



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
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Newsletter No 3: 20 January 2019 Second Sunday of the Year

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 ad-
vance.

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)

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
Priest in Residence: Fr Denis Travers CP
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
stmariasyouthgroup@xtra.co.nz 03 578 6772
Parish Pastoral Council Chair: Greg Stretch

New Year New Opportunities

Welcome back, to those who have been away for holidays or to visit family members. Welcome back as we get ready to start up a new year of Mission and Service, one that coincides with the start of the school year and takes us through to Christmas 2019.

Our Weekend Liturgies are to be the Source and Summit of our Christian lives. As more of us engage in a liturgical role at Mass, it starts to look more and more like it is supposed to be. **By just being here**, we take on the primary liturgical role, that of identifying as a member of the People of God. And then we move from being here, to active participation, in our responding, in our singing, in our entering into prayer together. **Liturgical Ministers** are chosen for various roles as the need arises.

Cultural Inclusion was identified last year as an area that needed more encouragement. **In Seddon**, the

Pacific Seasonal Workers were encouraged to add their songs to the liturgy, and welcomed to our Farm Masses. **In Kaikoura**, the children have brought their Te Reo Maori studies into the forefront in school and parish events and liturgies. **In Blenheim**, the Cultural Committee has brought Pacifica & Filipino people into liturgical roles and actions. Our School is also stepping up their cultural inclusion with a dedicated room and new mural. These have been a great beginning. We look forward to seeing more inclusive engagement by more.

Our Buildings have varying levels of being Earthquake Prone. Buildings serve us for a time. While we treasure what we have inherited, sometimes we need to look to a future for new places to gather to build up our Christian Communities and places of worship. We have done it before. This year let's also focus on ways to build up our faith communities across the parish.

Breakfast with the Cardinal on March 2 will be one way of being inspired to take up the Stewardship I wrote of last weekend. Building Communities only happens when Community Members Build Community. God has given us the tools to build. Let's use them.

And with this **Valentines Day** we are taking the opportunity to have a **Marriage Sunday** with option for couples to Renew Vows.

2019. It's all happening.

John Pearce CP



Readings for Second Week in Ordinary Time (C)

Sun 20th: Second Sunday of Ordinary Time
Isaiah 62:1-5; 1 Corinthians 12:4-12; John 2:1-11

Psalm Response: Proclaim his marvellous deeds to all the nations.

Mon 21st: Hebrews 5:1-10 Mark 2:18-22 St Agnes
Tues 22nd: Hebrews 6:10-20 Mark 2:22-28
Wed 23rd: Hebrews 7:1-3,15-17 Mark 3:1-6
Thu 24th: Hebrews 7:25-8:6 Mark 3:7-12 St Francis de Sales
Fri 25th: Acts 22:3-16 Mark 16:15-18 Conversion of St Paul
Sat 26th: Timothy 1:1-8 Luke 10:1-9 Sts Timothy & Titus
Sun 27th: Third Sunday of Ordinary Time
Nehemiah 8:2-6, 8-10; 1 Corinthians 12:12-30; Luke 1:1-4,4:14-21

Time to Renounce all Forms of Clericalism

Time to Renounce all Forms of Clericalism

Brother Michael Davide Semraro OSB
27 December 2018, in *La Croix International*



The Church needs to seek not just solutions to the inappropriate behaviour of its priests but also to ask questions about the deep-rooted causes, says a Benedictine monk

Michael Davide Semraro, OSB.

With the Church still in the throes of a crisis generated by the sexual abuse scandals, *La Croix* has invited several leading Church personalities to look at possible solutions.

Today we hear from Brother Michael Davide Semraro, a Benedictine monk from the Koinonia of the Visitation monastery at Rhêmes Notre-Dame in the Aosta Valley in northern Italy.

The Christian community is currently experiencing a great sense of unease.

The most important issue facing the Church is not who is responsible for these scandals but what these scandals — particularly the abuse of children — reveal about its manner of being.

So the Church needs to seek not just solutions to the inappropriate behaviour of its priests but also to ask itself probing questions about the deep-rooted causes.

“Zero tolerance” is totally inadequate unless it is backed up by a radical desire to review our way of working in the Church, particularly in the exercise of ordained ministries.

The Church has risked operating more like a religious institution than a community of faith. This ambiguity has allowed things to enter by the window that the Gospel endeavours to expel via the door, i.e. its sacred character.

What we are experiencing today is an indication of the bitter consequences arising from making sacred certain functions that in reality are and should remain services.

The identification between the ministry of serving the life of a community and the personal identity of an ordained minister has led to a series of abuses. As well as being criminal, this in reality amounts to a posture that contradicts the Gospel, even though it may appear profoundly “religious.”

Now, the Church is paying the price for re-modelling its religious and sacred functioning.

Its way of working has resulted in the creation of a caste, a clerical caste, that encompasses not only the clergy but has also clericalized lay people.

Like the Pharisees and Sadducees of Jesus’ time, this caste is tempted to make use of the Gospel for its own purposes rather than to serve it.

If we reflect deeply on all these issues, the Gospel with its demands for liberty, equality and universal fraternity will be the ruin of such a Church.

Without the Gospel, all this could continue as in the past. But the Gospel imposes a conversion that includes facing criticism from elsewhere.

This needs to become the basis for a serious and generous repositioning of the Christian community.

Re-placing the Gospel at the centre of the life of the Church involves recognizing a fundamental error, namely having played down the call to be a community of brothers and sisters at the service of humanity and not a “religio” like others.

It is not dogmatic or ritual baggage that will make a difference. What is needed is a re-positioning that consists in renouncing all privileges that flow from the demand for an investiture from on high.

What is needed instead is a positioning that privileges the relationship with the other, which may go as far as getting down on one’s knees to serve him or her.

How much are we really doing to renounce all forms of clericalism and even machismo? As long as we fail to renounce the abuses of exclusivism and exclusion, it will be extremely difficult to heal the sickness caused by the sexual abuse crisis as well as by abuses of power and conscience.

A Church that begins from the Gospel is a Church stripped of itself. This also means renouncing the creation of an exclusive caste that arrogates to itself the right to exclude others on the basis of its vocation and investiture from on high.

In reality, such change can only come from below. The events that have occurred as well as the greater understanding that we have of the Gospel require that we must not limit ourselves to simply making patchwork repairs (Mk 2:21).

On the contrary, we need to launch ourselves joyfully towards the horizon of a re-foundation.

All this can only be achieved if we first accept the relativization of a whole series of institutions and ways of working, which, while they have been useful — at least in part — until now, are probably no longer appropriate.

There are two aspects that are not just urgent but also revealing of the very real desire to move beyond nostalgia for ourselves to nostalgia for the Kingdom of God, which has just destabilized us.

These are the role of the woman in the life of the Church and the move from a theology of mortification to a theology of pleasure.

In each instance, our manner of understanding sexuality, as a sign of our way of appreciating our humanity and entering into relationship, is the key to the vault of a willingness — or not — to accept current anthropological changes, not as a threat, but as an opportunity.

This does not imply relativizing priestly celibacy or the chastity of consecrated religious in an ideological manner but rather of re-placing them within the radical and total goodness of our humanity.

This needs to be done without any unnecessary and sometimes damaging exaltation of the renunciation involved in celibacy as a source of excellence.

This will enable us to continue to live as we did in the past, including in celibacy, but with a new freedom and responsibility that still needs to be developed, at least in part, not only so that it can be lived out interiorly, but so that it is also comprehensible from the outside.

“At the end of life, what really matters is not what we bought but what we built; not what we got but what we shared; not our competence but our character; and not our success, but our significance. Live a life that matters. Live a life of love.”

—Author unknown



The Role of Lay People in the 11th Century



Role of Lay People was Already an Issue During the 11th Century

The Gregorian Reform is key to understanding the relationship between clergy and lay people in the Church today. Julien Tranié. France La Croix International, 25 December 2018

Similarity does not make two things the same. But having said that, the Gregorian Reform offers several keys for understanding and dealing with the current crisis the Church is experiencing.

This key period in the Church's 2000-year history is in fact encompassed much more than the pontificate of Pope Gregory VII (1073-1085).

In an interview with the German monthly, Vatican Magazin, Cardinal Walter Brandmüller, one of the four cardinals who signed the dubia challenging Pope Francis' conclusions on the family, has recently written that the present situation in the Church is "comparable to that of the 11th and 12th centuries."

He explains that ecclesiastical power was then held by a small group of rich and powerful lay people, who allowed dissolute morals to spread among the clergy, making it difficult for the Church to

genuinely preach the Gospel.

Breaking up Lay Power

In effect, there were two practices that greatly impacted on the Church's power, namely simony and nicolaism, which were both prohibited during the reign of Pope Leo IX (1049-1054).

Simony refers to being able to purchase ecclesiastical offices or sacraments while nicolaism refers to the marriage or concubinage of priests, which was authorized outside of major orders for the whole first part of the Middle Ages.

These two practices ultimately led to the concentration of great power in the hands of lay people. On one side, priests marrying led to the birth of heirs, who later claimed their inheritance from the property of their father.

On the other, simony enabled wealthy families to purchase a certain number of high ecclesiastical offices and thus exert a form of influence over the Church.

"The issue of the role of lay people in the Church is in fact the common denominator of the 11th and 21st centuries," said medieval history professor, Valérie Theis.

This is because, although the Church banned clerical marriage, it was done primarily to eliminate lay people from positions of power in the Church rather than over moral concerns.

The suppression of nicolaism and Pope Gregory's decision to apply this decision strictly also

took time to be implemented and led to strong resistance.

"In Paris, the clergy declared that the pope's orders were absurd and that people could not comply," said Theis, confirming that the Gregorian Reform was a genuine and painful revolution.

A Church that Appreciated How to Change

Are we now experiencing a Gregorian Counter-Reform in the pontificate of Pope Francis?

"It is true that, in speaking of clericalism as an evil in the Church, the pope is challenging a form of rule that has been imposed in the Church for a thousand years, in other words, as an institution directed by clergy," Theis argues.

But going beyond this comparison Theis also highlights a common characteristic of the medieval Church that could positively inspire the pope, namely adaptability.

In effect, said Theis, the Gregorian Reform illustrates the Church's great suppleness in understanding how to maintain its influence.

"During the Middle Ages, the Church never stopped reinventing itself and changing the rules to adapt to social reality," she said.

"That is the thing that has always given it strength, but what seems to be somewhat lacking today," Theis concluded.

Mary Robinson: "Climate Justice"

Review: Mary Robinson Channels Pope Francis and Laudato Si' with 'Climate Justice'

Christiana Zenner. 27 December 2018.

In the United States, entrenched partisan anti-science rhetoric on climate change tends to obfuscate thoughtful work on how environmental change disproportionately burdens the poor. And the mind-boggling scale of climate change—a "planetary" problem, with massive distributed effects—means that tomes on this topic can be draining, rarely what one might choose to put on a bedside table.

In *Climate Justice*, Mary Robinson admirably succeeds in avoiding both of those perils. Born of years of leadership and listening, this slim volume communicates stories of "climate witnesses" in their own words—alongside moral insights and viable policy recommendations. A former president of Ireland with substantial experience in development policy, Robinson is uniquely situated to amplify the stories of people re-

sponding to the vagaries of climate change in ways that might support actions elsewhere or provide hope.

Each chapter tells the story of distinct issues facing climate witnesses in specific locations around the world, while also evoking key moral textures and possible ways forward. There are stories about families working to maintain livelihoods after the collapse of mining communities in Alberta, Canada; women advocating for indigenous land rights and adaptation support from Africa to Europe; and Pacific Island political leaders and native Alaskans strategizing about community relocation.

The conclusion narrates Robinson's initial dismay at the Trump administration's withdrawal from the Paris climate agreement, and how that quickly became delight and hope when international leaders and U.S. gov-

ernors and mayors redoubled their commitments to action, "with or without the government of the United States." Here and throughout the volume, I could not help but ponder the alignment with another morally attuned advocate, Pope Francis. Like the pope in "Laudato Si'," Robinson suggests that **"to deal with climate change we must simultaneously address the underlying injustice in our world and work to eradicate poverty, exclusion, and inequality."**

Climate Justice is diverse, refreshingly human. The data is accurate, the diagnoses far from naïve, and yet it manages to generate pragmatic hope: Responses are possible, and efficacy is not limited to elite corridors of power. This gem of a book can be read in quick bursts or one fell swoop and is well suited for both bedside table and academic syllabi.

Climate Justice by Mary Robinson, Bloomsbury Publishing, 176p \$26

Parish Matters

Weekend Mass Times

New Liturgy Season: Sundays Year C

2nd Sunday of the Year (3)

Denis away this weekend.

Sat Jan 19

Blenheim (5pm) Mass/Fr Pat

Sun Jan 20

Seddon (8am) Mass/Fr John

Picton (9am) Mass/Fr Pat

Kaikoura (9.30) **W&C**

Blenheim (10) Mass/Fr John

Havelock (11) Mass/Fr Pat

3rd Sunday of the Year (4)

John away this weekend.

Provincial Council in Adelaide

Sat Jan 26

Blenheim (5pm) Mass/Fr Pat

Sun Jan 27

Seddon (8am) Mass/Fr Pat

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

Kaikoura (9.30) Mass/Fr Denis

Blenheim (10am) Mass/ Fr Pat

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

Pat on Annual Leave.

4th Sunday of the Year (1)

Pat on Annual Leave.

Sat Feb 2

Blenheim (5pm) Mass/Fr Denis

Sun Feb 3

Seddon (8am) Mass/Fr John

Picton (9am) Mass/Fr Denis

Kaikoura (9.30) **W&C**

Blenheim (10) Mass/Fr John

Havelock (11) Mass/Fr Denis

Community Notices

World Interfaith Harmony Week

The First Week of February (Feb 3-9) is named as such by the Parliament of the World's Religions and the United Nations. While Marlborough does not have a **Interfaith Network** at this stage, we do have migrant and cultural services and groups. This week might be a good time for neighbours to share with each other about their faith and cultural traditions.

Seeking Accommodation

A parish family of 5, with children aged 13 to 5, is looking to rent accommodation. If anyone can assist, please contact them on 022 078 2400

WANTED TO BORROW:

For a parishioner waiting for surgery, an electric wheelchair or small mobility scooter, to get around the house. Contact Margaret at SVDP 021 0260 7468

SVDP BHM Conference

First meeting of the year is on 22nd Jan at the Mercy Room after 9.30am Mass. All welcome.

Parish Events

Jan 12: Change to Picton Mass Centre

After Mass last Sunday at St Joseph's Picton, we moved basic requirements for Mass to the Old School. This is in recognition of the low building compliance rating we received from Marlborough Council several months ago regarding our Church. The move gives us time to explore other options for moving forward for the coming decades.

Mass times at Picton are Sunday 9am and Wednesday 9am.

Jan 21: Blenheim Liturgy Planning

Meeting in the Church Foyer at 7pm, to plan ahead for several Community and Diocesan Liturgies over the coming months. We invite members of the Liturgy Committee, Musicians, Cultural Committee, School, Youth Group and others interested in helping.

Feb 14: St Valentine's Day: A Time to Celebrate Marriage

Valentine's Day as a celebration of love, has become over commercialised with generous gifts, cards and dinners expected.

This year we are joining a growing number of parishes in Celebrating Marriage near to Valentine's Day. There will be an opportunity to renew Marriage Vows at Masses for those who wish to. Bring yourself; bring some food to share afterwards; bring your hopes for the coming year.

Feb 10: Kaikoura Marriage Mass
Feb 16-17: Other Communities Marriage Mass

Feb 24: Registration for Children's Sacraments

After Sunday Masses in Blenheim & Kaikoura, there will be an information Session and opportunity for Registration for Children's Sacraments for 2019. This is for children and teenagers from Year 4 and above.

Please pass this information on to families that you know who attend state schools, or who may not get this notice from Church.

If you can't make it, and want to register, please contact Fr John by Email.

Reconciliation Preparation Sessions start on Sunday March 3.

Feb 24: Awatere/Flaxbourne Community Twilight Gathering

Our Awatere/Flaxbourne

Stewardship Group is organising a Twilight Gathering of the Churches and Friends at The Domain in Ward. This is between the Catholic Communities and our friends in the Awatere Joint Venture Community. The plan so far is

4pm .. Sunday Prayer Service
To follow ... **Inter Community Cricket Match (modified rules) , and BBQ.**

This initiative is part of our ongoing Post EQ Community Building ministry with Seddon & Ward.

March 1: Catholic Schools Commissioning Mass.

On Fri Mar 1, Cardinal John will lead a Commissioning Mass for Schools in the Top of the South. St Mary's is this year's host church. Mass is at 5.30pm.

March 2: Breakfast with Cardinal John 7.30-9am

For your diary ... We have booked Clubs of Marlborough for Breakfast with Cardinal John for Saturday March 2. Cost will be \$20 ea. A great start to our Growing in Faith and Service for 2019.

Bookings are essential. Contact the Parish Office. Numbers are limited.

March 3: Children's Sacrament Preparation for Reconciliation

Family Preparation Sessions begin after Mass in Kaikoura and Blenheim today.

April 15: Chrism Mass Comes to Blenheim

St Mary's will be this year's host church for the Top of the South Parishes Chrism Mass with Cardinal John. We will need help catering for the travellers before Mass, and with the music and liturgy, so that we present our selves as a whole of parish experience. **More information later.**

Parish Calendar

January

21 .. Blenheim Liturgy Planning (7)
29-31 .. CP Provincial Council (Oz)
30 .. School starts back.

February

1 .. CP Finance & Property C'tee (Oz)
3 .. Sounds Stewardship Group
5 .. Wairau Stewardship Group
6 .. Waitangi Day
11 .. Kaikoura Stewardship Grp
12 .. Pastoral Council
16-17 .. Valentine's Day: Renewal of Marriage Vows
19-21 .. NZ Bishops & Religious Leaders Conf (Wellington)

Let Us Remember in our Prayers and at Mass:

Recently Deceased: Larry Boyd, Mavis Bugler, Joan Payton, Fr John Noonan sm (CHCH) Dermot Ryan, Jules Nihotte (NLSN), Peter Lawson

Anniversaries: Please remember those parishioners who have passed away over the years and are noted in our memorial books at Blenheim, Kaikoura and Picton. People will be mentioned specifically each week if family notify the office of their loved ones anniversary.

Other Intentions:

COLLECTIONS:

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

Last week:

AP's:	\$2726.00
Envelopes:	\$1648.50
Loose:	\$1143.00
Christmas dues:	\$ 5.00

thank
you!