

## Anniversary's in July

June Sullivan, John McLeod, Gerard Mooney, Elizabeth Tobin  
Joy Bird, Cecil Moran, Sr Cyprian, Campbell Steel  
Cornelia Harbers (Corrie), Margaret Brown, Fr Patrick Loft  
Geoffrey Marra, Herbery Houltham (Shorty)  
Joan Heaven, Regina Abraham, Anthony Qinn  
Raewyn Grevatt, Mary Nesbit, Sheila Gray, Rosalie Prescott

**Pro-Life**—Many Kiwis will have heard of the “Vinnies” through their op shops and work for the poor. Their founder St Vincent de Paul (born 1581) dedicated his life to helping the poor, including relief and medical supervision for women injured by abortions in the slums of Paris, and babies who survived abortions. Vincent exhorted his fellow Christians: “Christ’s gift to us as a people is life and that more abundantly. To protect the least of these, our brethren, with everything that God has placed at our disposal, is among the greatest and most satisfying of our sundry stewardships.” For more pro-life information, go to [www.voiceforife.org.nz](http://www.voiceforife.org.nz).



**This Sunday night** (23rd July), John Cowan’s guest will be economist Brad Olsen. Originally from Whangarei, Brad completed his undergraduate studies at Victoria University of Wellington, finishing with a BCom and BA. Brad joined Infometrics in July 2015 as a part-time data analyst while studying and has risen to be one of New Zealand’s most prominent and youngest economic commentators. He was appointed Chief Executive and Principal Economist of Infometrics in February. At present, Brad is focused on New Zealand’s economic recovery from COVID-19 and what emerging trends from the pandemic mean for local economies. He also takes a keen interest in global economic trends and the current shift in supply chains. Since his emergence in the economics scene, Brad has also been a leading commentator on housing and infrastructure issues across New Zealand. Outside of work, Brad is one of New Zea-

land’s youngest Justices of the Peace. He is also a Board Member of Business Central, a member of the Institute of Directors, Global Shapers Community Wellington Hub, the Asia New Zealand Foundation Leadership Network, the Wellington District Licensing Committee, volunteers with Take10, is a marriage and civil union celebrant, and was formerly a member of the Wellington City Youth Council. In 2016, he was announced as New Zealand’s Queen’s Young Leader and met with the Queen on three occasions.

### Notices from Titipounamu Study & Joy

The Women in the Bible with Kieran Fenn fms.  
Mondays, 07/14/21 Aug and 04/11/18 Sep, 7-8.30pm. ZOOM.  
Fee: \$20/session or \$90/series (incl. study material).

<https://www.studyjoy.nz/2023/04/25/mary-in-the-scriptures/>

Liturgical Spaces with Prof Thomas O’Loughlin.

4-part series on our YouTube channel. Online. No fee.

Part 1: Do we gather as consumers or celebrants?

<https://www.studyjoy.nz/2023/07/17/liturgical-space-thomas-oloughlin/>

### Mass Times

#### Week Day Masses

Saturday—9am @ St Joseph’s

Tuesday—9am @ St Joseph’s

Thursday—9am @ St Patrick’s

#### Sunday Masses

Vigil Mass—5.30 @ St Patrick’s

Sunday Mass—9.30am @ St Joseph’s



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## Rātini Kupu

23rd Hōngongoi 2023  
16th Sunday of Ordinary Time

23rd July, 2023

**The Third World Day for Grandparents** and the Elderly will be celebrated this year on Sunday 23rd July, just days before the start of World Youth Day in Lisbon. The two celebrations bear a connecting theme from the first chapter of Luke: “Mary arose and went with haste” (WYD theme – vs 39) and “His mercy is from age to age” (vs 50). In his message, Pope Francis speaks of the “haste” with which Mary set out to visit Elizabeth and invites us to reflect on the bond that unites young and old. Young people, through their relationships with the elderly, will realize that they are called to cultivate memory and recognize the beauty of being part of a much larger history. For the elderly, the presence of a young person in their lives can give them hope that their experience will not be lost and that their dreams can find fulfilment. The verse from Mary’s Magnificat also reminds us that God’s mercy is manifested in history through the testimonies of those who have experienced it and passed it on to their children and grandchildren. Grandparents and the elderly are called to carry this mercy, to tell through words and life how God has been faithful to His promises and how He continues to love His people. They are also called to receive God’s mercy, and to allow themselves to be comforted by His fatherly love that never abandons them.

*Virgin Mary, Mother of faith and hope, an example for this humanity bent by indifference, make me as willing as You to accept the will of God, to magnify and praise His Mercy. Mary, Mother of fortitude, you who know my heart, do not allow me to become discouraged. I confidently surrender my life into your hands. Heal my wounds. May your tenderness accompany me on the way. Your presence, Mother of love, brings us to experience the joy of seeing our families united. Help me to transmit the tenderness and Love of God to the grandchildren and youth so that, in addition to praying for them, we can pray with them. Mary, may the gift of the Holy Spirit intercede for me: sustain my weakness; breathe into my heart the consolation that I may leave traces of faith among the young, bearing witness to the beauty of life, knowing that life has a limit and that beyond it lies before us our Father's embrace. Amen.*

### St Joseph’s Hall

Together with the principal of St Joseph’s school, the Parish leadership team proposes to transfer ownership of the parish hall to the school, subject to a satisfactory agreement on the ongoing availability of the hall for parish activities. The costs of operation and maintenance of the hall are a drain on parish finances. The hall is a valuable asset to the school, and it has been the major user for some time. The use by the parish has been infrequent. Diocesan authorities have been consulted, and the approval of the Ministry of Education is being sought. Before a final decision is made, the leadership team seeks the views of members of the parish. If you have comments or queries, please send you thoughts in email format or discuss with parish team members or Father Paul. Our email is [cat.chb@xtra.co.nz](mailto:cat.chb@xtra.co.nz)

## St John's College



The term has begun with a bang. Our 1st XV had a successful tour to Sydney, Australia. On Tuesday we had school photos for the magazine, on Wednesday

we had our Taste of St John's Day for our contributing primary schools and on Thursday we had senior Parent/Teacher interviews. So a busy week

### Giving Us Time to Grow

There were people in Our Lord's time who wanted him to separate the bad from the good as well. Among them were people who claimed the moral high ground, the Pharisees whose name means "the separated ones." Even John the Baptist expected Jesus to separate the cream from the skim, to have only holy people around him. John foretold that Our Lord would separate the chaff from the wheat. He said (Mt 3:12) "He will gather his wheat into his barn; but the chaff he will burn in a fire that will never go out." That's precisely what Our Lord didn't do. He had all sorts of people around him, a rainbow coalition of people, the learned, the ignorant, the good-living, the bad-living, tax-collectors, prostitutes, the lot. What in God's name is he doing, they said. Why doesn't he get down to business? Why doesn't he weed them out? As any gardener knows, weeding can be the greatest threat of all to the life of the young seedling. At first, the problem is one of identifying which is which. The weeds must be left until the seedling can be clearly recognised. Even then, removing the weeds may pose an even greater threat. It might sever the seedling's root system. Often the weed brings the seedling away with it. In the case of human beings it is an even more risky business. "Weeding-out" has no history of success which doesn't seem to curb people's passion for it. Seventy years after Hitler's final solution, the horrendous weeding out of six million Jews in concentration camps, the Bosnian Serbs are attempting the brutal policy of "ethnic cleansing." Race, religion, colour, sex, politics are still considered ready-reckoners for identifying society's weeds. Increasing power over nature provides new and sinister instruments for weeding out. The unborn child, the seed of life is threatened with abortion. At the other end of life, euthanasia is proposed as the final solution for the new Jews, the old, the maimed, the incurables and the burdensome. Right through life, the weeding-out continues remorselessly. The handicapped axe institutionalised, the delinquent are penalised, the deviant are ostracised and the poor are patronised. Weeding out is not confined to faceless bureaucracy. We're all tempted to try our hand at it. We are sharp at spotting the undesirables, the troublemakers, the misfits. One shudders to think of the people who might have been weeded out if God had not chosen to intervene. Probably most of the saints in the calendar. Peter, after his triple denial in the crucifixion crisis should have been weeded out for failing the leadership test. Strange isn't it, that Christ never weeded out Judas? The church did not always show her master's tolerance. Galileo could testify to that. The spirit of the Inquisition lives on. Excommunications and anathemas may be out of fashion but old habits die hard. The parable of the weeds is starkly simple and yet widely ignored. To the question "Do you want us to go and weed it out?" the answer of Jesus is a categorical "No." And the reason is self-evident. Only God has eyes sufficiently discerning and fingers sufficiently gentle for this job. Weeding out is God's prerogative. Life would be so much better for everybody, if only we would leave it to him. [association-ofcatholicpriests.ie](http://association-ofcatholicpriests.ie)



Last week I suggested that we might see the 'words' we use as the seeds we scatter around us each day. Taking time and care to

ensure that our words are carefully and sensitively chosen so that they fall on good soil where they can produce a positive result, is what the parable of the 'Sower and the seed' calls us to. Many people commented on this, telling stories of the hurt and damage 'words' caused in their lives. My thanks to all who shared their stories. One of the things that struck me was that in many cases the 'words' used were just careless and not intended to cause hurt. Isn't this all the more reason to stop before we speak, being careful that we have properly prepared the ground to accept our words?

This week we have another field, another sower, and more seed. However we have a different context and a very different message. The parable itself, of the 'wheat and the darnel' is simpler than last week, and easier to understand. But beware, it has a very powerful punch. There are two ways of approaching this Gospel: The first is to read and listen to what Jesus says to us. The second is to read, listen and hear what Jesus says to us. They may sound the same, but believe me, they're not! A word of help before you start:

'Darnel', God-Google informs me, is a semi-wild, poisonous weed which both grows and looks almost identical to wheat. Eating it results in dizziness, nausea, and in large amounts, can lead to death.

However, don't worry. Nobody dies in the parable! Many thanks, Brian.

[b.maher@oblates.ie](mailto:b.maher@oblates.ie)

**There are some mighty** problems in this world to be solved and I sure as shootin' didn't cause them, plus I know for a fact that I am not in the position to solve them. So should I throw in the towel and go cry in the closet?

Nope! I was reading an article about an amazing woman named Dorothy Day, and she had one little idea that put it all in perspective for me. Dorothy Day was a saving grace to so many who were left physically, spiritually, and emotionally crippled by the devastation of the Great Depression. Her motives and actions were genuine, compassionate, and life-changing. She provided a beacon of hope during a time when there wasn't much. She didn't solve the financial problems of the day, but she worked in her own way to be part of the solution, one person and one family at a time. She didn't offer money, but rather provided the most basic needs for those who were suffering. She offered dignity, shelter, hope, and joy—so much joy. She didn't give a lot, but what she gave mattered greatly. She said, It's not hard to find the problems, but we get in a big pickle when we have an even harder time finding the beauty around us. It isn't often we see a smiling baby or a gorgeous harvest moon on the front page of the paper or in our newsfeed, but when we do see them, they give us a lift. Who doesn't love a good giggling baby video shared on social media? They just let us escape for a few minutes. After reading about Dorothy Day, I realized my role in the solution was easier than I thought. It's my job to connect with beauty and joy. John Ruskin was a famous art critic from England who used to say, "We have the duty of delight." That line made me realize we sometimes see joy and beauty and peaceful things as frivolous and unproductive. We think we have to work and take things to task and ponder serious matters in order to be responsible, informed citizens. Did you hear that? I think God just belly laughed! We've got it so twisted up it isn't even funny. God is the maker of joy and beauty, not the creator of what is evil, cynical, corrupt, or absurd—so why not focus on the things He made and leave the rest of the mess alone? Dorothy Day didn't solve the problems of the Great Depression, but she sure was a solution to those to whom she was able to bring delight. Sounds like a much better way to spend my day. What do you think? *Copyright 2023 Sheri Wohlfert*