



Te Whetu o te Moana | Star of the Sea Marlborough Catholic Parish

From the Sounds to the Sea, the Mountains to the Plains
We Are One Mission. One Parish. Seven Communities
Blenheim | Havelock | Kaikoura | Picton | Renwick | Seddon | Ward
Parish Office: 61 Maxwell Road, Blenheim | T. 03 578 0038
EM. office@staroftheseamarlb.co.nz | FB. Star of the Sea Marlborough
WEB. www.staroftheseamarlb.co.nz

Newsletter No 42: 4 November 2018 31st Sunday of the Year (B)

Our Liturgy Plan

When a priest is not available, Word & Communion will be led by parishioners.

Blenheim

Tues: 9.30am Mass
Wed: 12.05pm Mass
Thurs: 9.30 am Mass
Except 1st Thurs:
Bethsaida 10.30am
Fri: 11am Adoration
11.30 Reconciliation
12.05pm Mass
Sat: 9.30am Mass
Reconciliation to follow
Sat: 5pm Mass
Sun: 10am Mass
(2nd & 5th Sunday
Word & Communion)

Havelock

Sunday: 11am
(4th Sunday
Word & Communion)

Kaikoura

Tues: 9.30am
Wed: 9.30am
Wed: 7pm Rosary
Thurs: 5.15pm
Fri: 9.30am
Sun: 9.30am
(1st & 3rd Sunday
Word & Communion)

Picton

Wed: 9am Mass
Sun: 9am Mass
(4th Sunday:
Word & Communion)

Renwick

3rd Sunday 5pm Mass

Seddon

Sun: 8am Mass
(2nd & 5th Sunday
Word & Communion)

Ward

4th Sunday 4pm Mass

Baptisms

Celebrated during weekend Mass or other times.

Marriages

Marriages celebrated in all our Churches. Please contact the Parish Office well in advance.

A Warm Welcome to Our Parish Family of Marlborough

We the people of
Te Whetu O Te Moana,
Star of the Sea Parish,
are committed by our baptism
in Christ, to share our living
faith, and make God visible, in
joyful union with all people, by
our actions in the community.
(Parish Mission Statement)

Jesus – Who Are You?

In our society, people look on Jesus as a good man who lived a long time ago and doesn't have much relevance to our lives now. Just recently, the politicians decided that it was more appropriate to cut Jesus out of the prayers they say before their sitting in Parliament, to not offend people of other faiths who don't particularly believe in Jesus. This is despite the fact that our main heritage in the country is from a Christian tradition, except for the older Maori beliefs. Who is Jesus for me?

This is very relevant to the Words of Scripture we hear today. All the time in St Mark's Gospel we hear the big Question? 'Who do you say that I am?'

Peter thought he had got it right when he said: "You are the Christ- the promised Messiah !" But then Jesus continually burst his bubble by telling him that the Son of Man was to suffer grievously and to be put to death and after three days rise again.

Jesus now tells us today that to live well, to live a fulfilled life, we need to open our hearts to God's Love and to love in return. We don't need to win the Coast to Coast Race or climb Mt. Cook to make our mark in life. All we need to do is open our hearts as a poor man or as a child to the great God who loves each of

Parish Priest: Fr John Pearce CP
john.pearce@passionists.com 021 242 1504
Assistant PP: Fr Pat McIndoe CP
patmc21@gmail.com 03 578 0038
Past Assist: Sr Maureen Connor SMSM
maureensmsm@yahoo.co.nz
Past Assist: Sr Frances Anna SMSM
francesmsm@gmail.com
Manager/Secretary: Ginetta Petersen
Office Assistant: Mandy Li
Youth Ministers: Maurice & Mieke Davies
stmarysyounggroup@xtra.co.nz 03 578 6772
Parish Pastoral Council Chair: Greg Stretch
Parish Finance Committee Chair: Tom Harrison

us so much. He loves me so much that he sent His Son to be a man and die for me to take my sins away and to give me his New Life. Then I too am expected to love God with all my heart and mind and strength and to love the next person as I love myself.

This is a tall order. Our hearts are so frail and changeable. However, Jesus in the Eucharist gives us his very self so that we can love with his love. He breathes into us his Spirit in the Eucharist so that we are empowered to Love. Prayer – taking the time to sit with God is a big part of how we can grow to live out the Commandment of Love. And all the time, we just have to walk behind Jesus the greatest Teacher as he walks ahead of us in the Road of Life. Yes, Jesus – You live among us today.

Pat McIndoe CP



Mark 12:30

Readings for Thirty First Week Ordinary Time

Sun 4th: Thirty First Week Ordinary Time Deuteronomy 6:2-6	Hebrews 7:23-28	Gospel Mark 12:28-34
Psalm response: I Love you Lord my strength		
Mon 5th:	Philippians 2:1-4	Gospel Luke 14:12-14
Tues 6th:	Philippians 2:5-11	Gospel Luke 14:15-24
Wed 7th:	Philippians 2:12-18	Gospel Luke 14:25-33
Thu 8th:	Philippians 3:3-8	Gospel Luke 15:1-10
Fri 9th: Dedication of St John Lateran Ezekiel 47:1-2,8-9,12	1Corinthians 3:9-11,16-17	Gospel John 2:13-22
Sat 10th: St Leo the Great P.D.	Philippians 4:10-19	Gospel Luke 16:9-15
Sun 11th: Thirty Second Week Ordinary Time 1Kings 17:10-16	Hebrews 9:24-28	Gospel Mark 12:38-44

Dangerous Saints for Desperate Times

Oct 12, 2018. By NCR Editorial Staff.



The significance of the canonization of Archbishop Óscar Romero cannot be underestimated as the bridge Pope Francis needs to convey a universal church trapped in the past toward a future that will purify it and align it with the global poor. And the joining of Romero and Pope Paul VI is no mistake or public relations ploy to balance a radical with a traditionalist. Remarkably, these two saints shared a martyrdom that built the bridge that supports a single trajectory, inspired by the Holy Spirit, that will renew the church and reveal again the mystery of Jesus as the engine of history. It is a thrilling story, and some key figures helped it happen.

When Romero was murdered in 1980, American Jesuit Fr. James Brockman saw the urgent need for an accurate biography of the slain archbishop of El Salvador. Brockman, former editor of *America* magazine, knew that Romero had been the focus of intense controversy during his brief time as archbishop. He also knew that despite the near-unanimous acclamation throughout Latin America that Romero was a saint, revisionists were already at work to contain his impact. His critics argued that this pious, conservative prelate had been duped by left-wing radicals during a dangerous drift toward Marxism sweeping Latin America. His assassination had been the tragic but predictable result of his meddling in politics, and the abdication of his primary spiritual role as a bishop.

In 1982, to counter these lies, Brockman published the first version of a definitive biography documenting Romero's three years as archbishop. He was aided by Romero's own meticulous paper trail preserving every official statement, homily, pastoral letter, the minutes of every meeting he attended, and his correspondence with government officials, his fellow bishops and the Vatican.

Updated in 1989, the book was supplemented by personal diaries in which Romero anguished over the growing violence in El Salvador by state security forces,

death squads and opposition groups that claimed hundreds of innocent lives in the lead-up to the country's brutal 12-year civil war (1980-92).

Romero endured constant vilification in the media and subversion by four of the country's bishops aligned with the government and the country's wealthy elites. The papal nuncio sent a steady flow of negative reports to his superiors in Rome, accusing Romero of promoting so-called "liberation theology" and supporting violent revolution.

Romero defended his pastoral leadership by citing the Second Vatican Council and the application of its principles to the lived reality in Latin America by its bishops, who had met with Pope Paul VI at Medellín, Colombia, in 1968, where they proclaimed "God's option for the poor" and challenged the entrenched structural injustices that were causing widespread poverty and violence in the region.

Romero found further support from Paul VI's 1975 exhortation on evangelization, *Evangelii Nuntiandi*, which strongly affirmed liberation from oppression as integral to the church's mission. Despite death threats, pressure from Rome and the flow of arms from the United States to support the military against a perceived communist insurgency, Romero remained a faithful shepherd to his beleaguered flock until his death on March 24, 1980, while saying Mass in a hospital chapel in San Salvador.

Canonization holds up heroes of faith who confront us with what theologian Johann Baptist Metz called the "dangerous memory" of the crucified and risen Christ, who interrupts history in every generation to summon disciples to hear God's Word and keep it.

Nine years later, six members of the faculty at the Central American University in San Salvador, their housekeeper and her daughter were murdered by elite, U.S.-trained Salvadoran soldiers. A central target of the assassins was Jesuit Fr. Ignacio Ellacuría, a brilliant apologist for the martyred Romero as a good shepherd to his church, even at the cost of his own life.

Not present on campus by chance during the executions was Jesuit Fr. Jon Sobrino, who took up the task of extending the logic of Romero and Ellacuría's witness to a church deeply reluctant to acknowledge the kairós moment

these martyrs had revealed.

Another crucial witness arrived in San Salvador in 1990 after the campus murders. American Jesuit Fr. Dean Brackley remained on the faculty of Central American University for the rest of his life, welcoming thousands of North American pilgrims and college students, daring to remind them of U.S. responsibility for so much of the violence in Central America, and for the desperate surge of refugees fleeing north.

Before his death from pancreatic cancer in 2010, Brackley, in an interview with NCR, prophetically gauged the importance of Romero's then-stalled canonization:

One has to suspect that if Romero were not a bishop, he might have an easier road to canonization, because not everyone in the Catholic hierarchy is comfortable with presenting him as a bishop to be imitated. ...

Romero modeled the "church of the poor" that John XXIII called for at the start of the Second Vatican Council. The conferences of Medellín and Puebla fleshed out what that church should look like in Latin America. Romero followed that lead.

The message, though, is universally valid: The church will only be bearer of credible hope for humanity if it stands with the poor, with all who are victims of sin, injustice and violence. If we walk with them, as Romero did, we will embody the good news that the world so longs for. We do not need a church that invites us to hide from today's horrors, to escape the problems of this world, but to bear its burdens.

That is what Romero did, inspiring countless others to collaborate with him. This will invite persecution and misunderstanding but that is the fifth mark of the true church. Romero sought not what was best for the institution as such but what was best for the people. In the long run, that is what is best for the church, too. The institution that strives to save itself will lose itself. If it loses itself in loving service, it will save itself.

Like the 75,000 martyrs of the civil war in El Salvador, Brockman, Ellacuría and Brackley did not live to see our Latin American pope. But in the first hours after his election, Francis invoked Pope John XXIII's dream of a "church of the poor," saying he would like "a church that is poor and that is for the poor." It is now his turn to dream of such a church, shepherd-

Saint Oscar Romero & Saint Paul VI

ed by bishops who smell like their sheep, servant pastors and vibrant parishes filled with disciples who share the "joys and the hopes, the griefs and the anxieties" of the modern world, especially young people on fire to live authentic lives.

But all this would only be an idea if Romero had not lived it and a cautious Paul VI had not suffered his own martyrdom of vilification from both progressives and traditionalists for insisting that church unity was more important than winners and losers after the council.

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Sts. Oscar and Paul did it in their time. Their witness is not just that they crossed the bridge of the paschal mystery to a different and necessary future, but that they are inviting us all to follow.

Sainting Romero and Paul VI, Francis says: no 'half measures' to holiness

NCR 14 October 2018 By Joshua J. McElwee, Heidi Schlumpf

Declaring Pope Paul VI and martyred Salvadoran Archbishop Oscar Romero saints of the global Catholic Church, Pope Francis said the two prelates show that Christians are called not to take "half measures" but to strive for holiness, even sometimes at the risk of their own safety.

At a Mass with tens of thousands in St. Peter's Square for the canonizations of Paul, Romero and five others Oct. 14, the pontiff said the human heart "can cling to one master only and it must choose."

"Either it will love God or it will love the world's treasure; either it will live for love or it will live for itself," said the pope. "Let us ask for the grace always to leave things behind for love of the Lord: to leave behind wealth, the yearning for status and power."

Reflecting on the witness of Paul - who led the Catholic Church from 1963-78 and presided over the reforms of the landmark Second Vatican Council - Francis said Paul "urges us, together with the Council whose wise helmsman he was, to live our common vocation: the universal call to holiness."

"Not to half measures, but to holiness," the pope clarified.

Francis then called it "wonderful" that Romeo was being canonized alongside the late pontiff, saying the Salvadoran "left the security of the world, even his own safety, in order to give his life according to the Gospel, close to the poor and to his people, with a heart drawn to Jesus and his brothers and sisters."

Romero, named by Paul to lead the archdiocese of San Salvador in 1977, was shot dead while celebrating Mass in 1980 after his denunciations of government killings and kidnappings that would eventually lead to El Salvador's bloody, 12-year civil war.

For many, the slain archbishop's canonization represents the culmination of one of the clearest turnabouts of Francis' five-year papacy, as Romero's cause had languished for decades under Popes John Paul II and Benedict XVI.

Where John Paul and Benedict had expressed unease with Romero's denunciations, fearing the influence of liberation theology in his writings and homilies, Francis, the first pontiff from the Americas, has praised a model of a bishop caring for his people.

Francis declared Romero a martyr in 2015, and authorized his beatification later that year.

Mercy Sr. Ana María Pineda, a Salvadoran and author of a book that explored Romero's relationship with Jesuit Fr. Rutilio Grande, who was assassinated three years before the archbishop, called the canonization a "powerful statement" and a "great validation."

Romero's sainting "validates in what other moments of history was seen as controversial and oftentimes in opposition to the church, to society and those who held power in El Salvador," said Pineda, in Rome for the event.

Romero is "a remarkable example of what it means to be a truly faithful Christian," she said.

Archbishop Vincenzo Paglia, the postulator, or promoter, of Romero's sainthood cause said on Twitter Oct. 13 that the archbishop "taught, and teaches, us that no burden is too heavy, no opposition too powerful, to keep us from doing right, and doing good, in Jesus' name."

Among the five others canonized Oct. 14 were two Italian priests, an Italian lay youth, and German and Spanish founders of separate women's religious orders.

Fr. Antonio Marrazzo, the postulator of Paul VI's cause, said in a brief Oct. 13 interview that the

seven new saints show "seven different ways to respond to God's call."

"We give thanks to God for this," said Marrazzo, adding that it shows Catholics to "give what you can with what God has given you."

The German woman canonized was Sr. Maria Katharina Kasper, founder of the Poor Handmaids of Jesus Christ, whose sisters came to Indiana in 1868. Current Superior General Sr. Gonzalo Vakasseril said it was appropriate that Kasper was sainted by Francis, who has made the poor a priority.

"She was a very simple woman who could hear the Spirit speaking to her," Vakasseril told NCR Oct. 13. "She could just respond to what she heard in heart, and she heard in heart about the poor, about the sick, about the needy and about her neighbor." The formal declarations of sainthood came at the beginning of the Oct. 14 Mass.

After being so petitioned by Cardinal Angelo Becciu, the prefect of the Congregation for the Doctrine of the Saints, Francis formally enrolled the seven among the saints and decreed that "they are to be venerated as such by whole church."

Enrolling each new saint separately, the pontiff read aloud a Latin transliteration of their names: "Paulum VI," "Ansgarium Arnolfum Romero," and so on.

Francis was reflecting in his homily on Mark's account of Jesus' encounter with a young man, who said he followed the Ten Commandments and asked what he could do to ensure his place in Heaven. Jesus told the man to sell what he had, give to the poor, and become a disciple.

The Gospel says the man went away sad, "for he had many possessions."

"That man was speaking in terms of supply and demand, Jesus proposes to him a story of love," said Francis. "He asks him to pass from the observance of laws to the gift of self, from doing for oneself to being with God."

"The Lord does not discuss theories of poverty and wealth, but goes directly to life," said the pontiff. "He asks you to leave behind what weighs down your heart, to empty yourself of goods in order to make room for him, the only good."

"We cannot truly follow Jesus when we are laden down with things," the pope continued. "Because if our hearts are crowded

Parish Calendar, News & Notices

with goods, there will not be room for the Lord, who will become just one thing among the others."

"For this reason, wealth is dangerous and - says Jesus - even makes one's salvation difficult," said Francis. "Not because God is stern, no! The problem is on our part: our having too much, our wanting too much suffocates our hearts and makes us incapable of loving."

Francis also called Paul, who concluded the Second Vatican Council after the death of Pope John XXIII, "a prophet of a Church turned outwards, looking to those far away and taking care of the poor."

The Oct. 14 canonizations came during an ongoing Oct. 3-28 worldwide meeting of Catholic prelates known as a Synod of Bishops. The synod process was created by Paul after the end of the Council to allow global prelates to come to Rome every few years to discuss issues facing the church.

This month's gathering is focusing on the needs of young people today.

Paul also reaffirmed the Catholic Church's opposition to birth control with his 1968 encyclical *Humanae Vitae*, against the advice of a commission he asked to study the matter. That teaching caused upset among many Catholics, and is widely ignored in the U.S.

Pineda, whose volume *Romero & Grande: Companions on the Journey* was published in 2016, said it was important not to place the new saint archbishop on a pedestal.

"He wasn't a perfect man, and that, to me, is the most encouraging part of his life: that he was a man, like all of us who are frail and have our own human limitations," she said. "But there was this ongoing desire to become a better person. Maybe for all of us, there is an encouragement and witness in his life that we can also do great things."

Weekend Mass Times *To assist in planning ahead*

31st Sunday of the Year (1)

Sat Nov 3

Blenheim (5pm) Mass/Fr Ray

Sun Nov 4

Seddon (8am) Mass /Fr Ray

Picton (9am) Mass/Fr Pat

Kaikoura (9.30) **W&C**

Blenheim (10am) Mass/Fr Ray

Havelock (11am) Mass/Fr Pat

32nd Sunday of the Year (2)

Sat Nov 10

Blenheim (5pm) Mass/Fr Pat

Sun Nov 11

Seddon (8am) **W&C**

Picton (9am) Mass/Fr Pat

Kaikoura (9.30) Mass/Fr Ray

Blenheim (10) **W&C**

Havelock (11) Mass/Fr Pat

33rd Sunday of the Year (3)

Sat Nov 17

Blenheim (5pm) Mass/Fr Ray

Sun Nov 18

Seddon (8am) Mass/Fr Pat

Picton (9am) Mass/Fr Ray

Kaikoura (9.30) **W&C**

Blenheim (10) Mass/Fr Pat

Havelock (11am) Mass/Fr Ray

Renwick (5pm) Mass/Fr Pat

Word & Communion during the week.

Christ the King (4)

Sat Nov 24

Blenheim (5pm) Mass/Fr John

Sun Nov 25

Seddon (8am) Mass/Fr John

Picton (9am) **W&C**

Kaikoura (9.30) Mass/Fr Pat

Blenheim (10am) Mass/ Fr

Havelock (11am) **W&C**

Ward (4pm) Mass/Fr John

Community Matters

Home and Away

Fr John will be away Oct 22 to Nov 22, mixing two meetings in Australia, Profession of First vows of Br Tom Morris, annual leave, and then to Suva to present a paper at a Conference on Practical Theology in Oceania.

Fr Ray Brain CP from Adelaide will be assisting for that time. Ray has had a colourful career of chaplaincies to retirement villages, retreat centres, street people, and until more recently, community leader of the Passionist House in London.

Nov 11..A MASS FOR PEACE THE ARMED MAN by KARL JENKINS

ASB Theatre, 4pm. Come and enjoy the Kyrie, Sanctus, Agnus

Dei, Benedictus. Accompanied by Marlborough District Brass Band.



Sacred Heart Community Pastoral and Educational Grants.

Application forms can be found in the Sacred Heart Church porch. Reminder that Educational Grant applications for this round must be submitted to the Star of the Sea Parish office no later than Friday 23rd November.

Parish Events

Nov 10: Kaikoura: Pot Luck Dinner & Variety Evening

At 6pm in Sacred Heart Hall, All Welcome. any questions to Patsy 319 7166.

NOV 16: Youth Group Quiz Night

A FUNdraiser for St Marys Youth Group. If you missed out on all the fun last year, now's your chance to get in on the action, with great prizes and a live auction. book a table for up to 8ppl. \$10pp. To be held in our Community Centre from 7pm. Tickets, contact Maurice 0223918584 stmarysyouthgroup@xtra.co.nz

Parish Calendar

November

Nov 4 .. Sounds Stewardship
Nov 6 .. Wairau Stewardship
Nov 12 .. Sacred Heart Stewardship
Nov 13 .. St Joseph's Board
Nov 15 .. Blenheim Annual Bereavement Mass (7pm)
Nov 20-21 .. Passionist Province Assembly (Pat in Melbourne)
Nov 22 .. John & Pat return
Nov 25 .. Feast of Christ the King
Nov 27..Finance & Property Mtg

December

Dec 11 .. Kaikoura, School Mass & Graduation
Dec 14 .. Blenheim, School End of Year Mass & Farewell -10.30
Dec 16 .. Renwick Pre- Christmas Mass & Community Meal

Let Us Remember in our Prayers and at Mass:

Recently Deceased: Pamela Orchard, Ken Shepherd, Cecilie Vavasour (UK), Edie Barry

Anniversaries: **1 Nov** Alec Logan **6** Elizabeth Gibson, David Stove **7** Marcella Eaton, Bernard Miles, Emily Sutherland, Greta Mackle **8** Mary Phoarama, Agnes Boyce, John Mackle, Colin Smith, Rachel Mackle, Mary Sweeney **10** Bernice Hailes **11** Cecilia Harris

Other Intentions: Sr Elizabeth Mary rsm, Margaret & Laurie Squire, Molly, Eileen & Eric Hanley, Kathleen Logan

COLLECTIONS:

We are most grateful for your support of our Parish of Star Of The Sea.

Last week:

AP's:	\$ 2462.00
Envelopes:	\$1458.10
Loose:	\$ 554.80
Mission Sunday	\$ 262.00
Maori Pastoral Care	\$ 10.00

thank
you!