



Pastoral Pages

Parish of Our Lady of Kāpiti

Te Whaea Tapu o Kāpiti

Spring 2016



What's Inside

About the Window - see Page 28
and lots of Reflections, Updates and Reports

EDITORIAL



What a busy parish we live in. And how blessed we are that so many of our fellow parishioners are willing to become involved in parish activities. We have the various committees and teams who are involved in the new church build, the various groups ranging from prayer to breakfasts as

well as those helping the less fortunate than ourselves, and that doesn't even begin to cover the many, many people involved in our masses and liturgies.

Are you one of those who is actively involved in the parish family or are you one who just comes along on a Sunday out of a sense of duty? EVERYONE is most welcome to come along and 'taste' - see the Directory on pgs 30-31 for the various groups that make this such a vibrant parish and make contact. If there's nothing there that 'floats your boat' see the invitation on pg 8.

Anna and the Editorial Team.

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A message from our Parish Priest



‘The task is not so much to see what no one has yet seen, but to think what nobody yet has thought about which everybody sees.’ - Arthur Schopenhauer

During this year the siteworks at Milne Drive/Presentation Way and the construction of our relocated Parish School and new Hall continue to make remarkable progress in time for their opening and blessing in February 2017.

At the end of January 2017 we will farewell our Paraparaumu properties – Saint Patrick’s School, Church and presbytery.

Recognising the need to plan in earnest, so that our pastoral care, our service of the gospel, and our worship remains our priority, the Steering Group have asked all the Leadership groups of the Parish to meet and to begin planning in earnest as we face this significant transition in the life of the Parish. These groups have

been asked to consult widely before a facilitated meeting comprising members of the Pastoral Council, School Board of Trustees, Finance Committee, Liturgy Committee and Communication group to consider their findings and reach a consensus for the good of the parish.

We will report back to the parishioners by the middle of September.

As the parish community of Our Lady of Kāpiti we are now in a different place as we continue to embrace our future in Christ under the patronage of Our Lady of Kāpiti and seek to continue building a new people for a new church.

Let us continue to pray for our leaders as they work hard to build a future full of hope and to honour the heritage of the Body of Christ here in Kāpiti.

With every blessing in Christ
Michael McCabe
Parish Priest



Reflections

Year of Mercy

Are Catholics Letting Down the Community?

In Christchurch in the past five years, there has been huge disruption to daily routines and placement. People have been seeking out places of refuge — an ancient biblical concept — to meet and attempt to hold onto their membership in the wider community. This is particularly needed by the poor, the elderly, the sick, the disadvantaged and those still affected by the ongoing upheaval in our city.

I have been impressed at how engaged many Protestant churches are in the daily lives of their communities. For example, in my local Methodist church in a bleak part of the red zone, a vibrant community church has developed to become the centre and cornerstone of this disparate community. There are several events on every day for the local people to participate in. This provision of services and programmes is meeting a real need in the lives of those who attend. Surely this is the Church witnessing to Christ in the best possible way!

I visit Protestant church halls twice weekly to Zumba dance, and find the same thing — a wide range of community activities happening every day. These activities range from bowls, providing movies, indoor games, free lunches, cooking demonstrations, soup kitchens, tai chi, Bible study groups, line dancing and hosting

interesting visiting speakers. Mostly these events are funded by either koha or by the churches themselves.

At a basic level, is this not the church engaging with the wider community?

I also regularly visit most of the Catholic parish churches in the city and surrounds. To my knowledge, none of them offer any of these services on a regular basis. I have been wondering why. I appreciate that some local buildings have been demolished because of the earthquakes. But many haven't. These parishes are usually staffed by good priests and people and have large congregations. Yet their resources seem to be used rarely and by so few, and virtually by no one outside the Catholic family.

A basic question comes to mind, particularly in the light of the call of Pope Francis to be active in our communities and reach out to the poor “where the face of Christ is more easily seen”. Do our ecumenical friends have a better understanding of their baptismal charism and its obligations than we Catholic people? Do they understand themselves as “church” better than we do?

Are the Salvation Army, the Protestant, Anglican and many Evangelical churches better structured in their theology and framework so as to



encourage members to see that their mission includes local community-building? And outreach to the poor? Is this something we can learn from them? Do we focus more on parish membership and attending Mass than on a personal and collective commitment to Christ, which our evangelical brothers and sisters tend to focus on? One does not preclude the other, but is it a question of emphasis?

Is the widespread lack of knowledge of sacred Scripture among Catholics another weakness? Scripture and Tradition (doctrine) are our foundational pillars. Is our emphasis on doctrine rather than a love and knowledge of Scripture a weakness in our approach? Surely it should be both/and, not either/or? Bring these twin cornerstones, which include the Church's social teachings, into the mix, and what a renewed Church we could have.

More fundamentally, is our model of priesthood in which ultimate authority in a parish rests with the priest, a hindrance in that that lay Catholics generally don't feel any imperative to build up local communities or provide resources to others "outside the fold"? I suspect that until we unpack that question and look at it honestly, we won't really grapple with the other issues.

What about the Catholics?

Many believe that it not our tradition to do such local things. Why not? What model of Church says we should minimise the command of Jesus to serve the poorest? Why do Catholic church buildings stand empty for

all but a few hours a week, when so many people are in such desperate need for a sense of belonging, for community, even sometimes for the basics of life? Could this not be starting point of evangelisation, which means

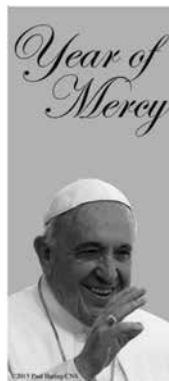
"communicating the Good News"? The heart of Christ beats not just in the tabernacle, but in the community when people meet.

How do we practically recognise this? Where is the local Catholic outreach? Where are we building a culture that says that such outreach should be the norm?

These are very fundamental questions that we Catholics need to answer if we are to meet the challenge Pope Francis so frequently presents, 'to smell the dung' and bear witness to Christ 'on the margins'. The dung and the margins are all around us. In that respect, does not Francis want us to further develop our current model of Church? Speaking of evangelisation, he wants 'a poor Church for the poor'. Surely that involves a fresh think at a local level?

Does this require a paradigm shift in our thinking?

Fr Jim Consedine
priest in Chch Diocese.
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“Master, what must I do to inherit eternal life?”

(Mark 10:17-27)

Notice that when Jesus answers the man's question, he names only the commandments that deal with loving others. In essence, he's asking: Which do you love more: your possessions or people? Let's look more closely at these commandments and put ourselves in that man's sandals.

"You shall not kill" -- Am I harming others by saying no to their needs because I am not willing to be generous with my money or possessions?

"You shall not commit adultery" -- Am I cheating on those who need my attention by working more hours than necessary for the sake of getting more money?

"You shall not steal" -- Am I robbing others of justice by unfairly taking advantage of them to achieve the gains I want? (This includes reproducing copyrighted music and materials and buying goods produced by slave labor conditions.)

"You shall not bear false witness" -- Am I deceiving others by claiming to care about them while really focusing more on my needs, my desires, my financial goals, etc.?

"You shall not defraud" -- Am I disguising myself as a loving person by saying all the right words and doing all the right things for the sake of manipulating others and securing my own comfortable lifestyle at the cost of another person's comfort?



"Honor your father and your mother" -- Am I ignoring the needs of my parents and others who have nurtured me by being too self-centered and unwilling to care for them in their old age?

What Does Everyday Mercy Look Like?

What does mercy look like? How might I become a person of mercy?

In the Christian vocabulary, mercy is a forgiving response to wrongdoing; it is God's countermove to our sin.

Having lived intentionally as a Christian for more than 40 years, I have avoided the easily labeled sins, acts that would require my arrest or resignation. Yet, I am a persistent sinner. When a reporter asked Francis, "Who are you?" and he answered, "I am a sinner," I knew that at least I'm in good company. Our pope has named, however, the grand antidote to sin, which is mercy.

As I move through this day, how will I live mercifully? What words and actions will express to others around me the mercy Francis is talking about? In a given day, I do ordinary things, and I traverse a fairly unexciting landscape. My mercy will not show up in grand gestures, and most of the time mercy reveals itself in fleeting moments.

For example, mercy gives you his seat on the bus, acting as if he was about to get up anyway rather than making you feel that he is doing you a favor.



Mercy does not let out that sigh - the wordless disapproval toward the person in the check-out line ahead of you whose card didn't swipe or whose toddler is having a meltdown. Mercy offers quiet sympathy and does not convey with her body language that this holdup is ruining her day.

When mercy has been wronged, the offended one does not make it difficult for the offender to apologize or ask forgiveness. In fact, mercy does not wait for the other's action but forgives so quickly that the person needing forgiveness is freer to

ask for it. Likewise, at work, at home or in the classroom, mercy creates an atmosphere in which a person feels safe enough to admit

his mistake or ask a question. And if mercy must correct someone, it pains her to do it, and she does so gently, without vindictive relish.

Mercy makes a habit of giving others the benefit of the doubt. Mercy is not in the habit of sending deadly glares at people who are annoying. Mercy gives charitably, knowing that eventually someone will take advantage of his generosity. Mercy welcomes you, fully aware that this act may disrupt her own plans.

Mercy relinquishes control when doing so allows another person to grow and learn. Mercy makes it his business to help others succeed. Mercy clears the way for others, so that they can walk on an even path, no matter how halting their steps or injured their souls.

**Thus, mercy has
become my new sin
detector, a personal
barometer**

In all these situations, mercy treats power as a sacred trust. I can be merciful because I have some sort of power, the means to affect another's life, if only for a moment. I act mercifully when I use my power to do kindness in this world.

In my own work, I have achieved a certain level of expertise and others' respect. When I sit in a room with colleagues, they feel the weight of my opinions. With a sentence or a glance, I can crush or I can encourage. I can open up the conversation or shut it down.

Most of my sins involve failure at mercy. Whether through my unhopeful opinion of someone, my silent sentences that criticize him, my words grinding away in the

privacy of a moving car, my neglect to help, or my refusal to notice when help is needed - each failure of mercy denies the community a bit of healing that might have happened.

Thus, mercy has become my new sin detector, a personal barometer. "Am I showing mercy?" makes for self-assessment that is simple, direct, and difficult to misinterpret.

Vinita Hampton Wright, senior editor at
Loyola Press
[www.ncronline.org/blogs/soul-seeing/
what-does-everyday-mercy-look](http://www.ncronline.org/blogs/soul-seeing/what-does-everyday-mercy-look)



Generosity

Generosity grows when we understand that God is the provider of everything good and that he will continue to provide for us even when we give away what he gives to us -- especially when we give away what he gives to us. Think about what you have in abundance (be it money, or joy, or wisdom, or lessons learned from experience, or ____). Now look around. How might you be the answer to someone else's' prayers? Whatever we hope to have already belongs to God and is meant to be shared with others. This is the primary



economic principle of the kingdom of God. The Body of Christ thrives only when there's a continual exchange of goods. We call this the communion of saints.

Questions for Personal Reflection:

What is most difficult for you to share or give away? Why do you cling to it? What are you afraid will happen if you let go of it?

Questions for Family & Community Faith Sharing:

Why do we feel safer relying on ourselves than on God? Give an example of God's generosity in your own life. How would (or did) sharing this with others make a difference?

Invitation

Have you considered joining one of the groups in the directory on pg 30?

What do you feel is missing in the parish?

What suggestions do you have to make our parish a more loving family community?

At the recent Year of Mercy series of evenings, participants were challenged to become FULLY involved members of our parish. A number of initiatives were suggested for our parish to adopt. Some of these are in the pipeline already and others will be revealed in coming months. This invitation is now extended to the whole parish.

If you have any suggestions for other initiatives, please let Anna know. (It doesn't have to be related to mercy!)

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Let's ALL work together to make this the best parish ever!

I pray for [e.g. present and past occupants of Cell #6, Unit 8 at Hawkes Bay Prison].

I pray for their families; that you may support them in the difficulties which arise from having a family member in prison.

from forgiving those who have done them harm.

I pray for those who minister in your name in our prisons; that you may reveal yourself to them in the prisoners they serve.

I pray for all those who work in our prisons; that they may treat all prisoners with respect for their dignity as human beings.

Lord, I firmly believe that in your name
and in your power, these miracles will
come to pass.

Amen.

from 'adopt-a-cell' prayer card,
NZ Prison Chaplaincy,
supported by Caritas Aotearoa NZ.

Praying the Our Father

Mother Teresa of Calcutta once said, “Praying the Our Father and really living it will lead us toward saintliness. The Our Father contains everything: God, ourselves, our neighbors....” Examine how well you live what you pray as you meditate on the following:



I cannot say **OUR** if I keep my faith only to myself and never share it with others.

I cannot say **FATHER** if I do not trust in His loving and complete concern for me, forgetting that He always answers prayers how and when He knows is best.

I cannot say **WHO ART IN HEAVEN**
if I am so attached to the ways of this
world that I neglect to seek God first in
everything.

I cannot say **HALLOWED BE THY NAME** if I am unwilling to let His holiness penetrate my life and help me grow in my own holiness.

I cannot say **THY KINGDOM COME** if I am not using my life to bring His love into the world.

I cannot say **THY WILL BE DONE** if
I live by my own ideas of morality or
choose to follow the world's standards.

I cannot say **ON EARTH AS IT IS IN HEAVEN** if I am not devoting my life to serving Him here on earth.

I cannot say **GIVE US THIS DAY OUR DAILY BREAD** if I am not willing to be generous with whatever God gives me.

I cannot say **FORGIVE US OUR TRESPASSES** if I don't want to put forth enough effort to change.

I cannot say **AS WE FORGIVE THOSE WHO TRESPASS AGAINST US** if I still hold a grudge, if I'm still angry, or if I still insist that other people change.

I cannot say **LEAD US NOT INTO TEMPTATION** if I deliberately or knowingly place myself in a position to be tempted.

I cannot say **DELIVER US FROM EVIL** if I'm not actively fighting against evil through deeds of love and service for everyone in my life, especially those who cause problems.

Our Father who is in heaven

Yes?

Don't interrupt me. I'm praying.

But you called me.

Called you? I didn't call you. I'm praying. Our Father which art in heaven ...

There ... you did it again.

Did what?

Called me. You said, Our Father which art in heaven. Here I am. What's on your mind?"

"But I didn't mean anything by it. I was, you know, just saying my prayers for the day. I always say the Lord's Prayer.



It makes me feel good, kind of like getting a duty done.

All right. Go on.

Hallowed be thy name ...

Hold it! What do you mean by that?

By what?

By 'hallowed be thy name'?

It means ... it means ... good grief! I don't know what it means. How should I know? It's just a part of the prayer. By the way, what does it mean?

It means honored ... holy ... wonderful.

Hey, that makes sense. I never thought about what 'hallowed' meant before.

Thy kingdom come, Thy will be done, on earth as it is in heaven.



JO COOLEN



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Do you really mean that?

Sure, why not?

What are you doing about it?

Doing? Nothing, I guess! I just think it would be kind of neat if you got control of everything down here like you have up there."

Have I got control of you?"

Well ... I go to church."

That isn't what I asked you. What about your bad temper? You've really got a problem there, you know. And then there's the way you spend your money ... all on yourself. And what about the kind of books you read?

Stop picking on me! I'm just as good as some of the rest of those people at the church."

Excuse me. I thought you were praying for my will to be done. If that is to happen, it will have to start with the ones who are praying for it ... like you, for example.

Oh, all right. I guess I do have some hang-ups. Now that you mention it, I could probably name some others.

So could I.

I haven't thought about it very much until now, but I really would like to cut out some of those things. I would like to ... you know ... be really free.

Good ... now we're getting somewhere! We'll work together, you and I. Some victories can truly be won. I'm proud of you.

Look, Lord, I need to finish up here. This is taking a lot longer than it usually does. Give us this day, our daily bread. *You need to cut out the bread. You're overweight as it is.*

Hey, wait a minute! What is this ... 'Criticize me day?' Here I was doing my religious duty, and all of a sudden you break in and remind me of all my hang-ups.

Praying is a dangerous thing. You could wind up changed, you know. That's what I'm trying to get across to you. You called me, and here I am. It's too late to stop now. Keep praying. I'm interested in the next part of your

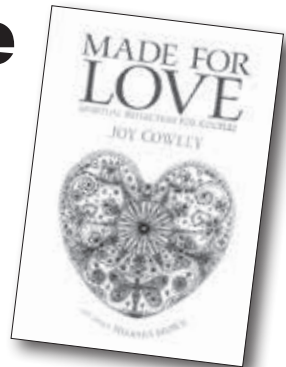
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prayer ... (pause). Well ... go on!

I'm scared to.

Scared? Of what?

I know what You'll say.

Try me and see.

Forgive us our sins, as we forgive those who sin against us.

What about Ann?

See? I knew it! I knew you would bring her up! Why Lord, she's told lies about me, spread stories about my family. She never paid back the debt she owes me. I've sworn to get even with her!

But your prayer? What about your prayer?

I didn't mean it.

Well, at least you're honest. But it's not much fun carrying that load of bitterness around inside, is it?

No, but I'll feel better as soon as I get even. Boy, have I got some plans for that neighbor. She'll wish she had never moved into this neighborhood.

You won't feel any better. You'll feel worse. Revenge isn't sweet. Think of how unhappy you already are. But I can change all that.

You can? How?

Forgive Ann. Then I'll forgive you.

Then the hate and sin will be Ann's problem and not yours. You will have settled your heart.

Oh, you're right. You always are. And more than I want to revenge Ann, I want to be right with you. Ann, I want to be right with you ... (pause) ... (sigh). Alright! Alright! I forgive her! Help her to find the right road in life, Lord. She's bound to be awfully miserable now that I think about it. Anybody who



goes around doing the things she does to others has to be out of it. Someway, somehow, show her the right way.

There now! Wonderful! How do you feel?

Hmmmm ... well, not bad. Not bad at all. In fact, I feel pretty great! You know, I don't think I'll have to go to bed uptight tonight for the first time since I can remember. Maybe I won't be so tired from now on because I'm not getting enough rest.

You're not through with your prayer. Go on.

Oh, all right. And lead us not into temptation, but deliver us from evil.

Good! Good! I'll do that. Just don't put yourself in a place where you can be tempted.

What do you mean by that?

Don't turn on the TV when you know the laundry needs to be done and the house needs to be picked up. Also, about the time you spend having coffee with your friends ... if you can't influence the conversation to positive things, perhaps you should re-think the value of those friendships. Another thing, your neighbors and friends shouldn't be your standard for keeping

up with." And please don't use me for an escape hatch.

I don't understand the last part.

Sure you do. You've done it a lot of times. You get caught in a bad situation. You get into trouble and then you come running to me. "Lord, help me out of this mess, and I promise you I'll never do it again." You remember some of those bargains you tried to make with me?

Yes and I'm ashamed, Lord. I really am. Which bargain are you remembering?

Well, there was the night that Bill was gone and the children and I were home alone. The wind was blowing so hard I thought the roof would go any minute and tornado warnings were out. I remember praying, 'Oh God, if you spare us, I'll never skip my devotions again.

I protected you, but you didn't keep your promise, did you?

I'm sorry, Lord. I really am. Up until now I thought that if I just prayed the Lord's Prayer every day, then I could do

what I liked. I didn't expect anything to happen like it did.

Go ahead and finish your prayer.

For Thine is the kingdom, and the power, and the glory forever. Amen.

Do you know what would bring me glory? What would really make me happy?

No, but I'd like to know. I now want to please you. I can see what a mess I've made of my life. And I can see how great it would be to really be one of your followers.

You just answered the question.

I did?

Yes. The thing that would bring me glory is to have people like you truly love me. And I see that happening between us. Now that some of these old sins are exposed and out of the way, well, there is no telling what we can do together.

Lord, let's see what we can make of me, okay?

Yes, let's see.



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Yokes and Burdens

Jesus said *“Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light”* (Matt 11:28-30).

I recently needed to understand this passage in Scripture, so I looked up the passage in William Barclay's Study Bible series. I had thought of yokes and burdens as being much the same – pulling on a yoke is surely a burden. But after reading what Barclay had to say I came to a whole new understanding of yokes and burdens.

William Barclay had two points to make.

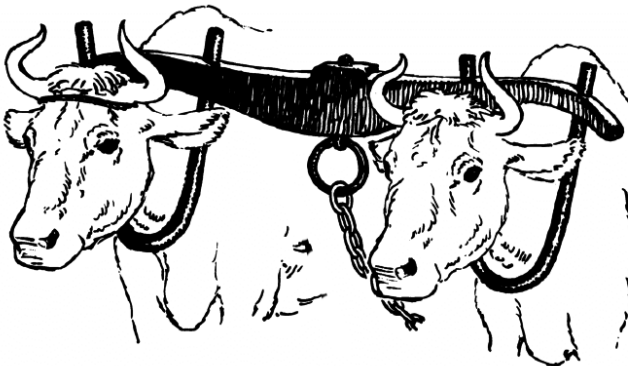
Firstly, for orthodox Jews of the time, religion was a thing of burdens. Jesus said of the scribes and Pharisees: “They tie up heavy burdens, hard to bear, and lay them on the shoulders of others” (Matt 23:4). To the Jews, religion was a thing of endless rules. People lived their lives in a forest of regulations

which distated every action. They must listen forever to a voice which said “You shall not”.

Secondly, in the Greek words for “my yoke is easy”, easy can mean well-fitting. In Jesus' day a farmer with an oxen ready to begin work would take the animal to carpenters such as Joseph and Jesus, and the oxen would be measured for his yoke. When the carpenter had the yoke ready, the ox would return to the workshop and the carpenter would lovingly shape and smooth the yoke so that it fitted comfortably over the oxen's shoulders. The yoke was then individually used by that oxen for it's life – even occasionally re-worked if necessary for the oxen's comfort. The oxen was ready to take up his burden.

So the yoke Jesus lays on me is mine alone, fitted with loving care and so the burden is easy to carry. In Barclay's words “The burden which is given in love and carried in love is always light”

Glen McCullough.



Fr Jim's Been Thinking

The Femininity of God



Our God is a God of surprises who reveals her/his nature gradually to those he/she created. Hence we have to be imaginative as we seek to obtain some degree of an understanding of God and all the possibilities in developing a relationship with him/her. Each of us will uncover a God who is unique and personal by using our imaginations.

Let us go back to Genesis and look at the two stories concerning the creation of humanity: key passages include ...

Then God said, "Let us make humankind in our image, according to our likeness; ... So God created humankind in his image, in the image of God he created them; male and female he created them. (Gen 1:26-27)

And the man and his wife were both naked, and were not ashamed. (Gen 2:25)

The first account affirms that our Creator God is an asexual being and that all humankind was created equal before being gifted their different sexualities. The second story reveals that these sexualities are not to be regarded as shameful.

The Old Testament reveals very little about the feminine side of God: there are only two books named after women, Ruth and Esther, and those concerning the great gifts of Wisdom, namely Song of Songs, Proverbs and Ecclesiastes which often extol women. Indeed, the bulk of the Old Testament was written by men within the patriarchal society which was Judaism and that almost everything in this society was directed at males.

We read that Mary and Jesus were subject to the purification laws prescribed by Moses concerning the physical after-effects of childbirth (Lk 2:22: cf Lev 12). Today these laws and many other biblical writings are regarded as sexist.

We cannot avoid the fact that these regulations were the teachings of male priests directed first and foremost to the male leaders of this society. There can be little if any doubt that the details of Leviticus 12 would be different if female voices had been given an equal say.¹

To develop a true appreciation of God's feminine side we can review the wonderful ways in which Jesus related to the women in his life and in his ministry. For example, the Gospel of Luke has the following stories in which Jesus displays the femininity of God: *Jesus Raises the Widow's Son at Nain* (7:11-17); *A Sinful Woman Forgiven* (7:36-50); *Women Disciples Accompany Jesus* (8:1-3); *A Girl Restored to Life and a Woman Healed* (8:40-56); *Jesus Visits Martha and Mary* (10:38-42); *Jesus Heals a Crippled Woman* (13:10-17); *The Widow's Offering* (21:1-4)

Even today, God is usually addressed as Father, this at a time when we really need symbolism to reflect God's femininity and her/his connection with half of all humanity. After all, God truly is Mother, Father and Friend.

¹ Richard N. Boyce, *Leviticus and Numbers*, ed. Patrick D. Miller and David L. Bartlett, *Westminster Bible Companion* (Louisville, KY: London: Westminster John Knox Press, 2008), 44.

Reports and Updates from Parish Groups

Building Steering Committee

Progress on the school is currently six weeks ahead of schedule. The new parish/school hall will also be ready for use by February and incorporates the relocated and renovated St Patrick's stained glass window.

Site works are progressing to schedule and requirements for the subdivision plan will be met by late August when we can apply for five titles to be issued

- one each for the Church, school and three commercial sections. One section has been sold and the others subject to conditional contracts.

The emphasis now moves to fundraising. We have a mighty challenge ahead of us.

excerpts from Project on a Page July 2016

Youth

What a busy 2nd term – Youth groups ran regularly through the term and culminated in our parish hosting a Diocesan Youth Event the *Great Ice-cream Sundae Challenge* followed by the Diocesan M3 Young Church mass

up at Our Lady of Fatima Church in Waikanae. Nearly 50 youth and young adults gathered from across the Diocese to get into teams, searched for clues and complete challenges to earn their sundaes with all the toppings.

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Always Remember This:
You don't stop laughing
because you grow old,
You grow old because
you stop laughing!!!

It was a great opportunity to meet up with old friends and make new ones.

Following the Race our youth then had the privilege of leading a Diocesan Youth Mass celebrated by Monsignor Gerry Burns. Worshippers from across the Diocese joined our youth who sang, read and served. What a wonderful experience.

As part of our commitment to support our leaders, Youth Ministry provides leadership training. This August we are running a 4 hour workshop followed by dinner at Samrat Indian Restaurant. This allows our leaders time to

recharge their leadership batteries with an afternoon of fellowship, prayer and learning with fellow leaders in ministry. This workshop will focus on who we are and how this relates to our leadership in ministry. Leaders spend a lot of time, energy and prayer helping youth on their discipleship journey. This is a time to 'feed' their own journey!

Thank you to all those who support Youth Ministry as we endeavour to support our young people on their spiritual journey.

Jacqui McLaughlin



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Adult Faith Exploration

The hugely successful Year of Mercy Café Programme ran over 5 weeks in June & July with Weeks 1 & 5 being the large group meeting in Our Lady of Fatima Foyer and the middle three evenings as small groups in homes. Approximately 70 people took advantage of the opportunity to respond to Pope Francis' call to make this a year of mercy.


A huge thank you to all those who led and hosted the small group meetings as well as all the many people who chipped in to help set up and tidy up after the large group sessions, those who helped with supper and of course, our sound musicians Lafaele Vaeluaga and Wullie Grant who give so very generously of their time. Thank you, Thank You, THANKYOU everyone.

Our Parish School

Late last term the school had an Archdiocesan Catholic Character review which is reported to the Archbishop, Cardinal John Dew. Whilst we have yet to receive the final report here are a few of the opening excerpts:

There is clear evidence that the Catholic spirituality of the school is a lived experience for all, based on the key driver that, at this school, everyone experiences the face of God. During the review, many spoke of the authentic relationships evident in all aspects of school life which enhances the Catholic Special Character of the school.

Leadership, in conjunction with a close relationship between the school, Parish



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Priest and parish, provides a platform for supporting students and their families in their faith development...

The values selected by the school, both the current ones and those identified to be developed and refined as the Catholic Character identity of the new school is matured, reflect the charism of the school founders, the Gospel teachings of Jesus and the community's vision for the school and the educational achievement of their children.

This review and our recent ERO review have ensured that we are going into our new phase of life as a parish school in good heart with a clear Vision and Mission for the future:

- *To be the school of choice for Catholics on the Kāpiti coast.*
- *Achieving excellence by embracing the Gospel values.*
- *Gospel values that are clearly outlined in the fruits of the Holy Spirit.*

Martin Elms, Principal



Enjoying God's wonderful creation on the year 6 – 8 snow camp to Mt Ruapehu



We must never harass, pressure, or manipulate anyone. Remember the famous bumper sticker that reads, "Please be patient: God is not finished with me yet!"

I'm a practising Catholic
– and I need lots more practice yet.

WE ARE BUILDING A CHURCH AND I WANT TO HELP

I've seen the plans for our new church and I'm excited and I want to help.

- I am willing to help with an event - e.g.

☐

Organising

☐

Cooking

☐

Setting up

☐

Publicising

☐

Selling tickets

- I could lend a trailer or truck, assist with moving heavy furniture (trestles, chairs).
- I would like to join the co-ordinating team.
- I think we can direct some/more effort to the following areas:

.....
I have a fundraising idea for you to consider:
.....



Please contact the Parish Office or email ladykapiti@gmail.com

*In my father's house there are many mansions... (Jesus said)
I go to prepare a place for you - Saint John 14 vs 2*

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Graham

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There in Times of Need

Recent Events

New School Site Visits

11th June saw an opportunity for parishioners and other interested parties to visit the new school site on Milne Drive. It was a wonderful opportunity for everyone to see the progress. Thank you to the staff of our school who acted as guides.



Srs Regina, Fran & Breda on Presentation Way



Parents and parishioners inspect progress so far



Kapiti Catholic Men's Group – The last Ten Years and the Next Ten Years



On Sunday 31st July, 26 men gathered to celebrate ten years of the Kapiti Catholic Men's Group and to plan for the next ten years.

Keith Banks and Patrick Haughey reminded us of the founding of the group and its key goal, which is "To help ourselves and other men make substantial progress in our spiritual lives."

Facilitator Stephen Cook then broke us up into small groups to brainstorm what was good and valued, and what needed to be developed or improved. The consensus was that the group's current offering of breakfasts, a prayer group, a book discussion group and one-off events was still relevant. In particular, the breakfasts are seen as a key element and men spoke of the challenges that various speakers had placed before us.

There was also consensus on the areas requiring development – particularly with regards to communication. It was felt that we needed to be clearer in advising the spiritual aspect of the group's aim and in building up fellowship to increase trust and

support. We needed to be more active in welcoming new men into the parish community as well as in succession planning for the leadership of the group, including the need for more helpers.

The leadership group is now in the process of working through these comments.

We have just enjoyed listening to Rex Begley who asked "Why venture on strange paths risking all?" and are now looking forward to the Women's Breakfast on 16th October where the speaker is Rev Jenny Dawson from St Paul's, and then the next Men's Breakfast on 19th November.


Nick Maher & Peter Ryan

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The Feast of the Assumption

Grateful thanks and congratulations go to the Filipino community for organising a wonderful Mass at St Patrick's recently. It was a wonderful celebration with beautiful hymns, gorgeous flowers from the children and a lovely morning tea to follow.



Fundraising Events: Ladies Who Lunch

Our \$10 Lunch Club is growing in popularity and becoming quite innovative. Some lunches become pot luck, High Teas or afternoon teas, and one became a Rummicub afternoon. During the winter months there have been other ideas to add interest and enjoyment. Some of our menfolk are attending too.

The Lunch Club began as an incentive to meet other parishioners socially and to raise funds for our new Church. We are organised into teams of ten with a leader who arranges a lunch meeting every month within the team. Each guest pays \$10 to attend. We take turns to host these.

It is important that lunches are kept simple to avoid stress for those who host. Not all of our team members are able to, but they assist those who do host. We request some degree of

loyalty to one's team so that leaders do not need to spend time making up numbers monthly. Of course, some dates do not always suit and we are welcomed within any other team.

We welcome newcomers warmly and would love to add to the number of teams we presently have. If you are interested in meeting fellow parishioners in their own homes and making a small contribution to the Church fundraising effort, please contact one of the leaders below:

Nicola Curtis	Ph 299 4300
1st Monday of the month	
Faye Doyle	Ph 902 3017
4th Tuesday	
Lorraine Gaffaney	Ph 905 2402
Variable Wednesdays	
Velma Knight	Ph 299 1539
3rd Wednesday	

Lynare Lower
Variable Thursdays

Ph 905 1329

Helen Lambert
2nd Wednesday

Ph 902 2246

Corrie McCardle/
Jan Stewart

Ph 904 1823

Ph 297 3499

Variable dates

So far we have raised over \$8,000.

Fundraising: Produce Stall at St Patrick's Church

The Produce Stall is firing well!

Over \$3,500 has been raised to date with a variety of baking, produce, winter fruits and vegetables. The cheese and date scones are hard to resist.

A heartfelt thanks to all the providers and buyers.

Please remember to check what is on offer each week, and as always, your donations of goods to sell are what keeps the stall in business.

Fundraising: Let's go to the Movies

Our latest movie was "The Carer" at Shoreline, Waikanae on 10th August.

A heart-warming comedy which had the "thumbs up" from all who attended despite a few hiccups along the way - firstly one of our two theatres was double booked and then there was a power outage till ten minutes before our film was to show. It proved well worth the anxiety. The \$450 raised should provide more nails and perhaps some tiles for the roof of our new Church.

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Upcoming Events

Karaoke, Cultural Show - BSMA's Fund-Raisers for Parish's Building Project

With the common goal of sharing their resources for the ongoing construction of the Parish building, Barangay Santa Maria Assumpta (BSMA) Community pooled their efforts and contributed their innate talents in singing and dancing through a sing-along/karaoke fund-raising evening on the 7th May 2016 at the Coast Community Church. It raised a net of \$ 1,335.00.

BSMA also joined the Parish 'Discovering Ourselves' event at the Waikanae Memorial Hall on the 21st May, selling Philippine-made religious and cultural items.

On a bigger fund-raising scale - and with wider Community participation - BSMA plans to run a Filipino concert dubbed, "Musika at Kultura (Bayanihan para sa Simbahan)", roughly translated as "Music and Culture (Bayanihan/ Cooperative Efforts for the Church)". "This ambitious concert will feature the Filipino culture of the different (Philippine) regions through music and dances," says overall organiser-coordinator, Milan Alain Lucenara,

one of the soloists and tenors of BSMA Church Choir.

Set down for 25th February 2017, 7 pm, at the Paraparaumu College Auditorium, this Concert will feature Filipino talents in singing, dancing, and instrument playing. It hopes to showcase performances from Filipino communities all over New Zealand, including the Wellington Filipino Community Choir, the Palmerston North Rondalya/Rondalla Group (a string band of Filipino string instruments: bandurya, octavina, guitar, and bajonde arco), the Motueka Filipino Community dancers, the Kapiti-based 7Seven1Four (an all Filipina Ensemble), the Munting Bayanihan Dance Troupe and "Sayaw sa Malong", a "malong" dance number from Waikanae.

BSMA hopes there will be strong support from the Filipino Community as well as the entire Parish and even the wider community. Tickets will be sold at \$ 20.00 each.

Judith Salamat

Look Out For:

- **Events surrounding the closure of St Patrick's church**
- **The closure of St Patrick's School and the Opening of Our Lady of Kāpiti School.**

See the November issue of Pastoral Pages for updates on these happenings.

Saint

St Vincent de Paul



(Ed: With our emphasis on the Year of Mercy, it is appropriate to feature a saint who embodies mercy)

Vincent was born in 1581 to poor farmers in southern France, third of 8 children. He was sent to the seminary at age 15. His father paid for his tuition there by selling the family's oxen. He studied at the University of Toulouse, and was ordained to the priesthood in 1600. Four years short of the minimum age to practice his priesthood, he continued his studies, graduating Bachelor of Theology in 1604. He later obtained his Licentiate in Canon Law from the University of Paris.

In 1605 he was captured by Barbary pirates and sold into slavery, eventually being on-sold to a former Franciscan priest who had converted to Islam to save himself from slavery. He was living in the mountain with three wives, and Vincent's faith convinced the former priest and one of his wives to escape back to France with Vincent, which they did in 1607.

Vincent then went to Rome to continue his studies until 1609, when he was sent back to Paris. In 1613 he became a chaplain and tutor to the family Emmanuel de Gondy, Count of Giogny and General of the Galleys of France. Preaching missions to peasants on the Gondy estates persuaded him that he should direct his efforts to the poor. The Count was persuaded to sponsor a group of missionaries who would work among poor tenant farmers and country people in general.

In 1617 he founded the "Ladies of Charity", wealthy Parisian women who raised funds for missionary and hospital work, and to ransom galley slaves from North Africa. From these came the "Daughters of Charity of St Vincent de Paul". In 1622 he was appointed chaplain to the galleys, and after some time he returned to found what is now known as the Congregation of the Mission, or Vincentians. These priests took vows of poverty, chastity, obedience and stability and devoted themselves to the people in smaller towns and villages.

He died in Paris in 1660 and was canonized in 1737. His feast day is 27th September, the anniversary of his death.

It is interesting to note that his body was exhumed at the time of his canonisation, and his heart was found to be incorrupt and is displayed in the motherhouse of the Daughters of Charity in Paris. His bones were encased in the wax effigy on display at the headquarters of the Vincentian fathers in Paris.

St Vincent de Paul is the patron saint of all works of charity and hence his name was taken by the founders of the Society of St Vincent de Paul in 1833.

St Vincent de Paul, pray for us.

Source: www.wikipedia.com and www.catholic.org/saints/

Book Review

MADE FOR LOVE – by Joy Cowley

At first glance, 'beautiful' and 'powerful' may seem awkward together but they accurately describe Joy Cowley's latest book, *Made For Love*.

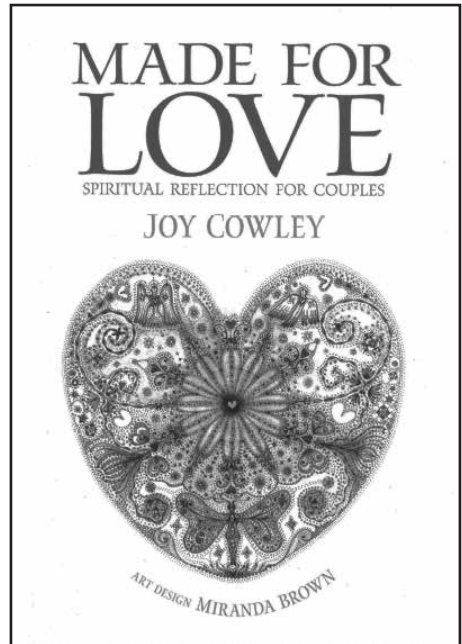
Launched on 24 July at St Andrew's on The Terrace church in Wellington, it was introduced by MP Grant Robertson as a book for our time and for all time.

He lauded its inclusiveness. *Made For Love* certainly lifts "love" out of the restrictive limits of culture and social custom, giving it universal status.

Subtitled, "Spiritual Reflection for Couples", the book is a series of poetic conversations in which "love" is celebrated, claimed, honoured and lived. There is indeed a feeling throughout the book that loving and being loved are the cords that bind the entire creation which was made for love!

There is beauty in Joy's inspiring words and in the imaginative illustrations of Miranda Brown. There is power in their combination providing a forceful platform from which the reader can leap into a space and time that elevates, encourages and affirms.

Made For Love celebrates relationships. It speaks for every heart for it captures with remarkable clarity the language of love which, in Joy's words, has a myriad voices [see page 66].



This is more than a book. It is a glossary of life understood from within and presented in an art form that tells me I am truly known and very much loved.

Pleroma Press NZ brings beauty and power together with 100 hope-filled pages. Publisher, Shirley Duthie, who plans to retire this year, says this will be her last publication. Like that special Cana wine, she has kept the best till last.

Fr James Lyons — used with permission.

A bit of this and a bit of that

Stained Glass Windows

The stained glass window of St Patrick (see cover) has been removed from St Patrick's church and will be installed in the new St Patrick's Hall in two sections – St Patrick himself on the north wall and the bottom section on the opposite wall. The following information has been extracted from a report prepared for the parish by Studio Pacific Architecture.

Pukerua Bay stained glass expert Olaf Wehr-Candler has discovered a signature on the window of Harry Clarke from Dublin. Clarke is generally described as Ireland's greatest stained glass artist. He died in 1931 but his studio continued producing stained glass until 1973 and it is most likely

that the window is a studio work. The fact that the top of the window matches the roof slope of the church suggests that it may be a commissioned work dating from the date of construction of the church in the 1960s.

The main part of the window is 4.75 m x 1.65m and depicts scenes from a number of legends surrounding St Patrick. These include:

- the 3-leafed shamrock in his right hand, used to depict the threefold nature of God;
- St Patrick standing on snakes and them making their way into the water around him. The absence of snakes in Ireland is attributed to St Patrick



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chasing them into the sea. There were in fact never any snakes in Ireland but they were sacred to the druids and so the symbolism is now more to do with removing pagan influence from Ireland;

- St Patrick lighting a fire (near the top of the window). This depicts the legend of St Patrick lighting the fire in the Celtic feast of Beltane (the feast of the fires) and because his fire did not go out the local King acknowledged the greater strength of St Patrick's 'magic' and endorsed his mission to convert the Irish to Christianity.

In the lower part of the window, to be placed in the south wall, there are depictions of distinctively New Zealand



elements. These include tui, tuatara, kiwi, ferns, kowhai, native daisies, lake, Māori (one being baptised, one in prayer and one holding a candle), and Māori motifs and a hei-tiki along the bottom border. The inconsistent scale of the fauna suggests that there was limited knowledge and research of the animals being depicted.

The figure of a priest and 3 figures at the bottom of the window nicely balances the image of St Patrick and 3

figures at the top of the window. The symbolism of these two vignettes is the same – the conversion of the local population to Christianity. This very much suggests that the window was designed to this brief – namely the spread of Christianity to New Zealand.

On a personal note, the use of colour in main window makes it one of the most attractive windows of St Patrick I have seen anywhere around the world, and I am delighted that it is being transferred to the hall.

Glen McCullough

The Knots Prayer

Dear God:
Please untie the
knots that are in my
mind, my heart and my life.



Remove the have nots, the can nots
and the do nots
That I have in my mind.

Erase the will nots, may nots,
Might nots that may find
A home in my heart.

Release me from the could nots, would
nots and
Should nots that obstruct my life.

And most of all, Dear God,
I ask that you remove from my mind,
My heart and my life, all of the 'am
nots'

That I have allowed to hold me back,
Especially the thought
That I am not good enough.

Amen



Parish Directory August 2016

This directory is as accurate as we are able to make it.
Please let us know if there are any errors or omissions on these pages.

Our Lady of Kapiti Parish Administration

Parish Priest & Presbytery	Fr Michael McCabe	902 5815
Parish Office and Secretary	Carol Lamain/Maureen Jones	902 5815
29 Parata St, Waikanae Mon-Fri 9am-12.30pm ourladyofkapiti@paradise.net.nz		
Finance Committee Chair	Michael Gaffaney	905 2402
Pastoral Council Chair	Justin du Fresne	299 6087
Website (www.kapiti-catholic.org.nz)	Lafaele Vaeluaga	(04) 238 2454

Church Worship Support

Liturgy Committee	Prm	Maureen Borkin	904 7464
	Wae	Sr. Barbara Henley	904 6112
Altar Brass & Linen (Prm)		Nan Lewin	905 6388
Altar Servers (Prm)		Maureen Borkin	904 7464
Anointing Masses		Colleen King	905 5913
Baptisms & Bereavements		Merle Whiteman	904 1855
Bereavement Mass		Maureen Borkin	904 7464
Children's Liturgy		Jenny McGlone	(06) 364 3908
Church Flowers	Prm	Velma Knight	299 1539
Communion to the Sick	Prm	Eddie Doran	902 1074
	Wae	Pat Fouhy	293 1140
Liturgy Rosters		Parish Office	902 5815
Music - Prm		Bill Borkin	904 7464
	Wae Organists	Judith Wheeler 293 1129	Maria Vink 905 9190
		Doreen Hoffmann 904 3276	Patricia Beasley 293 7964
	Guitars	Wullie Grant	904 8702
Sacramental Programme		Parish Office	902 5815

Other Parish Groups

Adult Faith Enrichment	Anna Ryan	902 6330
Bereavement Support	Annette Corban	298 8596
Catholic Women's League	Fay Doyle	902 3017
Cenacle Sisters		293 8344 & 905 7213

Family Ministry	June Brunton	298 6266
Justice and Peace	Wullie Grant	904 8702
Living Aloners	Jan Dowd 905 4633	Zelda Masterton 905 9248
Maori Mission	Wai Stewart	902 4909
Men's Group Nick Maher 298 8475	Pat Haughey 905 4467	Glen McCullough 293 1747
Mission Circle	Jean Beaumont	902 4146
Mission Gala Convenor	Sr Breda Ryan	905 3420
New Parishioners and Home Visits	Joyce Haughey	905 4467
Old Ducks Prayer & Scripture Group	Chris Todd 298 8984	June Brunton 298 6266
Passionist Family Groups	Prm John & Corrie McCardle	904 1823
	Wae Jenny & Mark McGlone	(06) 364 3908
Pastoral Pages	Editor: Anna Ryan	office@ryanpublications.co.nz 902 6330
Prayer Chain	Gill Doran 902 1074	Nan Lewin 905 6388
Prayer Groups (Wae)	Monday Afternoon	Lorraine Gaffaney 905 2402
	Christian Meditation (Tuesdays)	Wanda Sager 293 2441
Presentation Sisters		905 3420
Presentation Associates	Margaret Bevin	299 6825
RCIA	Fr Michael 902 5815	Eddie Doran 902 1074
Scripture Study Groups	Wae Clare Borst 293 6262 or Pat Belgrave	902 3995
Not Your Usual Sunday Readings	Wed Aft Michele 298 7378	Thurs Eve Sheila 902 2578
St Vincent de Paul	John Reardon	293 6079
Used Clothing	Child (enquire Parish Office)	Adult Joy Woodham 298 7802
Waikanae Rest Home Liturgy Services	Catherine Englert	293 2978
Widowed, Separated, Divorced	Annette Corban	021 264 4567
Women's Guild	Sharyn Pearce	902 2571
Youth Co-ordinator	Jacqui McLaughlin	0226757357
Trust	John McCardle	904 1823

St Patrick's School

Office	Val McCall	298 6780
Principal	Martin Elms	298 6780
Board of Trustees Chair	Martha Stuart-Berrisford	902 2323

B.O.T. meets at School 4th Wednesday monthly

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- Couple looking for 3-4 bedroom home in Waikanae. Will consider renovating. Would appreciate a nice outlook. Budget \$450,000
- Waikanae lady looking for Waikanae townhouse for her daughter. Wants 2 bedrooms + study spect. Prefer brick/tile and must have a garage. Budget \$450,000

Do you have a home for these buyers, or know someone who does?

Contact Dianne Collier-Brake

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dianne.collierbrake@leadersnrl.co.nz

