

XVI
ORDINARY GENERAL
ASSEMBLY
OF THE SYNOD OF BISHOPS

DIOCESAN SYNTHESIS
FROM THE
DIOCESE OF BROKEN BAY



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THE JOURNEY

The Synodal journey towards the XVI General Assembly of the Synod of Bishops (Synod of Bishops) has commenced at an auspicious time in the life of the Diocese of Broken Bay. At the time of the announcement of the Synod, the Diocese of Broken Bay had already started two other synodal processes: the Pastoral Mission development project (PM), and the Pastoral Discernment - Central Coast (PDCC), described in further detail below. Further, the Diocese regarded the announcement of the 2023 Synod of Bishops an opportunity to continue that journey started in 2017 in the lead-up to the Fifth Plenary Council of the Church in Australia. The Diocese of Broken Bay had one of the highest response rates for the Plenary Council.

At the announcement of the Synod of Bishops, the decision was made to integrate the feedback process to the Synod with the PM and PDCC. It was viewed that these three processes aligned as a movement of the Holy Spirit. The Synod of Bishops was an international process; the PM was diocesan-wide; and the PDCC focused on a particular region within the Diocese. We worked to align the questions and themes in the PM and PDCC with those for the Synod of Bishops. These processes were underpinned by a notion of listening, guided by the Holy Spirit in the hope of seeing God's knowledge and wisdom emerge. In order to reduce survey fatigue and to maximise responses, answers were shared across the three processes. In effect, those who participated in the PM or PDCC automatically had their responses considered for the Synod of Bishops, and vice versa.

In addition to this, a large parish within the Diocese has also started its own synodal process in order to discern how it can better live its missionary call and serve those within its region. It is entitled "Being Church in the City: our Journey Together" and draws from the resources of the 2023 Synod of Bishops. Whilst this local synodal journey is not considered in this report as it has only recently been launched, it demonstrates the Holy Spirit is moving our Diocese into a culture of synodality.

A key positive reflected in our Synodal journey included the hope among many of the respondents that these processes might help us to move forward as a Diocese. Some respondents expressed appreciation at having their voices heard, and many of the responses were quite extensive and passionate.

At the same time, there were some clear difficulties experienced, two of which surfaced regularly in each of the processes. Firstly, many people reported experiencing

"survey fatigue," due to the number of times their input had been sought in a relatively short period of time. A common sentiment was that so much feedback was being given for very little action and output. This leads in to a second commonly reported difficulty: a loss of faith in the synodal process due to a perceived lack of action. This feedback is largely reflective of expectations and disappointments around the Fifth Plenary Council of the Church in Australia.

The following paragraphs highlight unique aspects of each of the three recent synodal journeys.

Synod of Bishops 2023

After announcing the Synodal journey towards the Synod of Bishops, our Diocese recommended that the people of faith participate by responding to the online questionnaire through the ACBC, which was open from October 2021 until March 2022.

The Diocese had links to the questionnaire regularly through its social media accounts, diocesan website, E-newsletters and other email communications, parish letters and bulletin notices. A small number of responses were also received directly via email. A Diocesan taskforce was formed including representatives from various regions, groups and backgrounds in the Diocese. The taskforce was asked to discern and synthesise the Diocesan response to the Synod of Bishops.

Some concerns raised that were unique to this process were that there didn't seem to be a great enough emphasis from the Diocese on the Synod of Bishops journey, and that the restrictive word limit for the national online questionnaire was not conducive to synodality.

Diocesan Pastoral Mission

The PM journey was a diocesan synodal discernment process that centred on how we as a diocese can better evangelise. This process was undertaken to help the Diocesan Evangelisation team set relevant goals, objectives, and initiatives over the coming years to better support evangelisation in parishes and faith communities of the Diocese.

The synodal process forming the development of the diocesan Pastoral Mission started in 2021 when the Evangelisation team spoke with the clergy of the Diocese, getting their verbal feedback on evangelisation and asking them to complete a survey. From there the evangelisation team connected with relevant contacts (e.g. youth ministers, PPC members, school REC's etc.) and asked for feedback via specific questions tailored to their particular evangelisation teams. Finally, an online questionnaire was made available to the whole Diocese in February 2022

until April 2022. The six questions in this questionnaire were related to the evangelisation goals and were taken directly from the ten themes mentioned in the Synod Vademecum document, highlighting the close connection to the Synod process.

Pastoral Discernment Central Coast (PDCC)

The PDCC synodal journey focused on a particular region in the Diocese of Broken Bay, the Central Coast. The aim of this process was to identify the pastoral needs of the region using a process of consultation through all contexts of Catholic life; parish, school, CatholicCare etc.

A significant milestone in the PDCC project was the invitation for community leaders to nominate a facilitator to lead the consultation processes with each of the communities. It gave the community leaders ownership of the processes and facilitated communication with their parishes, schools, and CatholicCare service areas.

The community expressed concern with the short time-frame for responses during the initial conversation. Extending the dates made many representatives feel like their voices and concerns were heard and listened to. The process and structures allowed for fruitful conversations rather than simply a “tick-a-box” survey response with a wide variety of participants. Other positive feedback came from the listening phase where people felt hearing others and having themselves heard was a genuine movement of the Holy Spirit.

Parent engagement was identified as a difficulty by some school teams who have found that, whether it be this process or curriculum-related engagement, it is difficult to engage parents in general.

The three synodal journeys received responses from both individuals and groups. There were approximately 46 responses from groups and 60 responses from individuals. Altogether, the responses represented approx. 2800 people from the Diocese. It is important to note that as the PDCC focused on the Diocese’ Central Coast region, some report answers may disproportionately reflect this region over others. In the body of this report, along with the three synodal journeys described, we will take into account diocesan responses from the Fifth Plenary Council of the Church in Australia and the 2018 Synod on Youth journeys.

Plenary Council

The Australian Bishops called for a Plenary Council to be held in 2020 with the theme:

“Listen to what the Spirit is Saying.”

This journey started in 2017 and the Diocese of Broken Bay engaged the process through the appointment of a diocesan coordinator. From there, local animators

were also selected to coordinate the engagement for their local communities. These included representatives from parishes, Catholic schools, agencies and other communities. These animators attended a formation day lead by the National Plenary Council Facilitator.

From here many parishes and communities implemented the “Listening and Dialogue” sessions which resulted in significant numbers of submissions from the Diocese of Broken Bay towards the national conversation. Several Diocesan events throughout the year also had a link to a “Year of Listening” in support of this discernment process. This led to the start of the second phase of the Listening and Discernment process.

A second animator gathering was then held in April 2021 to re-launch the plenary journey following the COVID delay and to commission delegates. Prayer resources were also developed together with the holding of a prayer vigil for participants prior to the first plenary session in 2021. The Diocese of Broken Bay had a total of 930 submissions: 343 group submissions and 587 individual submissions. The submissions represented a total of 16,820 individuals from the Diocese ranging from 13-80+ years of age.

Synod on Youth

In 2017 the Diocese of Broken Bay lead a Diocesan process for the 2018 Synod of Bishops XV Ordinary Assembly: Young People, the Faith and Vocational Discernment.

The Diocese established a diocesan reference group to plan for young people’s engagement with the Synod. The reference group identified three main avenues through which to collect data for the Synod report:

- Reflections on the lived experiences of the Reference Group members: Involved members of the reference group drawing on their own experiences and conclusions from the online survey and video booth responses.
- The ACBC Online Survey: a national survey that young people would complete online.
- Live consultations via a CYBB Synod ‘Video Booth’ initiative: consisted of young people sharing their thoughts via video at various Catholic Youth Broken Bay events.

Altogether, approx. 1300 young people responded, 1249 via online survey and 50 via video booth.

DISCERNMENT OF COLLECTED CONTRIBUTIONS

The Diocesan Taskforce for the 2023 Synod of Bishops was asked to discern the principle fruits that came out of the five synodal processes discussed, with greater weight given to the three linked processes. This discernment centred on the guiding question of the Synod of Bishops process and included both individual and group discernment sessions:

A synodal Church, in announcing the Gospel, "journeys together."

How is this "journeying together" happening today in your local Church?

What steps does the Spirit invite us to take in order to grow in our "journeying together"?

This report splits the guiding question into two:

1 How we as the community of the Church of Broken Bay are currently journeying together in proclaiming the Good News of Jesus Christ?

2 How the Holy Spirit invites the community of the Church of Broken Bay to grow in synodality?

Part two is further split into the three main themes of the Synod which were:

a) Communion b) Participation c) Mission

The fruits of our discernment will be discussed according to each of the above three themes.

HOW WE AS THE COMMUNITY OF THE CHURCH OF BROKEN BAY ARE CURRENTLY JOURNEYING TOGETHER IN PROCLAIMING THE GOOD NEWS OF JESUS CHRIST

The proclamation of the Good News of Jesus Christ is central to our life as Catholics. We believe that the Church "exists in order to evangelise"¹ and this reality is at the heart of synodality. With this in mind, the community of the Church of Broken Bay has identified the following positive examples of our synodal journey:

- Our efforts to engage in synodal processes focused on listening and dialogue e.g. PDCC, PM. Whilst the processes haven't always been perfect, people acknowledge that the more we run them, the better we get at learning how to listen and dialogue as a Church community.
- During the consultation phase/listening and discerning sessions of a number of the synodal processes (Plenary, PDCC), people acknowledged the rich and fruitful dialogue as well as a genuine presence of the Holy Spirit leading those sessions. They saw this as a strength of the synodal process, as opposed to simply filling out a survey.
- People also acknowledged that some of their feedback during the synodal processes was actioned quickly (e.g. moving submission closing dates back to allow more time to respond), which demonstrated genuine listening. Others also appreciated having community facilitators appointed as it allowed them to truly listen to the needs of their own communities.
- Annual Mass of Inclusion celebrating those with special needs in the community, followed by a time of fellowship. One participant noted how touched they were in seeing those with special needs joyfully participating in the Mass.
- Regular meetings between clergy and Catholic school principals creating stronger opportunities for dialogue
- Annual Liturgy of Lament, which is a diocesan response to historical child sex abuse by the Bishop, clergy and the leadership in the Diocese. A number of respondents cited this as an example of the Diocese truly listening to those who for so long may not have been given a voice.
- Community dinners which invite the marginalised into the community of the Church
- A strong sense amongst some members of the community of being truly discerning of the movements of the Holy Spirit within the community of the Church. Stories were shared of how God had worked in their lives, and how they continue to be guided by God's call.

COMMUNION

- Large events allowing for deep encounters with God allowed many people to feel as though they were unified in their faith journeys. One example provided was World Youth Day.
- Some parishes were recognised as living synodality through regular meetings, identifying people's gifts, and inviting people to attend Mass.

WHAT STEPS DOES THE SPIRIT INVITE US TO TAKE IN ORDER TO GROW IN OUR JOURNEYING TOGETHER?

The taskforce noticed that there was a number of common themes emerging amongst the several synodal processes. Of course, there were also themes that were unique to the individual processes. However, those responses that related most to the central question (and three main themes) were given priority. The fruits of this discernment for each theme were considered using the following four key determinants:

- **Common themes:** the themes that seemed to emerge most regularly amongst the voices
- **Obstacles, difficulties, wounds and concerns:** issues and concerns that people considered a priority to be addressed
- **Interesting, innovative and enlightening:** suggestions that were not necessarily common, but were seen as compelling ideas on how to move forward
- **Discordant and marginal:** points of view that were not following the norm or were in the minority, but could potentially shine a light on something the Holy Spirit may wish to show us in our local Church context

The following highlights what was heard and what was discerned using the three main themes of: Communion, Mission and Participation.

What was heard

A strong desire for greater inclusivity is needed from the community of the Church. In particular, the following groups were identified as being on the margins and most in need of inclusion:

- Young people
- New migrants
- Refugees
- Prisoners
- Single parents
- People with disabilities
- People struggling with mental health
- Domestic violence victims
- People from various ethnic backgrounds
- People who identify as sexually diverse
- Indigenous Australians
- Women
- Divorced
- Elderly
- Homeless

The **need for the Church to truly listen to its members**, especially the laity. Many people expressed feeling alienated and frustrated, questioning the Church's hierarchy in this regard. Some also questioned whether the synodal processes were fostering genuine "listening." At the same time, there was a great sense of openness to change and renewal in the future of the Church. People showed a genuine hope in becoming more synodal as a Church with listening and dialogue central to this view. The community of the Church was positive that increasing in synodality would assist in all aspects of the Church and Christian life.

Many people spoke passionately of how **the Sacraments (Eucharist and Reconciliation) and prayer were** crucial for the Church to truly grow in journeying together through united celebration. There were strong calls for a deeper reverence, vibrancy and diversity in the celebration of Mass (e.g. animated contemporary liturgy and traditional liturgy as an example of "fostering unity, not uniformity"). Prayer was seen as a way of achieving greater peace and hope, and inspiring us by highlighting our common purpose. "The Spirit wants us to sit at the feet of Jesus and adore Him, and let Him love us."

A small number of responses called for a return to **traditional Church practices** as the best way for the Church to move forward in unity through liturgy, e.g. offering the Traditional Latin Mass, traditional liturgical and prayer practices, public processions on Holy Days, and more traditional Church architecture.

A deep sense of hurt and experiences of pain and anger were evident in relation to the **historical child sex-abuse scandals** and the Church's past handling of such cases. There were concerns around needing to do more to address these issues in order to move forward in our journey as a community.

People spoke with a great sense of joy when expressing the Church's **need to affirm the uniqueness and spiritual charisms** of individuals. Celebrating the universal nature of the Church was seen as a crucial means of evangelisation and dialogue. This type of joy was identified as very attractive and a great way to help people encounter Christ through relationships, accompaniment, and compassion. More vibrant and engaging events were also recognised by some as an effective means of journeying together.

A greater priestly presence amongst the laity and outside the parish was suggested as an opportunity to draw more people into the Church, journeying alongside them. Priests moving out from the comfort of their parishes in order to provide opportunities to connect and offer faith formation opportunities in other contexts were some examples highlighted.

There were some voices that called for more of the faithful to speak the truth of the faith in courage, whilst others expressed concern that speaking the truth bluntly would lead to divisiveness. There were also those who took the middle ground encouraging meeting people where they are at without judgement or prejudice, while at the same time **speaking the truth of the faith with charity**. On the other hand, others lamented the **difficulty in living out many of the Church's teachings** (e.g. moral teachings) and the Church's overly strict and unwavering nature.

What was discerned

In order for the community of the Church of Broken Bay to move forward effectively in unity, we must be a community centred firmly on the person of Jesus Christ. Prayer and the Sacraments should, therefore, form the basis of our journey.

We feel the need to foster a deep sense of listening to the people of God and find effective ways for those on the margins to experience the love of God and understand their dignity as human beings made in God's image and likeness. Affirming the unique charisms of the people in the Diocese is crucial in order to be truly inclusive, which means finding ways to celebrate the contemporary, traditional and everything in between. We must also strive to give everyone a voice, while assisting them in their search for purpose, so that the fullness of the truth may be properly discerned, heard and proclaimed.

Finally, we believe it is important to foster ways that all people in the Church (Bishop, clergy, laity) can come together in prayer, celebration and gatherings that allow us to encounter Christ as one community.

MISSION

What was heard

Passionate calls to return to a more faithful imitation of Jesus and authentic teachings of the Catholic faith were strong. Examples included the need for a greater focus on good works, walking with people, increased trust in God, exuding joy, and a renewed call to living holiness.

Closely linked to this were a strong number of voices emphasising the need for improved formation and catechesis in order that people may better understand and share their faith journey. People particularly recognised the need for this focus in our Catholic schools.

A greater focus on the common **call to evangelise** was seen as a priority for the Church to move forward and continue its journey effectively in today's society. In particular, outreach to youth was highlighted as a priority. Many respondents also put forward strong opinions on the need for the Church go out to the peripheries in mission. Examples provided focused on various human rights issues (refugees, homelessness, care for vulnerable) and the care for the environment citing Pope Francis' encyclical, *Laudato Si*.

Families and the challenges that they experience were seen as an area we need to pay more attention to as a Church. Creating opportunities for greater dialogue, journeying with couples postmarriage, making families feel welcome and having more flexibility around parish programs to accommodate families were some examples given as to how we can foster a flourishing of family life and journey more closely with families in our community.

There was an apparent desire to further **strengthen the connections between parishes, Catholic schools and CatholicCare** in the Diocese. Many respondents could see the benefits of such connections and were adamant that this was key to more fruitful dialogue, and to work together to carry out the Church's mission. This call for greater collaboration also extended to other Christian denominations. There were many calls for **greater unity between our community and our protestant brothers and sisters** in order enhance dialogue, grow in synodality, and to learn from other churches that are effective in mission and outreach.

Concerns were raised around a growing **perception that the Church has become irrelevant** and out of touch with the modern world. Respondents cited time-poor families giving the faith much lower priority. There was also a call for the Church to engage more with the culture of local communities so that the face of the Church reflects the

face of the community, e.g. the communities in the Central Coast region are "beach-loving", yet the Church doesn't reflect that reality. Linked to this were ideas centred on more creative use of social media and Church assets in order to engage others and resource the Church's mission more effectively. Leaning into the gifts of the laity to do so was suggested as an effective way to journey together on mission.

A **greater creativity** around how we experience parish life was also suggested as a way to more closely journey together. Parishes dialoguing around forming regional hubs was one recommendation.

What was discerned

Central to our mission as the Church is to proclaim the Good News of Jesus Christ so that others may come to an encounter with Christ and grow in relationship with Him. To this end, we must inspire the faithful toward a more authentic imitation of Christ.

Formation and catechesis are key to assist the faithful in holding firm to the foundation of the faith, striving toward our universal call to holiness. This, in turn, empowers us to engage in mission and outreach, taking the love of God in us to those on the peripheries.

Forming the fundamental unit of society, families must be better supported within the community of the Church. It is also clear we need to create stronger connections between parishes, Catholic schools, agencies of the Church, as well as other Christian Churches in order to both learn from one another and build each other up in our common call to mission.

Finally, we recognise the need to be creative in our missionary journey, paying particular attention to how we can engage with the cultures of our regions, taking into consideration that we are called to be in the world but not of the world.

PARTICIPATION

What was heard

A strong, hopeful and passionate plea was heard around empowering the laity and promoting genuine co-responsibility. The people showed a great enthusiasm to be involved in all aspects of Church life and at all levels.

Some examples centred on the desire for the laity to use their gifts and participate more deeply in ministry and evangelisation initiatives. There was also a desire for the voices of the laity to be given greater bearing in the life of the Church.

Many people drew on their own personal experiences of being led by the Holy Spirit and experiencing deep encounters with Jesus Christ. These experiences formed the basis of their pleas for a renewed call to live a **life led by the Holy Spirit**. This was presented as fundamental to deepening a culture of discernment and synodality amongst the faithful.

The **role of women** in the community of the Church was viewed as a highly important aspect to achieving growth in synodality. There was a general desire for women to have greater leadership roles in all parts of Church life centered on authority, co-responsibility and a stronger voice for lay and consecrated women. The idea of female clergy was also raised.

Priesthood and the role of clergy was discussed regularly and with varied opinions. A number of respondents described issues concerning clergy and our community's journey together in mission e.g. priests drowning in administration and work, clericalism, institutional child abuse, lack of 'homegrown' vocations. Some suggestions to improve these challenges were offered, including greater assistance from and collaboration with laity, as well as married and female clergy.

Other voices offered an impassioned plea that no doctrinal changes are made to the priesthood, instead, encouraging a return to faithfully living out the core aspects of priesthood. They mentioned their opposition to calls for married and female clergy and highlighted the impact of the witness of faithful clergy on the flourishing of our community.

There was also a common tone around the **bureaucratic systems of the Church**. They were seen by many as a genuine obstacle in carrying out the Church's mission. Examples given were processes being too long, structures and systems unsupportive of living the Gospel, a lack of transparency around decisions made by Church hierarchy, and a lack of acknowledgement of the gifts of the laity.

Finally, **ongoing synodal and listening processes** were considered important to keep synodality in the Church growing. Consideration of processes whereby the Church can listen to laity deeply over extended periods of time and vice-versa was seen as a positive opportunity.

What was discerned

A life guided by the Holy Spirit is the foundation of genuine discernment and true synodality. We are called to empower the lay faithful to discern their mission in the community and give them opportunities to serve.

Women in particular must be affirmed in the uniqueness of their call and especially in how they are called to lead, creating opportunities for them to do so and making sure that open dialogue continues.

We need to support our clergy in their priesthood through prayer, friendship, gratitude and service. We must also help inspire them to continue being faithful to their call through our own faithfulness and witness.

We, as members of Christ's Church, must be led completely by the Spirit and not allow the bureaucracy of the Church to stifle God's call or His will in our lives, particularly as we journey together as a community.

Finally, we need to continue growing in synodality by learning from the past and looking to the future with hope and joy.

CONCLUSION

The community of the Church of Broken Bay is one that is marked by love and a genuine desire to work together for a better future. Overall, permeating through the responses was a great sense of hope for the future and openness to renewal. The community showed a genuine listening heart, and despite the struggles, frustrations and difficulties experienced, a willingness to move forward and be guided by the Holy Spirit.

Bishop Anthony Randazzo, in his Pastoral Letter to the community of the Church of Broken Bay entitled *Jesus Christ, Our Beginning and Our End*, made the point that “Unity calls for a radical conversion to the Gospel.” Expanding further he stated:

“Each day brings opportunities for the Spirit to change our minds and hearts, to guide us on the way and to bring us to a radically new way of living the Good News of Jesus Christ. These opportunities are ways that God enters our lives and how we, as disciples of the Lord, make mystical contact with God. By and large they are the ordinary moments of life, and yet so often we seek God in the extraordinary of the supernatural, as if God is in some far distant heaven. Instead, through the inspiration of the Holy Spirit, God meets us in day to day life and especially in our moments of interior silence, prayer and contemplation.”

In this spirit of prayer, discernment and reliance on the grace of God, we commit to continue our synodal journey as the community of the Church of Broken Bay.

NEXT STEPS

The following highlights some concrete actions that we feel the Holy Spirit is calling us to as the community of the Church of Broken Bay.

1 Concerning formal synodal processes

- We will produce reports and be clear about concrete actions we intend to take as the outcome of each formal synodal process undertaken, acknowledging the purpose and goal of the particular process. This includes:
- Producing two documents for the Pastoral Mission which highlight the purpose, mission, goals, objectives and initiatives of Evangelisation Broken Bay and ways they are able to support and serve the community of the Church. These documents will be released in May 2022.

- Producing a report with the key findings of the Pastoral Discernment Central Coast project, demonstrating ways the Diocese might better serve the needs of the community in that region.
- We will take key learnings from each synodal process and apply them to similar processes in order to continue our journey and practice of synodality, and identify better ways to serve the community of the Church. This includes:
- Starting a similar journey as that of the PDCC with the other two regions of the Diocese
- Assisting and supporting parishes in their own synodal journeys
- We will show greater transparency through more regularly sharing information on various synodal processes and our intentions for undertaking this journey as a community of the Church.

2 Concerning our synodal journey of proclaiming the Good News of Jesus Christ together:

- Affirm the vision of our Bishop and work to implement it with commitment and integrity.
- Prioritise faith formation based on authentic Catholic teaching, grounded in the person of Jesus Christ and inspired by the Holy Spirit.
- Provide opportunities for the Catholic community to come together in prayer and celebration of the Sacraments, acknowledging the various charisms of individuals.
- Reanimate the Diocesan Liturgical Commission which will look at ways that the Diocese can foster greater unity through the proclamation of the Gospel in beautiful liturgy and worship.
- Include well-formed and gifted lay Catholics in assisting with the formation of clergy
- Celebrate the leadership roles of women in the Diocese of Broken Bay and continue building up and supporting faithful Catholic women in such positions.
- Engage the Diocesan community to seek ways in which to implement the outcomes of the Fifth Plenary Council of the Church in Australia.

The following quotes are some key examples that support a number of the points in the diocesan synthesis.

Most of the quotes were taken from the three main synodal processes that formed the basis of the report which were: the Synod of Bishops, Pastoral Mission development project (PM), and the Pastoral Discernment - Central Coast (PDCC). Other supporting quotes were taken from the Diocese of Broken Bay Plenary Council process. The quotes have been grouped into the three main themes of the Synod:

1 Communion

2 Participation

3 Mission

These quotes support statements from the “What was heard” sections under each of the three themes in the diocesan synthesis.

Communion

“I suggest the Church presents a gentle and compassionate face that values the gift of all people regardless of race, gender, colour, creed, gender or sexual diversity, marital status, cultural background, disabilities or class. Can we please put aside the culture, liturgical, theological and class wars in favour of proclaiming a year acceptable to the Lord – especially for the poor, women, LGBTIQ people, the disabled and minorities in every culture?”

“Families of people with disabilities expressed a desire to be listened to and heard by the church and a wish for greater community and inclusion. Consultation identified an historical failure to listen by the church in our Diocese, to families with children who have disability. They have experienced exclusion and a lack of empathy, particularly from parish priests and Catholic Schools, rather than inclusion and acceptance.”

“As a pilgrim Church we need to focus more on listening and offering different ways of expressing our faith in Christ.”

“The Church needs to trust in the lay body without the trust and empowerment of the lay body the Catholic Church does not have a future.”

“The liturgy is the source and summit of the Christian life - but it generally doesn’t feel that way. Attending parish Masses can be demoralising experiences. Engaging preaching and a good standard of music are two areas which can really make a difference to the assembly. Catechesis on the significance of liturgy is another area that needs to be developed. Some liturgies should be tailored to particular groups within the community - ranging from youth-led Masses with upbeat contemporary worship music to traditional Masses with chant and incense for those that way inclined...”

“... A life of prayer and liturgical celebrations give us peace, and hope under trying times. It inspires us to be good, to be kind and generous. Shared prayer and liturgical celebrations strengthen the spirit of having a common purpose.”

“Many faithful Catholics are crying out for the Church to recover Tradition and to be faithful to the perennial magisterial teaching which cannot change or be contradicted.”

***“Faithfulness in all things ... ‘Hold on the Traditions you have been taught either by word of mouth or in this Letter.’
1 Corinthians 15:58.”***

“It would also be re-assuring if the Catholic Leaders would openly accept the mistakes they have done, repent and assure the Church Community that such evil/sin would no longer be held in secrecy and covered up so that we can move forward knowing we can be confident in following Christ within the Catholic Faith.”

“To really listen to the hurts of those betrayed by the Church and its organisations through abuse and cover up.”

“Rebuilding trust due to child abuse in the Catholic Church and ensuring there is a safe environment for children in the community and learning environment.”

“Christ said he came for the sinners and I feel that the Catholic Church today is still steeped in Catholic established archaic dogma (set in those gone by days) and the Catholic Leaders today need to allow for changes in some of those old set rules that are better adapted to today’s world?”

“People need to be made to feel welcome and acknowledged for their uniqueness and spirituality.”

“Priests should be, walking the streets of their community, getting to know everyone, chatting, making house calls...”

“Courage! Courage to speak the truth.”

“To be a voice for those that are marginalised and speak truth into the world.”

“Young people need to hear the Gospel but not watered down, the whole truth spoken in love...”

Mission

“As a Church, the focus should be on doing good deeds hands and feet on the ground helping others with simple spiritual gatherings to nourish the charitable workers that we should all be.”

“This for us can be an inspiration as a community as we are to be like Jesus in our actions, values, ethos, in service of others and evangelisation. To truly follow in the footsteps of Jesus we must be covered in His dust, in heart, head and hand...”

“Each of us is called to make disciples by living the Gospel in our everyday living. People will know we are Christians by the joy in the way we live and the way we love. We must always be ready to share the reason for our joy and hope when people ask...”

“Religion teachers that are ALIVE and active in their faith, not just teaching from a book. Teachers that can create an encounter with Jesus.”

“Many would like to express their commitment to the Mission in more tangible ways such as assisting with the homeless, reaching out to the marginalised or perhaps engaging with those who are isolated...”

“...creating a safe, transparent and supportive environment open to new possibilities for families of all backgrounds. Moreover, creating more opportunities for parent engagement, with the support and collaboration of the parish and on a Diocesan level...”

“There needs to be a stronger link between the parish and, particularly, the Catholic high schools. More youth events within schools before parishes. Have a CYBB staff assigned to a parish or deanery to build the relationship between parish and high school students.”

“Investigate how other churches, especially Pentecostal / Evangelicals relate to youth and young families”

“There is a trending view that resonated through the discernment process: families may not relate to some of the language within the Church and therefore may not feel as though it can cater for their spiritual needs in this contemporary setting.”

“An area that we have identified as ‘hindering the baptised’ is the fact that we live in a world where our families are very ‘time poor’ - busy lifestyles (e.g. on a Sunday when church is happening they have other commitments). It is their belief that many families today have changed, their focus has changed. Going to church every weekend isn’t a priority for a number of families and therefore the only experience families are having is when the students are at school.”

“The whole area of social media attracted much discussion in several forums. Many believed this was an untapped resource in reaching out to people in both speaking about their mission in the Catholic faith but also providing opportunities to reach out to those with no connection with the Parish or in fact the church at all.”

Participation

“Individuals can ask themselves ‘What can I undertake in my Church/Parish to make a contribution to my faith and assist others in their Faith Journey?’”

“There are a huge number of parishioners across the [-] [region] who are retired yet are possessing a wide range of skills. These need to be identified and utilised.”

“We need to promote Pope Benedict’s teaching on the co-responsibility of all - clergy and laity - in the mission of the Church. I suspect most of the laity do not understand themselves as responsible for the life of their parish and the Church’s mission in the world. They also need to be given the opportunities for leadership in parish and mission that co-responsibility involves.”

“... when we are following in the footsteps of Jesus, we must be led by the calling of the Holy Spirit and of Christ.”

“If the testimonies of parishioners who have felt the presence of the Holy Trinity in their lives could elevate families to a fuller relationship with God. ‘It was this way but now it is like this’”

“The Church must accept that women have a major role to play and grant them greater opportunities.”

“The females within the groups had very strong opinions around women’s involvement, or lack thereof in the Church. “We are telling them how we feel, what we need, and how we need to have a voice but it goes unheard’. When voices are heard and given feedback, then it is more likely to be given credibility.”

“Women should be encouraged to be eligible to immediately be appointed as deacons... Women should be eligible to become priests.”

“The role and capabilities of the parish priest needs to be considered – what is each priest’s ability to engage, to be a joy-filled pastoral leader who invites and creates community in a non- judgemental way? What other community leaders can play a role in this?”

“Priests should be able to marry.”

“The Church needs holy priests and people to bring it through this crisis and to be a light to our nation.”

“If a priest shows and teach reverence, I think it’ll make a huge difference to people and their beliefs.”

“Priests should be men of genuine prayer and submission to God’s Will”

“Protecting and defending priestly celibacy and traditions of the Church such as only male priests is another crucial aspect in protecting the beauty and depth of the Church as established by Christ himself.”

“The Church needs to be less bureaucratic and rule bound, and more spiritual.”

“...rebuild trust between ordained and non ordained, and create new structures of governance and ministry that draw on the talents and charisms of the laity, men and women alike. At the heart of synodality is relationship. It is only in respectful and loving relationship that we can move forward.”

“It is up to the bishops to initiate this – processes where priests and laity can learn to listen deeply to one another over an extended period of time, as they explore the most pressing issues of our time.

Note: This Diocesan profile was prepared by Peter J Wilkinson in 2021 and was published online (link below). Some information contained in this document had been edited and updated by Very Rev. Dr David Ranson, Vicar General prior to publishing.

Since it was published there have been some changes in the Diocese and we would, therefore, like to offer two further updates and corrections that may be valuable for this particular purpose.

1 *“Structure and Governance” the Diocese has recently changed the Deanery structure from five deaneries to three. The three Deaneries are: North Shore, Northern Beaches and Central Coast.*

2 *The three transitional Deacons have now all been ordained as priests of the Diocese.*

Link to the published document:

<https://www.catholicsforrenewal.org/Dioceses%20in%202020%20-%20Broken%20Bay%20-%20FINAL%20FINAL.pdf>

Know the Dioceses in 2020

DIOCESE of BROKEN BAY

In 1986 the northern part of the territory of the Archdiocese of Sydney was excised to establish the Diocese of Broken Bay. It is one of 9 dioceses in NSW which are suffragans of the Archdiocese of Sydney, the Metropolitan See of the Province of Sydney. Its geographical area is 2,511 square kilometres.¹

Demographics:

At the 2016 Census 942,450 persons lived in the diocese, with 215,449 self-identified Catholics (22.9% of total). Since the 2001 Census (806,742 and 203,550 (25.2%)), the general population has increased by 16.8%, while the Catholic population has increased by 5.8% (+11,899). However, the percentage of Catholics in the total population is down 2.3%. In 2016 the diocese ranked 7th in Australia’s Catholic population with a median age of 41 years. Australia is the birthplace of 74.9% of all Catholics, including 3,556 Indigenous Australians (1.7% of all Catholics), while the biggest groups born outside Australia are from the UK excluding Nth Ireland (3.2%), Philippines

(2.4%), Italy (1.9%), Ireland and New Zealand (each 1.2%), Korea (1.1%), India, Hong Kong and Central America (each 0.8%), South Africa (0.7%), and Croatia/Formal Yugoslavia, USA and Brazil (each 0.6%). The male: female ratio among Catholics is 90.6:100.

Bishop:

The current bishop is Anthony Randazzo, born in Australia in 1966, ordained a priest for Brisbane Archdiocese in 1991, and ordained a bishop in 2016.

Previously an auxiliary bishop in Sydney, he was installed as the 4th bishop of Broken Bay in 2019. A *Quinquennial Report* for the diocese for the Australian bishops’ June 2019 ad limina visit was prepared by the then Diocesan Administrator.

Structure and Governance:

At end-2020 the diocese had 26 parishes organised into 5 deaneries. It is one of 17 dioceses with less than 30 parishes.

All parishes had a full-time resident priest (100%). The diocese has a Secretariat for Clergy, a Marriage Tribunal, and Offices for the Bishop, Safe-guarding, Stewardship, Evangelisation, Communications, Vocations, and the Permanent Diaconate. It also has Diocesan Consultors and Trustees, a Council of Priests and a Diocesan Finance Council, but no Diocesan Pastoral Council. The last diocesan synod was held in 2011-2012. No diocesan assembly has ever been held. A pastoral plan is currently in formation. Diocesan policy is to encourage parish pastoral councils.

Priests and Deacons:

At end-2020 a total of 99 priests (including 3 bishops) were residing in or belonged to the diocese: 40 diocesan and 59 religious.

Just 51 (including the bishop) were active in parish ministry (17 diocesan and 34 religious) while 19 were living in retirement (including 2 bishops), 4 were ministering as full or parttime chaplains, and 1 was on loan to another diocese. At 26 August 2021 there were 51 priests (including the bishop) ministering in parishes; 20 diocesan and 31 religious. Of these 13 were Australian-born and 38 overseas-born (15 in India, 5 in Africa, 7 in Poland and 5 in Philippines, 2 in Vietnam, 2 in South Korea, 1 each in Brazil and Sri Lanka); There has been a significant turnover of priests in parish ministry in the last 10 years, and as 2 Australian-born priests ordained prior to 1980 may soon retire, there will be an increasing reliance on priests from outside Australia. The diocese

¹ This land area is based on the NCPR’s 2016 National Census Project (called Statistical Area 1’s). This is almost identical to the land area of Luxemburg (2,586 sq. Km) and slightly smaller than Hong Kong (2,755 sq. km).

has 6 permanent deacons, with 3 ministering in parishes and 1 each ministering in Filipino chaplaincy, permanent diaconate formation and Catholic Youth. There is a diocesan formation program for the permanent diaconate. Currently, there are 8 seminarians preparing for the diocesan priesthood. If only the priests actively ministering in parishes are counted, there are an estimated average 4,224 Catholics per priest.

Lay ministers and officials:

Nineteen lay persons hold responsible positions in the diocesan curia: 4 men and 15 women. There are no lay pastoral associates or coordinators in the parishes, but 2 lay women, 1 lay man, and 1 religious brother minister as pastoral care practitioners in the local hospitals.

Many male and female religious congregations minister or have a foundation in the diocese. When the diocese was established in 1986 there were 203 religious sisters and 25 religious brothers. However, since 2011 the numbers of both religious brothers and sisters have been in significant decline: brothers are down 69.7% (from 33 to 10 in 2020 and 9 in 2021) and religious sisters down 75.3% (from 154 to 38 in 2020 and 15 in 2021). At present, there are few young religious sisters and brothers in Australia.²

Mass attendance and liturgy:

In 2006 the typical weekend Mass attendance in the diocese was 29,502 or 13.8% of all Catholics. In 2016 the typical weekend attendance was 22,586 (10.5%) – down 6,916 or -23.4%.

At end-2020 each priest active in parish ministry was ministering to an estimated average 443 regular Mass attenders. The diocese does not have a dedicated office, council or commission for liturgy, but the Catholic Life and Faith Formation Team assists to create more vibrant liturgies and ATSICM aims to provide Indigenous liturgical celebrations.

Seminary and Seminarians:

At August 2021 there were 8 seminarians preparing for the diocesan priesthood. Six were living at the Good Shepherd Seminary in Sydney and 2 were on parish pastoral appointments in mutual discernment with the diocese.

Three transitional deacons who will be ordained to the diocesan priesthood in October 2021. For many years the diocese had no seminarians, with the last priestly ordination in 2013. In May 2021 the Bishop opened Joseph House, a house of discernment for young men in the diocese where a vocational culture – to the priesthood, marriage, religious or single life – can be encouraged. The bishop plans to develop the model for a house of discernment for women.³

Pastoral ministries:

Most pastoral ministry takes place in the parishes where Catholics have their principal experience of church.

The Bishop's pastoral priorities are parish renewal and discipleship and has established Evangelisation Broken Bay with 4 Teams:

- 1 Parish Renewal and Discipleship** works with the parishes, their pastoral councils, teams, ministry groups and faith communities to help them move towards a more missionary approach: sharing the good news with the church, the unchurched and the lost, forming small community groups, prioritising faith formation, and inviting everyone to share their gifts in active ministry. It aims to transform parish culture through renewal planning, evangelisation formation, and outreach programs;
- 2 Catholic Youth Broken Bay (CYBB)** gathers, evangelises and sends by promoting a culture of discipleship, drawing young people into missionary faith communities, and empowering them to live as disciples in the world. It also provides resources and training to school-aged youth, and links with national and international gatherings;
- 3 Confraternity of Christian Doctrine (CCD)** delivering quality Special Religious Education to Catholic students in State Government schools through its catechists; and
- 4 Life Marriage and Family** promotes and fosters all aspects of marriage and family life to enhance the quality of family life and assist those who struggle as well as looking to uphold the dignity of the human person through social justice, ecology and life issues. Evangelisation Broken Bay also works with the Catholic Schools Broken Bay and CatholicCare Broken Bay to develop a culture of evangelisation, to better connect schools and parishes, to facilitate united responses to contemporary issues, and to ensure continuity of care for all people in the diocese. Since 2010 the diocese has had a

² A 2015 study of 93 religious congregations of men and women, with a total membership of 4,427, representing 64 per cent of all religious in Australia, found that only 4% of the women and 11% of the men in the participating congregations were aged under-45 years at the time of the survey. <https://ncpr.catholic.org.au/wp-content/uploads/2018/03/CVMA-Report-Final-report-Feb-2018.pdf>

³ www.bbcatholic.org.au/josephhouse

dedicated Aboriginal and Torres Strait Islander Catholic Ministry (ATSICM) to provide the Indigenous people with a voice. It aims to develop local leadership and ministries, guide the ministry team, educate the wider community about Indigenous history and culture, provide culturally appropriate faith expression and liturgical celebrations, promote and celebrate Indigenous Catholic identity, promote reconciliation, and provide a place of belonging and welcome for the wider community. The diocese has special ministries for children, men, and women,⁴ chaplaincies for the Korean and Filipino communities, and a strong commitment on social justice issues, ecumenism,⁵ and inter-faith relations.

Plenary Council:

A total of 16,820 persons – 587 as individuals (56% women and 33% men) and 16,233 in groups – responded to the Plenary Council's Listening and Dialogue phase.

They identified the top 10 priority issues for the Council as: greater Inclusion of all; fighting for human rights issues; greater focus on Jesus Christ; greater trust, faith and hope in God; ending celibacy/allowing priests to marry; greater role for women; new 3 model of church, diocese & parish; outreach to youth; greater emphasis on prayer & sacraments; sharing the faith with others. Seven persons were selected from Broken Bay for the Discernment and Writing Groups (2 clerics, 1 religious sister and 4 lay persons), and 5 persons have been called to participate in the Council sessions as members: the Bishop, Vicar General, and 3 lay persons (Mrs Alison Newell, Mr Dharmaraj Rajasigam and Mr Daniel Casey). The diocesan website provides accurate up-to-date information of the Council.

Education:

At end-2020 the diocese had 53 Catholic schools: 36 primary, 11 secondary, 4 combined and 2 special (for children with physical and intellectual disabilities).

They were educating 24,273 students: 11,178 primary and 13,094 secondary. Among the 53 lay school principals 27 are women (50.9%). Of the Catholic children of primary school age in 2016, 43.2% were attending Catholic primary

schools, while of those of secondary school age, 53.7% were attending Catholic secondary schools.⁶ Catholic Schools Broken Bay (CSBB) oversees the management of 44 schools (36 primary schools and 8 high schools) and approximately 15,000 students. Besides the schools' teaching staff CSBB employs a further 120 staff for evangelisation and catechesis, student achievement, governance, capability and enablement, human resources, finances, and infrastructure and facilities. Each bishop has responsibility for the Catholic School Agency (CSA) in his own diocese but CSBB has representatives on the Catholic Schools New South Wales Ltd (CSNSW), the approved System Authority which coordinates and represents Catholic education in NSW and the ACT at a state level. CSNSW receives and distributes government funding to diocesan Catholic schools for their day-to-day operations and capital works, ensures schools and agencies are government-compliant, provides policy advice and direction, reports to the Bishops, fosters resource collaboration and efficiency, and promotes and advocates Catholic education in NSW. In 2020 the NSW Catholic school system received \$2.8 billion in lump sum grants from State and federal governments, which CSNSW allocated to the 11 dioceses according to a transparent and publicly available 'needs-based' model. The separate dioceses allocate the funds on their own 'needs-based' model to individual schools. The *2019 Combined Special Purpose Financial Report for the Broken Bay Diocesan Catholic School System* published on the ACNC website shows annual income for the diocese's 44 systemic schools as \$258.1 million including \$179.1 million in government grants, and total net assets of \$291.2 million.⁷ The Broken Bay Institute – The Australian Institute of Theological Education (BBI-TAITE) is located in the diocese, but is not connected with the diocese in any way. It provides a wide range of tertiary courses in theology, governance and canon law, religious education, and leadership.⁸

4 Catechesis Of The Good Shepherd - Catholic Diocese of Broken Bay (www.bbcatholic.org.au)

5 The Diocese of Broken Bay is a signatory to the Tri-Diocesan Covenant between the Anglican Diocese of Newcastle, and the Catholic Dioceses of Broken Bay and Maitland-Newcastle.

6 Broken-Bay_2016-Diocesan-Profile.pdf (catholic.org.au)

7 Microsoft Word - Combined Financial Statements 2019 vARC.docx (windows.net)

8 BBI - TAITE

Health and Welfare Services:

CatholicCare Broken Bay is the principal diocesan agency providing welfare services since 1987 to more than 26,000 people in the local region regardless of their circumstances, religion, ethnicity, age, gender or ability.

Its wide range of services include those for families, young people and children, including early learning and children in need of foster care, for seniors, for people with disabilities, and those suffering from family and domestic violence and homelessness. Its service area crosses three Aboriginal Nations – Darkinjung, Gurrungai and Darug - and it makes a special effort to treat the Indigenous people with equity, dignity and respect and employs 19 Aboriginal staff. It is also committed to reconciliation and has a Reflect Reconciliation Action Plan (RAP) endorsed by Reconciliation Australia, actively monitored and in the process of being updated. The St Vincent de Paul Society also provides a range of services including a hostel for men, emergency youth accommodation, a youth drop-in centre. There are no Catholic hospitals in the diocese, but the diocese provides 8 chaplains and pastoral care practitioners to the principal local public hospitals. Since 1996 the proportion of Catholics aged 65 years in the diocese has increased from 12.4% to 17.6% in 2016. Catholic Health Care and Southern Cross Care each operate 2 accommodation facilities in the diocese and Stocklands one, with a Catholic chapel. Priests in the parishes provide frequent Masses and other sacraments to residents in the accommodation facilities.

Finances:

The diocese is registered with the Charities Commission (ACNC) as The Catholic Diocese of Broken Bay and Trustees of the Roman Catholic Church for the Diocese of Broken Bay.

As a 'Basic Religious Charity' it is not required to answer the financial questions in the Annual Information Statement, submit annual financial reports, or comply with any Governance Standards. The diocese does not publish

an annual financial report for its activities. Also registered with the ACNC are several other diocesan entities including CatholicCare, the Catholic Development Fund (CDF) and Catholic Schools Broken Bay. The CDF is the treasury for the diocese and its agencies, including its schools, parishes, CatholicCare, and diocesan curia. It funds capital works and delivers a surplus to offset recurrent expenditure on religious, charitable and educational services. The CDF's 2020 Annual Financial Report shows total assets of \$202.1 million (with deposits of \$190.4 million) and net assets of \$8.6 million. Loans to diocesan entities totalled \$119.7 million.⁹

Communications:

The diocese has a website and publishes The Broken Bay News, a quarterly print and online magazine keeping Catholics informed about a wide range of local, national, and international events and issues that affect their lives.

It is the official publication of the Broken Bay Diocese to over 10,500 Catholic families linked to parishes, schools and agencies. It also publishes almost daily news and updates. The diocese has Facebook, Twitter, Instagram and YouTube pages.

Safeguarding and Child Sexual Abuse:

The Royal Commission's statistical report did not include the diocese as a significant setting of abuse.

However, in its June 2017 Analysis of Claims report it notes 16 claims were made against the Diocese, with 7 payments made for a total of \$595,720 (average \$85,103 per payment).¹⁰ The diocese has an Office for Safeguarding with a designated director and a Statement of Commitment to Safeguarding children and vulnerable people which calls on everyone to take responsibility. Each year in September a special liturgy is celebrated to recall past abuse and care for the future, and other events are held to highlight the importance of safeguarding. The diocesan website publishes several relevant documents and videos, important information on redress and support groups, as well as a Code of Conduct for employees and volunteers. While the diocese currently follows the Towards Healing protocol, during 2021 it will transition to the new National Response Protocol adopted by the ACBC in November 2020.¹¹ The diocese, with 644 other diocesan entities, is a registered participant in the National Redress Scheme as part of Australian Catholic Redress Limited.¹²

⁹ 2020 Broken Bay CDF Audited Accounts (PDF 663.8KB)

¹⁰ Royal Commission into Institutional Responses to Child Sexual Abuse, Analysis of Claims of Child Sexual Abuse Made with Respect to Catholic Church Institutions, June 2017. <https://www.childabuseroyalcommission.gov.au/sites/default/files/CARC.0050.025.0001.pdf>

¹¹ file (catholic.org.au)

¹² Search for institutions that have joined the Scheme | National Redress Scheme

TABLE 1: Statistical data for Broken Bay Diocese: 2001, 2006, 2011, 2016, 2020 and 2021

	2001	2006	2011	2016	2020	2021 at 26 August	Change 2001 to 2020
Total Population (at Census)	806,742	840,241	887,195	942,450			+16.8%*
Catholic Population (at Census) (%)	203,550 (25.2%)	213,285 (22.7%)	223,240 (22.5%)	215,449 (22.9%)			+11,899* +5.8%*
Number of Parishes	39	40	26	26	26	26	-33.3%
Diocesan priests	51	50	45	37	40	41	-21.6%
Religious priests	61	119	75	72	59	76	-3.3%
Total Priests	112	169	120	109	99	99	-11.6%
Priests in active parish ministry			70 (58.3%)		51 (51.5%)	51 (51.5%)	-27.1%**
- Australian-born			32 (45.7%)		14 (27.5%)	13 (24.1%)	-59.4%**
- Overseas-born			38 (54.3%)		37 (72.5%)	38 (75.9%)	+7.9%**
Parishes with full-time resident priest			24 (92.3%)		26 (100%)	26 (100%)	+8.3%**
Catholics per priest in parish ministry			3,189		4,224 (est.)		
Permanent deacons	0	3	5	6	7	6	+700%
Religious Sisters	154	0	63	48	30	15	-80.5%
Religious Brothers	33	0	14	9	10	9	-39.4%
Diocesan Seminarians	0	0	0	1	9	8	+900%
Diocesan Pastoral Council in operation		No	No	No	No	No	
Last Diocesan Synod (Diocesan Assembly)	(Never)	(Never)	2011-2012 (Never)	2011-2012 (Never)	2011-2012 (Never)	2011-2012 (Never)	
Diocesan Pastoral Plan in place						In formation	
Catholic schools	51	52	52	53	53		+3.9%
Students in Catholic schools	21,177	22,703	24,263	25,708	24,352		+15.0%
Hospitals	0	0	0	0	0		No change
Nursing & Convalescence Homes	10?	7?	13 ?	5	5	5	
Regular Mass attenders (% of all Catholics)	n/a	29,502 (13.8%)	25,532 (11.4%)	22,596 (10.5%)			-6,916*** -23.4%***

Sources:

Official Catholic Directory for 2002/03, 2007/08, 2012/13, 2016/17, 2020/21, 2021/22. Data is accurate at 31 December of the previous year, namely, 2001, 2006, 2011, 2016, 2019 and 2020; ACBC, PRO, Mass Attendance in Australia, September 2008; ACBC, PRO, Mass Attendance in Australia: A Critical Moment, December 2013; ACBC, NCPR, 2016 National Count of Attendance – National Summary, Pastoral Research Online, Edition 44, April 2019. Notes: * Change from 2001 to 2016; ** Change from 2006 to 2020; *** Change from 2006-2016; the Diocese questioned some data on 'Nursing and Convalescence Homes (for the elderly).

Broken Bay diocesan website: Welcome - Catholic Diocese of Broken Bay (www.bbcatholic.org.au)

The Official Directory of the Catholic Church in Australia, 2021-2022 (data is accurate at 31 December 2020)

ACBC, NCPR, Diocesan Social Profile, Based on 2016 Australian Census: Diocese of Broken Bay, Canberra, September 2019.

Broken-Bay_2016-Diocesan-Profile.pdf (catholic.org.au)

ACBC, NCPR, Final Report for Phase I: Listening and Dialogue A Report to the Diocese of Broken Bay, Canberra, January 2020.

<https://plenarycouncil.catholic.org.au/wp-content/uploads/2020/01/Diocesan-Final-Report-Phase-1-Broken-Bay.pdf>

Royal Commission into Institutional Responses to Child Sexual Abuse, *Proportion of Priests and non-ordained religious subject to a claim of child sexual abuse, 1950-2020*, June 2017 (revised version)

Charities Commission: <https://www.acnc.gov.au/tools/topic-guides/basic-religious-charities>

Text and table prepared by Peter J Wilkinson (August 2021)

Note:

The draft profile of the Diocese were forwarded to Bishop Randazzo with an invitation to correct any errors and to provide advice on any recent changes made or future plans being contemplated in relation to the recommendations in The Light from the Southern Cross. Several corrections and updates were provided in the response and these have all been incorporated into the text and table.