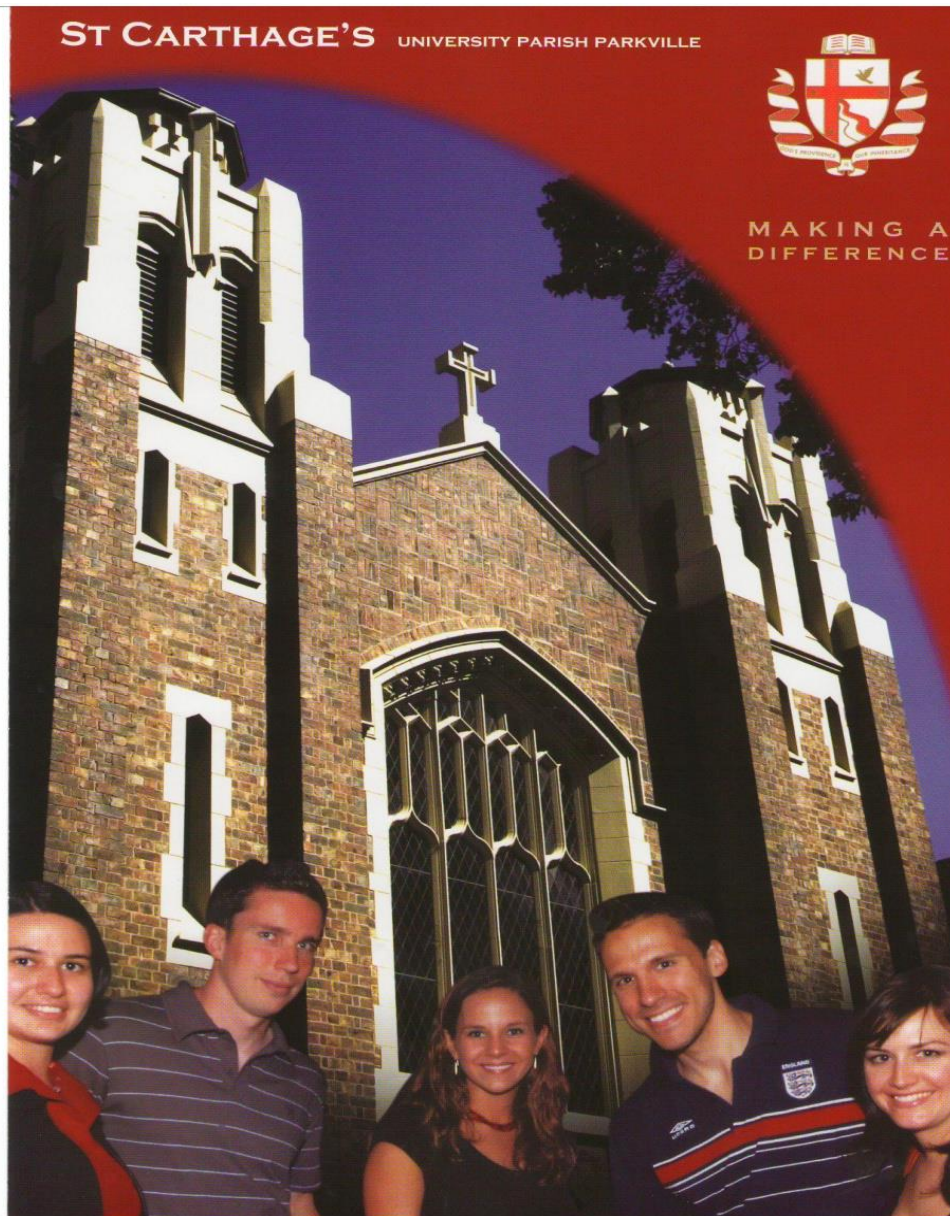




MASS TIMES
Saturday, Vigil Mass 6:00 pm
Sunday, Family Mass 10:00 am
Student's Mass 5:00 pm
04th April 2021

ST CARTHAGE'S NEWSLETTER



3dvb

Presbytery & Parish Centre Address:

30 Bayles Street, Parkville, 3052.

Telephone: (03) 9347 2493

Church Address:

123 Royal Parade, Parkville, 3052

Email: stcarthages@bigpond.com

Web: www.stcarthagesparkville.org.au

COVID-19 REGULATIONS

COVID-19 REGULATIONS

- ✚ Please remember use sanitizer available in the Church porch.
- ✚ Masks must be carried and used in crowded places such as in the Church.
- ✚ Please record your name and contact details in case contact tracing is required.



Thanks

- ✚ Sincere thanks to our musicians and singers that made our First Communion Masses and the celebrations from Palm Sunday until Easter so helpful.



PROJECT COMPASSION

- ✚ Project Compassion boxes and packs may be placed in the baskets during the Sunday Collection.
- ✚ Receipts will be posted to people who supply a name and address with their contribution.



After Easter the following Program has been planned for music at the 5:00pm Sunday Masses!



Sunday Evening 11th April:

✚ *An Ensemble from The Australian Chamber Choir directed by Douglas Lawrence.*



Sunday Evening 18th April:

✚ *Erin Absolam - Soloist.*
✚ *Patrick Lawrence - Organist.*



Sunday Evening 25th April:

✚ *The St Carthage's Music Group.*



Sunday Evening 02nd May:

✚ *Justin Peters - Singer.*



Sunday Mornings:

Juliette Hughes and Rick Norwood continue to offer music and songs at the 10:00am Mass

St Carthage's Women Morning Reading Group!

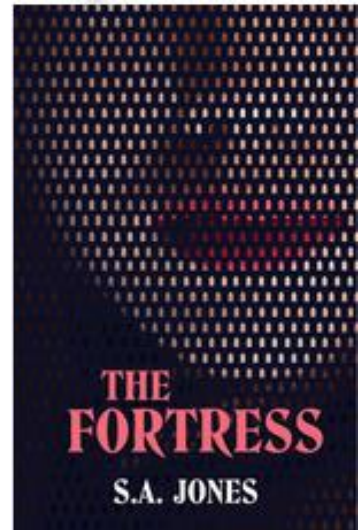
The next meeting will be on Tuesday 20th April at 10:00am
where: 30 Bayles Street, Parkville

Author: S.A JONES

Book: The FORTRESS

Enquiries:

Carolyn Stapleton
0401 732 415



New readers always welcome to join!

St Carthage's Men Reading Group!

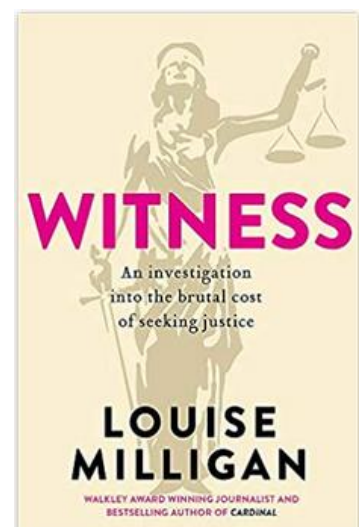
The next meeting will be on Thursday 08th April at 7:30pm
where: 30 Bayles Street, Parkville



Author: Louise Milligan

Book: Witness

Please call Evan John on
0407 545 413 for
enquiries!



New readers most welcome!

Catholic Conversations!

Recently we invited interested people to explore issues surrounding the establishment of what we now identify as The Catholic Church. We explored issues like the changing structure of the Church is often due to circumstances in history. There is no perfect blue print for how to establish authority and pastoral care, beyond the values proclaimed in the four Gospels.



A handy rule of thumb is the “Beatitudes” found in Matthew and Luke’s Gospels.

The structure of how Eucharist is celebrated and just who should preside over the readings, prayers and rituals has changed its style often according to local cultures.

In the next evening to be held at St Carthage’s Church at 6:30pm on Thursday 29th April, we will explore how sacraments emerged in the life of the Church.

Issues to do with welcoming or prohibiting people to receive the sacraments has caused much hurt and alienation.

We will examine the prominence given now to conscience after the work of John Henry Newman and The Declaration of Religious Liberty at Vatican II Council of the Church.

ALL WELCOME!

Catholics for Renewal

Editorial March 2021

Instrumentum Laboris – a major disappointment

The *Instrumentum Laboris* (*IL*) or Working Document is the latest product of the Preparatory Stage for the 5th Plenary Council of the Catholic Church in Australia, convened to address the huge existential crisis facing the Church in this nation. The final document will be the Agenda. After that has been approved by the Holy See, the Council will be officially convoked with the 1st General Assembly scheduled for 3-10 October 2021.

The *IL*'s stated purpose is twofold: to provide an account of what emerged from the national consultations, and to invite the whole Church, especially the Plenary delegates^[1], into a deeper discernment and listening to the voice of the Holy Spirit (n. 3).

However, measured against these aims the *IL* is a huge disappointment. Instead of setting out a clear, concise and coherent blueprint for reform, it is a ground plan for inertia. A tedious, meandering document, it lacks the *parrhesia* – frankness, lucidity, and boldness – which Australian Catholics were entitled to expect of it.

Its 69-page summary of the 3-year national consultations, including the Final and Diocesan Reports on the 17,547 submissions, the 6 Working Documents on the National Themes of Discernment, the Royal Commission's *Final Report*, and *The Light from the Southern Cross*, has failed to organise this rich harvest of wisdom, insight and analysis into a coherent presentation that should have been the solid foundation for the Plenary's agenda.

The document has two dominant themes: Mission and Evangelisation. Both are central to what the Church is and must become if it is to be the sign of God's Kingdom in Australia in this time. However, it provides no clear vision for how these can be realized.

Sadly, the *IL*'s reading of the signs of the times paints 'the secular world' in negative terms. Unlike *Gaudium et Spes*'s call for the Church to go out and embrace the secular world, the *IL* portrays it as hostile, threatening, and inimical to its teaching (nn. 47, 59,166). Ironically, it was the secular Royal Commission that taught Australia's Catholic bishops some basic lessons in morality, decency and responsible citizenship in a modern democratic society.

If the Plenary Council agenda is to embrace genuine systemic reform and renewal, it must include the *priority issues* clearly articulated by Australian Catholics in the national consultations and also accept the new governance model set out in *The Light from the Southern Cross*. These two credible blueprints for reform must not be trivialised or ignored.

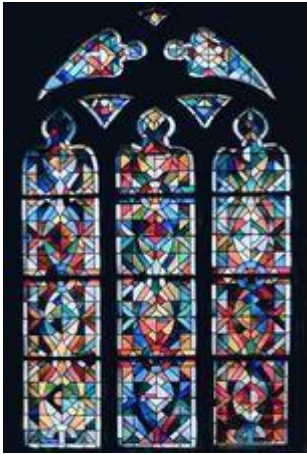


CONTINUING THE JOURNEY

Instrumentum Laboris (Working Document)
FOR THE FIFTH PLENARY COUNCIL OF AUSTRALIA

It is in these issues, identified by the *sensus fidei* of Christ's Australian faithful, that all Catholics, and especially the Council members, can find the surest indication of what God is asking of the Church in Australia now. If the Council planners want deeper discernment, it is to these issues that the faithful and Council members should be invited.

The *IL* constantly refers to the divinely instituted authority of the episcopal office. Reality would suggest that bishops should adopt a more humble profile, given that their mishandling of clerical child sexual abuse damaged not only themselves, but the episcopal office itself and its claim to legitimacy. Their cover-up of clerical child sexual abuse was judged by one archbishop as '*bordering on criminal negligence*' while another, in a 2019 BBC interview, said that the bishops' credibility has been 'shot to pieces'.



At ordination bishops are commissioned to teach, to govern and to sanctify. In Australia over many decades, their efficacy in these roles has been unsatisfactory. Large numbers of Australian Catholics have not 'received' many of the bishops' moral teachings - e.g. artificial birth control, same-sex marriage, assisted dying - and have disengaged from the institution and the sacraments. Many others have become *fringe dwellers* who await the re-emergence of a more Christ-like Church.

Everyone knows that the Church in Australia needs a major overhaul of its governance, culture and structures and the *IL* acknowledges that a Christ-centred Church will witness to the Gospel values of inclusion, equality, transparency, accountability and synodality. However, Archbishop Coleridge's promise in 2016 that "everything must be on the table" has been frequently undermined by bishops insisting that certain matters are 'beyond our competence'. Now, the *IL* insists that 'Council delegates will need to distinguish which matters are beyond the competence of a Plenary Council' (n. 110). An example is the ordination women, one of the top priorities in the submissions. This is a ruse, and a blatant attempt to gag discussion at the Council assemblies. It does not point to an 'open' agenda.

To 'provide for the pastoral needs of the People of God' the Plenary Council can 'decide what seems opportune for the increase of faith, organize common pastoral action, and regulate morals and common discipline' (c. 445). Many of the most pressing reforms can be implemented immediately. Others, if necessary, can be referred to the Holy See, especially if they require changes to Canon Law. But even those doctrinal and disciplinary issues which are beyond the competence of the Plenary Council still have to be 'on the table' for discussion and discernment, and any firm conciliar conclusions referred to the Holy See for comprehensive, transparent review by official bodies such as the International Theological Commission, the Pontifical Biblical Commission and the Synod of Bishops. Eminent theologian Richard McBrien observed: "When we study history, we realize that there is very, very little about the church that cannot change."

Catholics for Renewal finds this *Instrumentum Laboris* a major disappointment. It takes us nowhere in particular, and certainly not towards an agenda that will achieve genuine reform and renewal in our Church. It is not the impetus needed to get the Church in Australia '*back on mission*'.

[1] The official *Statutes and Norms* of the Council refer to those called to the Plenary Council as 'members', not 'delegates'.

Bargain Book Stand



On weekend Masses:

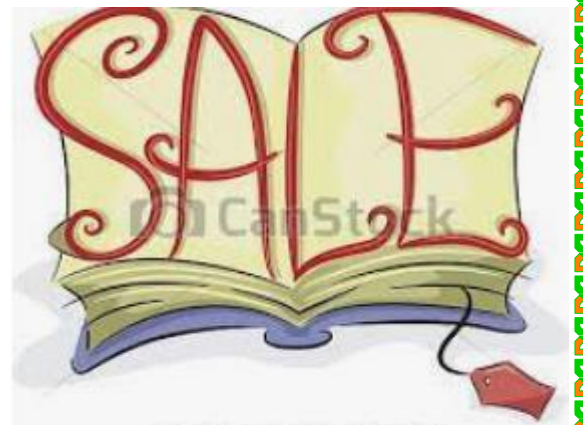
- Saturday 24th April & Sunday 25th April.
- Saturday 01st May & 02nd May.



Our St Vincent de Paul Conference here in Parkville will run a Second Hand Book Fair.



The books will sell at bargain prices ranging from novels, biography and historical perspectives.



The money will be given to our local St Vincent de Paul Conference in order to meet the needs of people in distress.



Fr. Michael wishes to continue to disperse a major part of his personal library prior to retiring from Parish Priest responsibilities.

