

## Anniversary's in January

Terrance Loughan, Trevor Hulena  
Brett Gray, Clarice Elizabeth Barclay  
Constance Fraiser, Timothy Carpenter, William Martin  
Fay Orgar,

**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.

**Prayer Before Kids** - If your life as a Catholic parent is anything like mine, then you know that making time for prayer is easier said than done. Before having kids, we enjoyed uninterrupted prayer time, maybe even at the Adoration chapel. Being able to pray an entire Rosary was taken for granted. Back then, all we had to do was silence our phones to prepare for prayer. These days, prayer looks a little different. A New Prayer Life - Since the blessing of children, our prayer lives have morphed. Sure, every once in a while we are gifted precious moments of peace, but they are few and far between and irregular enough that we can't count on them. Instead, we creatively find time to pray in between playdates and taxiing. As busy Catholic parents, we can't simply refuse to grow spiritually while the kids are still home, yet we don't have the flexibility for 30-day Ignatian retreats either. For the longest time, I used to feel frustrated with what felt like a failing prayer life. I would start prayers like the Rosary and rarely finish, either because of the needs of my family or the distractions within my mind. Distracted prayer equalled failed prayer in my mind. What I had forgotten is that the Lord knows all things. He knows about the demands of our families. He knows how many things clutter our minds. He knows that our vocation as spouse and parent means we won't be able to pray exactly like those who are called to religious life. The Decision to

### 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

**Newsletter by email—If you would like to receive this newsletter please email the office on [cat.chb@xtra.co.nz](mailto:cat.chb@xtra.co.nz)**

Pray - The book *In Sinu Jesu: When Heart Speaks to Heart*, is the diary of a priest who heard Jesus speak to him during prayer. Over the course of nine years, the priest heard the voice of Jesus at various times during prayer. In the book, Jesus says, These simple words unlock the beauty of our imperfect prayer life. What makes our prayer fruitful and meaningful is not its perfection nor completion, but rather that our hearts desire to pray. If we are interrupted or the demands of our family prevent us from praying the way we used to, we can still turn our hearts with confidence to our Lord. We may be tempted to go through our day feeling like we've failed because we didn't get through a whole Rosary or have even five minutes of silence with our Lord. Instead, Jesus invites us to pray, no matter what the circumstances. Even if we start and stop many times. Even if we're interrupted. Even if we're interrupted. Even if we don't feel like we're doing it "right," our decision to pray pleases our Lord. *Copyright 2026 Maria Riley*

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## The Holy Trinity Parish Rātini Kupu



25th Kohitātea, 2026  
3rd Sunday of Ordinary Time

**Can we change our way of living?** - When Jesus began his public ministry of preaching and healing, John the Baptist had already been arrested, putting and end to his movement of religious revival. At that point, instead of going back to Nazareth (i.e. instead of going home), Jesus went to Capernaum. This marked a new beginning, whose purpose is described in a verse of prophecy: "The people who sat in darkness have seen a great light, and for those who lived in the land of the shadow of death, light has dawned." Jesus would later refer to himself as the light of the world; and, in commissioning his disciples, he would tell send us out also, to be light to the world. His vocation is our vocation too. In times past the idea of "vocation" was focussed mainly on doctors, nurses, priests and religious. But now it has been restored to its original, wider application, and all our baptised people are invited to experience their calling from God. There is nothing dramatic about this. It just means that I don't just stumble into the Christian way by default, but that God has chosen me: "I have called you by name; you are mine." "You didn't choose me; no, I chose you, and I appointed you to go and bear fruit, fruit that would remain." If the gospel is now, and I am every person in the gospel, then, through the gospel of today, I am being called again. The starting-point of Jesus' message was very like that of John the Baptist. "Turn from your sins, and back turn to God, because the kingdom of heaven is near." Turning away from sins is a voluntary act, which can be reversed. There is a story to illustrate that point. When Leonardo da Vinci was asked to do a painting of the Last Supper, he searched far and wide for models for each person in the scene. He found a fine-looking young man, full of vitality, as the perfect model for Jesus. In the following months he did the same for models for each of the apostles, leaving Judas till last, not knowing how to represent him. Finally, he came across a tramp whom he thought was ideal for the part. Leonardo brought him to his studio, but while the work was in progress, he came to a shocking realisation. This man had been with him months before, representing Jesus. In the meantime he had taken to drink and lost his way, and was now homeless. It was a shock to Leonardo, and a prod to conversion for the man who modelled as Judas. *association-ofcatholicpriests.ie*

**3RD SUNDAY**  
IN ORDINARY TIME  
YEAR A



**The art of refraining from taking advantage** of fame, popularity, and success, according to Pope Leo XIV .- At noon on Sunday, January 18, Pope Leo XIV delivered his Sunday address from the window of the papal apartment overlooking St. Peter's Square before praying the Angelus with thousands of people gathered in the square. Before taking his leave, the Holy Father recalled the beginning of the Week of Prayer for Christian Unity, the lack of peace in Sudan and Burundi, and his solidarity with those affected by the floods in southern Africa. Dear brothers and sisters, happy Sunday! Today's Gospel reading (cf. Jn 1:29-34) speaks to us about John the Baptist, who recognized Jesus as the Lamb of God, the Messiah, proclaiming: "Behold, the Lamb of God, who takes away the sin of the world!" (v. 29). He adds: "I came baptizing with water, that he might be revealed to Israel" (v. 31). John recognized Jesus as the Saviour; he proclaimed Jesus' divinity and mission to the people of Israel and then stepped aside, having completed his task, as his words attest: "After me comes a man who ranks before me, for he was before me" (v. 30). The Baptist was a man whom the crowds dearly loved, to the point that he was even feared by the authorities in Jerusalem (cf. Jn 1:19). It would have been easy for him to exploit this fame; instead, he did not succumb to the temptations of success and popularity. Before Jesus, he recognized his own littleness and made space for Jesus' greatness. John knew that he was sent to prepare the way of the Lord (cf. Mic 1:3; Is 40:3), and when the Lord came, with joy and humility he acknowledged God's presence and stepped out of the spotlight. How important his witness is for us today! Indeed, approval, consensus and visibility are often given excessive importance, to the point of shaping people's ideas, behaviours and even their inner lives. This causes suffering and division, and gives rise to lifestyles and relationships that are fragile, disappointing and imprisoning. In truth, we do not need these "substitutes for happi-

ness." Our joy and greatness are not founded on passing illusions of success or fame, but on knowing ourselves to be loved and wanted by our heavenly Father. The love of which Jesus speaks is the love of a God who even today comes among us, not to dazzle us with spectacular displays, but to share in our struggles and to take our burdens upon himself. In doing so, he reveals to us the truth about who we are and how precious we are in his sight. Dear friends, let us not allow ourselves to be distracted from the Lord's presence in our midst. Let us not waste our time and energies chasing after appearances. Rather, let us learn from John the Baptist to remain vigilant, to love simplicity, to be sincere in our words, to live soberly, and to cultivate a depth of mind and heart. Let us be content with what is essential and make time each day, when possible, for a special moment to pause in silence to pray, reflect and listen – in other words, "to withdraw into the desert", in order to meet the Lord and remain with him. May the Virgin Mary, model of simplicity, wisdom and humility, help us in this resolve.  
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**Farewell and Thank You**  
 The parish would like to say a huge thank you to Hamish and Julie Kynoch for their contribution to the parish. They have moved to Napier and we wish them all the best for the future.



**Closing Mass for the Year of Jubilee** - Sunday, 1 February 2026, 10:00 AM | Cathedral of the Holy Spirit. Join us as we, your diocesan family, gather for the Closing Mass of the Jubilee Year, celebrated by Bishop John Adams. After Mass, stay for fellowship behind the Cathedral in the car park—food, fun, and community!  
**Background on the Gospel Reading** - Today's Gospel describes the beginning of Jesus' public ministry. In the Gospels of Matthew, Mark, and Luke (called the Synoptic Gospels), Jesus' public ministry begins after his baptism by John the Baptist and after his retreat to the desert where he was tempted by the devil. When Jesus returns from the desert, he hears that John has been arrested. The first part of today's Gospel places Jesus' ministry in the context of the writings of the prophet, Isaiah. Matthew wants to show that Jesus is the fulfillment of the prophecies given to the people of Israel, and he refers to Isaiah to do so. Isaiah says that the Messiah will begin his ministry in Galilee, the land of the Gentiles. When Jesus begins to preach in Galilee, Matthew points to his ministry as a fulfillment of Isaiah's prophecy, proof that Jesus is the Messiah. When Jesus called his first disciples, the Gospel tells us that the fishermen (Peter and Andrew, James and John) dropped everything to follow Jesus immediately. Yet this Gospel tells us little about the prior experience that the fishermen had of Jesus. Did they know him? Had they heard him preach? What kind of person must Jesus have been to invoke such a response? We can imagine that Jesus was a powerful presence to elicit a response as immediate and complete as these first disciples gave. The Gospel concludes with a description of the ministry that Jesus begins in Galilee. Jesus inaugurates the Kingdom of God with his work. He teaches in the synagogue and preaches the kingdom. His ability to cure people's diseases and illness is a sign of the kingdom. In Jesus' ministry, we already begin to see the Kingdom of God among us.  
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**The 9 January, marks 1,000 days of conflict** in Sudan – one of the world's most severe humanitarian crises – where more than 33.7 million people are in urgent need of humani-

tarian assistance, effectively two in three people, and where famine has been declared twice in less than a year. At this time, Caritas Internationalis joins other leading aid agencies in urging the international community to act now to prevent further catastrophe in Sudan. Conflict has driven the collapse of livelihoods and services, with an estimated 70 to 80 per cent of hospitals and health facilities affected and non-operational, leaving roughly 65 per cent of the population without access to healthcare. Sudan is also in the midst of the world's largest food crisis, with close to 21.2 million people facing high levels of acute food insecurity. Displaced people are forced into more precarious conditions in unsafe settlements, experiencing overcrowding or living in makeshift shelters, hunger and disease outbreaks, requiring higher needs which are harder to meet with reduced funding. Sharp cuts in foreign assistance have further weakened humanitarian operations, stripping funding from essential programmes, meaning people won't have enough to eat and feed their families, have access to basic healthcare, clean water and sanitation, or a safe place to live, with a heightened risk of gender based violence. Amidst sweeping hunger and displacement, the conflict has exacerbated violence against women. Demand for services for women has increased by 288%, since December 2023, leaving survivors in dire need of medical care and trauma support, and yet the women-led initiatives that play a crucial role in services for women have received less than 2% of the critically-underfunded Sudan Humanitarian Fund (SHF). Global aid cuts have impacted dramatically on the level of support that Caritas partners have been able to provide. For example, our teams were providing support for safe drinking water, hygiene and protection to five hundred thousand displaced people in White Nile State, under a UNHCR grant, which has come to an end due to aid cuts. No other donor has yet stepped in to support that work, although Church partners continue to support those that they can, with less than six percent of the funding that UNHCR had previously provided [caritas.org.nz](http://caritas.org.nz)