



# KEYS TO

*Reforming Our Church Together*

**CATHOLICS FOR RENEWAL**

This Flipbook brings together – in revised form – ten Summary Documents progressively published over fourteen months to support Plenary Council participation.

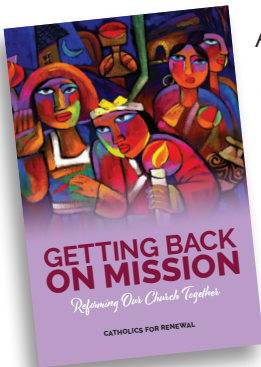


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## *Reforming Our Church Together*

### CATHOLICS FOR RENEWAL

This Flipbook brings together – in revised form – ten Summary Documents' progressively published over fourteen months to support Plenary Council participation.



A far more comprehensive roadmap for the 5th Australian Plenary Council is published in the Catholics for Renewal book:

### **Getting Back on Mission** **Reforming our Church Together**

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## About the author

Catholics for Renewal, a group of committed Catholic women and men who call for a renewed Catholic Church that follows Jesus Christ more closely. The group established itself in 2011 and is officially incorporated in the State of Victoria.

The first action of the group, was to draft an *Open Letter to Pope Benedict XVI* and the *Bishops of Australia* stating that the institutional Church had alienated many Catholics and had become disconnected from, and irrelevant to the lives of many Catholic children. The letter called for an open, transparent, accountable, compassionate and outward-facing Church, totally committed to justice, peace, ecumenism, dialogue with other faiths, and advocacy for the rights of the oppressed and disadvantaged while tending practically to their needs.

In 2012 the group called on the *Australian Catholic Bishops Conference* to convene a Plenary Council in 2015. Catholics for Renewal made written and oral submissions to both the *Victorian Parliamentary Inquiry into the Handling of Child Abuse by Religious and Other Organisations* (2012–2013) and the *Royal Commission into Institutional Responses to Child Sexual Abuse* (2012–2017). The focus of the submissions and evidence was reform of church governance and the introduction of mandatory criminal reporting of child sexual abusers.

In February 2017, the group drafted another Open Letter to the Bishops of Australia calling on them to “Please Listen and Act Now” on seven key areas exposed by the Royal Commission.

The 2019 Submission to the Plenary Council is the group’s major recent contribution towards renewal of the Catholic Church in Australia. That submission formed the catalyst for the publication *Getting Back on Mission: Reforming our Church Together*. This has been followed by regular Newsletters, Editorials, progressive Summary Documents which now comprise this publication, and groundbreaking Profiles of Australian Dioceses as a contribution to informed governance of our Church.

More information on Catholics for Renewal’s activities visit <https://www.catholicsforrenewal.org>.



# Contents

This collection of ‘Summary Documents’ on Common Terminology & Principles was progressively developed by Catholics For Renewal and published on our website DOCUMENTS page between 2019 and 2021. They are intended to assist in understanding common terminology and principles likely to be encountered during deliberation of the 5th Australian Plenary Council.

## SUMMARY DOCUMENT NO. 1

What is the ‘Sense of Faith of Christ’s faithful’?  
(*sensus fidelium, sensus fidei fidelium*), [December 2019]..... 7

## SUMMARY DOCUMENT NO. 2

Synodal Governance for a Pastoral Church, [January 2020] .....11

## SUMMARY DOCUMENT NO. 3

Co-responsibility: Sharing in Church Governance  
[February 2020].....15

## SUMMARY DOCUMENT NO. 4

Clericalism, [March 2020] .....21

## SUMMARY DOCUMENT NO. 5

Women and Ministry, [April 2020] .....27

## SUMMARY DOCUMENT NO. 6

Priesthood, Celibacy & Marriage, [May 2020].....33

## SUMMARY DOCUMENT NO. 7

Subsidiarity, [June 2020] .....39

## SUMMARY DOCUMENT NO. 8

Signs of the Times, [July 2020] .....43

## SUMMARY DOCUMENT NO. 9

Stewardship, [August 2020] .....49

## SUMMARY DOCUMENT NO. 10.

Discernment: It Has Been Decided by the Holy Spirit  
and by Ourselves, [October 2020].....55

# *Sense of the Faith of Christ's faithful*

*The Australian bishops must listen to the voices of Christ's faithful in this nation – both before and during the Plenary Council – if the Council is to renew the Church in Australia according to the movement of the Spirit, and point the way for renewal in the Universal Church.*



## WHAT IS THE 'SENSE OF FAITH OF CHRIST'S FAITHFUL'?

*(SENSUS FIDELIUM\*, SENSUS FIDEI FIDELIUM)*

*[DECEMBER 2019]*

The Holy Spirit dwells within us 'leading us to all truth' (Jn.16:13). For St John Henry Newman "*the Church teaching, and the Church taught, are . . . never to be divided*"<sup>1</sup>. And Vatican II taught that "*the entire body of the faithful, anointed as they are by the Holy One, cannot err in matters of belief*"<sup>2</sup>. Being attuned to the 'sense of faith of Christ's faithful' will be central to the success of the 2021/22 Plenary Council.

During the 4th century, when heresies about Christ's nature arose, it was the laity's sense of what was the true belief of the Church that saved the whole Church from error. That 'sense' became known as the 'sense of the faith of Christ's faithful' or the 'faithful's sense of the faith' (*sensus fidei fidelium*).

God has a 'people' – Christ's faithful – and God speaks to them in every time and circumstance, including our own. Our sense of faith empowers us to hear God's voice as it is expressed in the events of our times. Christ's faithful are not simply a collection of isolated individuals, each having independent perceptions of what is true, but a 'people' gathered in communion with each other by the Holy Spirit, sharing their experiences of the Spirit's call.

Bishops must listen to the voices of Christ's faithful, discern what they consider to be the true call, and present it back to Christ's faithful for their reception. This listening by bishops

is not a concession, a special favour, a gracious indulgence, or a mere courtesy. For Newman, it is an absolute necessity, and any decision by bishops on Church teaching made without consulting the sense of Christ's faithful is a terrible mistake.

The sense of faith held by Christ's faithful does not place them above the bishops in determining what is true in matters of faith and morals. Nor is the sense to be taken as authentic only when it agrees with the teaching of the Pope and bishops. Only when there is *universal* agreement among Christ's faithful 'as a whole' on a matter of faith or morals does the Spirit guarantee infallibility.

The Australian bishops must listen to the voices of Christ's faithful in this nation — both before and during the Plenary Council — if the Council is to renew the Church in Australia according to the movement of the Spirit, and point the way for renewal in the Universal Church.

\**sensus fidelium* is a common abbreviation for *sensus fidei fidelium*

## Further Reading

Catholics for Renewal, *Getting Back On Mission: Reforming Our Church Together*, Garratt Publishing, 2019:

<https://garrattpublishing.com.au/product/9781925009651/>

International Theological Commission, *Sensus Fidei in the Life of the Church*, Vatican, 2014 – link accessed 13 Dec. 2019:

[https://www.vatican.va/roman\\_curia/congregations/cfaith/cti\\_documents/rc\\_cti\\_20140610\\_sensus-fidei\\_en.html](https://www.vatican.va/roman_curia/congregations/cfaith/cti_documents/rc_cti_20140610_sensus-fidei_en.html)

Ormond Rush, *The Eyes of Faith: The Sense of the Faithful and the Church's Reception of Revelation*. Washington, D.C.:

The Catholic University of America Press, 2009.

Robert McClory, *As it was in the Beginning. The Coming Democratization of the Catholic Church*, New York: Crossroad Books, 2007, 55.

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<sup>1</sup> *On Consulting the Faithful in Matters of Doctrine*, London 1986, p.71

<sup>2</sup> *Lumen Gentium*, 12

# *Synodal Governance for a Pastoral Church*

*Good governance also proposes a separation of powers – legislative, executive and judicial – with adequate checks and balances. The unfettered concentration of all three powers in a single leader – the monarchical model – is fraught, unhealthy, and dangerous.*

## **SYNODAL GOVERNANCE FOR A PASTORAL CHURCH**

*[JANUARY 2020]*

**E**very organisation — large or small, government, corporate, or voluntary — requires good governance.

It is particularly so for the Catholic Church, which must give true witness to Gospel values in carrying on God’s mission. Moreover, Christ’s faithful have a right to good governance for their pastoral care.

Governance is the way everyone in an organisation collaborates to achieve its mission or purpose, and good governance has a range of requirements: appropriate structures and rules, good leaders, a healthy culture, and ethical standards and values.

There are three fundamental principles for good governance: accountability, transparency, and inclusion. The efficacy of any organisation’s governance can be measured and assessed against these principles.

Leaders elected or appointed to govern an organisation must be responsive and accountable to those for whom the organisation exists and is intended to serve. In the Catholic Church, they are Christ’s faithful, the People of God. Refusal to be responsive and accountable to them will result in mission failure; unwillingness to be responsive and accountable will lead to lack of trust.

Good governance also requires open and transparent decision-making, with the reasons for decisions revealed. Decision-making in secret is the prelude to dysfunction and corruption.

Good governance must involve the participation of everyone in the organisation, not just the leaders. In the Catholic Church, this calls for synodality and co-responsibility, both emphasised by Vatican II.

For Pope Francis, synodality is “not some of the bishops some of the time, but all of the people all of the time”. For co-responsibility: “A proposal of goals without an adequate communal search for the means of achieving them will inevitably prove illusory” (*EG*, 33).

Church leaders (bishops) have to engage in an energetic ‘communal search’ with the faithful in their dioceses if they want to be “bold and creative in the task of rethinking the goals, structures, style and methods of evangelisation in their respective communities” (*EG*, 33). Only by *listening* to their ‘local’ communities will they be able to make effective decisions for local needs.

Church leaders must also be inclusive. They cannot discriminate. Vatican II states that “every type of discrimination, whether social or cultural, based on sex, race, colour, social condition, language or religion, is to be overcome and eradicated as contrary to God’s intent” (*GS*, 29). Inclusion is fundamental for good governance, and pressing — especially in the Catholic Church, where the exclusion of women from high office and decision-making has been appalling.

Good governance also proposes a separation of powers — legislative, executive and judicial — with adequate checks and balances. The unfettered concentration of all three powers in a single leader — the monarchical model — is fraught, unhealthy, and dangerous. The Church’s self-definition as collegial, synodal and *communio* requires that the holder of each power be

accountable to the others, but forbids interference by the others in the exercise of a holder's power.

God's mission demands good governance in the Church and Christ's faithful have a right to it.

# *Co-responsibility Sharing in Church Governance*

*Few bishops in Australia have established pastoral councils, and even fewer have held diocesan synods, thus depriving the lay faithful from having a co-responsible share in Church governance.*



## **CO-RESPONSIBILITY: SHARING IN CHURCH GOVERNANCE**

**[FEBRUARY 2020]**

People's enthusiasm for doing things better is often disturbing to those who govern. One such matter, proposed by Vatican II, is the need for 'co-responsibility' in church governance.

Co-responsibility highlights the baptismal rights and responsibilities of every member of Christ's faithful and emphasises their equality in the Body of Christ. Baptism gives everyone a share in the priestly, prophetic and kingly ministries of Christ, calls them to holiness, and confers true equality for the building up of the Body of Christ.

Co-responsible Christians gladly accept their responsibility to proclaim the Good News of the Kingdom of God, and invite others to become disciples of Jesus Christ through the witness of their lives — especially by compassionately reaching out to the poor and marginalised.

Baptism also gives all Christ's faithful a right to the 'spiritual goods'<sup>1</sup> of the Church — Mass, Word and Sacraments — and co-responsibility for building up the Body of Christ.

There is a distinction between the ordained pastors and the lay (non-ordained) members of Christ's faithful; but there is also a unifying purpose. Both are bound to each other by mutual need: pastors must minister to all, and lay members should co-operate with pastors. Together, in their entirety, they bear witness to the unity of the Body of Christ (LG, 32); together, in their co-operation, they build up the Body of Christ.

The call for co-responsibility has disturbed many pastors, for it demands a conversion of mind and a transformation of outlook (*metanoia*).

In 2009, Benedict XVI said that Vatican II's vision for pastors and laity being co-responsible for mission and ministry was still unfulfilled:

Too many of the baptised do not feel part of the ecclesial community and live on its margins. Pastoral structures must be improved so that the co-responsibility of all the members of the People of God in their entirety is promoted. This demands a change in mindset, particularly concerning lay people. They must no longer be viewed as 'collaborators' of the clergy, but truly recognized as 'co-responsible' for the Church's being and action.

Canon law is ambiguous here. In one place it says that "only clerics can obtain offices for whose exercise the power of orders (or the power of ecclesiastical governance) is required" (c. 274); but in another, that while "those in sacred orders are qualified, according to the law, for the power of governance, lay members of Christ's faithful can 'co-operate' in the exercise of this same power [of governance]", according to the law (c. 129).

In practice, there have been some changes despite canonical restrictions; lay persons can hold a range of ecclesiastical offices, including diocesan chancellor, finance administrator, and even judge. Similarly:

- diocesan and parish financial councils must have lay members
- diocesan and parish pastoral councils must have a majority of lay members
- bishops can entrust the exercise of pastoral care in parishes to lay persons with authority to preach, baptise, distribute Holy Communion, bring Viaticum, and conduct funeral services, and

- lay women and men can be called to participate in diocesan synods and plenary councils with a consultative vote.

The lay faithful also have a right to tell their pastors of their personal needs and desires, as well as express their views on things that concern the good of the Church (c.212 §3). Pastors, for their part, must recognise and promote the responsibility of the lay faithful, make use of their advice, assign them roles, give them room and freedom for action, and encourage them to take on tasks on their own initiative (*LG*, 37).

Yet, in Australian dioceses and elsewhere in the world, much of this empowerment of the laity has not been actioned. Few bishops in Australia have established pastoral councils<sup>1</sup>, and even fewer have held diocesan synods, thus depriving the lay faithful from having a co-responsible share in Church governance.

For effective co-responsibility, ongoing dialogue between pastors and laity is paramount. It will strengthen the responsibility of the laity, renew their enthusiasm, and ensure that pastors will reach more informed and better decisions on both spiritual and temporal matters. Through mutual support, the whole Church can more effectively fulfil its mission for the life of the world (*LG*, 37-38).

Pope Francis expects bishops to foster “a dynamic, open and missionary communion” and “encourage and develop the means of participation — including diocesan and parish pastoral councils and diocesan synods and other forms of pastoral dialogue —out of a desire to listen to everyone”, and with “the missionary aspiration of reaching everyone” (*EG*, 31). Sharing in Church governance is the essence of co-responsibility, a truly Christian practice.

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<sup>1</sup>Diocesan pastoral councils are a canonical default requirement seemingly ignored by most Australian bishops.

## References

*LG: Lumen Gentium*, cf. Chapter IV

*EG: Evangelii Gaudium*, cf. paras 31-33

Archbishop Prowse:

<https://cgcatholic.org.au/2018/05/mission-of-dialogue-and-co-responsibility/>

and

<https://cgcatholic.org.au/catholic-voice/blog/co-responsibility-a-baptismal-commitment/>

Benedict XVI:

<https://www.uncnewman.org/good-of-the-community/2017/9/14/about-co-responsibility>

Canadian Bishops Conference:

[https://www.cccb.ca/wp-content/uploads/2016/09/CCCB\\_Co-responsibility\\_EN-web.pdf](https://www.cccb.ca/wp-content/uploads/2016/09/CCCB_Co-responsibility_EN-web.pdf)

Note: This is an excellent presentation and has a good section on clericalisation’ of the laity.

Synod of Bishops, XVth General Assembly on Youth, Final document:

[https://www.vatican.va/roman\\_curia/synod/documents/rc\\_synod\\_doc\\_20181027\\_doc-final-instrumentum-xvassemblea-giovani\\_en.html](https://www.vatican.va/roman_curia/synod/documents/rc_synod_doc_20181027_doc-final-instrumentum-xvassemblea-giovani_en.html)

Note: Part III contains extensive material on ‘co- responsibility’, ‘collaboration’ and ‘synodality’.

Code of Canon Law

[https://www.vatican.va/archive/cod-iuris-canonici/cic\\_index\\_en.html](https://www.vatican.va/archive/cod-iuris-canonici/cic_index_en.html)



# Clericalism

Pope Francis describes clericalism as a 'scourge', a 'toxic disease' and 'a perversion of the Church'. Clericalism, he says: "forgets that the visibility and the sacramentality of the Church belong to all the people of God and not just to an illuminated and elected few".

## CLERICALISM

[MARCH 2020]

Among the many definitions of clericalism, a quotation from Russell Shaw referred to by Richard John Neuhaus covers the main aspects of that term:

*By clericalism, Shaw writes, I mean an elitist mindset, together with structures and patterns of behavior corresponding to it, which takes it for granted that clerics—in the Catholic context, mainly bishops and priests—are intrinsically superior to the other members of the Church and deserve automatic deference. Passivity and dependence are the laity’s lot. By no means is clericalism confined to clerics themselves. The clericalist mindset is widely shared by Catholic lay people.<sup>1</sup>*

Pope Francis describes clericalism as:

- a ‘scourge’
- a ‘toxic disease’, and
- ‘a perversion of the Church’.

Clericalism, he says:

- *...forgets that the visibility and the sacramentality of the Church belong to all the people of God and not just to an illuminated and elected few...*
- *...is one of the greatest distortions affecting the Church..., and*
- *(is) ...a mistaken way of living out the ecclesiology proposed by the Second Vatican Council.<sup>1</sup>*

Clericalism is counter-force to God’s mission and the reign of God. It strangles evangelisation.

The clericalist culture is incapable of self-regulation or ‘policing’, for it is obsessed with power, self-preservation,

entitlement and privilege. Attempts to reform this clerical caste system have invariably been vigorously resisted.<sup>2</sup>

The causes of clericalism are multiple and complex. Bad theology stands out:

- that the Church is a perfect society with a two-tiered citizenry favouring the ordained, and
- that the Church is the clergy, with the laity their clients and beneficiaries.

A clearer understanding and explanation of the effects of ordination would help.

Others are the way bishops are selected, the way priests are formed, and a law obliging the laity to “show reverence to clerics according to the diversity of their grades and responsibilities”<sup>3</sup>, resulting in excessive deference to clerics and the denial of individual freedom of conscience.

Can clericalism be eradicated or minimised?

Benedict XVI said clerics would need a “change of mindset, particularly concerning lay people”. They would also have to start thinking of the laity as ‘co-responsible’ for the Church’s being and action.<sup>4</sup>

Church law will also have to be changed for genuine cultural and structural reform. Clerics must be made accountable to Christ’s faithful, and lay women and men have to be given their rightful share in Church governance at all levels.

There has to be a return to a more accountable and consultative process for the appointment of bishops” as recommended by Pope Leo the Great (440- 461): “He who is to preside over all must be elected by all.”

There needs to be a system of clergy review, whereby the ministry of all bishops, priests and deacons in ministry is regularly assessed by panels representative of Christ’s faithful.<sup>5</sup>



Seminaries, the formation program for priests and deacons, and the way candidates for ordination are recruited and screened must be thoroughly reviewed and updated. Candidates for the priesthood should be formed among and alongside the lay faithful so as to promote their ‘solidarity’ with the people of God. Outdated and ineffective formation methods and practices have to yield to better ones. Diocesan seminarians will be better formed living, for the most part, in the general community, and preferably, in non-institutional settings.<sup>6</sup>

A renewed Catholic Church, if it is to be a credible sign of the Kingdom of God, can no longer trivialise and diminish the baptismal dignity of its lay members. It must proclaim the equality of all in word and deed.

As St John Henry Cardinal Newman, asked by a priest his opinion of the laity, replied, ‘Well, we’d look rather silly without them!’

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<sup>1</sup>Richard John Neuhaus, “Clerical Scandal and the scandal of clericalism”, *First Things*, April, 2008 (<https://www.firstthings.com/article/2008/03/clerical-scandal-and-the-scandal-of-clericalism>)

<sup>2</sup>Radio Vaticana, “Pope Francis: Clericalism distorts the Church”. April 26, 2016 (Retrieved from [https://www.vatican.va/content/francesco/en/speeches/2018/january/documents/papa-francesco\\_20180116\\_cile-santiago-vescovi.html](https://www.vatican.va/content/francesco/en/speeches/2018/january/documents/papa-francesco_20180116_cile-santiago-vescovi.html)) Pope Francis, Apostolic Journey of His Holiness Pope Francis to Chile and Peru. 15–22 January 2018. Meeting with the Bishops, Santiago Cathedral Sacristy, Tuesday, 6 January 2018. (Retrieved from [https://www.vatican.va/content/francesco/en/speeches/2018/january/documents/papa-francesco\\_20180116\\_cile-santiago-vescovi.html](https://www.vatican.va/content/francesco/en/speeches/2018/january/documents/papa-francesco_20180116_cile-santiago-vescovi.html) 20/03/2020); Cindy Wooden, “Clericalism: The culture that enables abuse and insists on hiding it” *Crux* now Aug 23, 2018 (Retrieved from <https://cruxnow.com/vatican/2018/08/clericalism-the-culture-that-enables-abuse-and-insists-on-hiding-it/> 20/03/2020)

<sup>3</sup>Fr Peter Daly, “Tackle clericalism first when attempting priesthood reform”, *NCR*, Aug 13, 2019. (Retrieved from <https://www.ncronline.org/news/opinion/priestly-diary/tackle-clericalism-first-when-attempting-priesthood-reform> 30/03/2020)]

<sup>4</sup>Canon 119, 1917 Code of Canon Law. The canon remained in force until 1983 when it was abrogated.

<sup>5</sup>Pope Benedict XVI, Address to Rome Diocese, May 2009

<sup>6</sup>Catholics for Renewal, *Getting Back On Mission*, pp. 127–129, Garratt Publishing, Mulgrave, VIC, 2019

<sup>7</sup>*Ibid.* Recommendation 4.23



# *Women and Ministry*

*Women, like men, are commissioned through baptism, to serve, teach and witness the Risen Christ."*

## WOMEN AND MINISTRY

[APRIL 2020]

### Introduction

Women are discriminated against in the Catholic Church, excluded from the more important roles in governance and ministry, and denied a seat at the table where doctrine is determined. The Church justifies this discrimination through selective references to scripture and tradition.

What do Scripture, Secular Society and the Church say about women?

### Women and Scripture

“There is no longer...male and female; for all of you are one in Christ Jesus” (*Galatians 3:26-28*).

From the beginning, both men and women were created equal in the image of God. A woman was the mother of Jesus. Women were among his most ardent disciples and supporters, included in his inner circle, and sharers in his ministry. Unlike the Twelve, excepting John, they faithfully accompanied Jesus to Calvary and stood witness to his death. Archbishop Comensoli recently pointed out: “Mary of Magdala was the first to see him (after the resurrection); the first to recognise him; the first to be named by him; and the first to be sent by him. Mary rightly is the first apostle, the one called and sent to proclaim Jesus Christ, risen from the dead.”

In the early Church, women ministered with the gifts of the

Spirit as evangelists, pastors, teachers, prophets (Ephesians 4:11), preachers, healers, helpers, and leaders (1 Corinthians 12: 4-11; 27-30). Prof Mary Coloe persuasively contends that **women were also priests and bishops**. In 1976, the Pontifical Biblical Commission found that it is not Sacred Scripture that precludes women from **ordination to the priesthood**.

## Women in Secular Society

In a movement that runs parallel to the Christian Scriptures, the quest for women's equality is a critical 'sign of the times' in the secular world. The United Nations and International Courts, among the most gender balanced of the world's institutions, recognise the full humanity of women, their rights and duties. Advanced secular societies also acknowledge that it is just and right for women to hold leadership positions in politics, business, academia, government and the military. Some discrimination remains, but while it is not protected (let alone required) by law, progress is well advanced.

## Women in the Church

Women, like men, are commissioned through baptism, to serve, teach and witness the Risen Christ. **The Catechism** states: "Baptism gives a common share in the common priesthood of all believers" and "it is an anointing, for it is priestly and royal, as are those who are anointed. Every baptised person is commissioned to "Go out and make disciples and teach all nations, baptising them ... and teaching them ..." (Matthew 28:19-20).

Women are not a special interest group in the Catholic Church. They comprise half the Church's members and a

majority of those present at Church liturgies. Fundamental justice requires that women be treated equally in all ministries, and at all levels of Church governance. In some other Christian churches, women receive greater recognition and are ordained as priests and bishops. Within the Abrahamic tradition, which Christians share with Judaism and Islam, there are women rabbis and imams. Only in the Catholic Church are women excluded by Church law from ordained ministry and the highest **governance positions** (canon 129).

## Women and the Plenary Council

As the Plenary Council approaches, the role of women in the Catholic Church in Australia was recently diminished. In 2019 the Australian bishops abolished the Council for Australian Catholic Women and downgraded the Office for the Participation of Women — entities established in 2000 in response to the report, *Woman and Man: One in Christ*.

Last year, Australian Catholics were invited to respond to the question *What do you think God is asking of us in Australia today?* Some 200,000 responded, providing the best and most comprehensive contemporary insight into the *sensus fidei* (sense of faith) of Australian Catholics.

The latest independent research on those responses identifying the most widely discussed issues raised in the responses, found that three of the top six issues discussed concern the need for women to have a greater role in ministry and governance (see [\*here\*](#)).

This is a finding which accords with Catholics for Renewal's recommendations in its own published response — *Getting Back on Mission* — where it calls on the Plenary Council and

Holy See to: commit to gender balance in Church leadership at all levels (Recs. 3.14, 16-17), and take note of the *sensus fidei* of Australian Catholics with regard to women's ordination (Rec. 3.18).

The Catholic Church should end the entrenched practice of treating women as inferior and second-class citizens. By baptism, all members are equal, and must be recognised in ministry and governance. The Plenary Council needs to recognise in its legislation that women have the right to be included in all aspects of Church leadership, decision-making, governance and ministry, including ordained ministry.





# Priesthood, Celibacy & Marriage

Are married priests inferior to celibate priests because marriage makes them somehow unfaithful to their priestly vocation? This theology contradicts John Paul II's own teaching that marriage and celibacy are "two ways of expressing and living the one mystery of the Covenant of God with [us]".

## PRIESTHOOD, CELIBACY & MARRIAGE

[MAY 2020]

Since the 12th century, Catholic Church law has forbidden Latin Rite<sup>1</sup> priests to marry. It is not a doctrinal matter, but a pastoral discipline. It does not apply to the Eastern Churches<sup>2</sup>.

The theological arguments supporting celibacy uphold the *sacerdotal* model of priesthood found in the Old Testament, and invoked in the *Letter to the Hebrews*: the priest is “chosen from among men [and] appointed to act on behalf of men in relation to God” (5:1). Like the Old Testament priests, he belongs to a particular caste, one of whose principal functions is to offer sacrifice to God on the people’s behalf. Since Christ is the Eternal and only High priest, the priest by ordination involves himself in the “specific ontological bond which unites the priesthood to Christ the High Priest and Good Shepherd” [*Pastores dabo vobis* n. 11].

Celibacy, according to this theology, befits this exalted status because it is a ‘perfect’ sign of the Kingdom of God’ inasmuch as it is “a special gift of God by which sacred ministers can more easily remain close to Christ with an undivided heart, and can dedicate themselves more freely to the service of God and their neighbour” (Canon 277). By contrast, “marriage is a vocation, inasmuch as it is a response to a specific call to experience conjugal love as an *imperfect sign* of the love between Christ and the Church” (*Amoris Laetitia* n.72, emphasis added). Though not essential to it, “celibacy is seen as a positive enrichment of the priesthood” (*Pastores Dabo Vobis*, n. 29).

Challengers of the law see this theology as dubious and argue that retention of the law excludes from ministry many whose qualifications may signify their calling to it. For them, priesthood should be conceived rather on the *presbyteral* model — as a ministry to uphold “the presence of the word of the gospel within the community and to see to its progress from one arena of time and place to another”, above all by “proclaiming the death of the Lord until he comes” (*1 Cor.* 11:26) (Collins 2016, 138-9).

A calling to ministry is not a calling to a caste — far less to a celibate caste — but to a ministry of the word: “Any man or woman who can be recognised by the Christian community — through its leaders or in the very body of its membership — as being faithful to the word and as having the potential to deliver it to others ... is a candidate for ministry”. The *presbyteral* model does not renounce the Eucharistic role of the priest, but rather places it within its proper context within the ministry of the word: “The minister may not thereby be constituted on the model of the ancient ‘priest’/*sacerdos*. But in ‘proclaiming the death of the Lord until he comes’ (*1 Cor.* 11:26), he or she will be making the statement that underpins all other activities of believing Christians” (Collins 2016, 139).

Priesthood is thus a distinct vocation from celibacy.

Catholics have long valued celibacy as a vocation in its own right — a gift from God — to renounce marriage ‘for the sake of the kingdom of heaven’. Why then has the Latin Rite bound it to priesthood? According to Canon 277 (§1), sacred ministers, by marriage, divide their hearts and limit their freedom for ministry. But sacred ministers’ hearts are only divided if ministry is conceived as a quasi-marriage to Christ. Why shouldn’t the

minister's experience of conjugal love *enhance* his/her love for Christ? Marriage surely makes most people more capable of following their vocations.

Are married priests inferior to celibate priests because marriage makes them somehow unfaithful to their priestly vocation? This theology contradicts John Paul II's own teaching that marriage and celibacy are "two ways of expressing and living the one mystery of the Covenant of God with [us]".

Today, the law's defenders argue that the Church cannot afford to separate the office of priesthood from the vocation to celibacy. Another view is that, pastorally, the Church cannot afford to maintain the bond between the two. Pastoral need now demands the amendment of Canon 277 to liberate celibacy from the shadow of priesthood, and to enable those called to priesthood *and marriage* to attest the value conferred on human sexuality by the creator.

This paper has assumed the present situation of all priests being male; see also our separate

*Summary Document No. 5, Women and Ministry*<sup>3</sup>.

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<sup>1</sup>[https://en.wikipedia.org/wiki/Latin\\_Church](https://en.wikipedia.org/wiki/Latin_Church)

<sup>2</sup>[https://en.wikipedia.org/wiki/Eastern\\_Catholic\\_Churches](https://en.wikipedia.org/wiki/Eastern_Catholic_Churches)

<sup>3</sup><https://www.catholicsforrenewal.org/Summary%20Document%20No%205%20C4R%20Women%20and%20Ministry%20200429%201200-3.pdf> (Document No.93/5)



# *Subsidiarity*

Pope Francis has adapted the hope for wider participation in the Church in terms of synodality, which simply means 'walking together'. Synodality can be seen as an application of the principle of subsidiarity.



### SUBSIDIARITY

[JUNE 2020]

The term ‘subsidiarity’ is a clumsy word for a simple principle, derived from the Latin for ‘help’ or ‘support’: ‘*subsidium*’: that decisions on any matter should be informed by the people affected; and that decisions should be taken by an appropriate authority as close as possible to the people affected. It is a principle of effective leadership and good decision making, reflecting respect for the rights of people affected by decisions.

Subsidiarity is well entrenched in Catholic teaching but, ironically, not well adopted in Catholic church governance. The term was first used in a 1931 papal encyclical *Quadragesimo Anno* (no. 79) by Pope Pius XI when the Church was trying to resist authoritarian ideologies, particularly Soviet communism and Nazism.

Subsidiarity is a social principle that ensures individuals, groups and associations have maximum freedom to exercise personal responsibility as they pursue their goals in light of the common good.

Subsidiarity aims to disperse decision making as widely as possible, so that decisions are made at the most appropriate level, usually a lower level, with the support and coordination of the state and other bodies. It is not to be confused with devolution, the shifting of decisions to a lower level; it can also require decisions to be made at a higher level if needed for the common good.

Subsidiarity is also recognised widely in the secular world as a principle of good governance. It is a founding principle of

the European Union, in the balance of authority and power between nation members and the new Union to preserve local rights and informed decision-making.

It is not just about distributing power more equitably and effectively in society and economic affairs. It also encourages developing forms of association and skills so people can play a more active and informed role in their social and work lives.

## Subsidiarity and Participation

In 2009, Pope Benedict XVI highlighted the link between subsidiarity and participation: “Subsidiarity is always designed to achieve... emancipation because it fosters freedom and participation through assumption of responsibility” (*Caritas in Veritate*, no. 57).

Catholic teaching has emphasised the right to wide participation in making decisions and putting them into practice. Popes John XXIII in *Mater et Magistra* (no.31-32) and Paul VI in *Octogesima Adveniens* (no. 47) in 1971 urged that people be admitted to greater responsibility in social and economic life.

The 1971 Synod of Bishops on Justice in the World stressed: “Participation is a right to be applied both in the economic and in the social and political fields” (par. 18).

Moreover, the Synod said the right to participate in the Church extended to all Catholics, in accord with the rules given by the Second Vatican Council and the Holy See, e.g., by setting up councils at all levels (par. 46). “The Church recognises everyone’s right to suitable freedom of expression and thought. This includes the right of everyone to be heard in a spirit of dialogue which preserves a legitimate diversity in the Church.” (par. 44).

The Synod reiterated “that lay people should exercise more important functions with regard to Church property and should share in its administration”; and “women should have their own share of responsibility and participation in the community life of society and likewise of the Church” (par. 41-42).

Pope Francis has adapted the hope for wider participation in the Church in terms of synodality, which simply means ‘walking together’. Synodality can be seen as an application of the principle of subsidiarity.

Australia has already embarked on the synodal journey with the Plenary Council called by its Catholic Bishops with the support of Pope Francis. He is inviting the whole Catholic world to learn to be more authentic Christians in the way we live and work.

In March 2020, he announced that the next world Synod of Bishops at the Vatican in October 2022 will take as its theme: "For a Synodal Church: Communion, Participation and Mission." Subsidiarity is the key to both the Plenary Council and the next world Synod of Bishops.

# Signs of the Times

*A clear sign of the times in the Church today is the profound sense of restlessness, incompleteness and dissatisfaction which many Catholics feel with the status quo. But they are not just 'feelings'; they are baptismal instincts, informed and supported by good theology.*

## SIGNS OF THE TIMES

[JULY 2020]

When the Pharisees and Sadducees attempted to test Jesus by asking for a sign from heaven, he told them: “You know how to read the face of the sky, but you cannot read the signs of the times. It is an evil and unfaithful generation that asks for a sign” (*Mt* 16:3-4).

When Pope John XXIII convoked Vatican II in 1959, he was almost alone in discerning the signs of a world crisis. He saw humanity “on the edge of a new era, with tasks of immense gravity and amplitude awaiting the Church, as in the most tragic periods of its history”.<sup>1</sup> He recognised that the Church had to change direction and bring the modern world — blinded by its technological and scientific advances and being reorganised with the exclusion of God — into contact with the life-giving energies of the Gospel. He believed that with Jesus ever present in the Church (*Mt* 28:20), and the Spirit ever active, the Council would be able to read the signs of the times and fulfil its mission.

In calling on Christ’s faithful to unite their joys, hopes, griefs and anxieties to those of all peoples, especially the poor and afflicted, Vatican II recognised that the Church (intimately linked to the human family and its history) needed to explain to women and men its presence in the contemporary world — a world created and sustained by God, enslaved by sin, emancipated by Christ, and ready to be fashioned anew to reach its fulfilment.<sup>2</sup> It saw the Church, scrutinising the signs of the

times, as offering a service to the whole human family. It could identify the important questions and trends of the time, seek to understand people's expectations and longings, interpret them in the light of the gospel, and engage in a helping conversation.<sup>3</sup>

Vatican II understood the human family to be on a dynamic, evolutionary path, with the constant social and cultural crises in its history bringing major consequences in their wake. New problems constantly called for new analysis and synthesis<sup>4</sup>, and women and men, always seeking permanent values, asked urgent questions about the movements and events of the day.

God sent his Son into the world to inaugurate and proclaim the Kingdom of God, where God's will is done, all creation brought to wholeness, the dynamic evolutionary process brought to perfection, humanity freed, and there is justice and peace, unity and happiness, fullness and plenty, joy, and an end to suffering (*Mt 5:2-10*).

To continue the proclamation and building up of the Kingdom, Jesus established a church, the People of God. By continually scrutinising the signs of the times, the Church uncovers the Kingdom already in the world, and discovers what still needs to be done to build it to fullness. But it scrutinises not only the signs in the world; it needs first to scrutinise the signs in its own body, for the Church is the sign of the Kingdom in the world, and inseparable from it, and it cannot admit of anything in its life, structures or ministry which runs counter to the Kingdom. Therefore, if it finds anything in its own life, structures or ministry, which is not of the Kingdom, it must change and reform itself (*ecclesia semper reformanda est* – derived from St Augustine).

There are many occasions in the past when the Church read the signs of the times but did not act. It went 'off mission' and

became a counter-sign to the Kingdom. One occasion was the lead-up to the Reformation, when simony, corruption, and the traffic in indulgences had transformed the Church into a scene of desolation. Another is the recent worldwide phenomenon of clerical child sexual abuse, with its systemic Episcopal cover-up. On both occasions the signs were evident for a long time, but were ignored or denied, and no reform actioned. The result rendered the Church a counter-sign to the Kingdom.

Scrutinising the signs of the times is not a task for clerics alone. Rather, it is the right and duty of all the People of God, from the bishops to the last member of the laity: it is the ‘whole body of the faithful’ that shares in Christ’s prophetic office, and being anointed by the Spirit, cannot err in matters of belief (Vatican II, *Lumen gentium*, n12). It is the ‘sense of faith’ of all Christ’s faithful (*sensus fidei fidelium*), sustained by the Spirit of Truth, which clings to the gospel message, penetrates it, and applies it to life.<sup>5</sup>

A clear sign of the times in the Church today is the profound sense of restlessness, incompleteness and dissatisfaction which many Catholics feel with the *status quo*. But they are not just ‘feelings’; they are baptismal instincts, informed and supported by good theology.

The Church cannot build the Kingdom by itself, but only in partnership with God. As Archbishop Desmond Tutu said: “God without you won’t, and you without God can’t.”

<sup>1</sup>Pope John XXIII, *Humanae Salutis*, 1961

<sup>2</sup>Vatican II, *Gaudium et Spes* – Pastoral Constitution on the Church in the Modern World, 1965, n.4

<sup>3</sup>*Ibidem*, nn. 1-24. An excellent example of this is the 2015 Encyclical Letter *Laudato Si'* of Pope Francis on ecology and climate. In it he says: “I urgently appeal for a new dialogue about how we are shaping the future of our planet. We need a conversation which includes everyone” (n. 14).

<sup>4</sup>*Ibidem*, n. 5

<sup>5</sup>Vatican II, *Lumen Gentium* – Dogmatic Constitution on the Church, 1964, n.12. A good example of a communal reading of the signs of the times was the recent Listening and Dialogue phase of the preparation for the 5th Australian Plenary Council, when over 200,000 Australian Catholics engaged themselves in this process.





# Stewardship

Good stewardship of the mission and assets of the Church cannot be achieved without the people of God accepting their share of responsibility in decision-making in parishes and dioceses.

## STEWARDSHIP

[AUGUST 2020]

Stewardship is a term and concept which should be central to the forthcoming Plenary Council.

A steward is someone who administers anything as the agent of another.<sup>1</sup> Stewardship refers to fulfilling responsibilities to another and on behalf of that other, acting in the place of that person. All of the Church's authority is exercised on behalf of God and therefore requires the steward to strive to act in accordance with God's will. Authority within the Church can only be properly exercised in accordance with the teachings of Jesus.

The origin of stewardship is recorded in the Book of Genesis where God tells the man and woman to "have dominion" over the earth and to "cultivate and take care of it" (*Gen* 1:28; 2:15).

The Acts of the Apostles also speaks of stewardship in the early Church, highlighting the key characteristics of Christian community life: devotion to the apostles' teaching, fellowship, breaking of bread, care of the needy, and prayer. All Christian communities, including parishes and dioceses, have been built on the same foundations which have given them their vision and the impulse for mission.

Vatican II, recalling God's mandate to have dominion over the earth, states that "the greater man's power becomes, the farther his individual and community responsibility extends" and the more he is bound to look to the welfare of others.<sup>2</sup>

In his 2015 Encyclical Letter on Ecology and Climate, *Laudato Si'* — addressed to ‘all people of good will’ — Pope Francis states that “our ‘dominion’ of the universe should be understood more properly in the sense of responsible stewardship” (n. 116), and that “the Eucharist is a source of light and motivation for our concerns for the environment, directing us to be stewards of all creation” (n. 236).<sup>3</sup>

## Discernment Papers

Surprisingly, the six Discernment Papers prepared for the Plenary Council contain few references to stewardship. Apart from each acknowledging the “sacrifice and stewardship” of the land by the First Peoples, only the *Missionary and Evangelising* paper speaks of “promoting biblical and theological teaching and action on responsible stewardship for creation and intergenerational justice” (p. 14), while the *Inclusive, Participatory & Synodal* paper urges Church leaders to “collaborate with Catholic health, education and social providers in a spirit of shared stewardship; and that shared stewardship... of Catholic faith [should] manifest itself in joint announcements on key issues” (pp. 15–16).<sup>4</sup>

## Stewardship: a Principle for Governance

The report *The Light from the Southern Cross* states that stewardship is a key principle of good church governance, ‘integral to the Church’s mission’ and a ‘fundamental tenet of its spirituality’.<sup>5</sup> It is a concept clearly applicable to the governance environment of parishes and dioceses where those entrusted have a stewardship responsibility to respect the baptismal dignity and rights of the faithful committed to their care.

Stewardship is not about ‘ownership’, but being responsible stewards of God’s world: caring not only for the physical environment, but above all, showing mutual respect for others, especially the poor and vulnerable. When people are impacted adversely by economic, technological and environmental forces, dioceses, parishes and church agencies must give them preference. In all circumstances they have a duty to act in accordance with the teachings of Jesus.

Stewards of the Church’s assets must always act with financial propriety for the benefit of those who have an interest in its life and well-being. Transparent, accountable, and responsible financial stewardship is at the heart of good governance, and must be guided by fiduciary standards, including secular standards. Church leaders, both clerical and lay, must meet basic financial reporting requirements of both civic authorities and canon law, and render full accounting to the parish or diocesan community. Stewardship agreements, which clarify ownership and management of assets, are also necessary, as are public annual financial reports.

Stewards do not deal on their own authority or with their own property. They deal with the Lord’s estate given by him for the good of his people. Secrecy, favouritism, nepotism and discrimination in its administration are anathema.

Good stewardship of the mission and assets of the Church cannot be achieved without the people of God accepting their share of responsibility in decision-making in parishes and dioceses. Their talents, skills and gifts of the Holy Spirit have to be recognised and utilised well in decision making. Now, in Australia, when the continued financial support of the people of God is vulnerable, there has to be a new relationship of trust between the faithful and their leaders, built on transparency,

accountability and inclusion. There must be a determined commitment by those appointed as official stewards to exercise their authority in full accord with Jesus' teachings.

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<sup>1</sup>Macquarie Dictionary

<sup>2</sup>Vatican II, *Gaudium et Spes – Pastoral Constitution on The Church in the Modern World*, 1965, n. 34

<sup>3</sup>Pope Francis, Encyclical Letter *Laudato Si'*, on *Care for our Common Home*, 2015. See also *Love for Creation. An Asian Response to the Ecological Crisis*, Declaration of the Colloquium sponsored by the Federation of Asian Bishops' Conferences, Tagatay, 31 January – 5 February 1993), n.3.3.2

<sup>4</sup>A footnote refers to the ACBC, *Faithful Stewards of God's Grace: Lay Pastoral Ministers in the Church in Australia* (July 2018): <https://www.catholic.org.au/fsgg>

<sup>5</sup>Implementation Advisory Group and Governance Review Project Team: *The Light From the Southern Cross; Promoting Co-responsible Governance in the Catholic Church in Australia. A Report and Recommendations on the Governance and Management of Dioceses and Parishes in the Catholic Church in Australia*, August 2020. It recommends that the key principles of collegiality, synodality, subsidiarity, stewardship, dialogue, discernment, participation and good leadership be reflected in the governance structures and decision-making processes of dioceses, parishes and church agencies (5.4.4 and 6.2.2)



# *Discernment: It has been decided by the Holy Spirit and by ourselves*

*Many Australians have been deeply discerning God's will, interpreting the 'signs of the times' and listening to the voice of the Spirit – not just recently, but particularly since Vatican II. What they have discerned – their *sensus fidei* – can be found in the 17,547 individual and group submissions written in response to the question: What do you think God is asking of us in Australia at this time?*



## **DISCERNMENT: It has been decided by the Holy Spirit and by ourselves**

**[OCTOBER 2020]**

**A**t the first synod of the infant Christian Movement in Jerusalem some 20 years after the death of Jesus, a critical issue that would decisively determine the direction and shape of its Mission was debated, amended, and finally accepted by all those present, including apostles, Paul's companions, and elders.<sup>1</sup> It concerned whether non-Jews ('gentiles') could be accepted into the Christian community, and on what conditions. This first collective act of discernment and decision-making in the infant Church reconciled two quite polarised positions and the decision, clearly and authoritatively stated in a letter to the Christians at Antioch in Syria, was introduced with these words: "It has been decided by the Holy Spirit and by ourselves ..."  
(Acts 15: 28).<sup>2</sup>

Years before the synod, the Apostle Paul had chosen the Greek words '*diakrisis*' (διάκρισις διάκρισι), '*diakrinein*' and "*diakrinomai*" to explain in his letters to the communities he had founded a variety of related notions, including '*distinguishing*', '*differentiation of good and evil*', '*ability to distinguish between spirits*', and '*critical examination of the miraculous signs*'. He had also identified "*discernment of spirits*" (διακρίσεις πνευμάτων) as one of the *charismata* or gifts received at Baptism (1 Cor 12:10).<sup>3</sup>

For Paul, *diakrisis* is a communal exercise at the thinking, moral heart of the Christian community (*koinonia*) or society of shared identity and life in Christ. It is the process of discerning what is 'of God' and what is 'not of God', and it demands a

rigorous honesty and transparent commitment to truth: “...do not despise prophecies, but test everything...” (1Thess 5:21).

*Diakrisis* or ‘discernment’ is central to the Spiritual Exercises of St Ignatius Loyola, where it has deep ecclesial and incarnational significance, is always to be exercised within the community of Faith and its living Tradition (*sentire cum ecclesia* — ‘thinking with the mind and heart of the Church’), and always to be centered on Jesus Christ.

Whenever Paul had established a new Christian community and taught the newly baptised the basic values they should follow, he insisted they take their independence seriously, work out how to integrate those values by themselves, and deal confidently with the challenges of adult discipleship. Murphy-O’Connor (2008) writes:

It would be difficult to imagine a cleverer way for Paul both to make his own opinion heard and to insist that the responsibility for a decision lay with the community.

Perhaps the situation will be clarified if we think in terms of values and structures. It is the role of an outside authority figure to insist on values, whereas it is the duty of the community to determine the structures in which the values come alive. Thus, Paul believed that he should stress the need for the community to purify itself, but felt that he could not impose a solution. The community had to decide how precisely this should be effected. He could point them in the right direction, but they had to find the way themselves. He thereby very carefully balanced his duty of parental oversight (1 Cor 4:15) against the autonomy of the local church. He could suggest and guide, but his converts had to make the decision for themselves. Otherwise, they would never mature as Christians.<sup>4</sup>

1 Cor 6: 1-8 is a powerful example of a crisis point in the Corinthian community, where Paul takes it for granted that the local community will have the inner resources to reach consensus and to solve its own problems without outside intervention.

The theological foundations of Paul's ecclesiology are his revolutionary doctrine articulated in *Galatians* 3:27-28 – “there are no more distinctions between Jew and Greek, slave and free, male and female, but all of you are one in Christ Jesus” – and his image of the Body of Christ where the interdependent parts constitute one Body (*1 Cor* 12), the community (*koinonia*) or society of shared being. Inclusion and *interdependence* are key constitutive ideas in Paul's understanding of Christ and the Church.

## Discernment and the Plenary Council

In preparing for the Plenary Council in 2021/22 the bishops have increasingly called on all Australians to discern what the Spirit is saying:

We invite all Australians to engage in an open and inclusive process of listening, dialogue and discernment about the future of the Catholic Church in Australia. Your voice is needed — join in. Speak boldly and with passion, listen with an open and humble heart. With faith and guided by God's Holy Spirit, we journey together, toward the future.<sup>5</sup>

Many Australians have been deeply discerning God's will, interpreting the 'signs of the times' and listening to the voice of the Spirit — not just recently, but particularly since Vatican II. What they have discerned — their *sensus fidei* — can be found in the 17,547 individual and group submissions written

in response to the question: *What do you think God is asking of us in Australia at this time?* Their priorities have also been identified, with ‘inclusion of all’ as the first.<sup>6</sup> That discernment was discussed in the Discernment Papers focused on the six National Themes.<sup>7</sup>

Just as the first synod in Jerusalem had to discern a solution to a critical issue, the Australian Plenary Council will have to discern solutions to a range of critical issues for the Church in this nation. *Diakrisis*, pondering together and in prayer on where the Spirit is leading, and arriving at consensus solutions is what the Council must do, so that all members of the Church in Australia can genuinely walk together on the same road and in the same direction. St John Chrysostom was emphatic: synod (*syn* ‘together’ + *hodos* ‘road’) and Church are synonymous.<sup>8</sup> At the close of the Council, the participants should be able to say, clearly and authoritatively: “It has been decided by the Holy Spirit and by ourselves...”

<sup>1</sup>In the early 2nd Century, the ‘elders’ were the regarded as “the college of apostles”. Cf. Ignatius of Antioch (c.110 CE), Letters: Magnesians 6:1; Trallians 2: 1-3).

<sup>2</sup>This is the English translation in the Jerusalem Bible. The English Standard Version reads: ...”... it has seemed good to the Holy Spirit and to us...”

<sup>3</sup><https://charlesasullivan.com/4344/st-paul-on-the-discerning-of-spirits/>

<sup>4</sup>Jerome Murphy O’Connor, “Paul the Pastor,” Thinking Faith, August 8, 2008. [https://www.thinkingfaith.org/articles/20080829\\_1.htm](https://www.thinkingfaith.org/articles/20080829_1.htm)

<sup>5</sup> Archbishop Timothy Costelloe SDB (Council President): <https://www.infoans.org/en/sections/news/item/5118-australia-archbishop-costelloe-sdb-appointed-president-of-2020-australia-plenary-council>

<sup>6</sup>Peter Wilkinson, “Plenary Council: Priority Issues identified in Diocesan Reports”: Cf. Document # 97 at: <https://www.catholicsforrenewal.org/editorial-april-2020>

<sup>7</sup>Plenary Council: <https://plenarycouncil.catholic.org.au/?s=discernment>

<sup>8</sup>Synodality and Primacy During the First Millennium: Towards a Common Understanding in service to the unity of the Church. Joint International Commission for Theological Dialogue between the Roman Catholic Church and the Orthodox Church. (September 21, 2016) # 3 <http://www.christianunity.va/content/unitacristiani/en/dialoghi/sezione-orientale/chiese-ortodosse-di-tradizione-bizantina/commissione-mista-internazionale-per-il-dialogo-teologico-tra-la/documenti-di-dialogo/testo-in-inglese1.html>

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