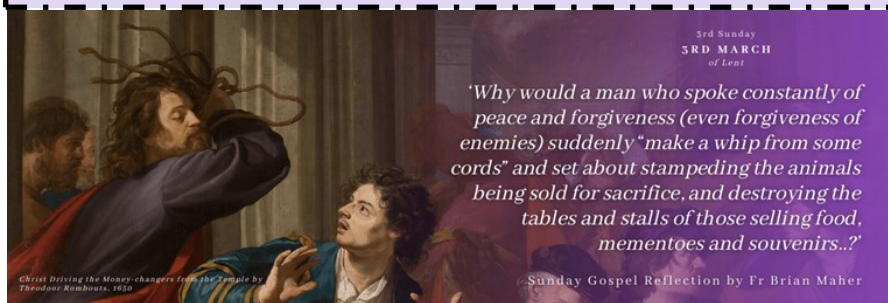


Anniversary's in March

Christine Wypych (Chrissy), Sybil McCloskey

Doreen de Stackpoole, Kathleen Kilkolly

Margaret Hallagan, Thomas Lyons, Thomas Bird (Noel), Rosalie Beachen,
Peter Barrett, Joseph Carpenter



action seems out of character tells us how important it is. It is almost as if Jesus'

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.

Pro-Life -The New Zealand Catholic bishops have recently updated and released an important document entitled: "Te Kahu o te Ora - A Consistent Ethic of Life". The updated version has been expanded to address not only traditional life issues but new problems we face in today's society. It is available to download from <https://www.catholic.org.nz/assets/Consistent-Ethic-of-Life-booklet-final.pdf>

This Sunday's Gospel gives us so much to ponder. The "Cleansing of the Temple", as we call it, seems out of character for Jesus. Why would a man who spoke constantly of peace and forgiveness (even forgiveness of enemies) suddenly "make a whip from some cords" and set about stampeding the animals being sold for sacrifice, and destroying the tables and stalls of those selling food, mementoes and souvenirs? The mere fact his

life is coming to a climax in this act. By disrupting the work of the Temple and driving the people away, Jesus seems to be saying that he himself is now replacing the Temple. Is he really saying that he IS the new temple, the place where God will dwell with his people from now on? If this is true, then is he also saying that the coming Kingdom of God is somehow within him? Is he saying to us that the Kingdom of God is not something external, to be captured in wood or stone, but that the Kingdom of God is being revealed in and through the person of Jesus? Should we stop waiting for the Kingdom of God to come with 'the end of the world' and start looking within ourselves for the Kingdom of God already present through the Holy Spirit? In our own preparation for Easter, as we journey through Lent, the meaning of this Gospel and its implications for us are well worth reflecting upon. Join me in doing so.

b.maher@oblates.ie

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

3rd Poutū-te-rangi ,2024
3rd Sunday of Lent



Moving House—Psychologists tell us that, apart from the death of a loved one, perhaps the most traumatic experience a person can have is that of moving house. Those of us who have gone through all that is involved in this particular trauma can attest to the truth contained in these words. One of the benefits derived from the exercise, however, is that we get rid of all the junk we have accumulated since our last move. It could perhaps be argued that people's dread of moving is directly proportionate to the amount of stuff they have gathered. The Israelites, having come out of Egypt, had been through the experience, and were inclined to avoid too much clutter. (One of the psalms laughs at the pagans who "carry around their idols made of wood.") Today we find Jesus clearing all the accumulated junk out of the Temple. But what is happening here is not merely the removal of unwanted items; by this symbolic act, Jesus is calling all the peoples of the earth to worship God "in spirit and in truth." True worshippers, he will tell us later in the gospel, are those who worship the Father in spirit and in truth. Worship is not a word which figures largely in our religious vocabulary today. Like "adoration," it is a particularly God-centred word, ill-suited to be our self-centred age where religiousness is more often expressed in terms of self-actualization. There is a sense in which it is true to say that people today have forgotten how to worship, so that often even our liturgical acts become simply gatherings or experiences. To worship means to acknowledge the transcendence of God, and his claim on us as our creator, and to respond appropriately. Rather than being just a relic of primitive religion, worship is an integral part of the Judeo-Christian religious sense. From deep within our self springs the desire to worship and adore God. Getting in tune with that desire, and expressing it through word and gesture is at the heart of prayer. In order to worship in spirit and in truth, we must prepare our hearts and minds by being faithful to the covenant relationship (keeping the commandments) and seeking the wisdom of God, which is the wisdom of the cross. We have to let Jesus cleanse us, as he cleansed the Temple, leave our sins behind, and simplify our lives, getting rid of any needless clutter. Then we are able to enter into the new Temple, which is Jesus himself, praying in and through him. When the side of Jesus was pierced on Calvary, the veil of the Temple was torn in two from the top to the bottom. The place of worship is no longer the Temple in Jerusalem; now, it is through the pierced side of Christ that we have "access to the Father in the one Spirit." So it is that, after the resurrection, Thomas will place his hand in Jesus's side and worship, saying, "My Lord and my God," as today's gospel tells us: "When Jesus rose from the dead, his disciples re-

membered and believed. If we are to properly worship God, we must leave behind everything that gets in the way, then enter into that secret chamber which is the side of Christ, and there worship the Father in spirit and in truth. associationofcatholicpriests.ie



Māori-led research is needed to understand poverty. So says Massey University's Pro-vice Chancellor Māori, Professor Meihana Durie (pictured). The Government should focus Māori-led research on the causes of high poverty among tamariki instead of dismantling former Māori leaders' work, he says. "What we know from Māori led research projects is that the data that reveals itself ... is incredibly accurate ... because our people have very good levels of access to our communities and to our whānau ... "I would strongly encourage that approach..." he says. The statistics - Stats NZ's newly-released child poverty data for the year ended June 2023 provides some sorry reading. It is the fifth reporting year since the Child Poverty Act came into force in 2018. The latest data show that, despite the push over the past few years to address poverty, there's been no improvement. Instead, the data show an annual increase (12 months from end June 2022) in two of the three primary measures of child poverty for the country's total population. Stats NZ data is based on nine measures set out in the Child Poverty Reduction Act 2018. It is gathered through a mixture of interviews with households and data. Like tamariki Māori, Pasifika children and disabled children experience some of the highest rates of poverty in New Zealand. For them, Stats NZ found there was no significant change in the 2021 to 2023 years. Durie says there are concerning signs in the data, which does not show the full picture. What we're seeing "probably only tells us a small part of the bigger story and the bigger narrative in terms of the things that are really contributing to abject poverty" he says. It doesn't show that Pacific children experience a higher incidence of a range of health conditions than other children for example. These include respiratory conditions, skin infections, dental problems, ear disease and hearing difficulties. Unacceptable and concerning - Chief Children's Commissioner Claire Achmad also finds the data concerning. The most commonly referred to measure - children living in material hardship - jumped from 10.5 to 12.5 percent overall. That's one in eight chil-

dren, or 143,700, compared to 120,300 in June 2022. "For the first time since 2018, we have actually seen poverty rates increasing particularly around material hardships" she says. She defines material hardship as doing without at least six essentials including fresh fruit and vegetables, heating and regular doctors visits. "It's unacceptable that 21.5 percent of mokopuna Māori are experiencing material hardship, for 28.9 percent of Pacific children this is their every day reality, and for 22.3 percent of children with disabilities" she says. Achmad wants the Government to invest in children and implement evidence-based policy to help the children reach their potential. She urged it to support Pacific-led initiatives within communities already tackling the issue of poverty. "We need to maintain the momentum on Pasifika-led solutions for Pasifika families" she says. *Cath-news.co.nz*

Sister Eveleen Retreat House- Sister Eveleen is a contemplative retreat house, nestled amongst native trees and beach flora on Scarborough Hill in Sumner, Christchurch. The retreat house overlooks Pegasus Bay in a stunning natural environment and a beautiful garden. It is owned by the Anglican Church but is run ecumenically and welcomes all who seek to deepen their walk with God. We invite guests to experience God's sacred presence, find rest and replenishment, listen to your own heart and discern God's leading in your life through our guided retreats, individual bookings or as a venue for your group. More information can be found at www.sistereretreat.com



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
St John's College—This week we began sport registrations for winter sport. Our senior canoe polo team was placed 3rd at the regional canoe polo tournament held last week-end, losing close games to Hastings Boys and Napier Boys. On Thursday we held our annual swimming and aquabloid sports at Frimley pools. The weather was cloudy and a great day was had by all.
Te Kahu o Te Ora contains a succinct overview of eight key moral areas including creation; the beginning and end-of-life; discrimination and abuse; poverty; war and peace; justice and correction; and information technology and artificial intelligence. Published by the NZ Catholic Bishops Conference last September, it is a revised and much-expanded version of a 1997 bishops' statement and reminds us that all life is a gift from God. NZCBC President and Bishop of Auckland Bishop Stephen Lowe says the bishops want every Catholic to read Te Kahu o te Ora: "We are confident that reflecting on the document will foster hope-filled conversations that will lead to attitudinal change and positive action towards a better world in which all life

is consistently treasured and protected." Read more about Te Kahu o te Ora and look at electronic and PDF copies of it here: <https://www.catholic.org.nz/news/media-releases/tekahu/>

Order printed copies of Te Kahu o te Ora by sending an email with your name, the name of your parish, school or organisation as appropriate, your postal address and the number of copies you require, to communications@nzcbc.org.nz with "Te Kahu o te Ora" in the subject line. We will invoice you with your delivered order.

New Rector appointed at Holy Cross Seminary, Auckland. Father David Dowling has been appointed the new rector of Holy Cross Seminary in Auckland. Fr David is at present the Human Formator at Holy Cross. He will take over the role in April from the present Interim Rector, Bishop Emeritus Colin Campbell. A statement about Fr David's appointment is here: <https://www.catholic.org.nz/news/media-releases/rector>

Video of the NZ experiences of the Synod on Synodality - The recording of the Zoom session by Bishop Paul Martin, Fr Dennis Nacorda and Manuel Beazley on their experiences of the Synod in Rome last October can be found on YouTube: <https://www.youtube.com/watch?v=COKdE6mIojU>.

Lent- This year, Pope Francis has chosen the Book of Exodus as the focal point for his Lenten message. Find resources for your reflection for your reflection at <https://tumanako.pndiocese.org.nz/2024/02/through-the-desert-god-leads-us-to-freedom-lent-2024/>

