

Attachment 1: Survey responses from all dioceses other than Melbourne

The three most pressing Needs of your Diocese/Archdiocese - 1	The three most pressing Needs of your Diocese/Archdiocese - 2	The three most pressing Needs of your Diocese/Archdiocese - 3	Any other comments in relation to your Diocese/Archdiocese?
Archdiocese of Adelaide			
1. A pastor that is in touch with the members of the diocese. One who is a leader, not one who shepherds but one who is a member of the flock and consults with the wisdom of the many. 2. A leader who is not a prince. The one here has a reputation for enjoying the expensive tastes of the world and appears to be a number of steps up the ladder to heaven than the rest of us. A leader is one who is open to the realities of the flock around them.	3. A leader who accepts that all might not think as he does, but maybe they have a pearl of wisdom that helps in theology and liturgy. They don't dismiss ideas if they don't suit.	4. On communication on all matters other than critical ones.	
1. Animation of parishes by bishop; a bishop who enthuses, energises parishes in a common purpose/set of goals	2. Democratic and transparent structures in representation and in finance. No appointments from the top rather recommendations/nominations from grassroots. All Catholic Charities and other finances to be open and transparent.	3. Parish reps on deanery councils; deanery reps on diocesan councils; diocesan council with bishop. All of these open, democratic, transparent and thus bringing on constructive discussions and development.	My diocese has in my lifetime held at least 1 diocesan gathering - the listening church, I think it was called. When bishop retired the momentum vanished. Should bishops be on tenure? Bishops on appointment must have a program, a vision that earned them a promotion. Should that be a 5 year plan/tenure?
1.more priests. priests who can inspire, and help us move past the " elephant in the room" of the abuse of children by so many. but who will face but not ignore this issue as most priests and our bishop have tried to do.	2. finding a way to involve young people in the church. without this the future of the church is bleak.	3. creating a church that truly welcomes those who have been excluded - gays, divorced people, refugees etc.	
To be a 'place' for people rather than a bastion for the elect. So it means being open to take people where they are. I not a Capitalist is welcome but a divorcee is not! A Bishop needs to have a sense of history, He is NOT the Archdiocese, nor am I, but together e contribute towards building and nurturing the body of Christ. we are but part of a living entity not a complected object to be preserved.	It flows from one : the need for an end to the women hating, yes,the fear,often shown by the clergy and some others with in the church. Its cultural and structural but it does NOT belong to Christianity of Jesus. Through our encounters with Christ, sacraments, scripture, prayer COMMUNITY, we are called to better but too often fall back into the 'way of society'. A practical beginning is to actually pray using language that reflects the dignity of each other rather than the exclusive language of gender bias. As we pray / sing, so we act/ believe!	Clergy and office holders must act with in agreed policies and procedures. All to offend they are not unaccountably. What is agreed today is ignored tomorrow dependent upon the whims of who ever is at the 'top' of the tree. EG In being appointed to a committee I asked what meeting procedure do we follow? The PP had no idea!!!! Why wast time in a committee that does not even know how to operate itself, let along engage in the mission.	While recognition is given to the Custodians of our country, more could be done liturgically to incorporate the long cultural traditions of this land. Personalty I think Liturgy is at the heart of the Church.
1. Only 9/100 go to mass regularly...low numbers, big distances. 2. Religious background Bishop,s start behind the marker. 3. No seminarians.	Over supply of buildings; few people.	Governance of parishes by priests is increasingly more taxing, with compliance responsibilities.	We struggle into the future with a whopping bad press from the Royal Commission.

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Diocese of Ballarat			
1. Less emphasis on hierarchy giving way to hearing the voice of all the people. 2. More lay leadership which removes the overload on the clergy. 3. Focus on living the gospel with support from the local community and a focus on outreach	1. Healing is required for people at many levels because of sexual abuse. 2. Ecumenical activities which reduces isolation between different churches. e.g., sharing worship spaces. 3. Liturgies that are suited to the community and with a sharing of the Word in a nurturing way	1. Inclusive language. 2. Male/female equal place in the church. 3. Option for the poor, including all of creation.	
1. Bring young people back to the church	2. More support for sexual abuse victims with deeper understanding of their needs	3. Going out into the community more to gather people in. If task too big employ street-wise pastoral carers to spread positive christ-like feelings. People who will listen and be empathic.	
1 - establishing a long term future as Priests get older / some overseas priests are not engaging	2 engagement with youth -	Pastoral care of all	
Diocese of Bathurst			
As priest numbers decline, workloads of current priests are unsustainable. We do not need foreign priests. We need new models of ministry gradually introduced and so we need visionaries who can make a move there.	Aging population. Ministry of older parishioners to counter isolation 33 Outreach to younger families	3. Reassurance? We are badly damaged by clerical abuse history of church.	Pastoral care. Dynamic people should do the jobs, not tired ex-nuns1
1 A forum from which the voices of the laity may be heard. There is a perception that all decisions are made behind closed doors. That may have been accepted in previous times (not without some criticism - for example closure of schools without consultation, or changes in parish boundaries without consultation with the locals) but today we demand transparency.	2 Obviously, there is a need for more priests. Our diocese has gone down the road of bringing in priests from overseas. Whilst some of these priests have been warmly accepted, others have caused grief. Not only difficulties with language and heavy accent but a gap in understanding a different culture. Families in our parish have made it quite clear that they would prefer our pastoral worker, a Sister of Charity, to perform funeral rites rather than have the Indian priest. Is it unthinkable that a lay person might give a reflection/homily at Mass? Our diocese has several Vietnamese seminarians. This is a band-aid solution. We need a very open conversation on this elephant in the parlour ie overseas priests.	3 There is a need to think outside the square. Given we live in a time when many people will change not only jobs but professions during their lifetime, what about inviting people to make a temporary commitment to ministry? The requirement for compulsory celibacy is not understood and perhaps outdated. What about having some priests who work in "secular" jobs during the week, but are available for priestly ministry on a weekend? And the wash-your-mouth-out question: WHEN are we going to acknowledge that barring women from ordination is just plain ridiculous?? And unjust.	We live in a diocese with some outstanding priests. It was sad to see a priest from another state chosen to be our bishop. Good man that he is, after some years he is still seen as an outsider. It is puzzling that the system does not allow consultation with the laity.

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Archdiocese of Brisbane			
1. Effective Christian leadership, which rules out foreign priests being imported to our Diocese. They are understandably difficult to understand and are not able to 'break open the Word' in our culture in our time. They should be sent back home to minister to their own people. 2. A Bishop who exemplifies the values of Saint Francis and Pope Francis, with a genuine preferential option for the poor. 3. Lay people given the right to give homilies at Mass and lead liturgies. We would be better off with a lay-led liturgy than with a Mass with a foreign priest.	1. Progressive leadership that will represent the values and lifestyle of Jesus, not the values and symbols of the Roman Court, with its expensive elaborate vestments, incense etc. 2. A system of on-going professional evaluation of clergy by members of the laity whom they serve. We wouldn't have such an extensive clerical child sexual abuse problem if we had this and also if we had female priests, or even married priests. 3. Bishops who insist that all Parishes have a Pastoral Council.	1. Clergy who will engage in active, respectful dialogue with parishioners. 2. Optional celibacy for clergy. 3. The end of sexist practices that are turning females away in droves. We need female clergy to rectify the sexist values problem.	Having foreign priests thrust upon Parishes without any consultation is turning people away from the Church in droves. I've emailed my Archbishop about this problem twice but received no reply.
1. The need to know God is in our midst, loves us and calls us to compassion, prayerfulness and action for others. ²²	2. The need to educate our young people in a way that they understand the richness of what life offers and experience rich communities.	3. The need to offer support services for the elderly, the homeless, refugees and to build strong communities.	
1. Age of the Archbishops. 2. More only related to special visits, e.g. for Confirmation. 3. Too formal, need to have a man of the people.	An aging PP, and one 2 years out. Insufficient for such a big parish.	1 More visits from the bishops.	
A positive sense of leadership - in the spirit of Francis. a debunking of the entrenched culture of clericalism in both the ordained clergy and the pandering laity transparent practices of governance	a review of the strengthening of centralised administration. Justification for the centralisation of power is lack of competence in the parishes. that is because the Bishops look only at the clergy as the authority figures. There is no trust shown to committed laity as enablers. Too much reliance on the vow of obedience as a control mechanism	a revamping of the seminary model of training of priests	Heavy centralisation and control - one size fits all mentality Lay staffing limited to "trust-worthy" reliables (Opus Dei, Emmanuel community members)
1. A pastor rather than a bully. 2. A person who listens as opposed to instructing. 3. Australian clergy ... our parish is like the United Nations in terms of clergy.	A decent newspaper. The current weekly reads like someone from Rome will be checking it to see if it is "doctrinally pure".	1. Australian parishioners ... our parish has full churches but many are from the Philippines, and the Australian mainstream are mostly very old. This comment is NOT racist, but an observation that the church is being largely ignored by mainstream Australia. A friend of mine and her husband recently noted, on a trip down the west coast of WA that Catholic churches in WA are largely full of people from the Philippines, and that Anglican churches are largely full of people from Africa. Mainstream "European" Australia has largely abandoned worship, and simply reiterating the shibboleths from the past no longer works. Sooo ... we need creative bishops who can look past "pleasing Rome" ... or "not crossing Rome" to even have a chance of growing the church.(continued in next column)	2. The church needs to be more inclusive ... this applies to all churches not just us ... you can't say Jesus told us to love one another, and the adopt a superior stance. People these days will see it for the hypocrisy that it is. Again this will come back to the bishop who sets the tone and approach of the diocese.
1. Someone who can strongly and publicly support Pope Francis' views on Social Justice and the environment.	2. Someone who can offer leadership on a more pastoral response to issues about divorce / marriage / the gay community etc.	3. Someone who can strongly challenge clericalism.	We need people who are overtly personally spiritual and not business people / bureaucrats / liturgy nazis.
1. Refocus on where money is spent. Need more support for homeless, people disadvantaged. 2. promotion of women.	Genuine consultation and listening to ALL especially laity - not just the large donors.	Clergy who are genuinely pastoral and not afraid of the archbishop	Our archdiocese has changed in its 'culture' since +Coleridge's arrival. He has created a division between known large donors and the rest of the laity; he spends money on unnecessary and excessive refurbishments of his residence, cathedral. There is alienation of many good priests and laity. We have lost the sense of egalitarianism that characterised the archdiocese during the ministry of the last two archbishops.

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1. More emphasis on the reforms of Vatican 11 and to be communicated regularly throughout the parishes. Some parishes are thriving while others are going backwards.	2. Regular Synods with extensive participation by lay people, and education of the laity to relinquish clericalism.	3. Serious endeavours to encourage divorced and re-married Catholics to receive the Eucharist	Our Archbishop is not resigning. My comments relate to the appointment of bishops in general.
1.Training of laity to take non-Eucharistic services without the need for Certificates. Weekend courses should be adequate. 2. Better processes for hearing annulment and laicization applications 3. Willingness to visit local churches and sit down with the people, not just staying for a cuppa after Mass. This need not be done by the Bishop, though this would be ideal, but a representative could also do it.	1. Selling excess property and putting the money into housing projects for the homeless. 2. Taking care of the aged priests and religious - I know there are some initiatives already in place but we need to do more. 3. No more new churches to be built till the population actually going to Mass is known. We can use schools as was done in the past for places where there is only a Mass on Sundays.	1. Faith Education for older people at Parish level, and a real "selling" of this from the priests. The low attendance at Lenten programmes is due to the lack of this from what I have seen. 2. Closing churches where there are not many Catholics going to Mass and selling the properties instead of hanging on to them hoping more people will come. 3. Only essential maintenance of church property for a few years till we see how the Mass attendance goes. No use spending money on old failing churches when the poor go homeless. What would be Jesus' priorities?	a reliable census of how many Catholics actually attend Mass regularly so that forward planning might be realistic, not just hopeful. More opportunities to listen to the laity, not just tell us what is happening.
Energetic and engaged leadership by a man who understands the day to day challenges and joys of everyday life in a parish and in the wider community. Someone who engages with current secular as well as church events.	A person who is able to make the Gospel clear and relevant to the everyday person	1. A person of integrity and accountability who will lead with these qualities and expect the same from all Church Workers 2. A person in touch with the challenges of daily life - family, relationships, work, budgets	
1 Future planning for provision of masses e.g. widening the criteria for "priests" to include married persons and women. 2 Allowing divorce and remarried to receive the sacraments 3 Reaching out to youth and the marginalised.	1 Preaching on the new understandings of creation which include acceptance of scientific knowledge. 2 Emphasizing the common beliefs of all Christians and minimising our differences. 3 ?	unsure	no
Diocese of Broken Bay			
1)For The laity to be included regarding the selection of priests and Bishops to serve in their community 2) for the homily to become more realistic and interesting for today's Catholics 3) For The Catholic Church to become stronger in its voice against injustice, particularly with regard to refugees	1) For the Catholic Church to understand that it needs a Copernican revolution with regard to the way it treats woman. We need to include women in all the ministries of the church 2) The selection of bishops must be taken away from the Curia. They take too long and often make mistakes by overlooking more worthy candidates 3) For the Priests to understand that it is not their responsibility to follow their Bishops orders. It is their responsibility to get out in their community, identify the needs and involve their Parish in ways to overcome the needs of the Parish	4) We must destroy this fossilized idea of Parishes and instead build larger deaneries where the parishioners will celebrate the Eucharist in new centers that offer so much more than the antiquated churches that exist at present.	It is obvious that for a time we will not have enough young Catholic men wishing to enter the Priesthood. We need more Deacons and should encourage the Laity to take a much more active role in the running of the Parish without the Bishops representative, The Parish Priest having power of veto!
1. To have the courage to appoint women at least to the Diaconate and then to the priesthood. Pope John Paul's statement on the matter was ill-advised and should be ignored.	2. To accept the fact that having overseas priests is often given as one of the reasons why people leave - they say they can't understand what is being said. Also, coming from a very different culture, they practise a very conservative form of Catholicism.	3. We need a bishop who is in touch with the people.	
More accessibility to the Traditional Latin Mass	Acknowledgement of the failure of the Catholic school system and a willingness to 'stand up' for Catholic school students and families	Have more visible signs of the faith - processions, wearing of habits/cassocks, etc.	N/A

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1. A Bishop that is moved by the Spirit of humble Jesus. The Bishop will be more interested in mercy to each and all rather than in rules and compliance. He will seek and speak out for the less fortunate in the diocese and in the world. He will encourage dialogue with other religions and people of good will. He will foster theological studies in the diocese for all the laity.	2. Priests that seek and speak out for the less fortunate in the parish and in the world. They will encourage us in the active participation of the Eucharist and other sacraments. They will foster the prayer life of their flock, as well as leading by example.	3. Each member of each parish be more ready to give of their talents to the Church even in lowly tasks of cleaning, visiting the sick etc.	We, the laity, are also Church! Our talents need be used in leadership and dialogue with "the world" and parish.
1. I think that the most pressing need of the diocese of Broken Bay is to develop amongst the people a sense of belonging to a community of disciples. The parish of St John the Baptist, Woy Woy Peninsula, operates like an administrative unit within a large corporation. Many of the people live their faith, largely, by attending Mass on the weekend. While there are many ministries in the parish the number of people involved in those ministries is relatively few. One rarely hears from the priests serving in the parish dialogue about the ministries in the parish.	2. The Diocese of Broken Bay, New South Wales, needs to develop a sense of communion amongst all the parishes. The diocesan magazine, Broken Bay News, provides many examples of what the Catholic schools are doing but there is very little coverage of what is going on in the parishes of the diocese.	3. The diocese of Broken Bay lacks effective bonds between the diocesan leadership team and the parishes. The diocesan centre is at Pennant Hills and it operates, largely, as the administrative centre of a large corporation not the heart of a living community.	
Diocese of Bunbury			
1. I was introduced to the Charismatic Renewal in 1975. It changed my life. Our diocese needs an influx of the Holy Spirit from the bishop down to bring the diocese back to life.	2. another crying need for our diocese is some kind of forum where we, the parishioners, can verbalise our problems & ideas AND be listened to, followed by ACTION.	3. It is safe to say that the sacrament of reconciliation is defunct. We need the "third rite" badly.	
1.Equal Discipleship - get rid of clericalism 2 Good pastoral governance 3.Care of the environment	Adult faith education. Inculturation - Aboriginal spirituality Inter-religious dialogue	revival of Trinitarian Theology	
Where do I start! There is total lack of communication between the 'laity' and the bishop - or should I say, he speaks we listen and it is a one way communication.	Bring back an inclusive language liturgy.	Encourage better homilies than the repeats of the Gospel that is currently on offer.	Does it matter what we say? It won't be taken notice of anyway.
1. Unity of the faithful. 2. Care of the clergy. 3. Clear gospel teaching.	1. A bishop prepared to put the diocese before himself. 2. A clear vision or plan to live the gospel mission.	Respect for the faithful of the diocese.	Some employees of the diocese need to be reviewed or guided closer to live-out gospel-based principles.
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1. To be united as one unity 2.honesty and openness from Bishop 3.Reconciliation	1. To have a leader who does not lead out of fear 2. To be seen to practice and live the gospel in all areas 3. To be allowed and encouraged to speak out in a common voice, especially in relation to Social Justice issue	3. To be visible 2. To be welcoming instead of living with a fortress mentality. 1.To have a synod.	Diocese is fragmented and being destroyed. Everything revolves around money and appearances. It is crumbling under present leadership .

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Archdiocese of Canberra Goulburn			
1. A greater concern for the needs of the socially disadvantaged. More work and interest for those needing help and hope, and less prayer and less preaching to the choir. In the case of the Canberra Goulburn Archdiocese spending on facilities for the homeless rather than on the cathedral precinct in Canberra would be one way of showing compassion and observance of the teachings of Christ. Locally, one or more of the churches could be closed/put to better use.	2. A more positive response to paedophilia, and the inappropriate and scandalous behaviour of the religious. There has been far too much effort given to cover-up and reputation protection. I have been absolutely disgusted that for so long members of the religious community treated vulnerable young children so terribly. To my mind the church has lost its claims to moral authority. I haven't attended Mass (other than Christmas and Easter) because of my growing sense of revulsion	3. To speak out about the ill-treatment of refugees and asylum seekers and racial abuse more generally. The church is too softly spoken on these issues. Work to overcome the conservatism that abounds in the church at all levels and in all its manifestations.	
1. married priests and therefore bishops who understand family life. 2. priests and bishops who are willing to stand up and be counted about the real problems that are causing the decline in numbers of both clergy and parishioners 3. people need to know that clergy care about the effects of cover ups is and has had on the catholic people and people need to know that this is being addressed.	Nobody cares about the pain that people go through who have had to leave the church because they feel morally they can't stay and need to take a stand. Letters are ignored or if answered church is defended and they are glad to see the back of people who voice an opinion. The church is digging its own grave and nobody is really doing anything about it.	How is it possible that the priests who have left to get married have been kicked out of ministry but the child molesters have stayed in ministry some all their priestly lives. Does the church honestly expect people to stay in a church like this? Their is so much hypocrisy. The church needs to address this and prove to the people it will address these issues and fix them if they want people to respect the Catholic Church.	I have left the church after over 60 years of deep faith. 50 of those years were in the music ministry. Now I am tormented by not even fully believing there is a God. I am so disillusioned and will never return to the Catholic Church.
To be compassionate and just to the victims of sexual, psychological and physical abuse but clergy, nuns, teachers and layman/women since WW11. To be genuinely contrite, To be completely transparent, To invite uninhibited investigation. To stop hiding, relocating and protecting offenders. To prosecute offenders and protectors at ALL levels.	Work to create a culture change and a Catholic community or fellowship, both religious and more so social. the latter has faded greatly in the last 50 years. Other church denominations do it exceedingly well and derive great benefits.	Develop a holistic (physiological, emotional, intellectual and spiritual) church and facilitate holistic health, happiness, mission, vision, love, fellowship and church (people) community that grows to be a shining example in the boarder Australian community. Lead and steward the people, they are Jesus' flock and you are the shepherd on watch. Involve the people, facilitate and host social events, dances, regular public talks (on child rearing, philosophy, fishing, skiing, sport, cooking, like the U3A) by volunteers, etc. support the spread of wisdom (seek wisdom is the most repeated phrase in the Bible.	The church (people) needs leading and inspiring to reestablish old values of community of the 50s and 60s, now long since lost and forgotten. initiate church member involvement and participation. Be a Catholic community. PEOPLE NEED TO BE INVOLVED, TO PARTICIPATE, TO BE APPRECIATED. THEY NEED OPPORTUNITY TO GROW.
1. leadership 2. Inclusiveness 3. Youth ministry	Inclusiveness	Youth ministry	
1. Accepting the social situation of now 2. Number of priests 3. Need to understand and work with the peopl	1. understanding the Catholic community 2. While accepting the basics of our faith it needs to reflect today	Bishop to understand community	Yes, the Bishop doesn't represent the people
1. Bishop who is willing to work co-responsibly with the lay people, full engagement.	2. Bishop who is committed to relating with the priests and the people	3. Authentic witness who is reading the signs of the times with compassion and welcome	No, the Diocese in which I now live has an Archbishop
Diocese of Clonfert, Ireland			
1, Collapse in Church attendance, and interest in religious belief. 2. Absence of leadership. 3. Priests old and tired, and being asked to do more because no vocations.	Very few people under 50 going to church anymore.	The church has nothing to say in the public debate anymore, and has little or no credibility.	
Diocese of Geelong			
1. Building community 2. Educating our children to Christian values 3. Being inclusive of all people, regardless of sexual orientation.	1. Addressing homelessness	2. Ensuring priests give clear, concise positive homilies during Mass. Some have problems with language and pronunciation	
Diocese of Lismore			

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1. Regain the participation and confidence of the people; many have been alienated because the conservatism of Leadership of the past 15 years. 2. That the priests of the Diocese be encouraged and supported by their Bishop instead of being under suspicion when they are inclusive and forward thinking and acting. We have a number who have either retired or been dismissed from parishes because 'conservative' parishioners have reported their more inclusive way of celebrating Liturgy and being with their parishioners. 3. Youth. They are frequently criticised by heirarchy for not attending Mass, yet their ministry and outreach in their school, parish and civic communities has been exemplary. School communities are the new evangelisation and 'Church' to many families.	1. The lack of encouragement and engagement with religious in the Diocese.	1. Lack of forward planning and inclusive leadership in parishes. Priests readily dismiss people from ministries if you question them! Some priests are threatened by leadership qualities of their parishners.	A Diocesan Pastoral Council that is simply tolerated and must use prescriptive model of prayer. Only prayer of the Church! Can't be creative and therefore address relevant issues. I see no initiative in addressng current issues like refugees, asylum seekers or the environment. The initiative comes from the religious but is nkt parish based.
1. The Pope Francis effect to parish life 2. A good pastor 3. Encouragement of lay involvement	As above	As above	Our bishop is aged 78. There are a lack of local vocations to the priesthood- many generous men from overseas.
Diocese of Maitland-Newcastle			
1. The need to pastorally address the scourge of child abuse know and in the past. 2. To have a bishop who is a real teacher, leader and sanctifier. 3. To have catholic education really Catholic.	The most pressing need is to have a truly Catholic bishop who follows in thought, word and action the directions that Pope Francis has given as guidelines for bishops,	To have an authentic Catholic education system - currently it is Catholic in name only. Having the largest senior catholic school in NSW we, as parents, are told at the talks given before Year 12 retreats that 'We must accept that the students of this college are not 'churched' - active Catholics.	The real need to rid the Church in Australia of 'Clericalism' and the 'caught clericalism' of teachers and other active workers in the Church.
Diocese of Orange			
An Increase in vocations	An increase on beautiful, traditional liturgy	To remind the faithful of their moral obligations as Catholics, particularly in defending marriage and the unborn	
Diocese of Parramatta			
The Bishop is seen and and prepared to speak out against ISSUES that the FAITHFUL needs guidance on on the big picture That they comment on and reinforce STATEMENTS from the POPE.	More education on CHURCH matters be introduced for the faithful to attend	Clear directions on matters of life. Also that the Bishop does or not seen as the enforces of rules. Others can do that	That in the selection of new Bishops the care of the sheep be considered rather than the pomp and dress sense of those selected. Humble and approachable persons rather than those belonging to a cult.
1) reform of structures and practices 2) reform of ministries ordained and non ordained 3)reform of job description of bishops	1) reform of structures and practices 2) reform of ministries ordained and non ordained 3)reform of job description of bishops	1) reform of structures and practices 2) reform of ministries ordained and non ordained 3)reform of job description of bishops	Because of the great diversity of cultures, a great variety of practices and customs need to be recognized. Imposing one spirituality, for example, on all is not the way to go.
1. Professional development of the clergy...for purposes of adult mature leadership, to know how to relate with laity.	2. For the bishop to challenge clericalism by way of education of the clergy.	3. For clergy and laity to be able to meet in a conference/synod type of atmosphere and process, forming circles and speaking (without clinging to status or roles) of their love for the Church and what they envision.	

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Archdiocese of Perth WA			
<p>Recognition by the bishops and their administrative offices that the people of the Church do not need to be spoken down to with ready-made solutions from the level of bishop above. In fact many of the Archdiocese offices (eg Liturgy) ideas are totally outdated and they should have an impetus for renewal. Staff in them have a sense of privilege and authority with no idea of a changing world that they should try to keep up with. By and large around me the people are cognizant of Catholic issues, follow Pope Francis while thinking his changes do not go far enough to rectify all the wrongs perpetrated by the Hierarchy's "power over, might is right" stance of the past. ... (continued bottom of next column)</p>	<p>Equally important: Better formal liaison between Parish and Archdiocese. Where outreach to Parishes is made, feedback should be conveyed. Semantically the conversation from A to B should be completed by B signalling that the message was received and a response made, A needs to care that that was the case. Dialogue through Parish representatives. When an Archdiocesan communication seems quite inappropriate there should be a means of relaying that information so that there is a leavening effect and some genesis going on. ----- Many either think bishops are irrelevant and live their faith without need of them and others think bishops are ignorant and poorly educated but slowly learning that their entrenched blind sense of superiority WILL NOT(next column)</p>	<p>Equally important: There is a need for the Archdiocese to relate to Pope Francis and indicate support for Papal initiatives much more strongly. The people of the Church know what Pope Francis is advocating through widespread contact with online Catholic media, international Catholic print media etc. They do not see Archdiocesan encouragement being offered for the people to read Amoris Laetitia, or other recent papal teaching nor are they cited as useful by the Archdiocese. ----- be allowed to continue in a world which is better-educated and better Christianized in Pope Francis's meaning of a merciful church than they are.</p>	<p>There is unevenness in the attitudes of bishops to church change that is difficult to accept. Some basic understandings of Christianity appear not to be understood by some of our bishops. It would be encouraging to see a manifesto or something similar from the Australian Conference of Bishops that their support for Pope Francis can be relied upon. Are they not, as bishops, required to be on the same page?</p>
<p>1-Shortage of priests, especially chaplains to Lay Apostolate & Youth groups YCS-YCW. Hence why not married priests, we have had them before in our Archdiocese and they were wonderfully accepted both in country and city parishes [Anglican priests turned catholic] Only canon lawyers can come to that conclusion. Why not Catholic married men and single men for a special time i.e. 10/15 years, OR a special task i.e. vocations, preaching- healing- Lay Apostolate ministries. 2-Youth Ministry, we will lose another generation of youth 16-30 3- Adult Faith formation for all.</p>	<p>The role of women. Heard some ex YCW women over 30 yo, talking " what can the Church offer us, "its either the convent or marriage" Overseas Priest, cultural clash, language in preaching, bringing a religiosity into our parishes, rosaries-benediction candles and adoration of statutes, Lack of community as an Archdiocese, when do we celebrate or act as one? Perhaps Rally for Life with the usual 1500 people</p>	<p>We don't have any money, spent it all on lawyers and so on. My guess only! We seem to be afraid and lost perception, like the apostles at the Cross. We all need to share the responsibility of Child abuse, we need to take the good with the bad as Ron Rolheiser says in an Article ' on carrying a scandal biblically', a must read for all of us. Bishops, priests, religious and women, men and youth. We need to start young, we need 12yo ushers, who also do the collections. Us grey nomads need to give responsibility to the youth of our diocese</p>	<p>I come from a wonderful parish with 32 active organisations, good liturgy, singing, good sermons. WITH both pre-Vatican and pope Francis sermons. 2 years ordained in Rome likes things black and white, however we gently tell him most of life is in the grey. You get to see the Arch when he's not overseas, which is good, but you do need to sell why you want to see him. He is well protected.</p>
<p>Some adult fearless mature discussion or publicity of issues for the people of God, much more realistic than the gormless pious window-dressing provided by The Record; more sightings of the leaders in public debate and forums.</p>	<p>Some public signs of pastoral planning to address the needs of the people, the number so Masses available at the weekend (too many!); the challenges for people from the culture and linguistic "differences" of some of the overseas clergy present now in so many of the parishes.</p>	<p>Education for people in many different formats, available to a wide range of people</p>	<p>The old parish structures seem so far removed from could be done in small community faith groups - chasm exists between what is being done to prop up an old system of leadership of the people and newer approaches that exist here and there, and could help many more people in their life journeys to be closer to God and more like the ideals of Jesus. Child sexual abuse, adult sexual inadequacies of clergy (often only hinted at), low public regard for many clergy in the abstract because of scandals in behaviour and finances (including huge amounts to defend abuses and then recompense the abused - although recompense is badly beyond possibility for many victims).</p>

Attachment 1: Survey responses from all dioceses other than Melbourne

Diocese of Sale			
<p>Selection of bishops My practice is not to complete questionnaire anomalously but always add my name and permit publication on an open forum and so CfR has my permission to link my name with these responses Preamble</p> <p>1. Along with liturgy in the vernacular the single most important reform for the Pilgrim people is participation in the selection of our chief pastor</p> <p>2.Sale diocese recent experience was the replacement of Jeremiah Coffey - the only ever local priest to be made a Sale bishop. We got Patrick Michael O'Regan an outsider plunked upon us without a word seeking community input. He was welcomed but no one spoke of any underlying resentment. ... (continued on next page)</p>	<p>My priorities would be a.A profound love/dedication/commitment to the person Jesus of Nazareth. b.A track record that shows an ability to follow and emulate Jesus way of life and life style. c.A personality gift with an ability to have empathy and care for the marginalised, the dispossessed, the outcast but also an ability to distinguish between the sin and the sinner among the powerful in our society.</p>	<p>1.You then ask for another quality and so I would shift my gaze to human leadership, ability with priests to be just and fair efficient administrators for a diocese which these days (for good or ill) is a large wealthy enterprise in education, health and welfare/ Social Justice. 2.Importance also is good health and well-being and lifestyle. Ability to have a balanced living.</p>	<p>1.If I were to add another it would be an indifference to accumulation of possessions. 2.A Clear minded intellect 3.Christma inspirational 4.Well read, studious 5.Qualities of Leadership 6. Preference for a bishop to be married with children 7.Be cautious of celibate candidates</p>
<p>3.I was ordained 1959 just 120 years after Melbourne was made an Archdiocese under the Congregation of the Propaganda of the Faith Aggressive bishops combating secularist politicians arguing 'free, compulsory and secular education' bonded the catholic community. Vocation Directors used every tactic of enthusiasm and even deceit to swell the religious and priestly ranks. New dioceses were hived off and most frequently Vicar Generals got jobs as suffer again bishops. The qualities sought seemed loyalty to the archbishop, efficient administration and trained in Rome in Canon Law.</p> <p>4.Most illuminative is John Molony's 'The Roman Mould of the Catholic Church in Australia'. Almost all bishops were Irish and trained in Rome. The few exceptions till Daniel Mannix in 1913 were the Sydney Benedictine's John Bede Polding, William Ullathorne and Roger Vaughan. Later in 1937 Justin Simonds trained in Louvain was chosen/elected by the priests of Hobart a rare initiative that has not been repeated. He was the first Australian born Archbishop.</p> <p>5.Today being trained in Rome remains a bonus but more important seems loyalty to the theology favored by the Congregation of the Doctrine of the Faith.</p> <p>6.Let me note that while I was trained at the regional Corpus Christi Seminary I was Peritus to Archbishop Leonard Raymond of Nagpur India at the Secretariat for Christian Unity at the final Session of the Second Vatican Council and this working with the Observers under Augustus Cardinal Bea SJ profoundly influenced my theological and pastoral perspective. Today I am in self-exile from the institutional church. 7.The above notes set my perspective to engage your important questionnaire re episcopal appointment.</p>			
Diocese of Sandhurst			
<p>1. Clergy who are pastorally minded and can relate to their parishioners both spiritually and culturally.</p>	<p>1. Bishop and priests who can work collaboratively (not dictatorially) with Catholic educators across primary and secondary schools.</p>	<p>1. Greater encouragement, promotion and support of groups such as SIP which promote meaningful discussion around issues of Church and World.</p>	

Attachment 1: Survey responses from all dioceses other than Melbourne

Archdiocese of Sydney			
A synod with laity chosen by lay people...not bishops	Effective participation of Parishes in selection of parish priest	Replace Achbishop who was appointed by insiders and not the lay faithful	We have no genuine leadership. We have apologies for sexual abuse but generic reform is avoided.
Most people are desperate for the work of God AdultReligious education and or formation I see as a priority	Priests to relate Gospel values to their parishioners viewing the needs of the times. Most sermons are desperate just re reading the scriptures	People are hungry for the word of God in action today also we must speak out for Asylum Seekers and Refugees More could be done	Most of our churches are the elderly. What are we doing to bring the youth back into the church.Why aren't they attending?
A bishop who lives simply and who relates easily to everyone.	A bishop who encourages the laity to be contributing members of their parish and who recognises the role women should be playing in decision-making bodies in the diocese.	A bishop who keeps up to date with the theology of recognised scholars and the scientific theories of recognised scientists so he can speak with authority on current issues.	We need a bishop who is close to his people and who can "smell the sheep".1
1) need of youth in the public high schools: need to put 2 scripture teachers in front of every class (years 7, 8, 9, 10) 2) need to recruit male high school scripture teachers (catechists) for the public high schools where the harvest is ripe 3) the need to pay high school scripture teachers if they are not forthcoming otherwise 4) the need to devise strategies for youth to attend Mass weekly 5) Need to make women deacons	Find other uses for churches: art, music, politics, social cohesion activities	1) Connect with people in prison 2) devise strategies to lessen drug use, starting with youth 3) do more to recruit people to go to Mass celebrations (art and music events)	1) involve the laity more (cf Vatican II deliberations)
1. There is a real disconnect between the Parish and the school community. Once the school leadership team was very visible in the Parish. This is no longer the case. At certain times (Reconciliation and Holy Communion) there are large numbers of young families at Mass and Morning Tea but you never see them again.	1. There is a real need for parish workers....people who can get out and visit people in their homes and help make links. The one priest cannot do the pastoral work needed.	2. There needs to be an acknowledgement across the Archdiocese that the Catholic Church is facing difficult times and the Church leadership needs to work out strategies to respond to the concerns of parishioners	I feel that the Resources are not being directed in the right area. We have a table at the back of our Church being weighed down by glossy expensive publications that no-one reads, that are completely out of touch.....Great waste of money. Some of the publications express views I would consider non Christian and completely out of touch.
1 Prophetic Leadership, Inspirational motivation	1 listening to marginalised voices, collegial governance or at least consultative approach, Lay leadership	Scripture based spirituality and preaching	Sydney diocese is large and diverse culturally, socially, liturgically and theologically. It is divided and this is particularly noticeable within the clergy. The establishment of a more dialogical church may need to begin with a church learning how to listen, respect difference and engage with diverse views.
Authorized ministry to meet the needs of the People of God	Open and inclusive discussion about mission, strategy and services	Transparency in finances	

Attachment 1: Survey responses from all dioceses other than Melbourne

Diocese of Toowoomba			
Pastoral leadership rather than resort to Canon Law	Recognition of the needs of remote and rural parishes. A rethink of how to provide 'church' to such places. A willingness to listen to the people and their experiences. A willingness to allow laity more active participation in the parish	A willingness to 'take on' and challenge the attitude of the 'temple police'. A willingness to really listen to Pope Francis and to actively promote his vision for the Church.	A large rural diocese with a diminishing number of active priests needs new thinking.
Diocese of Townsville			
1. A Bishop. Townsville has had a vacancy since March 2014. As a large regional/rural diocese, clergy are few and must travel great distances; clergy are high percentage non-Australian and struggle with the 'different' Australian Church; demands on Diocesan Administrator are extraordinary; Church agencies are lacking good theological and pastoral oversight. Given the length of time this appointment has taken - and there has been no laity consultation during this extended period of time - when appointed, the new Bishop will need to "rein-in" some of the rather large 'self-serving egos' of leaders in some Church agencies operating within the Diocese.	2. If there is to be a church for the future in Australia - especially in regional/rural/remote Australia - there is an urgent need for the laity to contribute to this vision for the Catholic Church in 'our' area. Whilst acknowledging the universal Church, if our own church is to be relevant for Australians - young, old, practising, non-practising, married, single, gay - a wide consultation that is not driven by time restraints should be a priority. This should not just be open to membership of Parish Pastoral and or Finance Councils, but anyone who has a voice. Given that an Australian Synod/National Plenary Council of 2020 has been called, and presumably other Dioceses are 'working with' their Bishop contributing to planned agenda, leaderless Dioceses are already on the 'back-foot'. ... (continued bottom next column)	3. Catholic Schools. The majority of leaders in our Catholic schools are committed to their Catholic faith, try to be faithful to church teaching, and most importantly try to ensure the relevance of the Church in the 21st century. Too often these leaders are 'hamstrung' by clergy/parish councils who have a theology that is not part of our current church teachings or practice. There is at least one whole generation that the church has not/is not pastorally or spiritually in touch with, once students have graduated from Catholic schools. There is a chasm between the relevance of the Catholic school and the parish church community. ----- Let's embrace the church cherishing the 'sense of the faithful' and have the practice really meet the rhetoric!	
Diocese of Wagga Wagga			
1 involving youth in church life. 2 supporting the disabled to enable them to participate especially ability to attend sunday mass. 3 Reaching out to members in difficulty ie, Broken marriage. Parents separated from children	1 More adult education 2 inviting good speakers on important topics not just the local clergy 3 Meaningful homilies not stuff heard a thousand times	1 Including and making welcome people of different nationalities. 2 Reaching out to Aboriginal members and adapting to their culture	
More desiring and receiving the Eucharist. 1.	Parents attending Mass with their children. 2	respect for individual differences . 3	
1. A sense of mission cf Gaudium et Spes 3: "the Church exists for a solitary goal ..." 2. An understanding that ALL the baptised (Christifideles) "share a true equality with regard to the dignity and activity common to all the faithful for the building up of the Body of Christ cf Lumen Gentium 32. 3. Recognition of the "secular" character of the laity cf Lumen Gentium 31.	Mark Coleridge says it can no longer be business as usual. Where has he been for the last fifty years ?? - because that was surely the message of John XXIII and Vatican Two. The first requirement is surely a sense of purpose that goes beyond 'service provision' - Sunday Mass, baptisms, funerals, schools, etc, etc. As Pope John put it: "... devote all our energies and thoughts to renewal ... so that there may radiate before all the lovable features of Jesus Christ who shines in our hearts that God's splendour might be revealed".	If all "share a true equality", then surely we ought to be abandoning titles, marks of rank (rings, croziers, etc), any sense of hierarchical superiority and indeed any appurtenances that militate against our leaders "taking on the smell of the sheep".	The sense of purpose (mission) is not a clerical preserve - nor a possession simply of laypeople prepared to be engaged in "churchy" stuff e.g. lectors, parish council, etc. "The laity, by their very vocation, seek the kingdom of God by engaging in temporal affairs" LG,31. I wish there was provision for emphasis here - BY ENGAGING in TEMPORAL AFFAIRS - leaving the ambiguity in the final word, clear recognition of the need for appropriate "worldliness".

Attachment 1: Survey responses from all dioceses other than Melbourne

Bishop Attributes & Qualities - 1	Bishop Attributes & Qualities - 2	Bishop Attributes & Qualities - 3	Any other comments
Archdiocese of Adelaide			
1. Pastoral 2. Sensitive 3. Gentle	4. Communicative 5. Lives a typical life similar to the life of the mainstream.	6. Open to things outside the mainstream 7. Gentleness/mercy for people on the fringes not just give lip service.	A person/priest who can express the love of Jesus and not stand in judgement.
Servant leadership!	Very articulate and sensitive to the times	Very empathetic and open/transparent in organising structures	Be community focused rather than dogma focused. Bring the Church into the modern world and articulate Gospel values in today's relevance. Be more focused on the 'Golden Rule' in order to seek harmony among religions
courage, to do the things needed to bring the church into the modern world.	kindness and humility, so that others feel that they can express themselves freely, as part of God's people.	4. to be an excellent communicator, with a vision for the church in the modern world.	because the church in Australia has not been led with courage and kindness, many, especially young people, have already been turned away, and a rump church of the elderly and a few younger extremists has remained. it may be too late.
Understanding that the Bishop is SERVANT, to enable, to nurture, the challenge us, not be served. So live by example	accountability, to the left out, the left behind, left alone, in the church and wider community.	To be a wise manager !	focus on the people of god, church and unchurched, rather than buildings, structures, civil honors status, the Vatican etc
Diocese of Ballarat			
Pastoral. "Smell the sheep"	A warmth and openness to people. A knowledge of the Diocese.	Ability to communicate, with God and people.	
1. Being a good shepherd that 'smells like the sheep'	1. Consultation with all involved when it comes to important matters. e.g., closing of a parish	1. An approachable person who can make difficult decisions.	
1. Empathy	2. Life experience	3. GENUINELY care without judgement.	Humility
Diocese of Bathurst			
Pastoral ability and admin ability	Vision for Australian church issues.	Openness to a board views of cultural issues not just black and white doctrine	
Pastoral connection not an outsider	Vision in developing ministry involving laity	Connection with poor, migrants, indigenous not just swanning in for confirmation	Community leadership in making calls re public issue eg treatment by government of refugees. inclusion of those who are marginal such As gay, irregular marriages, those in prison. W
1 A deep spirituality - which is kept up to date not only by prayer, but by reading and attending seminars or retreats.	2 A good mixer, which presupposes an ability to listen, ideally to a wide range of people, and a willingness to keep up with current affairs. Communication skills can be learnt necessary to present with conviction on TV, in the press.	A bishop needs good health. Too often we have seen old men struggling with a task far too big for them. Retirement age might be 75, but sadly, failing health in a bishop can set a diocese back for years. Other bishops, in good health, may give outstanding leadership well beyond the age of 75.	

Attachment 1: Survey responses from all dioceses other than Melbourne

Archdiocese of Brisbane			
1. Leading be Christian example, as Pope Francis is doing. 2. Preparedness to dialogue and listen to the laity.	As Pope Francis has said, we want bishops who “are pastors, close to the people, fathers and brothers, that they are gentle, patient and merciful; animated by inner poverty, the freedom of the Lord and also by outward simplicity and austerity of life, that they do not have the psychology of "Princes". Be careful that they are not ambitious, that they do not seek the episcopate...and that they are married to a Church without being in constant search of another.”	Bishops who read the signs of the times and promote the encyclicals of Pope Francis, especially Laudato Si	I cringe when I see a Bishop dressed up like a peacock, and wearing a gold cross and our Archbishop does. Jesus didn't die on a gold cross. Jesus had nowhere to lay His Head and died naked. Yet we have Bishops who live an opulent lifestyle and live in an opulent building. I'd like to see a Bishop that accepts gay people and supports same sex civil marriage. Who are we to judge?
1. The most important attribute is ability to communicate with the people and to be a good pastor. This includes speaking clearly with an Australian accent so older people can understand.	2. The second attribute is to be a person of deep spirituality who leads a simple, prayerful life with God at the centre.	3. The third attribute is to understand theology in the light of Vatican II, scientific advances, world poverty and the problems of war. People need a new vision of life and hope.	This Diocese needs an Archbishop who understands the people in the midst of marriage breakdown, needs of women and the elderly.
1. Do we know the appointee. 2. Does he know the needs of the people. 3. Is he prepared to move out of his comfort zone and visit his priests and people rather than have them make appointments	1. Are his experiences suited to his area of potential appointment. 2. He needs to be inclusive in appointments. e.g. we do not have a Parish Council.	1. I think they should make their diocese the priority and not accept overseas postings that keep him out of his see for long periods of time.	
Personal qualities of leadership with a genuine capacity to acknowledge the need for change in policy direction and shift in management style	a sense of pastorship rather than princehood	a commitment to principles of social justice and a preparedness to champion the cause within the community	Whatever the current standards being applied to the selection of Australian bishops the appointment rate is disappointing. Is it poor quality candidates or are genuine candidates not prepared to commit?
1. A pastor of pastors. 2. A good listener.3. A person who sees that people matter ... as opposed to rules. Rules exist to serve humanity, NOT humanity exists to serve rules.	A truly human person, who ss the intro to this survey, is a pastor and NOT a prince.	A good administrator or manager who is not frightened to have people around him who are better at what they do than he is. One who gives his staff plenty of "soft soap" specially when they do good work. One who does not look down on the "laity", and who sees them as equal members of the church.	No.
1. Prayerful leading to true humility.	2. Above and aware of dualism.	3. Deep and genuine listening.	
1. pastoral	2. A belief that the diocese is not just 'his' but belongs to all members.	3. equitable, just distribution of finances in line with Gospel priorities.	A bishop who actually likes being in the role in the particular diocese to which he is appointed. People pick up very quickly whether the bishop is happy in his role.
1. Pope Francis' words summed up the attributes of a bishop. A true leader who has the attributes of a loving father of a family.	2. Mixes freely with the people, friendly and approachable, who listens and is aware of the issues at the coalface.	3. Good interpersonal skills with a sense of humour who leads a simple life (as much as the "office" of bishop allows!). Someone who consults widely and can delegate. Someone who is always available to the priests in the parishes and who takes seriously their concerns.	This might sound a bit flippant but owning and caring for a dog would keep a bishop in touch with the "earthiness" of life.
1. Mature aged people, preferably with English as first language. 2. Proven record as a pastor, not just a "theorist" 3. Some training in personnel and financial management 4. Awareness of cultural mix of congregations and being willing to accommodate this	1. Good health and strong sense of humour 2. Service in more than one area of the Church - not just a teacher or pastor, but having a wider experience of life 3. Willingness to push politicians to help refugees and others in trouble. 4. Knowledge of Church teaching and ability to explain in clear language when, why and how the teachings were promulgated, and if they are still relevant.	1. Willingness to meet his staff and those in areas of responsibility outside the Capital and larger cities. 2. Able to stand up to Rome and go outside the square when necessary in the interests of justice 3. Willing to stop "princely lifestyles" though this is probably not the problem here that it is in the USA and Europe. 4. Able to meet and dialogue with leaders of other Churches and faiths 5. Willing to take on those who insist on Church teaching above the teachings of Jesus	A deep sense of prayer and its necessity in life A strong sense of the presence of the Holy Spirit and willingness to listen Awareness of the diversity of people in the Diocese and how their needs can be met

Attachment 1: Survey responses from all dioceses other than Melbourne

Accountability and integrity	A person who strives for holiness	Relevance and accessibility to everyday people - someone who is known and recognised within the wider community for not only their intellect but also for the social justice values they hold	Someone who values women in the church beyond 'arranging the flowers and washing the altar cloths' Women, today as always have much to offer in terms of leadership, organisation, compassion for causes, insight into the nature of human struggles
1 Empathy with his / her flock 2 Leadership skills 3 A willingness to accept change and the ability to lead the faithful to acceptance of necessary change.	1 A strong personal spiritual life. 2 Relationship skills to be able to bring his clergy with him/her. 3 A talented preacher.	unsure	no
Diocese of Broken Bay			
1) Humility 2) to be a good listener 3) to understand the need for Pastoral Care 4) To be a dynamic Priest with vision for the future 5) To understand, but not necessarily follow, Canon Law	6) To be a Woman 7) To be compassionate 8) to be a miracle worker with regard to finding enough Priests with the right language skills to serve the Parishes in the diocese	A bishop needs to be aware of the fact that the only Catholics that continue to attend Mass on a regular basis are those that do it because of their community or out of habit. In order to attract Lapsed Catholics back into the Church in the diocese He or She will need to be proactive on so many fronts that Sales and Marketing qualifications will need to be a prerequisite.	It is no longer good enough for the Church to appoint a bishop to a diocese without any prior discussion with the senior Lay people of the Parish. It was not done in the Churches early rimes and it is certainly wrong to do it now
The Bishop needs to be forward-thinking and innovative - not a conservative anti-modernist;	He should not be afraid to speak out, even at the risk of disagreeing with the Vatican;	He needs to be in touch with the congregation, and be willing to respond to their family problems;	He needs to be aware of the difficulties in people's lives;
Faith	Hope	Charity	N/A
1. He must be chosen in more equal measure by the people that he will lead. He will be one who best shows the qualities mentioned above for bishops.	2. He must encourage more women into real leadership roles.	3. He must be one who loves us as the Father loves us...	
1. I have noted all the qualities required of a bishop suggested by Pope Francis but I did not see any reference to the need for bishops to be prophets of a living, developing Church. Regrettably, the history of the leadership of the Catholic Church in Australia shows how the national leadership regards conformity to the rules as the most important aspect of episcopal ministry. I think that the Church needs more Prophets, like those former leaders who have been marginalized by Rome (Power, Thomas, Robinson among several other). I would like our bishop to engage in dialogue with people about the ordination of women, for example. Let the Holy Spirit be heard.	2. I think that our bishop needs to have an ability to interpret scripture to make it relevant to the needs of the time and to make it relevant to the people in the community. He needs to provide development programs for the clergy who are not able to wrestle with scripture and preach to the people in a meaningful way that relates the scripture readings at Mass to the lives of the people of the parish.	3. I think that bishops should be pastors not administrators. The "Chancellor" of the diocese could do the administrative work. Let the Bishop preach to the community of faith.	
Diocese of Bunbury			
1. listening attitude, due discernment then ACTION. 2. Willingness to go out on a limb with decision making without the fear of retribution.	A bishop needs to be SEEN & needs to make himself available to "rub shoulders " with parishioners.	1. Delegation is important. I do not expect bishop to spread himself too thinly.	
Know 'the smell of the sheep' - especially those on the margins..	Empathy	A good listener	
Stop being the CEO of a large corporation for starters. It is people he is dealing with not structure and status quo.	As question 5	as question 5	Do we need a bishop in the first place? Why not have a collective of 'laity' to see to the needs of the diocese. After all, they are the ones who live on the coal face of life and understand how life really works. And this goes without saying, both female and male representatives to get a balance.
Honesty Integrity	Humility. Respect for the people & priests of the diocese.	To prioritize the diocese before the office.	Fixed terms so that office bearers can step down when their capacity diminishes, well before they damage the diocese they're charged to serve.
Honesty Integrity	Humility. Respect for the people & priests of the diocese.	To prioritize the diocese before the office.	Fixed terms so that office bearers can step down when their capacity diminishes, well before they damage the diocese they're charged to serve.

Attachment 1: Survey responses from all dioceses other than Melbourne

<p>1.Pastoral. 2.Listen with an open mind and heart. 3. Not be afraid to speak out publicly of injustices</p>	<p>1. Show tries pastoral care and concern for his priests. 2.Walk the walk and talk the talk. 3.Know his people and care for them 4. Be available and accessible</p>	<p>1. Humility, being willing to learn and change. 2. Not be defensive, willing to apologise 3.Be approachable</p>	<p>Needs to not come in as the one who knows everything and has all the answers. Needs to be prepared to listen and learn.</p>
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Attachment 1: Survey responses from all dioceses other than Melbourne

Archdiocese of Canberra Goulburn			
To show a greater sense of humanity and humility. Less pomp and ceremony.	Spend more time within the community. To be more visible and accessible to ordinary people. Get around the archdiocese more.	Intelligence and common sense. This could be shown by more succinct and more relevant parish letters.	
Married, understand family life. Caring and understanding.	Stand up for what is right.	Woman priests. Have empathy and show the people he or she is trying to make a difference. Bishops need to be allowed to have an opinion as do priests without being asked to retire.	The church is far from the values assigned to it by Jesus Christ and until it reclaims these values it will continue to decline.
Genuine humility, humility, humility.	Sincerity	To be a visionary, passionate, enlightened, eupsychian, inspiring, motivating and transforming leader.	To facilitate the community to rise above social standards and ethics so that they can live and practice true Catholicism and love and live with pride that they are Catholic Christians.
1. Ability to Listen	1. Ability to Lead	1. Respect in the Wider Community	Someone who can reach out to all Catholics, progressive and conservative
He is so out of touch	So out of touch it frightens me		We need our Diocese to reflect the people's view within the basic tenets of the Church
A witness to God's mission who openly committed to relating and working do-responsibly with lay people - an authentic leader who initiates authentic structures and processes such as Diocesan Pastoral Councils which are genuine partners in the Mission.	Contemporary theology, articulate and compassionate to the needs of people today	A person not given to clericalism but genuine in the call of all the baptised and open to ecumenical and inter-faith dialogue	
Diocese of Clonfert, Ireland			
1. Leadership ability. A person who commands respect, and who has a credible voice that is listened to not just by traditional church goers, but also by the general population. So he needs to be able to speak in a language that is not 'churchy' or overly pious.	2. A person who is outward looking, not obsessed with rules and regulations, but is willing to listen to the people and be open to alternative points of view. Not someone who uses his 'authority' in order to enforce his views. Must bring people along rather than coerce or threaten them.	Somebody who believes in a church with an open door, where no one is excluded. Someone who follows the example of Pope Francis.	
Diocese of Geelong			
1. Connection to ordinary people	Honesty, compassion	Mercy	
Diocese of Lismore			
A man in touch with the needs of the times. Someone who is able to have a positive view of the world, not a fearful and negative one! A man who doesn't see himself 'apart' from others and a Prince of the Church'	Someone who can be human and in touch with all sectors of the Diocese. A Bishop who allows people to shared the leadership and welcomes ideas and participation in furthering the mission of the Church.	A positive role model and a man of simplicity who is approachable, open and not into pomp and ceremony that can be alienating to people.	A Bishop who listens and is one with the people in the mission of Jesus.
Pastoral and not rigid with liturgy and approaches to evangelisation	Cares for the poor and sick	Supports and encourages parishes to try new things	Approachable and in touch with the people
Diocese of Maitland-Newcastle			
1. That the bishop appointed to a diocese has the support of the members of that diocese. 2. That the bishop be a person who wants to be a bishop 'to serve' the people of the diocese and not simply bask in the title and trappings of being a bishop. 3. That the person appointed as bishop have sufficient education, training spirituality to actually teach, sanctify and govern the diocese.	That the bishop be an approachable 'persons' person and make himself available to the people of the diocese.	That the bishop actually visits the priests, religious and lay people of his diocese and listens and acts on the wants and needs of his people.	That the bishop be able to consciously and capably vet, appoint and delegate responsibilities for the needs of his diocese to those interested and able to fulfill those needs.
Diocese of Orange			
Personal holiness	A love for Tradition and a hermeneutic of continuity	A willingness to fight against the evils of modern culture	

Attachment 1: Survey responses from all dioceses other than Melbourne

Diocese of Parramatta			
1 To be seen as one interested in the local parish and the schools and colleges. To get to Colleges and speak to the year 12 students His last chance before they leave the Church influence Altogether.	see above	To be seen with the teenagers of his area.APPROACABLE and seen with the confused older and tell them their prayers are important	see above
1) ability to listen to the people and to seek to respond to this. (The bishop has a dual loyalty: to his people and to the pope. Currently the loyalty to Rome seems to be the only one, They have been afraid to speak up to Rome for their people))	open to reform	compassionate	too much emphasis has been on a qualification in Canon law and a fierce loyalty to Rome (rather than to the Gospel)
1. To not find threat when clergy or laity express displeasure with what is going on. To sharpen his capacity for listening.	2. To have an open door for laity to share their vision and assist the bishop and his assistants to embark on processes that can address clericalism	To have a healthy mix of teachers in the seminary....to have seminarians work with lay leaders in the parishes.	
Archdiocese of Perth WA			
1. That he should BE a humble servant of God and have a personal relationship with the Holy Spirit; recognizing "Emmanuel-the Holy Spirit in us" extends to the people of the Church too and should SHOW it. he should profoundly respect other people's responsiveness to God.	2. He should have an inquiring mind and regard his own education and faith formation as a lifelong pursuit. He should regard fixity as an anathema and find the mystery of God a good reason to value uncertainty and difference, allowing the Holy Spirit space to move in his discernment.	3. He should show the infinite mercy of Christ to others and not contradict Christian values in his own interaction with others. "As I have loved you, so you should love."	He should be aware of the issue that the voices of women have been traditionally suppressed by patriarchal societies over centuries and that sexist bias needs to be redressed in the Church as a matter of Apostolic regeneration. It is a theological issue, it cannot be placed at the political door of "equal rights for women" or "radical feminism," it is simply a need to correct a distortion in Jesus's name.
1-Transparency and accountability to the people of God 2-Respecting 'Sensus Fidelium' with the P.O.G. so that together we can become involved in a communal search of shared goals and dreams' 3-Diocesan Synods and Diocesan Pastoral Councils, goodness me, canon law allows this, what are the Bishops scared off? It needs to be a KEY Diocesan consultative body on pastoral affairs, with minutes taken by lay people. Been on one and the V.G. took the minutes, left lots of things out, there was a clear clerical bias and or view of the discussions.ALSO No theological/intellectual grandstanding by lay and clergy about their knowledge. it needs some mums and dads and a grand parent, not all professionals, protecting their patch eg; education vs outreach vs youth ministry vs pro-life	The person of the Bishop needs to be humble , prayerful joyful accessible, like Justin Biachini of Geraldton a wonderful human being who enjoys being with his flock. I remember visiting Geraldton on holidays, my wife and I talked and laughed after Sunday Mass until we realized there was just the 3 of us. We met later for dinner. We don't want company men ;bullies or tyrants, or men who are obedient to the curia and who don't facilitate or advocate our aspirations, careerist as Pope Francis bemoans. I have known priests and Bishops who I would call sociopaths. Sociopaths are drawn to leadership and power and work their way up to higher office. Sociopaths are not necessarily bad people. my clinical experience tells me the reality is that sociopaths don't necessarily have malicious feelings towards others.	A team player, a facilitator, a listener, whose interested in the journey and not the answer. ----- The problem is that they have little TRUE feelings at all for others, which allows them to treat others as objects. The EFFECTS of their behaviour is undoubtedly malicious , even though their intention are many times very different. Others have Asperger which limits their empathy to do their job. I know one Diocese who are crying with the Bishop that was imposed on them; a number of priest and many lay people, parish councils and wrote letters to the Nuncio when rumours about his appointment filtered through, they weren't heard. Don't think anybody got a response/explanation. I know one priest who takes a tape recorder when he is called in by his bishop,	many times what was agreed on in conversation, does not reflect the letter the following week. When he is challenged he denies it ,or oh I changed my mind. I know this Bishop and my clinical observations off him is that he hasn't a pastoral cell in his body, highly intelligent,knows the answer before he's heard the question type; isolated has no friends just not aware his people are crying. It was nice that Pell after the royal commission was able to say in Rome that perhaps it was his personality that stopped him being /showing empathy during his testimonials. It was at least some humility and honesty, or even an attempt to apologize to the many victims Believe a very thorough evaluation by a trained independent mental health consultant is a must not [avoid] option for every episcopal appointment.
As St Paul said, a good family man, one wife, a well functioning family, as a basic requirement for leadership. An upbringing that helps with personal maturity in intellectual emotional spiritual spheres. (These presume allowing patients to be family people, without compulsory celibacy, and preferably recruited and trained after reaching a level of maturity in education, work and personal social development.	My hopes are so far away from what happens. But in the meantime, choose pastoral priests (not necessarily scholars or canon lawyers or building managers), who are chosen by their fellow priests, and also supported by opinions of people who might like t suggest suitable possibilities (and to flag unsuitable persons!)	A person able to take on the new role without climbing up onto a pedestal - feet on the ground - human, humane, ready to ask help from priests and people - and ready to speak as needed to other bishops	The urgent needs are so far away from the present practices, that I can't offer many suggestions for current use, but hope that the "old order" crumbles and is replaced by new growth fairly quickly in the rest of the century.

Attachment 1: Survey responses from all dioceses other than Melbourne

Diocese of Sandhurst			
1. Our Bishop needs to be pastorally minded, caring about the well-being of those in his community.	1. Our Bishop needs to recognize that he is not an educator and neither are his priests. He needs to be prepared at times to be guided by the expertise of those in Catholic education.	1. Our Bishop needs to have social justice at the forefront of his ministry. Tradition and law have a big part to play in the Church, but it is challenging his flock to make a difference in the world that is the most important attribute.	
Archdiocese of Sydney			
Humility	Really listens to lay people and particularly women	He must not be a clerical careerist looking to Rome for promotion	A servant who genuinely listens and dresses and behaves modestly And not hung up on gender and sex.
A man of prayer,compassion,empathy,and simplicity with an option for the poor.	A man for all people ,a pastoral man ,inclusive, and to be seen living gospel values.	A man free from administration.as to be seen among the people. A man who will look into promoting priesthood,and religious life himself and among the various parishes.	He must be a voice and be active to the needs of the world as they unfold and be supportive of all those who suffer.
1. A true humility who accepts his authority but who does not act like a prince. In other words someone who sees himself as a fellow follower of Christ. 1. A true humility that accepts the authority that has been given but who acts as a follower if Christ like the people he serves and not as a prince.	2 prayerful with an understanding of the process of discernment in the decision-making process.	3 an openness to continuing studies of theology/ scripture and other subjects while taking time for relaxation.	
1) ability to engage with and assign duties to lay people	1) to immediately dismiss priests who are guilty of inappropriate actions against any youth: one strike and you're out.	1) model oneself on Father Bob from Melbourne and not model self on the Prince model	The Bishop needs to recruit from indifferent groups in society and not merely administer existing resources (which are diminishing)
1. Needs to real.....to know what the challenges are that face people and be realistic and honest.	1. Need to be seen as one of the people.....not dressed up in gear of another century.	1. Be accepting...be Christian.	
1 Open, Listening, Broad minded	Good teacher - ie adult educationalist (inspiring, facilitating and guiding)	Spiritual guide	Sydney needs a bishop with a broad approach to pastoral questions. We need someone open to the real lives of ordinary Catholics, able to relate well to people and keen to engage in dialogue with divergent voices.
People and pastoral skills	Administrative experience	Above ordinary communication skills	

Attachment 1: Survey responses from all dioceses other than Melbourne

Diocese of Toowoomba			
Pastoral approach. Willing to put people first. Ability to interpret Church teachings in light of today's understandings.	A willingness to listen and not declare things 'off limits' or 'not for discussion. An ability to address peoples' concerns with understanding and compassion.	Preparedness to spend time in the far flung reaches of the diocese. A willingness to spend less time in the Cathedral town and much less time outside of the diocese.	The people of the diocese must have more input.
Diocese of Townsville			
Too often we hear of 'what the church says'. If our church hierarchy reflected what Pope Francis has been saying/doing/practising, they would be seen to be relevant at this time. A commitment to be pastoral must be priority one!	As a pastoral and spiritual leader, the business administration of the Diocese must not be the number one priority. Oversight - yes, but leave to the competent authority to advise. (Matt 6:24)	Consultative/listening; collaborative/participative	
Diocese of Wagga Wagga			
1 Able to listen to different points of view with tolerance. 2 Able to try to choose clergy (where possible) that suits the parish to which they are appointed. 3 Not being afraid to act when needed.	Being approachable and prepared to explain even if it has to be by letter at parish level.	Letting the people in his diocese clearly his point of view with explanation. Participating in current political discussion and the place of the church	
Genuine repport with people.	Communicator.	Friendly.	Recognises and values women.
I don't much care who the next Bishop of Wagga Wagga is or indeed what qualities he might have - PROVIDED that he is committed to the three principles specified. that the Church have a sense of purpose beyond business as usual; that equality of all the Christifideles in dignity and vocation is recognised and valued; that lay people are called live their vocation "in the world, in the ordinary circumstances of family and social life ..."	So he will need Francis' distaste for clericalism, which, in my view would also require an element of "dechurchification" (attitudes and language) because too much of the faith/religious dimension has been shifted away from our homes, places of work, sporting fields, etc.	see above	see above