

Anniversary's in February

Alan Banks Cameron, Daniel Taylor
Margaret Parsons, Fred James Allen
Mary Butler (Molly), Peter Robinson (Skip)
Vera Lawrence, Jack Moran
Bernard Skidmore, Malcolm Wenzlick

This Sunday night (4 February), John Cowan's guest on Real Life will be speaker, presenter & author Dave Brebner. Dave Brebner grew up with undiagnosed and debilitating Tourette Syndrome. Despite the hardships of his teenage years, as a person who was not going to fit the mould of a standard high school education without difficulty, he has gone on to complete an electrical trade qualification, a Bachelor's Degree of Education in Adult Vocational and Workplace Training, and two Master's Degrees in Educational Neuroscience and Education and Career Development, enabling him to engage in meaningful and inclusive discussions that cater to diverse audiences. As well as being a full-time teacher for TAFE NSW, he regularly presents motivational talks to groups of young people. Dave lives in New South Wales, Australia, and is a husband and father of six.

Fr MICHAEL PUI appointed National Director of MissionNZ

Congratulations and ka pai Fr Michael Pui, who has been appointed National Director of MissionNZ, the local face of the Pontifical Mission Societies, perhaps best known for overseeing the World Missions Sunday collection each October. Fr Michael has most recently been the Parish Priest of Good Shepherd Parish Hurunui in North Canterbury. He will remain based in the Diocese of Christchurch. Details: <https://www.catholic.org.nz/news/media-releases/missionnz/>

Email Addresses—I have had trouble with the storage on the parish computer and as a consequence I have lost some email addresses. Please email the office at cat.chb@xtra.co.nz so I can update our address book. Many thanks.

Notices from Titipounamu Study & Joy—Bible Stories - What do they mean? Join us in unravelling Bible stories and looking for answers within a group, and with Bi-

ble Scholar Kieran Fenn fins. Sundays, 04 Feb, 03 Mar, 07 Apr, 05 May 2024, 5-6pm (Zoom). Koha Please check out an introduction to the sessions, and register here:

<https://www.studyjoy.nz/2024/01/19/bible-stories-what-do-they-mean/>

The Mystery of Miracles Mondays, 08/15/22/29 April 2024, 7-8.30pm \$25/session or \$80/series, incl. study material.

<https://www.studyjoy.nz/2024/01/11/the-mystery-of-miracles/>

For more information: www.studyjoy.nz
By the way - did you know that we sell small booklets with reflections on a very special [Stations of the Cross - pictures of carving of the wounded hands of Jesus](#). The booklets are available in English and in Samoan



Mass Times

Sunday—9.30am @ St Joseph's

Saturday—Vigil -5.30pm @ St

Patrick's

Week Day

Saturday—9.00am @ St Joseph's

Tuesday—9.00am @ St Joseph's

Thursday—9.00am @ St Patrick's

Parish Priest—Fr Paul Kerridge

Phone—Office 8586416 Presbytery 8589383

Email—cat.chb@xtra.co.nz

Website—www.holytrinitychb.com

Facebook—The Holy Trinity CHB



The Holy Trinity Parish Rātini Kupu

4th Hui-tanguru ,2024
4th Sunday of Ordinary Time



Signs of God's Healing

There is a debate about whether the people whom Jesus healed were really possessed by the devil or were just mentally disturbed. That debate is utterly besides the point. These individuals were deeply troubled and Jesus healed them. His intent was to heal people both in body and soul. Most scripture scholars now agree that miracles were an important part of Our Lord's ministry and of the memory of that ministry in the early church. We simply cannot abandon them to please those who say miracles are impossible. The precise explanation of how these healings were accomplished is another matter and perhaps one that is also besides the point. Jesus did not work miracles to prove anything. Rather they were signs that God's healing love is at work in the world. Once upon a time some doctors discussing whether prayer helped their patients. "Does it do any good," they asked, "for people to pray for those who are sick?" One group said "Well, it helps those who pray to feel that they're doing something for the sick person. But it really doesn't help the sick person at all." The other group said that they had the impression that prayer really had a positive effect on sick people. The first group said "That's scientifically impossible!" So they decided to try a "double blind" experiment on those who were recover from heart problems. They would have prayers said for some and not for the others to see what happened. The doctors didn't know who was chosen to be prayed for and the subjects of the prayers didn't know either. However a list of first names were given to those who were to do the praying. So neither the "pray-ers" nor the "pray-ees" nor the researchers knew who had been chosen to be the target of prayer. What happened? Those for whom prayers were said recovered more quickly. "See!" said those who had argued that prayer worked, "there's more things under heaven than science dreams of." (This story of research was reported in the Archives of Internal Medicine.) associationofcatholicpriests.ie



The Time is Now!
Ko Tēnei tonu te Wā!

Unsurprisingly, there are many varying interpretations of Te Tiriti o Waitangi /the Treaty of Waitangi, some of them helpful, and some of them distorting. Any interpretation of the Treaty does need to reflect both what it actually said, and how it was understood at the time. A key historical factor behind the Treaty/Te Tiriti was humanitarian Christian concern to have Māori protected from lawless Pākehā and from the destructive impacts of unregulated colonisation. From the late 1830s it was clear that New Zealand was about to be colonised by the New Zealand Company, which had little regard for Māori wellbeing. Christian missionaries in New Zealand did not want or welcome colonisation. But, in order for Māori to be protected, they wanted New Zealand to come under British law and order. For that to happen, Māori chiefs had to assent to British jurisdiction by way of a treaty, and to receive reassurances about their rights. This Christian humanitarian motivation behind the Treaty needs to figure more strongly in public discussion of its meaning and intent. The assumption (by some) that the Treaty was just a deceptive pretext for colonisation and injustice is mistaken, and seriously confuses intentions and outcomes. Harmful outcomes did not arise out of the Treaty itself, but primarily from its disregard. In Clause 1, Māori chiefs agreed to the British Crown's governorship over New Zealand: "kawanatanga" in the Māori version, and "sovereignty" in the English translation. The Crown's overall governance over New Zealand was primarily so that the British Crown could regulate Europeans and protect the rights of Māori. The treaty was not about initiating large-scale European colonisation, but in effect it did help facilitate that. In accepting the Treaty and rule of the Crown, however, the Māori chiefs were not in any way signing up to subjugation, cultural domination by settlers, or the loss of their own land and language. In Clause 2, Māori chiefs were guaranteed full rights to their own chiefly mana and authority (tino rangati-

ratanga), lands, fisheries, and property. It also implied a considerable degree of Māori self-determination, at least at that time. The subsequent breach of these promises, especially with regard to land, caused considerable harm and hurt among Māori, which has required redress in various ways. Times have changed. Māori have become a minority in a country that was once theirs alone. Māori rangatira no longer exercise anything like the same power over their people that they once did. New Zealand is now ethnically and culturally very mixed. Māori themselves hold many differing views. But the co-existence and balance of Crown pre-eminence in Clause 1 and chiefly rights in Clause 2 does lend support to the idea of an ongoing symbolic partnership between Crown and Māori, and that there should be an appropriate recognition in New Zealand of Māori voices, guardianship, language and culture. Such recognition is not really "racism" or "apartheid", as some suppose. Clause 3 gave to Māori the same rights and privileges as British citizens. This was an important assurance to the chiefs, that in effect Māori would not become second class citizens subjected to injustice and oppression from Pākehā. This clause was likewise significantly compromised. Nowadays, it reminds us that all New Zealanders, whether Māori, Pākehā, Pasifika, Asian, or whatever, have equal rights in law. There is indeed one law for everyone in New Zealand. However, that does not preclude honouring Māori as the tangata whenua, the original people of the land, who in signing Te Tiriti in effect opened their country to all who have subsequently made New Zealand their home. Christians should neither disregard nor distort the Treaty, nor deify it. It was a governmental document, not a religious document. But we do well to remember that among other things it reflected Christian biblical values of justice, order, and human equality. Te Tiriti was also promoted among Māori chiefs by Christian missionaries, who in good faith assured the chiefs that the

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Crown would always act justly. It was signed in trust by Māori chiefs, many of whom were also Christian. Many Māori – though by no means all – came to regard Te Tiriti as a sacred kawenata (covenant), an agreement made in the sight of God which should be honoured. Later, British governors and settler governments violated the treaty, but against the strong protests of a number of prominent missionaries. Of all people, Christians must always be on the side of justice, truthfulness, respect, generosity, and reconciliation. Also, we need to remember that ultimately, in Christ, there is neither Jew nor Greek, Māori nor Pākehā nor anyone else: in Christ, despite all our cultural differences, all can become spiritually one. *Stuart Lange*
<connect@nzchristiannetwork.org.nz>

Adoration—It is a privilege to have Adoration of the Blessed Sacrament regularly in our Parish. As we uplift our parish family in prayer, it's a blessing on all! The first Friday of the month, there will be Adoration from 10am until 3pm, commencing after Friday Mass at 9.15am.

Any idea that Jesus led a comfortable life, surrounded by adoring followers, preaching to attentive and positive audiences is just plain wrong! The snapshot we get in today's Gospel, written in an objective and unemotional way, makes it abundantly clear that the everyday life of Jesus was filled with exactly the same stresses and strains that all of us face each day. We could accurately title the Gospel, 'a typical day in the life of Jesus'. Included in the day we find each of the following: work, relationships, stress, rest, and prayer. If this list seems familiar to you, it is probably because it also could be a 'typical day' for you too. Anyone seeking to encounter the Je-

sus who walked the roads and trails of Israel all those years ago, will find in this Gospel a pearl of great price that we must not lose.

b.maher@oblates.ie

WORKSHOP ON THE GOSPEL OF MARK.

When? Saturday 17th February, 2024, 2 pm - 4 pm.

Where? St Patrick's Parish hall.

We are privileged to have Dr Sarah Hart, a Lecturer from Te Kupenga - Catholic Theological College Auckland, offer to take this short afternoon workshop. We will study the two Gospels of Mark read during Lent - The Temptation in the Wilderness and The Transfiguration. This is a great way to start Lent - all you need to bring is a bible! Sarah often visits Holy Trinity Parish and you may have seen her at both St Joseph's and St Patrick's churches for Mass. She is keen to meet local parishioners. Don't miss out on this great opportunity. If you need transport or any queries please call Paula on 027 778 1474.

BILLINGS OVULATION METHOD TRAINING SEMINAR Christchurch Saturday and Sunday 27 and 28 April
Natural Fertility Management

This seminar will benefit Health Professionals and Natural Health practitioners interested in women's health and fertility, those wishing to become accredited Billings Teachers, and those using or considering using the Billings Method. The seminar will also interest those involved in pre-marriage counselling and those wishing to promote the Method within their community.

The Billings Method teaches accurate, evidence-based, scientific self-knowledge about human fertility. The "Billings Ovulation Method Natural Fertility Training Seminar" activity has been endorsed by the Royal New Zealand College of General Practitioners and has been approved for up to 11.15 CME credits for Continuing Professional Development (CPD) purposes. It is also supported by the NZ Catholic Bishops Conference.

For further information and to register go to: <https://www.billingslife.org.nz/training-seminar>