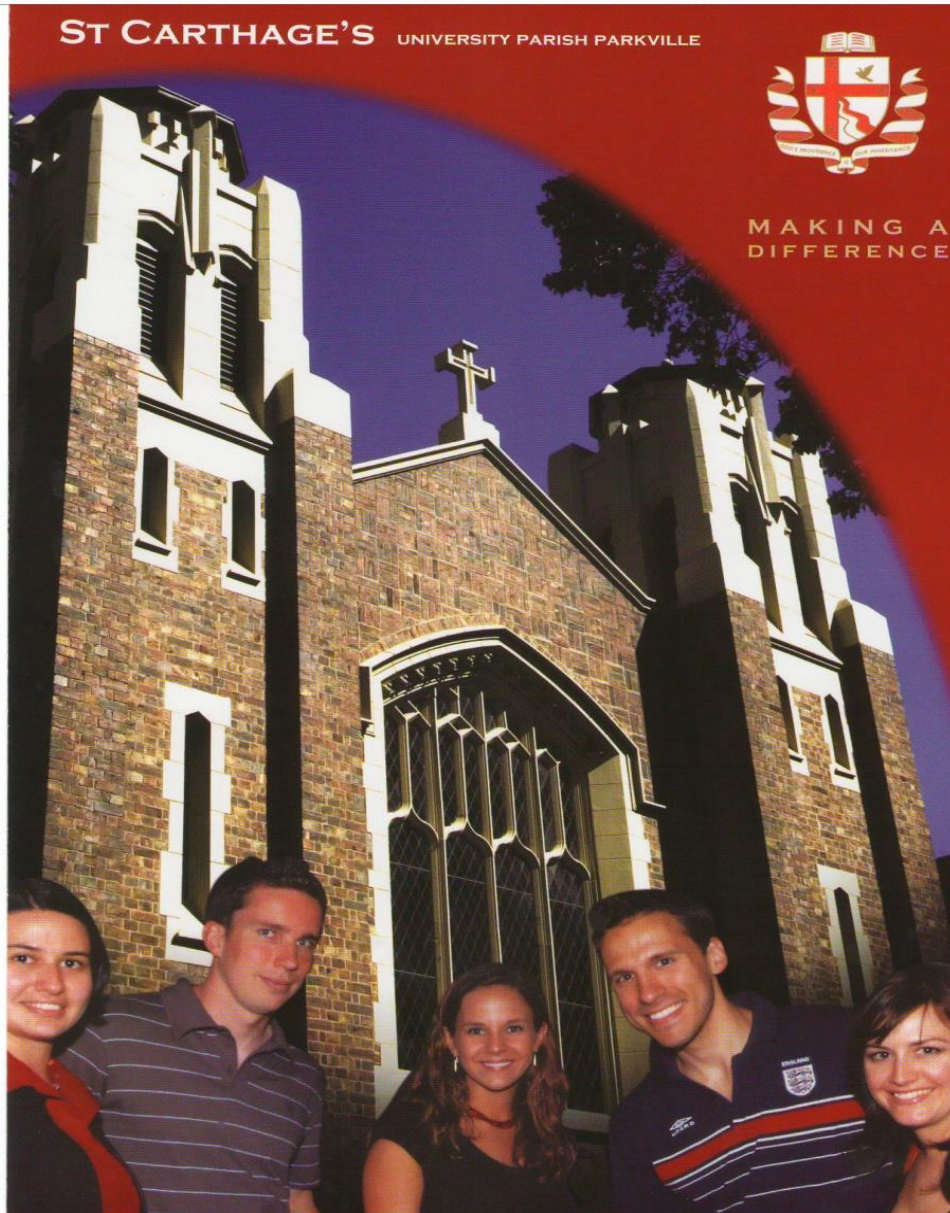




**MASS TIMES**  
Saturday, Vigil Mass 6:00 pm  
Sunday, Family Mass 10:00 am  
Student's Mass 5:00 pm  
15<sup>th</sup> July 2018

## ***ST CARTHAGE'S NEWSLETTER***



**Presbytery & Parish Centre Address:**

30 Bayles Street, Parkville, 3052.

**Telephone:** (03) 9347 2493

**Church Address:**

123 Royal Parade, Parkville, 3052

**Email:** [stcarthages@bigpond.com](mailto:stcarthages@bigpond.com)

**Web:** [www.stcarthagesparkville.org.au](http://www.stcarthagesparkville.org.au)

# Music at St Carthage's

**This Sunday Evening 15<sup>th</sup> July:**

*\* The St Carthage's Music Group  
will lead the singing at  
the 5pm Student Mass.*



**Next Sunday Evening 22<sup>nd</sup> July:**

*\* Bruno Siketa will play trumpet and  
Patrick Lawrence will accompany him  
on our heritage pipe organ.*



**On Sunday Evening 29<sup>th</sup> July:**

*\* Excelsis – The thirty voice Choir, will sing at  
the 5pm Student Mass.*





# Visiting Priests

The Celebrant at all masses this weekend will be Fr. Ed Maloney.

Ed is a priest of the Ballarat Diocese and comes from the Mallee region of Victoria.

Formerly Parish Priest at Quambatook, Sea Lake & Wycheproof.

He now works in formation with students in their initial years of study for the priesthood at Corpus Christi College in Carlton.



Please join us for the **NAIDOC** Exhibition of  
**“Aboriginal Way of the Cross”** produced by the Aboriginal Catholic Ministry  
**Paintings by John Dunn. Where: St Francis Pastoral Rooms**  
crn Lonsdale St Elizabeth St Melbourne      When: **July 3 rd—July 31st**



## ABORIGINAL WAY OF THE CROSS ART EXHIBITION

John is a *member of the Stolen Generations* These Stations are an exploration of his own “Journey” and they illustrate beautifully how Aboriginal people really do resonate with the sufferings of Jesus. The story of hurt, pain and suffering spiritually is one that many Aboriginal people can identify with but it also tells the story of coming out the other side a stronger person. The story of new beginnings and where there is faith there is always hope!



## NAIDOC WEEK EVENT: PUBLIC TALK

Thursday 12 July, 10.30–11.30am

Cathedral Room, Cardinal Knox Centre, 383 Albert Street, East Melbourne (enter from Lansdowne Street)

The theme this year for NAIDOC week is 'Because of her we can'.

Aboriginal and Torres Strait Islander women have played—and continue to play—active and significant roles at the community, local, state and national levels. As leaders, trailblazers, politicians, activists and social change advocates, Aboriginal and Torres Strait Islander women fight for justice, equal rights, our rights to country, for law and justice, access to education, employment and to maintain and celebrate our culture, language, music and art. For this NAIDOC Week event, the guest speaker will be Sherry Balcombe, Coordinator Aboriginal Catholic Ministry.

Coffee, tea and cake provided.

**Cost:** Gold coin donation. All Proceeds go to Opening the Doors Foundation.



## St Carthage's Women's Morning Reading Group

Tuesday 17<sup>th</sup> July 10:00am

**Venue to be arranged**

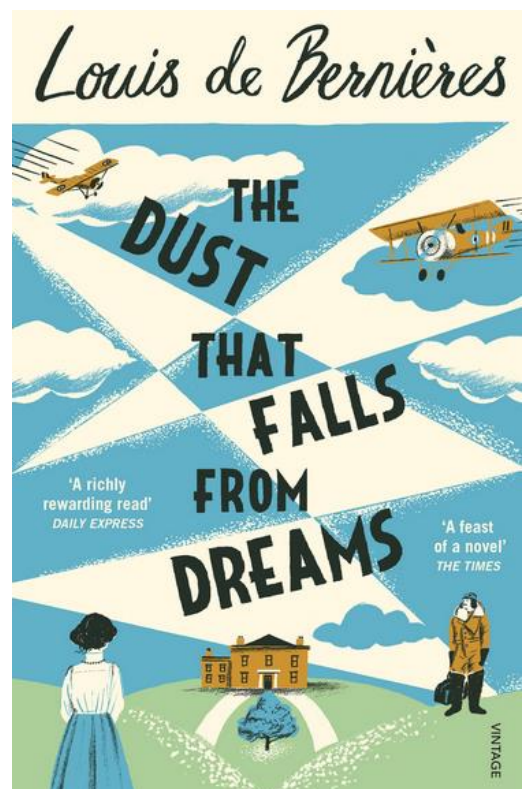
**Author:** Louis de Bernieres

**Book:**

The Dust That Falls From Dreams.

**Enquiries:**

Carolyn Stapleton  
0401 732 415



# Change of era in Australia

In a line for his vision for renewal and change, Pope Francis captured something that is true for the church across the world but most especially for the church in Australia. The pope described our time in the church and wider society as “[not so much an era of change as a change of era.](#)”

The conviction and sentencing of the highest placed cleric in the Catholic world – Archbishop Philip Wilson of Adelaide – and the forthcoming criminal trial of Cardinal George Pell are only the most obvious challenges faced by the Church in Australia and globally for that matter.

The pope’s elliptical expression could mean just about anything you want it to. But it certainly refers to something we all know is going on – that where we’ve been in the church internationally and in Australia is no sure indication of where we will be soon enough.

Think about women’s participation in decision making in the church, gender and identity issues and we have hardly begun the discussion. There are so many other issues too.

What adds urgency and the unavoidability of profound change is the misnamed crisis of clerical sexual abuse. I have believed for a long time that it’s more the crisis of incompetent leadership in the church than anything to do particularly with sexual abuse.

But the challenges facing the church in need of a makeover in a new era start with “core business.”

On one outstanding issue, the Catholic Church is disturbingly not even noticing the elephant in the middle of the room. The stubborn fixation with clerical celibacy means that vast numbers in the church are deprived of the Eucharist – the “source and summit” of the church’s life.

That in itself is the tip of an iceberg called ministry. Who is admitted to what ministry? How can the church organize and arrange its ministries so that it can do what it is founded to do – preach the Gospel and enliven the world with vibrant communities at its service?

That’s why what we are experiencing is a change of era. You don’t have to be an actuary to see that the way the church was for its first 150 years in Australia is over.

The sight of half-empty churches with ageing congregations across the country is the visual representation of something far less visible: the death of a culture that kept the church afloat.

But what are we to make of the evaporation of a culture that sustained the church probably until the 1960s? As I was part of it, I think I am experienced and qualified enough to comment.

The first thing to ask is how it could have collapsed so completely if it was so good. And I think the answer is quite simple: it was paper thin.

If the faith was so robust among Australian Catholics, how has disintegration, alienation and dissatisfaction occurred, if not quickly then quite extensively? “Pray, pay and obey” was the clichéd description of what was expected of lay people in a clerically dominated, authoritarian and pious church.

But first let’s ask what has disintegrated? It’s not just the complete collapse of confidence in the church’s leadership.

It’s not even the perception that the church in Australia is just a club run by old men who have a rule book and keep telling everyone what the rules are. It’s more simple and actually very easy to understand.

Until I was about 18 years old (1971), two things fortified Catholicism in Australia and had since the 1840s. They were tribalism and ritual conformity. Catholicism meant you were Irish or Irish-Australian.

Post-war migration had not made an extensive impact by then and the contest with the wider non-Catholic and often Masonic society still affected job opportunities, where Catholic families lived and, of course, the schools children went to.

And reinforcing the relative simplicity of the culture of the 30 or so years after the second world war was the Cold War. It was a world where good and bad and right and wrong in an “us and them” world made us right, them wrong and the choices we had to make a great deal easier to identify.

The pre-Vatican II hierarchies of clergy and religious, the perception of priests, brothers and nuns in parishes and schools as our cultural heroes melded with the devotions, sacramental rituals, seasons and feasts that shaped Catholic faith.

The church kept growing in numbers, increasing its buildings and services. It was boom time for a very externalized understanding of Catholicism. A lot of it had to do with economic self-interest, upward social mobility and institutional machismo.

But that’s all gone for the most part and life as a Catholic now approximates more to another favored image of the current pope than anything else: a field hospital for the wounded and dying. And in my experience, time in hospital is always challenging and brings the patient back to basics.

One of the basics is an interior life and in all the hugger mugger of tribalism, rituals and a focus on success, there was not much opportunity provided for the development of the interior life – helping us to become more self-aware, reflective and prayerful.

In fact, I’ve found throughout my life as a priest that real (rather than notional) faith usually only comes to someone when they get sick, fail, lose their job, get divorced or suffer one of the myriad reversals that come along in life.

Moments of failure, rejection and disappointment are turning points. You either dig deeper or you just park the whole subject and forget it.

We are in the first five minutes of a long day. We are in a change of era and the shape of that era is only just beginning to be explored.

*Father Michael Kelly is a Bangkok-based Australian Jesuit who led ucanews.com from 2008 to 2018 and is now the publisher of the English editions of La Croix International and La Civiltà Cattolica.*



Short courses  
in theology



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1, 8, 15 and 22 August 2018

#### Time

6–8pm

#### Venue

ACU Melbourne Campus  
115 Victoria Parade, Fitzroy

#### Registration fee

\$50 per person (attendance only)

\$100 per person (includes a Certificate of Participation for accreditation purposes)

Free for all current ACU staff and students (not requiring a Certificate of Participation)

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#### Register by

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