

How synodal in mission is the Australian Catholic Church? An assessment for the final assembly of the Synod on Synodality October 2024¹

[Sense of the Faithful website](#) editorial committee

What is synodality?

Synodality can be understood as a defining characteristic of the Catholic Church. The basis for the theology of ecclesial synodality is Vatican II's restored understanding of the Church as the People of God on its pilgrim journey through history forming a communion in the Spirit. The Synthesis Report from the First Assembly of the Synod (SR) goes further in its understanding of synodality to include not only all Christians but also the whole of humanity. The report also declares that the practice of a synodal Church involves 'gathering in assembly at each level of ecclesial life', to engage in 'reciprocal listening, dialogue, community discernment, and creation of consensus', 'each taking decisions in accordance with their responsibilities'.

In its broadest sense, synodality can be understood as Christians walking in communion with Christ toward the Kingdom along with the whole of humanity. Its orientation is towards mission, and its practice involves gathering in assembly at each level of ecclesial life. It involves reciprocal listening, dialogue, community discernment, and creation of consensus as an expression that renders Christ present in the Holy Spirit, each taking decisions in accordance with their responsibilities (SR Ch.1, § h).

This submission is from the Sense of the Faithful Group in Melbourne, Australia, in response to the question posed by the Synod General Secretariat: **How can we be a synodal Church in mission?** We are asking that these issues be further discerned within the Church in Australia. Although many of us are resident in Archdiocese of Melbourne, our focus is on evidence about the Church's response to synodality Australia-wide. We are asking that these issues we identify below, which can mostly be resolved locally, addressed in synodal gatherings in each local Church at parish, deanery and diocesan levels.

Overview of our focus

Our review of diocesan websites in mid-March 2024 has sought to identify the extent to which the Catholic Church in Australia has adopted synodal policies and practices. The summary of the 14 indicators of synodality for the six archdioceses and two dioceses can be found in Table A1 in the attachment to this report. The two dioceses of Parramatta and Sandhurst are included with all the archdioceses because they stand out among all the regional dioceses as exemplars

¹ An early draft of this analysis has benefitted from content input and feedback from Peter Wilkinson and comments from Michael Leahy and David Timbs from [Catholic for Renewal](#).

of a synodal approach. They are, therefore, valuable as comparators for the ratings of the archdioceses.

The results of a rating of the 14 indicators on a three-point scale shows that two archdioceses and two dioceses stand out in terms of their synodal policies and practices. The Archdiocese of Brisbane has the highest rating of 37, followed by the Diocese of Sandhurst with a rating of 31. The Archdiocese of Adelaide has a rating of 30 and the Diocese of Parramatta has a rating of 29. In marked contrast, the Archdioceses of Canberra-Goulburn and Perth both have a rating of 22, the Sydney Archdiocese has a rating of 21 and the Archdiocese of Melbourne has a rating of 20. The Archdiocese of Hobart is at the bottom of the ratings with a score of 16.

The positive changes supporting synodality in the archdioceses of Brisbane, Adelaide, Parramatta, and Sandhurst are not, however, reflected in the largest archdioceses in Australia, Melbourne and Sydney. In terms of regular Mass attendance, based on 2016 data – the most recent available - the four dioceses with the higher ratings on synodal changes accounted for one in four (24 per cent) of regular Mass attenders in 2016. The Melbourne and Sydney archdioceses together accounted for two in four (39 per cent) of regular Mass attenders in 2016.

Four sets of shortcomings in implementing the agreed changes from the 2020-2022 Plenary Council can be identified.

1. The Australian Catholic Bishops Conference (ACBC), despite commissioning a booklet on *Carrying Forward the Plenary Council: As we continue the journey together*, does not monitor publicly or indeed ask each diocese to implement the relevant Plenary Council decrees that involve more synodal participation.
2. The Plenary Council decree to develop and implement Laudato Si Action Plans at all levels in the Church has been slow to be adopted by dioceses and parishes. This has been due to the lack of active monitoring and support for this change by the agency, Caritas Australia, asked by the Bishops to support the initiative. The ACBC has taken the lead by developing its own Laudato Si Action Plan. However, it has not included in its Plan any provision to report on and evaluate its own efforts or those of its member dioceses.
3. Despite a Plenary Council decree to increase and expand the role of women in the Australian Church, an analysis of diocesan websites reveals a lack of evidence of concrete actions to do so.
4. Parish renewal is a focus of the two major archdioceses. However, their activities are narrow in scope, inwardly focused on the parish and individual parishioners. This approach is contrary to the outward focus of Pope Francis and his understanding of what Mission involves, as spelt out in *Evangelii Gaudium* (Chapter Four: The Social Dimension of Evangelisation) as well as the Synthesis report of the First Assembly October 2023.

1. Towards a Listening and Accompanying Church: structures for participation

The Synod Synthesis calls for ‘pastoral structures to be reorganised so they can readily recognise, call forth, and animate lay charisms and ministries’ and they need to be ‘primarily at the service of the mission that the faithful carry out within society, in the family, and in work life, rather than focusing exclusively on internal matters or organisational concerns’ (SR Ch 8, 1).

How are Australian dioceses and parishes responding to the call from the Synod in Rome for changes related to synodality in local churches? Using a range of indicators, based on scrutiny of their websites, the standout dioceses that show they have synodal policies and practices in place are Brisbane, Adelaide, Parramatta and Sandhurst. The following outline of the synodal responses of the Archdiocese of Brisbane is presented in some detail to illustrate the breath and depth of the changes.

The Archdiocese of Brisbane’s website provides detailed information about the vision, key principles and priorities of Archbishop Mark Coleridge. He has adopted the 2013 Papal Exhortation *Evangelii Gaudium* (The Joy of the Gospel) as the [charter](#) for the archdiocese. His document [With Lamps Ablaze](#), outlines seven ‘apostolic’ priorities for 2023 and beyond. These are: Teaching prayer, Reshaping parishes, Bringing cultural communities to the centre, Responding to abuse and the abused, Engaging anew with First Nations peoples, Implementing Integral Ecology and Embedding synodal governance.

Evangelisation is defined on the website [as taking two forms](#): ‘proclaiming the good news of Jesus through celebration of the liturgy, by word of mouth to others and through the example of lives faithful to the Gospel’; and ‘engaging in dialogue that leads to collaboration and action in working for social justice and social welfare to improve our world and alleviate the sufferings of others’. ‘Both forms of evangelisation can be undertaken as individuals or as a community (eg [parish or archdiocese](#)) effort’. One recent initiative of the archdiocese is to implement the [Refugee Sponsorship Initiative](#) through a parish or church community

[Evangelisation Brisbane](#) provides support for children and families, youth and young adults, adult formation, inclusion, parish leadership and Vocation Brisbane. This approach is backed by a five year strategic plan 2020-2024, with a [revised 2023 edition](#) (pp 48). The latter has been reviewed to take into account the Archbishop’s apostolic priorities, as referenced above.

At the inaugural Archdiocesan Reconciliation Dinner on [14 September 2023](#), the archbishop launched the second iteration of its Reconciliation Action Plan (RAP), covering the period 2023-2025 with these words: ‘The RAP is about concrete action, to try and build bridges and knock down walls certainly, but also to try and get beneath symptoms, to tackle causes’. All agencies, parishes and communities within the Archdiocese are asked encouraged to implement the action plan in their local settings.

The Archdiocese of Brisbane in 2022 became the first diocese to launch a Laudato Si’ Action Plan. A [revised action plan](#) for the two years 2024-2026 has been relaunched, based on an extensive process of review, discussion, research, planning and drafting for all agencies in the

archdiocese. The revised plan over 14 pages lists the current or planned action, the timeframe for completion and the responsible agency and officer holder.

The other side of the story

Unfortunately, the majority of Australian dioceses have yet to implement the participatory governance structures as recommended in the Decrees of the 5th Plenary Council of Australia. Decree 7 (5. a) affirmed that ‘the governance of the Catholic Church should be in a synodal manner with the appropriate participation of all the baptised’ and ‘for a diocese this would mainly involve the participation of the Diocesan Pastoral Council...’, At 1 March 2024, of the 28 territorial dioceses in Australia, only five had a functioning Diocesan Pastoral Council: Adelaide (SA), Ballarat (VIC), Sandhurst (VIC), Bathurst (NSW), and Parramatta (NSW). The Archdiocese of Perth (WA) will discern its decision at its June 2024 Assembly.

These dioceses with a DPC, or planned in the case of Perth, account for just over one in four (26 per cent) of regular Mass attendees in Australia, using 2016 data.² This means that as many as three in four (74 per cent) of Catholics attending weekly Mass are in dioceses without a governance structure that has a regular meeting involving the laity.

Decree 7 (5. b) affirmed ‘the commitment of the ACBC that ‘within 5 years following the closing session of the Plenary Council ... each diocese [will] conduct a Diocesan Synod and every 10 years thereafter’. At 1 March 2024 only two dioceses had convened a Diocesan Synod (Brisbane and Parramatta) while another is planned for Melbourne in 2026. Sandhurst Diocese (VIC) convened a Diocesan Assembly in 2022-2023, and four other dioceses have plans to convene them - Perth (WA), Brisbane (QLD), Adelaide (SA) and Port Pirie (SA) – in 2024.

Need for publicly available Diocesan Annual Reports

All dioceses in Australia will have compiled an Annual Diocesan Report on their activities and audited finances, but very few have made their Annual Diocesan Report public, as the Archdiocese of Adelaide has done for the last six years to 2022. All dioceses are also obliged to prepare a Quinquennial Report to the Holy See prior to making their *ad limina* visit. However, these reports are also not made public. The Melbourne Archdiocese has never made public either of these reports.

All archdioceses, like other Catholic agencies such as Catholic hospitals and educational institutions, should make public an Annual Diocesan Report, which includes their pastoral activities and financial statements. This will bring the Church in line with what is regarded as standard practice by all public bodies in Australia. This information will enable the laity to

² The self-identified Catholic population in the 2021 Australian Census was just over 5 million, which was one in five (20 per cent) of the total population. Over in four Catholics (27 per cent) in 2021 were born overseas. However, in terms of a more pastoral definition of average weekly attendance, the most recent data available (2016) record 623,356 weekly attendees, which was 12 per cent of the self-identified Catholic population in 2016. The data for active members reported in the text refers to the 2016 Mass attendance data for all the territorial dioceses, excluding the 30, 843 weekly attendees in the non-territorial dioceses (eg Chaldean, Maronite, Melite, Syro-Malabar and Ukrainian).

better understand the state of the diocese, the performance of its officials and how they can contribute to improvements.

The Bishops' interim report on the recent efforts to promote synodality

The Australian Catholic Bishops Commission for Evangelisation, Laity and Ministry commissioned in 2023 the National Centre for Evangelisation to prepare a guide for called Carrying Forward the Plenary Council (May 2023), with the aim of promoting the 'ongoing journey of synodality in Australia'. The Bishops' interim report on Plenary Council's implementation called *Letter to the People of God* (26 November 2023) notes that the guide is aimed at 'parishes, schools and other communities to pray about, reflect upon and review what they are already doing, or could be doing, in relation to acting on the commitments made in the Decrees of the Plenary Council'. In the list of Australia-wide initiatives listed in the interim report, there is no reference to any diocesan-led activities to promote at parish level efforts to promote the adoption of PC decrees, such as the use of the ACBC guide Carrying Forward the Plenary Council. The Australian Catholic Bishops Conference needs to report publicly on how well each diocese is responding to the Plenary Council decree on promoting synodal practices.

(2) Caring for our common home

The Plenary Council acknowledged that the need for an ecological conversion and action to reflect this.

As drought, bushfires, floods, and extreme weather become more common in Australia, we realise the urgency of responding to our baptismal calling of taking up God's mission of love for the whole of creation (PC Decree 8, para 1).

The Plenary Council also asked all Catholics to respond to the urgent need for action and show their communal ecological conversion by responding to Francis' call for involvement with a plan to make changes. In the only decree that called for an action plan, the Council decreed that each Catholic parish, diocese, eparchy, educational institution or organisation commit to joining the Laudato Si' Platform; and by 2030 either develop its own or participate in an established Laudato Si' Action Plan. According to the Decree, the action plans are to include five elements. Indeed, these elements offer a model for all forms of synodal participation and action plans in the Church: a public commitment to a set of goals and objectives; a governance model, processes and procedures; a mechanism for listening to key constituencies, regular reporting on progress towards and accountability for defined goals and objectives; and co-construction of those goals and objectives with the people they are meant to support and serve.

Actions taken

The Australian Catholic Bishops Conference (ACBC) on 5 June 2023 launched its [Laudato Si Action Plan](#) for 2023-25. The plan covers the operations of entities under the direct governance of the Conference. The ACBC Laudato si' Action Plan incorporates longstanding commitments of the Conference which are consistent with Laudato si'; initiatives undertaken since 2015 that

respond to Laudato si'; and new initiatives undertaken following the Conference's commitment in 2021 to develop a Laudato si' Action Plan.

On the surface, this looks to be a major step forward for the bishops, compared with other Bishops Conferences worldwide. But it remains to be seen to what extent Australian dioceses and parishes adopt their own action plans. Caritas Australia through its Earthcare arm has been asked by the bishops to support parishes and dioceses in the implementation of the plan. However, the bishops plan does not mention how progress will be measured. Without public and regular reporting on progress, the action plan of the ACBC runs the risk of being merely a token effort.

Laudato Si Action Plans in dioceses

The Vatican's Laudato Si Action Platform maintains a [database of Action plans](#) lodged with their website. By focusing on those in English, it is possible to identify the number of dioceses, parishes and other organisations in Australia which have uploaded an action plan on the website. The Australian Catholic Bishops Conference together with the Catholic Bishops Conference of Japan have lodged their Action Plans, together with four Australian dioceses: Brisbane, Canberra-Goulburn, Parramatta, and Wollongong. The Archdiocese of Adelaide is not listed but it has an [Laudato Si Action Plan](#) on its website and a [Council for Integral Ecology](#). The archdiocese of Perth has shown strong interest in developing one. Sydney has developed a Laudato Si' toolkit for parishes in May 2023.

However, these diocesan action plans are having little impact on parishes. Of the over 40 parishes worldwide, which have lodged an Action Plan in English, only three Australian parishes appear to be represented, two from Canberra and one from Brisbane. A web search has not revealed a list of Catholic parishes in Australia which have Laudato Si' Action groups. The Caritas Earthcare Parish Program coordinator, in a personal communication, claims that there are 80 Earthcare parishes involved in 21 dioceses in Australia. As there are some 1,392 Catholic parishes, this represents only 6 per cent of parishes are involved. The Archdiocese of Melbourne is said to have up to 14 parishes that could be involved in Laudato Si actions in some way, which translates to a share of parishes involved of only 7 per cent. As noted above, the ACBC needs to have a public report back mechanism to show what progress has been made and how this differs by diocese, sector or religious order.

(3) Women in the Life and Mission of the Church

The International Survey of Catholic Women (ISCW) obtained 1,769 responses from Catholic women in Australia during March and April 2022. The survey found that 'My Catholic identity is important to me' was highly important to nine out of ten respondents, with participation in parish life and faith in Jesus Christ and the gospel featuring heavily in open responses. Three out of four respondents agreed that reform is needed in the Catholic Church, including radical reform. One key issue highlighted was the way power and authority are exercised in global and Australian Catholic Church governance. Four out of five agreed that clericalism is damaging the Church. Urgent reform was seen as needed in areas of clergy leadership, co-responsibility in governance and decision-making, transparency and accountability, economic management, and employment reform. Seven out of ten agreed that women should be fully included at all

levels of Church leadership. There was strong support for improved lay formation including better access to catechesis and theological study.³

Open responses prioritised a humanitarian approach and advocacy and action to issues of poverty, economic justice, and ecology. Respondents sought implementation of processes of listening and dialogue in church communities and organisations, although there were reservations expressed regarding the ability of church leaders to hear and concretely address concerns raised in such forums.⁴

Decree 4 of the Fifth Plenary Council (PC) entitled ‘Witnessing to the Equal Dignity of Women and Men states:

... aware of the extent of the ongoing challenges, this Plenary Council commits the Church in Australia to acting in ways that witness clearly to the equal dignity of women and men, with their diverse gifts and experiences. It commits the Church to enhancing the role of women in the Church, and to overcoming assumptions, culture, practices and language that lead to inequality (PC§ 6).

Decree 4 states that the ‘Plenary Council commits the Church in Australia to ensuring:

- through formal policies and intentional practice, the experiences and perspectives of women, including women who exercise ministry, are heard, considered and valued at local, diocesan and national levels. This is particularly important for matters which affect them distinctively.
- that women are appropriately represented in decision-making structures of Church governance at the parish, diocese ..., and national level, and in Church agencies, entities, and organisations.
- that dioceses and eparchies recognise and value publicly, and properly remunerate, women who lead and serve in the Church in various ways.

Decree 4, Article 2 stated that each Australian diocese ... commits to supporting, with appropriate formation and recognition, new opportunities for women to participate in ministries that engage with the most important aspects of diocesan and parish life’. However, to date, there is no evidence from the websites of the Australian Catholic Bishops Conference or the major Archdioceses in Australia that these commitments are being acted on.

The approach to the role of women in the two largest archdioceses in Australia

The Archdiocese of Sydney in its May 2022 Report to the Synod of Bishops outline as New Steps the following approach to enhancing the role of women in the Church in Sydney:

3 McEwan T, McPhillips K, and Pepper M (2023) International Survey of Catholic Women: Analysis of responses from Australia, University of Newcastle, p 4-6.

4 McEwan T, McPhillips K, and Pepper M (2023), p 5.

2. Participation of women in the life of the Church

Institute a mechanism (e.g. an Office or Commission for Women) to investigate ways to increase women's role in decision-making, the transmission of faith and in leadership in the Church and develop a staged implementation plan to increase, support and develop respect for their participation.

However, there is no current reference on the Sydney archdiocesan website to an Office or Commission for Women, as proposed. The only reference is to a Catholic Women's Network to connect and support women. Its focus is to reaffirm traditional values for women, without any reference to fostering their role in the Church. The network is described as 'authentically and obediently catholic, feminine, vocations focused (gifts and pathways) and accessible/approachable/down to earth.' The webpage for the network lists a series of events such as a women's discernment retreat, a young women's Lenten reflection day and a seminar on 13 February on 'How to date with passion and purpose'!

The Archdiocese of Melbourne website also makes no specific reference to the role of women in the Melbourne Church. Nor is there any mention of the commitments of the Plenary Council 2022, as outlined above, for the diocese to 'recognise and value publicly, and properly remunerate, women who lead and serve in the Church in various ways'. Nor is there any evidence available on the website or by public report on whether 'women are appropriately represented in decision-making structures of Church governance at the parish, diocese and in Church agencies, entities, and organisations.

(4) The Church in Mission and approaches to parish renewal

There are two distinct approaches by dioceses to parish renewal in Australia. One approach focuses on synodality and bottom-up parish activities that engage with the wider community. This approach is well exemplified by the Archdiocese of Adelaide and the Diocese of Parramatta. The other approach to parish renewal as an inward focused activity driven by a focus on personal spiritual renewal or a top-down campaign of using organisation change tools. This approach is exemplified by the Archdioceses of Sydney and Melbourne (explained further below).

Ecclesia ad extra

The document on formation for the Adelaide Archdiocese entitled '[Drawn into the Joy of the Gospel](#)' makes extensive reference to Pope Francis' Joy of the Gospel (Evangelii Gaudium [EG]) and his promotion of synodality.⁵

⁵ According to the [Archdiocese website](#), the guide was 'developed out of a response to the recommendations and decrees of the 2021 and 2022 Diocesan Assemblies and 5th Australian Plenary Council, 'Drawn into the Joy of the Gospel' presents the foundational vision for formation in the Archdiocese of Adelaide. The statement addresses the local realities and needs regarding the formation of all of God's People as well as the pastoral leadership in parishes, school, communities and agencies'.

Pope Francis insists that vital parishes and communities are always going to the outskirts and to new sociocultural settings (EG, §30); they are in touch with the whole of their neighbourhood. Every pastoral activity in these communities must aim to be 'more inclusive and open' (EG, §27).

The focus in the guide for the formation of parishes and communities is on an outward-facing orientation ('ecclesia ad extra'). Their activities are directed at the whole of their neighbourhood. These include social justice and Earthcare groups to work with others to respond to Jesus' call to transform the world in the light of the Kingdom. Youth groups help to foster the lives and faith of the younger members of their communities. Other parish groups support the community's response to those who are hungry, thirsty, naked, sick, or in prison (Mt 25:31-46). According to the guide, each of these aspects of parish and community life, in its own way, fosters the lived practice of faith (Drawn into the Joy of the Gospel 2023, p 7).

The Diocese of Parramatta has a series of video-based workshops which [include pastoral formation](#) under the headings: Understanding Synodality, the Parramatta Way of Synodality and Synodality in Practice, and Exploring Best Practices for Pastoral Governance at the Service of Christ's Mission.

Ecclesia ad intra

Sydney Centre for Evangelisation, established by Archbishop Anthony Fisher OP, is responsible for developing and implementing the archdiocese Mission Plan: 'Go Make Disciples'. The 'ecclesia ad intra' or self-referential approach to renewal is clearly evident in how the Sydney Archdiocese views the formation of the laity in its [report to the 2022 Synod of Bishops](#) under the heading Steps Forward (p20):

Consciously focus on developing spiritual "oases" in parishes; prioritize the spiritual formation of lay leaders; and encourage the practice of spiritual direction and facilitate the participation of female spiritual directors. Identify and develop training programs for small groups of people who appreciate the vitality of Catholic spiritual life; can respond innovatively to the varying needs of parishioners: and are willing to journey together and invite others to accompany them. Emphasize the baptismal call of the faithful and our mutual responsibility for evangelization.

The Archdiocese of Melbourne also exemplifies an internally focused parish renewal approach. Facilitators from Proclaim: the Office for Mission Renewal conducted parish consultations on the theme of 'Forming for Mission' (Take the Way of the Gospel Consultation Report #3). In August and September 2023, 205 parish participants from 90 parishes (2.3 persons per parish) from each region of the Archdiocese were asked to work in small groups to address two of the three topics: 'Forming Vital and Vibrant People of Faith', 'Forming for Ministry', and 'Forming for Leadership'.

Using questions common to any corporate strategy exercise, participants were asked what programs, resources, and tools they have found effective? What are their needs/gaps? How together might we meet these needs/fill the gaps? The focus of these discussions included 'vision casting,' goal setting and strategic planning, how to work together as a team, delegating

responsibilities, sharing resources with other local parishes and schools, and ways to build the skill sets of potential leaders. No reference was made in the report of encouraging mission activities beyond the parish connecting with others in the community on issues of mutual concern. An alternative approach to parish renewal is for the parishioners themselves to hold synodal discussions, using the see, judge and act method of the Cardijn movement.

Using ‘see, judge and act’ to respond to the needs of parishioners

Pope Francis uses this method explicitly in his book with Austen Ivereigh *Let Us Dream: the Path to a Better Future*, based on a time to see, a time to choose and a time to act. The format of Francis’ *Laudato Si* is a good example of first assessing the state of the earth. This approach has been described in the South Australian context in the following terms:

We need to begin with the real situations of people’s lives today. We need to listen, dialogue and grow in understanding of others. We accept and value human experience. We don’t start from what people should be doing or how they should be living. We can’t start from the way things were in the past and just turn the clock backwards. We value and accept the ‘see’ and ‘the truth of experience’ (Dean Marin, The Southern Cross, 22 June 2022).

As the Synod Synthesis report notes in the section on Church is Mission, pastoral structures need to be reorganised so they can readily recognise, call forth, and animate lay charisms and ministries. These structures need to be ‘primarily at the service of the mission that the faithful carry out within society, in the family, and in work life, rather than focusing exclusively on internal matters or organisational concerns’ (SR Ch 8, 1).

A representative of the Cardijn movement has applied the ‘see, judge and act’ method in several parishes in Melbourne. The exercise with 11 parishioners, often from migrant backgrounds, produced a comprehensive list of activities that the individuals could act on. These actions were related to the parish and other settings in the community which could be addressed, offering potential solutions that could be implemented now or in the future.

Conclusion

The above assessment is of the websites of all the archdioceses in Australia and two dioceses known for their support for synodality. The results show clearly where change related to the implementation of the recent Australian Plenary Council decrees and other related synodal policies and practices is taking place. The good news is that up to one on four regular Mass attenders are benefitting. However, the assessment also shows that the major archdioceses of Melbourne and Sydney are lagging behind. These laggard archdioceses account for as many as two out of five (39 per cent) of regular Mass attendees in 2016.

Table A1: Rating of all archdioceses and two dioceses on synodality indicators

Key synodal features	<u>Brisbane</u>	<u>Adelaide</u>	<u>Perth</u>	<u>Sydney</u>	<u>Melbourne</u>	<u>Canberra-Goulburn</u>	<u>Hobart</u>	<u>Parramatta</u>	<u>Sandhurst</u>
Vision & key principles	<u>Yes</u>	Yes	Yes	No	<u>Yes</u>	<u>Yes</u>	No	Planned	No
Priorities listed	<u>Yes</u>	Planned	No	No	<u>Yes</u>	No	No	Planned	Planned
Diocesan Synod/Assembly	Planned	Yes	<u>Planned</u>	No	Planned	No	No	Yes	Yes
Diocesan pastoral council	Planned	Yes	Planned	No	No	No	No	Yes	Yes
Diocesan Pastoral Plan	Yes	No	Out of date	No	No	No	No	Planned	Planned
Annual Report (finance, pastoral & mission related performance)	No	<u>Yes</u>	No	No	No	No	No	No	No
Plans for specific activities	Yes	Yes	No	No	No	No	No	No	Planned
Parish renewal	Yes Francis focus	Yes Francis focus	Limited	Yes but internal focus	Yes but internal focus	No	No	Limited	Yes Francis focus
Amoris Laetitia changes	Yes	No	No	No	No	No	No	No	No
Adult formation (resources available online?)	<u>Yes</u>	<u>Yes</u>	<u>Yes</u>	<u>Yes</u>	No	No	<u>Yes</u>	<u>Yes</u>	<u>Yes</u>
Specific focus on increased role of women in the Church	No	No	No	No	No	<u>Yes</u>	No	No	No
Focus on Laudato Si Action Plan /Integral Ecology for diocese and parishes	<u>Yes</u>	Yes	No	Limited	No	<u>Yes</u>	No	Yes	<u>Yes</u>
Focus on recognition of Aboriginal and Torres Strait Islander peoples (eg reconciliation action plan - RAP)	<u>Yes</u>	No	No	Yes	No	No	No	Limited	Yes
Ecumenism & inter-religious relations	<u>Yes</u>	Limited	Limited	Limited	Limited	<u>Yes</u>	No	Limited	Limited
Total	37	30	22	21	20	22	16	29	31