



Coffee Cart



This coming Sunday is Coffee Cart Sunday. If you have some tasty 'goodies' to share, that would be appreciated. Stay after Mass, put a few more names to faces and enjoy a cup of coffee

Christmas hampers



If you wish to bring either a complete hamper, or a few goods (food, toys etc) that would assist a poor family to enjoy Christmas, we will ensure they are delivered to families in need.

Thank you to those who already have donated and to those who will

Feast of Christ the King



This Sunday we complete Liturgical Year C with the feast of Christ the King. As we know from the exchange with Pontius Pilate, Jesus was clear that his kingdom was not of a material kind, but he did confirmed that he was a king, born to testify to the Truth. We remember when he was with Herod, Herod questioned unknowingly, "What is Truth?" That question echoes everywhere now with the challenges of AI.

Jesus was not just a messenger of the Truth - he was 'the' Truth. His self-declared mission was to "proclaim release to the captives, recovery of sight to the blind, to let the oppressed go free and to proclaim the year of the Lord's favour". This is a statement with Biblical symbolism found in Isaiah 62:1-2.

How desperately the world today, needs the innocent immigrants to be released, the oppressed in war torn countries to be set free, and for true sight to be given to those who cannot see. A woman with a white can famously responded to Passionist Don Senior, "Father I am not blind; I just cannot see!" For us to truly see and to share in Jesus' mission, we need him as the king of our hearts and to see ourselves called to continue his mission of bringing the reality of the kingdom to our world however and wherever we can. We are united with all people as one family of sisters and brothers called to be 'A Family for All.'

Work in progress: Before (and during construction)



Now (BBQ area)



Before: Entrance to the Tavern and the kitchen area



Now



Before: Main room in the Tavern (during renovation)



The changing face of the Church (From 'New Zealand Catholic')

Dr Robyn Andrews is a Research Fellow at Massey University, New Zealand and she recently sharing some of her research in a brief format. There are many similarities to the Australian church.



Dr Andrews introduced her series of reports exploring demographic shifts in Catholic parishes across Aotearoa New Zealand. Her research highlighted the growing presence of migrant communities, particularly from South

India and the Philippines and examined how these changes were shaping parish life. Through interviews with parishioners and priests, both long-standing and newly arrived, she uncovered stories of adaptation, faith, and renewal. This introductory article set the stage for deeper insights that have been published.

Catholics from the Philippines

The report explored the experiences of Filipino Catholics who migrated to New Zealand. It highlighted their strong commitment to weekly Mass attendance and



their efforts to maintain vibrant devotional traditions such as fiestas, rosary groups, and the feast of Señor Santo Niño de Cebú.

Filipino parishioners contributed actively to parish life through music ministry, youth groups, and lay-led liturgies. Monthly Masses in Tagalog and the appointment of a

chaplain have supported their spiritual needs. Interviews revealed how these communities recreated a sense of family and belonging, blending their traditions with local practices and enriching the wider Church in Aotearoa.

Syro-Malabar Catholics from India

This report focused on the experiences of Syro-Malabar Catholics from Kerala, India, who migrated to New Zealand and joined Roman Catholic parishes. Parishioners spoke warmly of the welcome they received and described how they adapted their devotional practices to the local context. While they missed the scale and frequency of religious events in India, they recreated traditions such as Good Friday processions, pre-Christmas carolling, and home-based prayer groups. Children attended catechism in their Rite, and many celebrated sacraments back in India to maintain cultural and liturgical continuity.



Monthly Syro-Malabar Masses in Malayalam complemented their regular participation in Latin Rite liturgies. The community actively contributes to parish life through ministry roles and committee service, while remaining committed to passing on their faith to the next generation. Their presence has enriched parish communities and reflected the universality of the Catholic Church.

Longstanding Parishioners



This report captured the reflections of longstanding parishioners — Māori, Pākehā, Pasifika, and others — on the changes they observed in their parishes over the past two decades. These shifts coincided with the

arrival of new Catholic migrants, primarily from Asia, contributing to what has been termed by Dr Joe Grayland as the emergence of New Zealand’s “Fourth Church.”

The First Church was the *Missionary Church of the French to Māori*. It was marae-based and missionaries travelled extensively. This is the ‘original’ church of the missionaries, who were mainly French. They came to the Māori, and for the Māori. This church was pro-French and anti-English establishment. This church has all but disappeared in New Zealand.



The Second Church was the ‘settler’ English-speaking and Irish in culture. This church created the Catholic compound of the parish church, convent, school and presbytery, a construct that has formed our idea of parish, priesthood, religious life, Catholic education and mission ever since.

It is the dominant, and dying, model of parish and school that we encounter today. This model was supported by nineteenth-century religious congregations, founded on the various pieties of the period and the missionary activism, both of which have faltered during the late twentieth century. The diocesan system has been forced to import clergy to prop up the settler parishes, which are largely unsustainable.

The Third Church was the *Pasifika Church*. This church is language-specific with strong cultural identity and nationalistic tendencies, but it tends to live in parallel to the mainline Settler Church. This church is strong in locations where immigration and employment opportunities have created local Pasifika worshipping communities. Language and cultural identity remain strong for Pasifika Catholic communities.



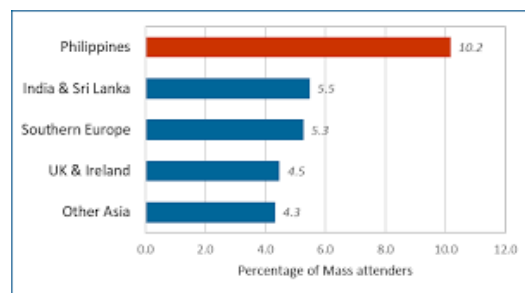
Without language and cultural skills, entry is mostly impossible for outsiders. One strong and unique element of the Pasifika Church is the role of the catechist, which has enabled many Pasifika communities to continue without being clergy-dependent.



The Fourth Church might be broadly described as '**Asian**' and includes people from South East Asia, North Asia, the Philippines, Indonesia and India amongst many countries. This church is not homogeneous. It comes with many languages, often centuries of Catholicism and strong traditions of popular piety. Believers come from cultural contexts where religion and

religious belief are an integral part of life. In these contexts, overt, publicly recognised religion and belief play a huge part in the visibility of church life and belief. There are strong, centuries-old, traditions of Christianity as well as significant histories of religious conflict. Christianity lives amongst other significant indigenous and introduced religions such as Hinduism, Buddhism, Taoism, and Islam.

Dr Andrew's interviewees noted significant demographic changes, with Indian, Filipino, and Pacific Island parishioners now forming the majority in some communities. They described fuller churches, more diverse liturgical practices, and new devotional expressions such as incense use, elaborate Marian adornments, and multilingual choirs. While some found these changes challenging, many embraced the renewed energy and diversity. Migrant priests and new gestures during Mass were also mentioned, along with the reintroduction of traditional practices like veils and receiving Communion on the tongue. Despite some tensions, most longstanding parishioners expressed a sense of belonging and optimism, recognising the vitality and universality brought by newer members.



Dynamics Facing Priests Working in 'Migrant' Parishes



Dr Andrews' final report examined the pastoral and cultural challenges faced by priests ministering in parishes with majority migrant congregations. Migrant priests, often from Asian countries, arrived with limited knowledge of New Zealand and encountered a more collaborative and less hierarchical parish structure than they were used to.

Many recent arrivals have received minimal preparation. This lack of formation sometimes led to misunderstandings around liturgical norms, pastoral expectations, and cultural sensitivities. A more robust and comprehensive orientation programme, followed by regular mentoring, some challenging pastoral situations could possibly be avoided or better managed



Priests formed in New Zealand, expressed feeling overwhelmed by unfamiliar devotional practices and expectations from migrant communities. They noted differences in liturgical styles, emphasis on Marian devotion, and the frequency of blessings and

commemorations. Some struggled to connect with these expressions of faith, while others worried about whether they were ministering appropriately. The report suggested that better diocesan support and formation for all priests, migrant and local could help bridge these gaps, fostering mutual understanding and enriching parish life.

Dr Andrews said as a result of her research, “I empathise with both recently arrived migrant priests, as well as Pākehā priests ministering in migrant parishes. Migrant priests risk being inadequately prepared to understand how they can best serve in New Zealand parishes. Locally formed, mostly-Pākehā priests, are now ministering to parishioners whose needs and expectations can be different to what they are used to. A recognition and understanding of these gaps in the ongoing formation of priests would be a valuable first step in enhancing parish experience for priests and parishioners alike”.

The Dargan cave

By Ella Archibald-Binge (17th June , 2025)



When Erin Wilkins first stood inside the cavernous Dargan shelter, she was awestruck. “You don’t understand how big it is until you step inside and you’re this tiny little thing inside this massive bowl,” she says. “You just had to sit and take it in.” The Darug and Wiradjuri woman’s instincts told her that this yawning cave, on a Darug songline in the upper

reaches of the Blue Mountains, held ancient stories .She was right.



New scientific evidence has revealed people lived in the shelter during the last ice age 20,000 years ago, when the high country was treeless, frozen and – until now – believed to be too hostile for human habitation. Archaeologists say the huge rock hollow was a camping spot “kind of like the

Hyatt of the mountains”, occupied continuously until about 400 years ago. At an elevation of 1,073 metres, it is the highest human-occupied ice age site found in Australia. It also aligns the continent for the first time with global findings that icy climates did not prevent humans from travelling at high altitudes in ancient times.

The ground-breaking study, funded by the Australian Museum Foundation, was a collaboration between archaeologists and Aboriginal custodians who have spent six years mapping rock shelters across the greater Blue Mountains area, spanning 1m hectares of mostly untouched wilderness west of Sydney. Some sites are known only to a handful of Aboriginal people or intrepid bushwalkers. Others have only just been rediscovered.

Dargan shelter, a mysterious cave on private property near Lithgow, had long been a place of interest due to its location on a ridge line connecting east to west. In 2021 Wayne Brennan, a Gomeroi archaeologist, and Dr Amy Mosig Way, a research archaeologist at the University of Sydney and the Australian Museum, got a



permit to excavate it. Working alongside six Aboriginal groups, they dug to a depth of 2.3 metres, sifting through the sandy layers to reveal the cave’s secrets.

They found a sandstone grinding slab from about 13,000 years ago, its grooves suggesting it was used to shape bone or wooden implements. Radiocarbon dating confirmed the oldest evidence of human habitation was about 20,000 years old. Way says the “remarkable” findings show a continuous sequence of occupation from the ice age until about 400 years ago.

“It’s just such a kind of mind-blowing experience when you unearth an artefact that was last touched by someone 20,000 years ago,” she says. “It’s almost like the passing of the object through time from one hand to the other.”



For Brennan, the findings resonate on a deeper level. The rock art expert has spent decades poking around caves in the mountains but had never seen anything like Dargan shelter. “I sit in there and feel like I’m shaking hands with the past,” he says. Brennan discusses the findings not in terms of specific dates but in reference to “deep time”.

“Deep time is a term that I use, in a sense, to connect the archaeology and the Tjukurpa [the creation period that underpins Aboriginal lore],” he says. “Because with the Tjukurpa, it’s timeless.”

This weaving of scientific and cultural knowledge was central to helping the researchers interpret the findings and understand how the cave would have been used in ancient times.

Brennan says it was probably a “guesthouse on the way to a ceremony place”.

The study has upended long-held beliefs about the way humans moved through the mountains – showing that people not only traversed the high country but stayed there for long periods. The site is now “the most significant archaeological landscape in Australia in terms of ice age occupation”, according to Way.



“It’s important to preserve [cultural heritage] – not only for Australian history or for archaeology but for our people for generations to come,” Wilkins, says. As more sites are “reawakened”, Wilkins says, there is a profound effect on her people and her country. “It strengthens who we are and it strengthens and heals country,” she says. “We’re back listening to her stories. We’re back sitting with our ancestors of yesterday.”

Humour

A couple in their nineties were both having problems remembering things. During a check-up, the doctor told them that they were physically okay, but they might want to start writing things down to help them remember. Later that night, while watching TV, the old man got up from his chair 'Want anything while I'm in the kitchen?' he asked.

'Will you get me a bowl of ice cream?' she replied

'Sure.' he said.

'Don't you think you should write it down so you can remember it?' she asked.

'No, I can remember it.' He said

'Well, I'd like some strawberries on top, too. Maybe you should write it down, so as not to forget it?' she suggested. He said, 'I can remember that. You want a bowl of ice cream with strawberries.'

'I'd also like whipped cream. I'm certain you'll forget that, write it down?' she asked. Irritated, he said, 'I don't need to write it down, I can remember it! Ice cream with strawberries and whipped cream - I got it, for goodness sake!'

Then he toddled into the kitchen. After about 20 minutes, the old man returned from the kitchen and handed his wife a plate of bacon and eggs. She stared at the plate for a moment and asked, 'Where's my toast?'

Vincent Van Gogh's Family Tree

- His dizzy aunt - Verti Gogh
- The brother who ate prunes - Gotta Gogh
- The brother who worked at a convenience store - Stop an Gogh
- The grandfather from Yugoslavia - U Gogh
- The cousin from Illinois - Chica Gogh
- His magician uncle - Where-diddy Gogh
- His Mexican cousin - A mee Gogh
- The Mexican cousin's American half-brother - Ring Gogh
- The nephew who drove a stage coach - Wells-far Gogh
- The constipated uncle - Cant Gogh
- The ballroom dancing aunt - Tang Gogh
- The bird lover uncle - Flaming Gogh
- His nephew psychoanalyst - E Gogh
- The fruit loving cousin - Man Gogh
- An aunt who taught positive thinking - Way-to Gogh
- His sister who loved disco - Go Gogh
- His niece who travelled the country in a van - Winnie Bay Gogh

WHAT DO YOU CALL A
MELON THAT'S NOT
ALLOWED TO GET
MARRIED?

CANTELOPE.

Your tongue

A LUMBERJACK WENT IN TO
A MAGIC FOREST TO CUT A
TREE. UPON ARRIVAL HE
STARTED TO SWING AT THE
TREE WHEN IT SHOUTED,
"WAIT! I'M A TALKING
TREE!"

UnkNOWN PUNster ©2018

THE LUMBERJACK GRINNED AND
SAID: "AND YOU WILL DIALOGUE."

MY FRIEND KEEPS SAYING
"CHEER UP MAN IT COULD
BE WORSE, YOU COULD BE
STUCK UNDERGROUND IN A
HOLE FULL OF WATER."

I KNOW HE MEANS WELL.

ATSHORE

I went
to McDonald's
today
and ate a
Kid's Meal.

It was good,
but his mom
was furious...

MY FRIEND WENT BALD
YEARS AGO BUT STILL
CARRIES AROUND AN
OLD COMB WITH HIM

UnkNOWN PUNster ©2019

HE JUST CAN'T PART
WITH IT

THE INVENTION OF THE
SHOVEL WAS A GROUND
BREAKING DISCOVERY

UnkNOWN PUNster ©2017

BUT THE INVENTION OF THE
BROOM WAS THE ONE THAT
TRULY SWEEPED THE NATION

I'M READING A BOOK
ABOUT ANTI-GRAVITY.

IT'S IMPOSSIBLE
TO PUT DOWN!

ATSHORE

I accidentally passed
my wife a glue stick
instead of a chap
stick..
She's still not talking
to me ...

I ASKED MY FRIEND
TO SPELL WONTON
BACKWARDS

UnkNOWN PUNster ©2018

HE SAID NOT NOW

My wife called to tell me she
saw a fox on the way to work.

I asked her how she knew it
was on it's way to work.

She hung up on me.

YESTERDAY I SAW AN
AD THAT SAID 'RADIO
FOR SALE, \$1, VOLUME
STUCK ON FULL'

I THOUGHT, 'I CAN'T
TURN THAT DOWN'

A husband said to
his wife.

"The guys at the
club said that our
mailman has slept
with every woman
on our street except
one..."

Wife replies
"I bet it's Paula."



Passionist Companions Retreat

If you have an interest in Passionist spirituality or you are keen to stop and reflect for a day, you are welcome to join our Companions from Endeavour Hills and Holy Cross for a retreat around the theme of *Vulnerability and the Light of Advent*, and the four aspects of Advent (Hope, Peace, Joy and Love). The day will begin with a cuppa at 9.15am and end with Mass at 5.00pm, followed by a BBQ. To register, please contact Gerard Daly at: gerard.daly23@bigpond.com

Birthdays

Fr Chris Mithen celebrated his 93rd birthday on Wednesday

Len Watson celebrated his 72nd birthday on Thursday

Maureen Barns celebrates her birthday today, Friday

Bro Ed Braden will celebrate his 84th birthday on November 25th

John Mignone would have been 97 on Tuesday...we remember John.

Prayers

We remember those who have died recently, especially **Filomena Benevento** (a close friend of Cathy Hardinge) and those whose anniversaries occur at this time, especially **Helen Dennis, Damian Facciolo, Paul Frood, Yvonne Maher, Marie Scott**. We pray that all who have died, have found joy in God's eternal presence.

We pray for members of our Holy Cross family who are coping with illness and all who care for them: especially



Lucia Isgro, Pam Storey, Noel Smyth, Gerry Bond, Anne Woon, Fergus Ryan, Joe & Nina Conti, Maria Di Giantomasso, Lesley Yang, Denise Egan, Caroline Hagedorn, Greg Agosta, Dr Peter Heffernan, Cate Sweeney, Bro Doug Walsh fms, Lisa Iverach, Monic Sleeman, Anthona Henderson, Anne Burke, Nancy Reynolds, Billy Uasiske, Elizabeth Walsh, Joanne Moorcroft, Marilyn Cilmi, Maureen Barns, Peter & Bernadette Owen, Kate Lenic, Rex & Jan Cambry, Jeanelle Bergin, Phil Drew, Luke Norden, Caroline Meade, Fr Brendan Lane, Alexander Lim, Carol Battistella, Graham Burke, Zoe & Sophia Chung, Pam Gartland, Rod Gorfine, Patricia Keeghan, Doris Castro, Julia Cantone, Helen McLean, Peter Barry, Bro Jerome CP, Anne Jenkins and Errol Lovett.

Mass on line

Chris will send the link for Sunday Mass, on Saturday afternoon.

God bless,

Brian