

### Anniversary's in March

Christine Wypych (Chrissy), Sybil McCloskey  
Doreen de Stackpoole, Kathleen Kilkolly  
Margaret Hallagan, Thomas John Lyons, Thomas Bird (Noel),  
Rosalie Beachen, Peter Barrett, Joseph Carpenter

**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.

**Join a pilgrimage** to Medjugorje from 05-18 June 2026. Experience Our Lady's presence on a 'Medjugorje In-Depth' pilgrimage and a fulfilling 10 night stay in the holy valley. Booking now. Contact Patricia at [www.mirpilrimages.co.nz](http://www.mirpilrimages.co.nz) | E: [info@mirpilrimages.co.nz](mailto:info@mirpilrimages.co.nz) | Mob: 027 352 5217

**Pro-Life** - SaveOne is dedicated to helping women and men recover mentally, emotionally, and Spiritually after the choice of abortion. If you would like more information about SaveOne or to enquire confidentially about upcoming programmes, please contact Gina regarding programmes for women at [gina@voiceforlife.org.nz](mailto:gina@voiceforlife.org.nz) or Graham at [graham@voiceforlife.org.nz](mailto:graham@voiceforlife.org.nz) for men.

**The Child Poverty Action Group** is calling for an increase to the Winter Energy Payment to help offset the cost-of-living crisis for families living on core benefits. The Child Poverty Action Group (CPAG) noted that Finance Minister Nicola Willis announced on March 24 that, from April 7, 143,000 low- to middle-income families with working parents will receive \$50 per week through the In-Work Tax Credit (IWTC), in the wake of petrol prices rises. CPAG spokesperson Isaac Gunson said that while the announcement will alleviate some pressure in working families, there's nothing for families relying on core benefits. "Energy crises affect benefit-dependent families too. Where is their support?" Mr Gunson asked. "Close to a quarter of a million children live in households receiving a core benefit. The idea that no additional support will be made

### 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

available to that many tamariki is outrageous." The CPAG noted that the Prime Minister and Finance Minister spoke about a 3.1 per cent inflation adjustment to core benefits on April 1. But in the last three weeks, the cost of 91 petrol alone has risen by nearly 40 per cent and diesel by more than 80 per cent. "Our . . . research clearly shows many of those incomes are already woefully inadequate to cover even the bare essentials, in a year where the cost of those essentials, like electricity, meat and poultry, and dairy products rose faster than inflation," Mr Gunson said. Since its introduction in 2018, there has been no increase in the Winter Energy Payment (WEP) rate, held at \$20.46/week (\$450.12 total) for single parents with no children and \$31.82/week (\$700.04 total) for couples and people with children. Between December 2018 (after the first year's payment concluded) and December 2025, household energy costs have increased by 30 per cent. "CPAG is calling on the Government to increase the WEP by 30 per cent in time for the coming winter. It's an approach that aligns with the Government's move to use already-established systems to support low-income families, but which also recognises the pain being felt in households receiving core benefits." The CPAG is also asking the Government to consider extending the period of this year's WEP from 20 weeks to 26 weeks [cathnewsnz.com](http://cathnewsnz.com)

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## The Holy Trinity Parish Rātini Kupu



29th Poutū-te-rangi, 2026  
Palm Sunday

**Healed by his wounds**—“He was oppressed and was afflicted, yet he opened not his mouth. Like a lamb that is led to the slaughter, and as a sheep before its shearers is dumb, so he opened not his mouth” (Is 53:7). For the followers of Christ, this Isaiah text evokes a response deep down within us, seeing how they apply to God's only beloved Son, and how he died for all of us. In the words of St Peter, “without having seen him you have come to believe in him, and so you are filled already with a joy so glorious that it cannot be described” (1 Pet 1:8). Without this sincere love of Christ, we are no true followers of his. We cannot say we fully love him, until we appreciate what he suffered for us. After hearing the Passion narrative there is no need to retrace in great detail the events there described. But we might reflect how Christ was no stranger to hardship, privation and suffering, long before that final day of his life. “Being in the form of God,” as St Paul says, from the moment he came on earth, Jesus emptied himself, taking the form of a slave, becoming as human beings are (Phil 2:6f). He, the most high God, suffered the hardships of the poor, at times not even having a place to lay his head. He endured hunger and thirst, and after long days surrounded by crowds seeking a cure, he often spent whole nights at prayer in the hills. Despite his compassion for all who came to him, he met with hatred and rejection, in particular from Pharisees and priests, who planned to have him killed. How this rejection and hatred must have grieved him. King Lear knew “How sharper than a serpent's tooth it is, to have a thankless child;” and how must Jesus have felt at being rejected by the people he had chosen, above all others. The sweat-stained features of Jesus were the features of the Son of God. The forehead streaming with blood, the hands and feet nailed to the cross, the body wounded, the side pierced with a lance, were the flesh of the eternal Word, who dwelt among us. Why did he suffer so much? In the words of Isaiah, “On him lay the punishment that brings us healing, through his wounds we are made whole.” May the grace of his Passion bring healing to us [associationofcatholicpriests.ie](http://associationofcatholicpriests.ie)



### Easter Timetable

**Holy Thursday**— 7pm @ St Joseph's, Waipukurau  
**Walk with the Cross**—9.30am @ The Green-Waipukurau  
**Good Friday**— 3pm @ St Joseph's, Waipukurau  
**Easter Saturday**— 5.30 @ St Patrick's, Waipawa  
**Easter Sunday**—9.30am @ St Joseph's, Waipukurau

**The present tense** - I try not to repeat these daily Lenten posts year to year but there are times when the same scriptures pop up and I realise that I can't write it better than I did last time. And I have another reason for not resisting repetition: I need to hear these inspirations repeatedly – and each time I hear the same message it takes root in me more deeply. In today's scriptures Jesus reminding the Jews that even before Abraham lived "I am" recalls God telling Moses the divine name: "I am who I am". How wise of the divine not to give a simple and safe name in answer to a "who are you" question. Given our tendency to create and prefer a God made in our own image, to our own designs, the simple name "I AM" gives us all the information we need to begin deepening our relationship with the divine without allowing us to create a compartment in our lives for God. Let's consider this for a moment. We tend to think of God as being distant, living in the heavens and accessible to those who are good enough. But this is not what the scriptures teach us about God. Then we consider Jesus to be the one who lived and suffered and died two thousand years ago, that is, a long long time ago. Yes, back then Jesus WAS, and in the FUTURE Jesus WILL BE, but today Jesus IS – Jesus today is I AM. In Jesus, God is present. God is I AM. I like the way that we use the word present to mean both the here and now and gift. However very often the circumstances that we find ourselves in feel like anything but a gift. Who would ever give a gift that brings anxiety, worry or challenges that we are convinced are beyond our abilities? I find the encouragement of great friend of God Luigi Giussani very encouraging: "The circumstances through which God has us pass are an essential and not a secondary factor of the mission to which He calls us. If Christianity is the announcement of the fact that that Mystery has become flesh in a human, the circumstance in which one takes a position about this in front of the whole world is important for the very definition of wit-

ness" "Life is a dialogue. "Life is not a tragedy. Tragedy is what makes everything amount to nothing. Yes, life is a drama. It is dramatic because it is the relationship between our I and the You of God, our I that walks the path which God indicates" It is this Presence, this You that makes circumstances change, because without this You everything would be nothing, everything would be a step toward an ever darker tragedy. But precisely because this You exists, circumstances call us to him. It is he who calls us through them. It is he who calls us to destiny through everything that happens." I find this deeply encouraging: The circumstances that I find myself in are simply the present reality where God is dwelling with me, a God who today is not "I was" or "I will be" but I AM. Therefore there is nothing I need fear. The temptation is to live in the past or the future, but the fact is the only moment I have is this present moment, and the reality of the moment. These present moments are a gift since they are the only place where I can truly live. People who focus on the past or the future usually miss the gift of the present – and that pun is (I am sure) by divine design. Send your date and time to add to the list, and just turn up at at one of the advertised gatherings, just one hour, focusing on where we are encountering Christ.

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**Notices from Titipounamu Study & Joy**— NZCBCIR – Muffin Talk with Bishop Michael Dooley.  
60 years of Nostra Aetate and why interreligious dialogue is important.  
<https://www.studyjoy.nz/2026/03/21/nzcbcir-muffin-talk-with-bishop-michael-dooley/>  
Baptism & Lent with Prof Thomas O'Loughlin (UK).  
What is the connection between Lent and Baptism?  
<https://www.studyjoy.nz/2026/02/25/baptism-lent/>  
For more resources and information:  
[www.studyjoy.nz](http://www.studyjoy.nz)

*Did you know... that when the calendar system of Anno Domini (AD) was first introduced by Dionysius Exiguus in AD 525, he assigned the beginning of the new year to 25 March (the Annunciation of the Lord) since, according to Christian theology, the era of grace began with the Incarnation of Christ.*

**Pilgrimage to Hiruhārama | Saturday 11 April 2026**—A new date has been confirmed, and we are continuing to take expressions of interest for our second pilgrimage to Hiruhārama. We look forward to sharing this beautiful journey of faith together. If interested, email: [bishop-pa@pndiocese.org.nz](mailto:bishop-pa@pndiocese.org.nz) with your name, parish and phone number.  
**I often wondered** why we have the entire Passion story read for us on Palm Sunday, while the reading about the event itself is relegated to a small pre-Mass liturgy where Palm branches are blessed. The Gospel reading for Palm Sunday finishes with the death of Jesus on the Cross. This is such a huge event, it is difficult to focus, either in prayer or reflection, on anything else. All of the other Holy Week liturgies have readings which reflect the events they are celebrating: On Holy Thursday we read of the Last Supper; on Good Friday we have (in its rightful place) the Passion and Death of Jesus; At the Masses of Easter Sunday (including the Vigil itself) we hear of the Resurrection. So what did Palm Sunday do to deserve being downgraded to a mere footnote



of the Feast itself? A number of years ago, I tried to find an answer to that question. Among quite a number of reasons, the consensus view seemed to be that at the start of Holy Week the Church wants to contrast the triumph and joy of Jesus' entry into Jerusalem with the seeming failure and sorrow of his death on the Cross. While in theory this is a perfectly fine, in practise it more or less leaves out any genuine reflection on Palm Sunday. And...this is such a pity. Palm Sunday is, I think, hugely significant in understanding the rest of Holy Week. The Jesus who rode into Jerusalem on a donkey to the acclaim of the crowds, was not the same Jesus who avoided cities, preferring the simplicity of smaller towns and villages. Something had changed within Jesus; something that would carry him through the horror of the week ahead and lead him to the victory of the Resurrection.  
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