deep sense of awareness and respect. This practice emphasises the importance of being present, attentive, and reflective in our interactions and relationships.

Incorporating and honouring Dadirri and other Aboriginal and Torres Strait Islander cultural practices and spiritual traditions, allows for a better understanding and appreciation of the unique perspectives of Aboriginal peoples and Torres Strait Islander peoples.

Aboriginal peoples and Torres Strait Islander peoples are a wealth of cultural and spiritual insight and knowledge that can enrich the Church and its mission in profound ways. Aboriginal and Torres Strait Islander spiritualities, rituals and ceremony, deep connections to Country, care and custodianship of Country, a richness of story, song, dance, and art, can enrich all aspects of Church life, in particular, Prayer and Liturgy, Spirituality and Care for our Common Home.

Aboriginal peoples and Torres Strait Islander peoples uphold a holistic view of the interconnectedness of all life: family, community, Country, and can inspire and provide new ways of experiencing and expressing faith. Creating culturally safe and welcoming environments for Aboriginal peoples and Torres Strait Islander peoples can provide time and space for these gifts to be enjoyed by all.

[3] <https://evangelisationbrisbane.org.au/reconciliationactionplan/>

[4] Archbishop Mark Coleridge, With Lamps Ablaze, 5.

[5] James 1:19, NIV

[6] Miriam-Rose Ungunmerr Baumann, Inner Deep Listening and Quiet Still Awareness, <https://www.miriamrosefoundation.org.au/dadirri/>

DECREE 1: HEALING WOUNDS, RECEIVING GIFTS

SYNOD24 Action Plans to Focus On

1.1 ***That, building on the Archdiocesan Reconciliation Action Plan, the Archdiocese develop and implement **an Aboriginal and Torres Strait Islander truth-telling, professional learning and formation plan** that provides opportunities for all those within parishes, communities and agencies to come to a deeper recognition, appreciation and understanding of Aboriginal and Torres Strait Islander peoples, histories, cultures and spiritualities.

Examples of ideas and opportunities already available to access:

- Archdiocesan Laurel Blow Speaker Series
- Archdiocesan Reconciliation Dinner
- Engaging in cultural tours and immersions such as Blackcard Cultural Tours, Cherbourg Ration Shed and Stradbroke Island Immersions.
- Understanding the First Nation history in your local area, for example the Cathedral Precinct.
- Provide opportunities for Yarning Circles.
- Commission Reconciliation Gardens or First Nations artwork and installations representing reconciliation.
- Developing and embedding cultural awareness and cultural safety training.
- Engaging with Ngutana-Lui for cultural education and to understand hidden histories and intergenerational trauma.
- Provide pathways for First Nations people to engage with higher education, theological studies, cultural learning and spiritual and formation experiences.

Things to consider:

- How can agencies and organisations work together more creatively and effectively to share resources, knowledge, wisdom and experience?
- How can the implementation of this action help agencies and organisations work together more effectively to implement the deliverables and outcomes of the Archdiocesan Reconciliation Action Plan and/or RAPs applicable for your context?

1.2 **That the Archdiocese develop and distribute culturally appropriate resources to assist parishes, communities and agencies to include aspects of Aboriginal and Torres Strait Islander cultures, traditions, spiritualities, ritual and symbol in prayers and liturgies.

Things to consider:

- How might agencies and organisations effectively use the resources available through the Archdiocesan Ministries RAP Tool Kit, Ngutana-Lui and NATSSIC?
- How might agencies and organisations work effectively together to develop new resources?
- What kind of resources are needed?

DECREE 2: CHOOSING REPENTANCE, SEEKING HEALING

Preamble

The fifth Plenary Council of the Church in Australia expressed its "profound sorrow" that "children and young people and vulnerable adults have been abused by clergy, religious and lay workers of the Catholic Church." Further to this the Council recognised the failure of religious leaders to act sufficiently to prevent or respond to this abuse. From this expression of profound sorrow and recognition of the failure of religious leadership to respond, the Church has made walking the path of repentance and seeking healing a priority.

This path towards repentance and healing is complex and multifaceted. Some, especially the survivors of abuse, have walked away from the faith community not only because of the abuse they suffered but also the lack of response to their pain and suffering. Others have, for a variety of reasons, failed to recognise the profound level of pain for those involved and some have even sought to deny that it ever took place. Some are tired of both labels and shame and just wish to move on.

On this path to repentance and healing, some have felt that all that was needed was more stringent processes and protocols. Others have looked to our sad history in this area and seen this moment in time as a profound opportunity to truly embrace the heart of the Shepherd who loves his flock totally and unconditionally. As an Easter people who are people of hope, we believe that by walking this path to repentance and healing with humility and deliberate intent we will sincerely depth our oneness with the Christ of the first letter of Paul to the people of Corinth: "But we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles, but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than human wisdom, and the weakness of God is stronger than human strength" (1 Corinthians 1: 23-25).

DECREE 3: CALLED BY CHRIST, SENT FORTH AS MISSIONARY DISCIPLES

Preamble

"Are we constantly open to letting ourselves be challenged in our efforts to advance the good of the Church and her mission in the world?" (Pope Francis, CELAM, 2013)

The Catholic mission at its core is to evangelise and serve the world. This is rooted in Jesus' direction to his followers to "go and make disciples of all nations" (Matt 28:19-20). Decree 3 directs us to prayerfully read the signs of the times. "The joys and the hopes, the griefs and the anxieties of the [people] of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ" (GS 1). As "the Church has always had the duty of scrutinizing the signs of the times and of interpreting them in the light of the Gospel," so it does still today (GS 4). Therefore, we must be in tune with the signs of these times, aware of our context, and the broader mission of the Church, to fulfil our roles as missionary disciples. As a pilgrim church (LG 48, 50), we are journeying together towards the fullness of the reign of God, which excludes no one.

The Catholic Church is encouraged by Pope Francis to be part of the world, and to face the challenges of the world: "I prefer a church which is bruised, hurting and dirty because it has been out on the streets, rather than a church which is unhealthy from being confined and from clinging to its own security." He calls for a change of perspective, from the centre to the margins: "I do not want a church concerned with being at the center and then ends up by being caught up in a web of obsessions and procedures." (EG 49) Therefore all of the baptised have a responsibility to share the Gospel.

Pope Francis' message is echoed by contemporary Catholic theologians, who direct us to consider the experiences of those whose voice is not represented in deepening our understanding of what it means to be human. Brianne Jacobs, acknowledging the reckoning that has to be done in the understanding what it means to be human in relation to God, writes, "If we hope to right sexual violence in our history, if we hope to be in relationship with God today, the powerful at the center must let themselves be interrupted and named by those on the margins. We must not only recognize those who are not men, not heterosexual, not reproductive, or non-gender conforming as human; we must reconfigure what it means to be human based on their humanity."^[1] For Daniel P. Horan, it is the understanding our individual particularities that we bring to the issue that allows us a common understanding of our humanity: "equality is grounded in the shared existential reality of our utter particularity and individual identity."^[2] In sharing story and experience, we break down barriers and come to know each other as people created in the image and likeness of God (Gen. 1:26-7). As Natalia Imperatori-Lee writes, "The experience of another narrative resonating with our experience allows us to glimpse the sacred human connection that binds us all."^[3]

^[1] Brianne Jacobs, "An Alternative to Gender Complementarity: The Body as Existential Category in the Catholic Tradition," *Theological Studies* 80, no. 2 (2019): 328-45, at 345.

^[2] Daniel P. Horan, *Catholicity and Emerging Personhood: A Contemporary Theological Anthropology* (Maryknoll, New York: Orbis Books, 2019), 63.

^[3] Natalia Imperatori-Lee, *Cuéntame: Narrative in the Ecclesial Present* (Maryknoll, New York: Orbis Books, 2018), 72.

Humans have been created by the God who is love, for love (1 John 4:8). We are social creatures with a need to belong to community. It is therefore the mission of the Church to create the circumstances in which the sacred connection between all people is evident, where no one is excluded on the basis of arbitrary features of their humanity.

The fifth Plenary Council of the Church in Australia directs us to address the spiritual and pastoral needs of the community. The third decree focuses on renewing the Church's mission and outreach by fostering a culture of inclusivity, dialogue, and active participation, focusing primarily on outreach in educational settings, social outreach and service, and ecumenical and interfaith relations. In doing so, we move beyond preaching the Gospel in words, to living it out more fully, embodying the Plenary Council's vision for a more vibrant, responsive, and mission-oriented Church.

Brisbane Archdiocese is on a path towards living the Gospel more fully in its approach to inclusion, with parishes working towards being places of belonging in which all are welcome. Enacting Decree 3's call to go forth, evangelise, and serve, is congruous with the archdiocese's ongoing initiatives and apostolic priorities, as seen in "With Lamps Ablaze". The archdiocese is one of only few across Australia to have a formal LGBTQIA+ reference group and a Laudato Si' Action Plan, has made significant inroads on implementing the second iteration of the Archdiocesan Innovate Reconciliation Action Plan, and supports over 20 multicultural communities. The archdiocese is already engaged in remarkable work, nurturing vibrant communities, fostering spiritual growth, and promoting social justice. However, there are many areas in which stronger relationships could be established. Growth and attention is needed to those who have not felt fully welcome, seen, heard, valued and loved in order for us to become the fully-embracing body of Christ.

In this moment, we are called to be courageous and make bold steps in changing and challenging the modus operandi of the archdiocese, in order to make it more inclusive and welcoming, where all can find a place to belong. "I am making everything new!" (Rev 21:5).

DECREE 3: CALLED BY CHRIST, SENT FORTH AS MISSIONARY DISCIPLES

SYNOD24 Action Plans to Focus On

3.1 ***That **an Archdiocesan family and intergenerational ministry working group** be formed to develop and implement a holistic, intergenerational and inclusive approach to family faith-formation across educational and other Archdiocesan agencies in order to foster lifelong missionary discipleship.

AND

3.2 **That this working group explore ways of **strengthening partnerships between parishes, schools, communities and agencies**, develop and implement sacramental resources for children with diverse learning needs and disabilities, including training for sacramental coordinators and volunteers to use the resources, develop a safe and supportive network for parents and carers of children and young people who may need additional support to feel welcome, offer advice upon request at decision-making tables at all levels of Archdiocesan governance.

Things you might consider:

- Who might make up this working group?
- How might parishes, schools, communities and agencies work together in new ways to implement this action effectively?
- What could be fruits/outcomes from a group like this (to help move the action from being about forming a “working group” to having authentic and effective impact in communities and about mission?)

3.4 ***That the Archdiocese provide **facilitated listening sessions, workshops and forums for safe and supportive story-telling, truth-telling and dialogue**, in order to raise awareness and understanding of the challenges faced by those who are marginalised and disenfranchised.

Things you might consider:

- What stories need to be shared and how could they be shared in a psychologically, emotionally and spiritually safe environment?
- Who needs to hear these stories and why?
- How could agencies and organisations work creatively and effectively together to share resources, knowledge and experience to implement this action effectively?

3.6 ***That **a strategic approach to mission in the digital environment be developed and implemented**, focusing on the creation of digital media within a Catholic context, formation and training of people to work in the field, and including research into the possibilities and challenges of engaging the sacramental life of the Church through digital platforms such as live-streamed liturgies.

Things you might consider:

- What do you think “mission in the digital environment” means?
- How could agencies and organisations work together to step into this new space?
- What would you see as the “fruits” of being effective in living/promoting the mission of the church in the digital space?

DECREE 4: WITNESSING TO THE EQUAL DIGNITY OF WOMEN AND MEN

Preamble

The sacred dignity of each and every person is revealed and grounded in the Incarnation of the Word made flesh, Jesus Christ. Therefore, to witness to the equal dignity of women and men is to express a foundational biblical and theological truth succinctly expressed by St. Paul: "You are all one in Christ Jesus" (Gal 3:28). Baptism is the fundamental expression of our common "personhood" in the person of Jesus Christ, and this is the source of our joy and hope. It is the power of the Spirit that draws us into unity and union with one another.

These theological foundations of our identity in Christ form the basis of our communion and unity, nevertheless various implications and understandings can emerge from this. For some, this is a statement that requires a response of radical inclusivity which forms the heart of the mission of the church, challenging traditional understandings of gendered roles and responsibilities in both Church and society. How such radical inclusiveness is understood and imagined is not uniform, reflecting a broad spectrum of views, and ecclesiological positions. For some, this statement on the equal dignity of humankind does not erase the distinctiveness of male and female which is understood as the natural expression of clearly defined genders. Others find clear essentialised roles for women and men problematic.

These diverse understandings and experiences cut across cultures and ethnic heritage, as well as age, education and socio-economic background. In our own time, it can be difficult to establish common ground in this complex area as established presuppositions of human relationships and genders are challenged by evolving narratives and perspectives which contest traditional Christian beliefs.

These positions, and various viewpoints in-between, are undoubtedly one of the cultural and social tensions of our age touching upon areas of sexuality and personal identity, and its consequences for social norms, public policy, ecclesial practice and discipline, individual freedoms and community expectations, and binary understandings of gender and fluid notions of self-determination. These are areas of great concern for many people and are often expressed through passionate and deeply held convictions.

Yet the age-old issues of inequality and discrimination are ever present. Almost thirty years ago, Pope St. John Paul II identified "an urgent need to achieve real equality in every area: equal pay for equal work, protection for working mothers, fairness in career advancements, equality of spouses with regard to family rights and the recognition of everything that is part of the rights and duties of citizens in a democratic State. This is a matter of justice but also of necessity."^[1] While Catholic women are more educated than Catholic males, they are not necessarily represented in the same proportion within our ecclesial structures.^[2]

[1] John Paul II, Letter to Women (29 June 1995), no. 4.

[2] In the Archdiocese of Brisbane, more females (28.6%) than males (22.7%) were recorded as having some form of tertiary degree according to the 2021 national census. Diocesan Social Profile (Archdiocese of Brisbane), National Centre for Pastoral Research, July 2023: 22.

Although there have been advances, issues of real inequality remain. Pope Francis invitation for reflection of pastors and theologians on "the possible role of women in decision-making in different areas of the Church's life"[1] is also still in its beginnings.

Despite the continued effects of inequity and the experience of discrimination, the immediate concerns of this synod are more precise and modest. Firstly, we affirm the communal partnerships that are already experienced within our parishes, schools and ecclesial communities, as well as archdiocesan agencies and governance frameworks which strive to witness to the equal dignity of women and men. The local church of Brisbane is blessed through the commitment of women and men in various capacities and ministries, both paid and volunteer. Without the generosity of those who serve our communities and the wider world, the witness to the Gospel and the sacramental and liturgical life of our parishes and communities would collapse. We express our gratitude for the countless seen and unseen ways in which women, men, adolescents, girls, boys, and infants contribute to our communal life. We are all enriched by the presence and contribution of those who create and form our communities. We also acknowledge the cultural and ethnic diversity of our archdiocese from which emerges varying and differentiated understandings and experiences; and yet each brings diverse gifts to our local church. It is within our communities that we witness the partnerships and friendships of the baptised being lived out in generous service and commitment. Even so, there is still much to achieve and to act upon.

[3] Evangelii Gaudium 104

DECREE 4: WITNESSING TO THE EQUAL DIGNITY OF WOMEN AND MEN

SYNOD24 Action Plans to Focus On

4.5 ***That a **pilot program be established to support financially the postgraduate education and formation of lay women and men** in various areas of interest and importance to the Church, with the Archdiocese providing the initial funds with a view to establishing a foundation. A transparent application process would be overseen by the Archdiocesan Synod Council (see Action Plan 7) and approved finally by the Archbishop.

You might consider:

- Who are some people in your team, network, agency/organisation who would be a candidate for this pilot program?
- Which areas of "interest and importance" do you think are relevant to your context/agency/organisation and how can you collaborate with others to support education and formation of lay women and men?
- How can your agency/organisation, experience and expertise be drawn on to develop this pilot program and help ensure the successful implementation of this action?

DECREE 5: COMMUNION IN GRACE, SACRAMENT TO THE WORLD

Preamble

The Church, founded by Christ, is a sign and instrument of union with God and the unity of the entire human race. The vocation of the People of God, therefore, is to be the sacrament of communion with God and of unity among all people.[1] This reflects the words of Scripture: "You are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvellous light." [2]

The gift and call of baptism is the foundation for all ministries - lay, instituted, and ordained - and includes the ministry of Administration and Hospitality in parishes and faith communities.[3] Members of the Church are diverse, and can serve Christ's mission according to their unique gifts. "Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ". [4] Some are laypeople, some are in consecrated life, and some are ordained. More recently, the instituted ministries of Lector and Acolyte have been extended to lay men and women, along with the new instituted ministry of Catechist. In the current cultural climate, there is an awareness of the increasing demands being placed on clergy to celebrate Mass and preside at funerals and weddings across several Mass centres and across long distances. The issue of sustainability, in conjunction with provisions in the respective ritual books, gives rise to a new context for lay-led liturgies.

The Plenary Council reaffirmed the pre-eminent role of liturgical worship in the life of the Church which was articulated at the Second Vatican Council.[5] Yet the discernment processes leading up to the Plenary Council and to this Archdiocesan Synod have highlighted that, in Australia today, sacramental celebrations are sometimes approached as a cultural milestone rather than a moment in an ongoing faith journey that unites us with Christ and with each other. Sacraments of Initiation have thus tended towards a process of certification rather than incorporation. Parents and caregivers who present their children for baptism often have little ongoing involvement in the community; the need to understand the reasons behind this lack of engagement is paramount. The situation calls for the continued formation of all in a renewed understanding of the centrality of sacramental and parish life, and a renewal of liturgical catechesis to promote full, conscious and active participation in the Church's liturgy and in the life of the faith community.

The Plenary Council also heard a call for the renewal of preaching, rooted in Scripture, for the mission of the Church.[6] Listening and discernment processes both nationally and throughout our archdiocese have revealed a concern about the state of preaching in the Church.

[1] Lumen Gentium 1, 8.

[2] 1 Peter 2:9.

[3] CCC 1269.

[4] 1 Corinthians 12:12

[5] "The liturgy is the summit toward which the activity of the Church is directed; at the same time, it is the font from which all her power flows" (Sacrosanctum Concilium 4)

[6] "To achieve the restoration, progress and adaptation of the sacred liturgy, it is essential to promote that warm and living love for Scripture" (SC 24).

There have also been calls for the articulation of possibilities for lay preaching, both within and outside the eucharistic celebration. Supporting and promoting quality preaching points to the importance of the homily in the celebration of the Eucharist and in the lives of the faithful: "By means of the homily the mysteries of the faith and the guiding principles of the Christian life are expounded from the sacred text".^[1]

The experience of worship opens the human heart to ongoing conversion to Christ, for the celebration of the liturgy is "an action of Christ and his body the Church".^[2] A longing for conversion and healing was evident during the discernment for the Plenary Council, with people expressing a desire to be formed in the Sacrament of Penance. As part of a renewed catechesis on Penance, the faithful can also be brought to a deeper understanding of other opportunities to experience God's mercy in the Sunday Mass, penitential services, and in the Christian life.

The Archdiocese of Brisbane is well placed to provide support and resourcing in pursuing these aims, through agencies such as Liturgy Brisbane, Evangelisation Brisbane, Brisbane Catholic Education, and through the contribution of lay people within the Archdiocese who are highly skilled and ready to participate in creating a co-responsible Church.

[1] SC 52.

[2] SC 7.

DECREE 5: COMMUNION IN GRACE, SACRAMENT TO THE WORLD

SYNOD24 Action Plans to Focus On

5.1 **That a **ministry of front-of-house hospitality** be developed and implemented for secretaries and other administrative staff in parishes and communities, recognising and formalising what is often happening, offering training and networking opportunities to those engaged in the ministry, devising processes of recruitment and care of those called to the ministry, and developing resources to help those engaged in the ministry.

You might consider:

- How can your agency/organisation support the development of this ministry?
- What knowledge, resources and support do you already provide that could be drawn on in the initial stages of the development of this ministry?
- What creative ideas do you have around how the archdiocese can bring this ministry to life?

5.8 ***That the Archdiocese develop and implement a **project supporting the integration of families into parishes and communities** in order to promote their sense of belonging and engagement in the life of the Church, providing resources to facilitate the incorporation of families into the community both before and after the sacraments of initiation and resources to support family catechesis when preparing children for the sacraments.

You might consider:

- What challenges has your agency/organisation come up against in the past in support the integration of families into parishes and communities?
- Which agencies/organisations could you creatively collaborate with consider new approaches to helping families feel a deep sense of belonging in their parish and community?
- What resources do you already have available for the sacraments of initiation and family catechesis that could be differentiated for young people and children with diverse needs? And which agencies/organisations could you collaborate with to help you?
- How do you hear from families that do not feel a sense of belonging in their parish/community to understand their context better?
- How might agencies and organisations work together more effectively to support the integration of families into parishes and communities?

DECREE 6: FORMATION AND LEADERSHIP MISSION AND MINISTRY

Preamble

In the Gospel of Matthew, Jesus' final words to the Apostles are: "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age." (Matt 28:18 – 20).

In his first apostolic exhortation, on "The Joy of the Gospel", Pope Francis states: "In virtue of their baptism, all the members of the People of God have become missionary disciples."^[1] All the baptized, whatever their position in the Church or their level of instruction in the faith, are agents of evangelisation, and it would be insufficient to envisage a plan of evangelisation to be carried out by 'professionals' while the rest of the faithful would simply be passive recipients. The new evangelisation calls for personal involvement on the part of each of the baptised. Every Christian is a missionary to the extent that he or she has encountered the love of God in Christ Jesus; we no longer say that we are "disciples" and "missionaries", but rather that we are always "missionary disciples".

Census data in Australia identifies a significant gap between those who identify as Catholic (presumably through baptism), compared with those who might actively live out their baptismal calling as disciples and participate in the life of the local parish or community. Most dioceses in Australia see less than 10% participating at Mass on any given weekend. It would appear that we've been faithful to Christ's commission to baptise, but we've struggled to make disciples.

In recent years we've engaged in considerable consultation through listening and dialogue sessions in the lead up to the Plenary Council, the Synod on Synodality, and now the Archdiocesan Synod. On each occasion, the feedback has been clear that there is both a need and a hunger for rich and effective Catholic formation. Here we make clear that Catholic formation requires more than the distribution of information pertaining to what we believe. It is also the active participation in a deepening encounter with God, through Christ by the power of the Holy Spirit, that takes place in the context of Christ's body, the Church. As such, all Catholic formation takes on both an intellectual and experiential aspect – head, heart and hands. Disciples are those that know, love and follow Christ.

In the context of the Archdiocese of Brisbane, formation and leadership for mission and ministry is about empowering both lay people and ordained ministers to deepen our relationship with God through scripture, tradition, liturgy and theology. This formation needs to be adapted to local circumstances using a multi-dimensional integrated and experiential approach that recognises relevance and appropriateness in light of the participants' age, and cultural experience.

Formation for families requires new and creative strategies that correspond to the rhythms of family life and provide accompaniment at all stages of their journey. This means the provision of experiences that are nourishing and meaningful for all present. We note also that particular attention

[1] Evangelii Gaudium, 3.

is required to attend to the formation needs of regional and rural communities. It is essential that we recognise the changing community profile of many parish and faith communities, incorporating an awareness of, and outreach to, those beyond these communities.

Pope Francis considers this calling to be missionary disciples as the key characteristic of the life of the Church in the world and of the lives of all those in the Church. In this image of the missionary disciple, he presents a new paradigm for our lives, a changed understanding of who we are and what we do as Christians. It enables the Church to respond to the pressing need for both inner renewal and dialogue with the world. He challenges all the baptized to a change of consciousness regarding our place and role in the Church. We are invited to adopt missionary discipleship as a way of life that will bring holiness to the world.

This Action Plan aims to address various aspects of formation in regard to empowerment of lay people, leadership, governance, ecological conversion, and mission within the Catholic Church in Australia.

DECREE 6: FORMATION AND LEADERSHIP MISSION AND MINISTRY

SYNOD24 Action Plans to Focus On

6.2 *That the Archdiocese develop and implement **opportunities for lay people to be engaged in ongoing spiritual growth beyond the liturgical context**, including in small groups that meet regularly for prayer, bible study, reflection on Church documents, and spiritual accompaniment.

AND

6.3 *That parishes and deaneries offer **formation events drawing upon experts** to reflect on key topics such as prayer, scripture, sacraments, marriage and family, mission, care for our common home and inclusivity.

You might consider:

- How might agencies and organisations work together to share resources, knowledge and expertise to offer formation opportunities across the archdiocese?
- What topics/themes could be the focus for these formation opportunities?
- How might agencies and organisations actively support the work of lay in parishes and communities to help initiatives that start at the “grassroots” level?

6.4 **That **pathways for greater lay involvement in the ongoing formation of clergy and the formation of seminarians** be identified, providing avenues for accompaniment of clergy by lay people and assisting pastors to work with a small group of lay people to provide regular feedback on homilies, based on an agreed criteria matrix.

You might consider:

- How might agencies and organisations work together to share resources, knowledge and expertise to offer support for the successful implementation of this action across the archdiocese?
- What topics/themes could be the focus for these formation and accompaniment opportunities?
- How might agencies and organisations model examples of synodal and co-responsible leadership?

6.6 **That the Archdiocese teach simply and systematically **the discipline and method of conversation in the Spirit as a way of discernment**, attempting to listen to the voice of the Holy Spirit in listening to each other.

You might consider

- Where might there be opportunities to practice Conversation in the Spirit in meetings and various contexts throughout the agency/organisation?
- What opportunities might there be to engage with experts and resources on Conversation in the Spirit to intentionally upskill members of the agency/organisation?
- What opportunities might there be for members of your agency/organisation and broader community to share their stories and experiences?

DECREE 7: AT THE SERVICE OF COMMUNION, PARTICIPATION AND MISSION: GOVERNANCE

Preamble

The Church is the pilgrim people of God.[1]

The Church is a diversity, but composed of various ranks.[2] It is the task of all the people of God of whatever rank, to build up the Body of Christ.[3] The state of the Church is such that, despite their different ranks, but on account of their equality in dignity, all of Christ's faithful are bound to contribute to, or cooperate in the building up of the people of God.[4]

All of Christ's faithful are diligently called to carry out the responsibilities to the Church (that is, the universal Church and the particular Church) to which they belong.[5] Of course, they belong by their baptism.[6]

Each of Christ's faithful according to his or her own condition, must make a wholehearted effort to promote the growth of the Church.[7] All the Christian faithful have the duty and the right to work so that the divine message of salvation reaches all people, in every age, and in every land.[8] The task of the building up of the Body of Christ is the very essence of the apostolate, which is the duty of all, including the laity. Apostolicam Actuositatem teaches:

The laity derive the right and duty to the apostolate from their union with Christ as the head; incorporated into Christ's mystical body through Baptism ... they are assigned to the apostolate by the Lord himself.[9]

The lay faithful are called to build up the whole body in charity (cf. Eph 4:16).[10]

The Plenary Council in its Decree on Church governance committed the Church in Australia to fostering the practice of discernment and synodal leadership as the practical means to embed the central teachings of Vatican II deeply in the life of the Church. It was a call to action.

Taking up this call, these plans for action proposed by SYNOD24 seek to foster the full and active participation of the entire faithful (including the laity) in the Mission of the Church in the Archdiocese of Brisbane.

The Plenary Council affirms the importance of transparency and accountability in all levels and aspects of a co-responsible synodal church. Therefore, an intermittent review on the progress of the implementation of the promulgated Synod Action Plans will be conducted at the end of 2027 (three years from SYNOD24) and a full review of the fruits and impact of the promulgated Synod Action Plans will be conducted at the end of 2029 (five years from SYNOD24).

A report of both the intermittent and full reviews will be published.

The following actions are designed to enhance the capacity of the lay faithful of the Archdiocese to do this.

[1] Vatican II Council, Lumen Gentium 9–17. [2] Vatican II Council, Lumen Gentium 13 and 18.

[3] Vatican II Council, Lumen Gentium 8; see also Vatican II Council, Apostolicam Actuositatem 2. [4] Canon 208, 1983 CIC.

[5] Canon 209 § 2, 1983 CIC. [6] Canons 11 and 205, 1983 CIC.

[7] Canon 210, 1983 CIC. [8] Canon 211, 1983 CIC.

[9] Vatican II Council, Apostolicam Actuositatem 3.

[10] Vatican II Council, Apostolicam Actuositatem, 3.

DECREE 7: AT THE SERVICE OF COMMUNION, PARTICIPATION AND MISSION: GOVERNANCE

SYNOD24 Action Plans to Focus On

7.5 **That the Archdiocese develop and implement a project to operate at deanery level to identify lay people who are women, Aboriginal and Torres Strait Islander, persons with a disability or from a cultural community, and who seem suitable to serve on councils and committees in the parish or the Archdiocese with the right kind of mentorship, accompaniment and formation, especially in the areas of synodality, co-responsibility and mission.

Things you might consider:

- How can agencies and organisations work together more effectively to identify lay persons who are already qualified to serve on decision-making tables?
- How can agencies and organisations work together more effectively to identify lay persons who are ready to be mentored for decision-making tables?
- What kind of formation would be needed/suitable to help diversify decision-making tables?
- How can agencies and organisations work together to support the archdiocese moving towards a more synodal and co-responsible church on mission?

DECREE 8: INTEGRAL ECOLOGY AND CONVERSION FOR THE SAKE OF OUR COMMON HOME

Preamble

God's love for all creation binds us together through interconnected relationships that demand respect. Honour of God demands respecting the love, uniqueness and value of all creation. When we implement an Integral Ecology, by nurturing communities and the environment, we demonstrate and grow our connection to God. "Through the greatness and the beauty of created things comes a corresponding perception of their Creator" (Wis 13:5)

Scripture is not the only source of divine Truth. The Gospel of Creation speaks to us. Through God's deep incarnation in the cosmos, we are able to listen to the Word and Wisdom in the stars, the sky, the water, a leaf, a jellyfish and a person. Just as Jerusalem and Bethlehem have been identified as Holy lands, where Jesus walked with his brothers and sisters, we can say the same for all lands "and walk reverently in the presence of sister meadow, and brother forest, feeling our kinship with brother bald eagle and sister box turtle, sister song sparrow and brother swallowtail... and all our relations." [1] Integral Ecology is understanding that everything is connected. That we, as humans, are fraternal with all of creation. We are made by the same atoms that make up sand or worms. And yet, due to our capacity as a species to have 'conscience' we have misused this gift to plunder Earth to the point where "Doomsday prediction can no longer be met with irony or disdain" [2].

There is a purpose to naming what can feel like the end of times. [3] Mark 13:32–37 reminds us to 'stay awake'. Not only because there is a lesson to be had in this time that should not be taken for granted, the ecological crisis is no time to be apathetic, blind or paralysed to the devastation happening daily. The ecological crisis some have called the 'collapse' is happening right now. It was never going to start or end very quickly. This collapse is slow. The displaced peoples of Vanuatu have taught us this. The migratory birds that cannot land on sunken islands in the Torres Strait, unable to make their way back to us in Australia, have taught us this. [4] Those in Brisbane who have been impacted by flooding and extreme heat have taught us this.

In response to this global ecological crisis, the Dicastery for Promoting Integral Human Development created the Laudato Si' Action Platform, to support the various sectors of the Catholic Church to respond to Pope Francis' message in his 2015 encyclical, Laudato Si' and the seven associated goals. The Plenary Council's eighth Decree, "Integral Ecology and Conversion for the Sake of Our Common Home", calls all sectors to listen first to the Wisdom of our First Nations Peoples and to develop a Laudato Si' Action Plan that publicly commits to change and includes a governance model for implementation. The responses from parishes, communities, schools, diocese, organisations, eparchies and other religious groups should aim to be inclusive of the needs of our diverse communities.

We are fortunate in the Brisbane Archdiocese that a Laudato Si' Action Plan has already been

[1] Brian D. McLaren, *Life after Doom: Wisdom and Courage for a World Falling Apart* (New York: St. Martin's Essentials, 2024), 248–249.

[2] Laudato Si', 161.

[3] Richard Rohr, "This Is an Apocalypse," in *The Call to Unite: Voices of Hope and Awakening*, ed. Tim Shriver and Tom Rosshirt (New York: Viking, 2021), 54–55.

[4] Birdlife Australia, Climate Change, <https://www.birdlife.org/climate-change/>

formulated. The first iteration of the plan was launched in 2022 and was the first archdiocesan plan in the world. The call to respond to the Integral Ecology Decree was later echoed in "With Lamps Ablaze: Apostolic Priorities" from Archbishop Coleridge in 2023. By the end of 2023, Pope Francis released his sequel to *Laudato Si'*, *Laudate Deum*, as a reminder of the urgency of the ecological crisis. The second iteration of the Brisbane Archdiocese *Laudato Si'* Action Plan was launched in early 2024 after a lengthy consultation process that expanded on a number of commitments made in the first iteration.

Now at SYNOD24, we have the opportunity to confirm actions that will drive impactful formation and strategy that demonstrate our love of God and Creation.

DECREE 8: INTEGRAL ECOLOGY AND CONVERSION FOR THE SAKE OF OUR COMMON HOME

SYNOD24 Action Plans to Focus On

8.1 ***That **an integral ecology formation strategy** be developed and implemented for clergy, community leaders, agency staff and parishioners, to be revised every three years, helping them to grow in understanding of integral ecology and its impact on our behaviour and drawing where appropriate on Aboriginal and Torres Strait Islander wisdom, and engaging with already existing eco-spirituality resources.

Things you might consider:

- How can agencies and organisations work creatively and effectively together to share resources, knowledge and wisdom?
- What topics/themes would you consider important to focus on first?
- Who are some experts in this field that could be engaged with?

8.2 *That all organisations, parishes and schools writing a Laudato Si Action Plan include **a framework for measuring and reporting emission reduction** that leads to a considered net zero pathway that includes commitment and timeframes.

You could start by:

- Engaging with the Archdiocesan Laudato Si' Action Plan for a point of reference and/or to consider what actions could be implemented in your context.
- Form an Integral Ecology/Social Justice/Laudato Si' committee to begin working on a parish Laudato Si' Action Plan (supported by Archdiocesan Ministries)

8.5 *That **intergenerational and family initiatives** be developed to promote the call to care for our common home.

You might consider:

- How agencies and organisations can work creatively and effectively to develop and promote these resources/initiatives
- What might these initiatives look like?
- How could the archdiocese support the development and delivery of these initiatives?

8.6 *That parishes, **communities and agencies share their activities** in the area of ecological engagement at events and through avenues of communication, and that cross-agency collaboration in this area be coordinated and encouraged throughout the Archdiocese.

You might consider:

- How you can effectively connect with Archdiocesan Ministries (Justice, Ecology and Peace Project Officer Emma Beach) to join the Social Justice Network?
- How you can share resources with other agencies and organisations?
- What might be some new approaches that agencies and organisations could take to implement this action effectively and co-responsibly?

RESOURCES TO ACCESS

School for Synodality

<https://www.schoolforsynodality.org.uk/resources>

- Reimagining Pastoral Councils
- Synodality videos
- Conversation in the Spirit resources

Leadership in a Synodal Church

by Anne Benjamin, Charles Burford
Purchase through Garratt Publishing

Impact of Synodality on the Church and its Local Communities

Afternoon tea and lecture with Sr Nathalie Becquart
August 26th at 3pm at Xavier Hall, Holy Spirit Seminary. Free
https://app.tickets.org.au/eb/Afternoon_Tea_with_Sr_Nathalie

ACCCR Synodality Webinar Series through Garratt Publishing

SYNODALITY IN OCEANIA - September 18th
<https://www.garrattpublishing.com.au/recording-of-synodality-in-oceania-webinar/>

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Synod on Synodality Resources

<https://www.synod.va/en/resources.html>

Faber Center

<https://jisa.org.au/qld-faber/>