

Concerned Catholics Tasmania

1 Experiences of Church 200 words

Our experience is of an institutional church permeated and contaminated by paternalism, clericalism, elitism and misogyny. The notion that knowledge and wisdom is within the exclusive province of the ordained is alive and well in our institutional church but is regarded as absurd by most of the faithful and the public at large and is a huge impediment to the spreading of the teachings of Jesus Christ and a barrier to the engagement of youth, the development of servant leadership and the implementation of necessary change.

Our institutional church's rejection of the processes and principles of synodality has deprived the baptised of their voices in this Synod and suppressed the *sensus fidei fidelium*.

Our institutional church is so elitist that it has closed its ears and refuses to listen attentively and engage with women, hear the calls of First Nations people, those sexually abused by the ordained, LGBTQIA+ Catholics and those in nonconforming relationships contrary to the teachings of the Church.

Our institutional church plays little or no regard to the pastoral needs of those excluded which amounts to both further abuse of the vulnerable and a contradiction of the teachings of Jesus Christ.

2 Challenges to Address 200 words

Our institutional church must find better ways of harnessing the gifts of the faithful to build up the Body of Christ and enhance our Church's capacity to proclaim the Gospel and the mission entrusted to Her.

The autocratic, authoritarian, dictatorial and dogmatic leadership styles of many Australian bishops must change to a servant leadership style. The principal means of doing that is the establishment of a diocesan pastoral council in accordance with canon law in each and every diocese plus regular diocesan synods and assemblies leading to the elimination of the management styles mentioned.

The formation of all the faithful is needed to eradicate paternalism, clericalism, elitism and misogyny and to develop commitment to servant leadership.

Our Church must advocate more effectively for those at the periphery of Australian society including: indigenous Australians, those with disabilities (both physical and psychological), refugees, LGBTQIA+ people, homeless people, the poor, women being abused, the mentally ill and attend to their pastoral needs.

The institutional church must promote the processes and principles of synodality. Engaging the baptised in the open and inclusive ways of the Synod will enliven our Church for mission. Bishops also need to comply with the Synodal Way.

3 Priorities and Calls to Action 200 words

The principles of servant leadership are poorly understood by Australian bishops and failure to harness the talents of the faithful in building up the Body of Christ is severely diminishing our Church's capacity to proclaim the Gospel in accordance with her mission. Monarchical structures and behaviours are offensive to the laity and inconsistent with the human dignity of the laity, do not advance the common good and offend the principles of solidarity and subsidiarity.

The God given gifts of women must be engaged in leadership and ministry proportionally. The preferential appointment of women until equilibrium is restored is needed. Until then, the building up of the Body of Christ and the proclamation of the Gospel and the mission entrusted to Her be severely compromised.

Our Church must function as an accountable, transparent, open and inclusive body.

All bishops understanding that the masculine, patriarchal, elitist and clerical nature of the institutional church has allowed sexual abuse, misogyny, autocracy and suppression of those who are regarded as "outside the tent" to flourish.

The need for all those currently marginalized, as documented in paragraph 40 of the DCS, to be accepted in our Church at all levels.

4 5 to 7 key points

Many of the ordained lack the leadership and management capacity to get our Church back on mission.

Ready, willing and able women and their talents and gifts are rejected by the ordained rather than harnessed to get our Church back on mission.

Our Church needs to be inclusive and welcoming especially for all those currently marginalized, as documented in paragraph 40 of the DCS. They need to be accepted in our Church at all levels.

Our Church must function as an accountable, transparent, open and inclusive body.

Our Church must accept and employ the processes and principles of synodality so that the voices of the baptised are gathered and heard to foster the *sensus fidei fidelium*.

Formation of all the clergy and faithful is needed to eradicate paternalism, clericalism, elitism and misogyny and to develop commitment to servant leadership in all in the manner of Our Lord Jesus Christ.

All the faithful must cooperate, collaborate together to proclaim the human dignity of all, seek the common good and uphold the principles of solidarity and subsidiarity to spread the teachings of Jesus Christ.