

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

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.

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.

The three Catholic Church of Aotearoa NZ participants at the Assembly of the Synod on Synodality in Rome last October are holding Zoom talks next week to share their experiences.

Everyone is invited to join one of the two evening Zooms to hear Auckland Vicar for Māori Manuel Beazley, St Joseph's Levin parish Priest Fr Dennis Nacorda and Archbishop of Wellington Paul Martin, SM. The three were part of the wider Oceania group from Australia and the Pacific who attended the first session of the Holy Father's Synod on Synodality in Rome. Their shared experiences are very topical because we will all be preparing over the coming months for the Second Assembly of the Synod in October this year.

Register now to attend one of these special one-hour Zoom sessions:
Tuesday 13 February 7:30pm.
Thursday 15 February 7:30pm.



SYNOD ZOOM-IN

Come to an online Zoom talk with the three New Zealanders who were at the 2023 Assembly of the Synod on Synodality in Rome

Archbishop of Wellington Paul Martin, SM, St Joseph's Levin parish Priest Fr Dennis Nacorda, and Auckland Vicar for Māori Manuel Beazley attended the Holy Father's Synod on Synodality in Rome in October as part of the Oceania group. Hear what they have to say about it as we all prepare for the Second Assembly of the Synod in Rome this coming October.

Register now to attend one of their special Zoom sessions

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

11th Hui-tanguru, 2024
6th Sunday of Ordinary Time



Ash Wednesday— This Wednesday the 14th February.

Mass will be 9.15 am (school Mass) @ St Joseph's and 5.30pm @ St Patricks. (No Mass on Thursday)

In today's Gospel, we continue to hear Mark report the miraculous healings that Jesus performed in Galilee. The Gospel begins with Jesus healing a man with leprosy. Leprosy is a disfiguring, infectious skin disease that has been surrounded by many social and religious taboos throughout history. In 1873, the cause of leprosy, also known as Hansen's disease, was identified. We now know that leprosy is caused by a bacterial infection. Although it is infectious, modern medical studies have shown that transmission is more difficult than previously thought. Since the 1940s, medical treatments have been available, and the patient no longer needs to be isolated once long-term treatment has begun. In Jesus' time, however, religious and social taboos dictated the behavior of those with leprosy and other skin diseases. The Law of Moses provided for the examination of skin diseases by the priests, and if leprosy was identified, the person was declared unclean. People with leprosy lived in isolation from the community. They were instructed to rip their clothes and to announce their presence with loud cries when moving in the community. If the sores of leprosy healed, the Law of Moses provided a purification rite that permitted the person to return to the community. In today's Gospel, the man with leprosy took the initiative, approaching Jesus and asking for healing. In doing so, the leper violated the religious customs of the day by approaching a person who was clean. His request to Jesus can be interpreted as a courageous and daring act. The confidence of the leper in Jesus' ability to heal him is evident in the words of his request. But his words can also be read as a challenge to Jesus, asking just how far Jesus was willing to extend himself in order to heal someone. While healing the man, Jesus touched him, which also violated established social norms. This is an important sign of the depth of Jesus' compassion for the man and an important statement about Jesus' interpretation of the Law of Moses. Although Jesus touched the leper, he did not break completely with the Law of Moses. He instructed the man not to tell anyone about the cure and told him to present himself to the priests as prescribed by the Law of Moses. The first instruction sounds nearly impossible to honour. Certainly, the man would want to share the good news of his healing, and his quick improvement would require an explanation. The second instruction honours the Law of Moses. Mark's Gospel tells us that after this healing, it became difficult for Jesus to travel freely. There are several possible explanations for this. There might have been concern about the repercussions of Jesus' breach of social and religious norms. In touching the man with leprosy, Jesus made himself unclean. Mark's narrative, however, leads to the conclusion that Jesus' movement was hampered by his popularity. Despite his instructions, the cured man spread the word about Jesus' healing power. Even when Jesus was in deserted places, people sought him out in search of his healing. www.loyolapress.com

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>

On the surface, this Sunday's Gospel tells the story of Jesus curing a man with leprosy (or more accurately, a 'skin disease'). However, there is a lot more going on in this incident than we might think. In Jesus'

time, long before the medical and scientific breakthroughs which characterise our times, disease was a frightening and often deadly phenomenon. As was common in all cultures, pain, suffering, and natural disasters were often interpreted as being a punishment from God(s) for sins committed by the person or group who were suffering. Diseases like epilepsy, because of the convulsions associated with it, were often seen as possession by an evil spirit, while the physical disfigurement of infectious diseases such as leprosy were thought to be the physical manifestation of God's displeasure and a punishment for sin. Those suffering from these diseases were considered 'unclean' before God and man, they were shunned and isolated - quite literally waiting to physically deteriorate and die! By reaching out to the man in today's Gospel, Jesus was doing something far more important than merely curing a disease - he was making a statement about a God who excludes nobody and wishes only to heal those who are unwell in any way.

b.maher@oblates.ie

St John's College- School began officially last week on Friday, 2 February with a powhiri to welcome new staff and students, and an orientation day for our Year 9 students. This week our Y9 students were on camp at Kohupataki marae while the rest of the school were involved with various activities and workshops at school. Friday was our commissioning mass where we welcomed our new prefects. Next week we are looking forward to the Y 9 information evening and barbeque on Monday evening, along with an Ash Wednesday liturgy and athletics sports on Thursday. *Conor Bolton (DRS)*



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 Bible Scholar Kieran Fenn fms.

Sundays, 03 Mar, 07 Apr, 05 May 2024, 5-6pm (Zoom). Koha

<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/>

The Stations of the Cross - Reflections on Wood Carvings.

Available in English and Samoan. \$7 incl. postage

<https://www.studyjoy.nz/2023/08/11/reflection-on-wood-carvings/>

For more information: www.studyjoy.nz

A Word of Thanks—Today's story may be an early version of the story of the ten lepers. However the point is quite different. In this version the leper, far from not thanking Jesus, goes about shouting his gratitude to all who would listen. The passage is made more obscure by Mark's literary device of the "Messianic Secret" his recurring claim that Jesus was trying to keep who he was a secret, which today's scholars regard as just an odd, narrative form. Surely, however, Jesus did not want to be known as the kind of military messiah that so many people in his time wanted and expected. The predicament of the leper in the time of Jesus was truly pathetic. Those unfortunates were debarred from all social life, both religious and commercial. We might try to explain their plight with examples from one's local surroundings, although it is difficult to find such an all-embracing boycott, in modern cultures. Jesus crosses social and religious boundaries in order to cure the leper.

But before this could happen, the leper had the courage to break the Law of the Old Testament and approach Jesus. The outcast had such a high opinion of this holy man that he risked a rebuke from him for ignoring the normal prohibitions. At the heart of the encounter, compassion moves Jesus not only to respond with a word of encouragement, but also to reach out and touch him. Here Jesus shows us God's attitude to human disability. He wishes to reach us in our weakness and restore us to fullness of life. It is not enough that the outcast is restored to health. Without the permission of the priest he could not regain his place in society and would remain an outcast. Jesus wants to reestablish communion in a broken human family. Leprosy drove people away from others through the fear of the healthy that they would contract the dread disease Jesus wants to remove these barriers between human beings and set up a communion that is free and harmonious. We might apply this to our own community by instancing types of bias and prejudice that exist locally and invite people to ask the Lord to heal whatever keeps them at a distance from certain others. Continuing reconciliation is necessary as we go through life and receive various types of hurts, which could make us withdraw from others as the leper did. It requires the courage of the leper to bring these hurts and fears to the Lord for healing. A different homily could be built on the second reading. Paul's emphasis on thought for the other's good is a reminder that none of us can ignore. He does not pander to the desires of others, but in a generous spirit thinks of how his actions might affect them. He wants to imitate the Lord, who loved his brethren even unto death. Paul wants to love them in their weakness and to work for their advantage. This type of attitude is unto the

glory of God in ordinary things, such as eating and drinking. It resembles the practical advice given by Matthew in 18:10 that no one can ignore anyone else, even the least. *association-ofcatholicpriests.ie*

