

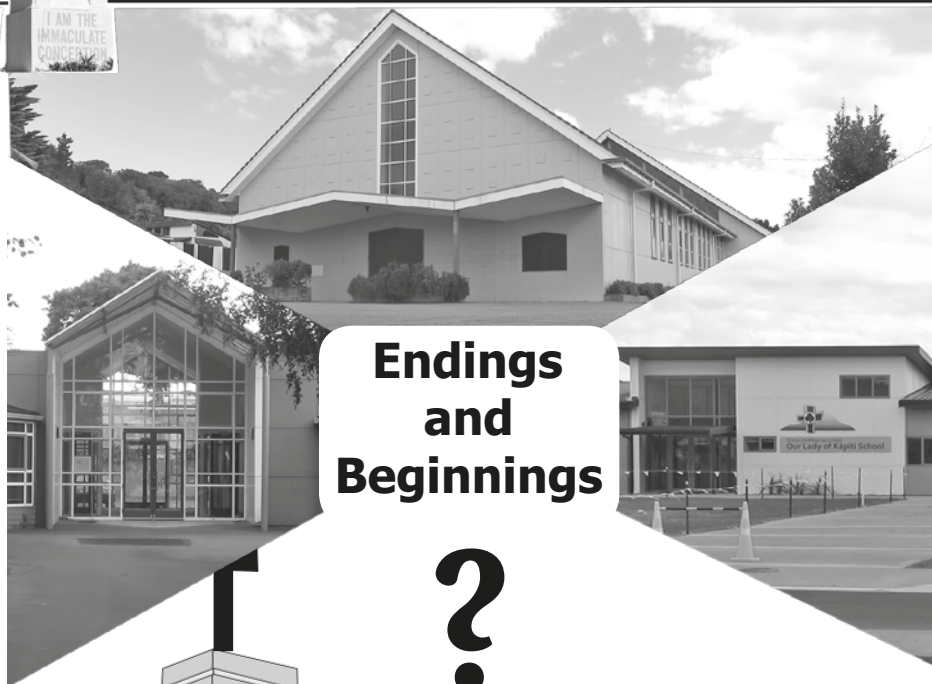


Pastoral Pages

Parish of Our Lady of Kāpiti

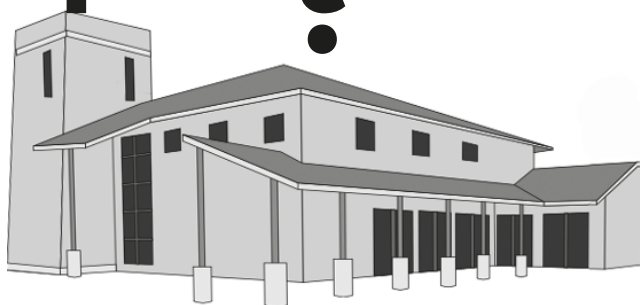
Te Whaea Tapu o Kāpiti

Autumn 2017



**Endings
and
Beginnings**

?



What's Inside

Reflections on Beginnings & Endings and Lent

Photo record of Closure & Opening Masses and School

EDITORIAL



Endings and Beginnings – what other focus could we possibly have for this issue? We hope you enjoy the coloured photos that give a wee snapshot of the changes that occurred in February as we said ‘good bye’ to St Patrick’s Church and ‘hello’ to St Patrick’s Hall. There was a very real feeling of sadness as the reality sunk in and we shared memories, with eyes full of tears, of the occasions we had experienced here – of children baptized, of first communions, of weddings, of farewells for loved ones.

And a week later we were celebrating a new mass centre and appreciating the opportunity to share in a new experience together. There were lots of positive comments and a sense of optimism and of looking forward.

There will be other times when we will have to deal with the sadness of leaving and the excitement of something new. Each is an opportunity for growth and for letting go, and for sharing both with our fellow parishioners.

As always, our grateful thanks to those who have contributed their thoughts, their photos (especially Bernie) and their time to this issue.

God is good! May he bless us all as we adjust. May we remember to focus on him rather than on the externals.

Anna, Glen, Margaret, Ishbel, Judith

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Reflections

Endings and Beginnings

It is as moving walking through the old - and now empty - Saint Patrick's School - as it is walking through the new - and beautiful - Our Lady of Kāpiti Parish School...

Allow me to paraphrase some thoughts on today's gospel from Monsignor Dennis Clark:

'Real change of mind and heart comes hard. We cling to ideas that make no sense', and we do so with wide eyed determination. 'We hold onto habits and ways of doing things that we see are not working. Year after year, we trudge along in familiar ruts, though we know from past experience we don't want to go where these old trails are leading.'

'Why this reluctance to change?'

'Why this dread of letting go of habits and attitudes, ideas and relationships that are not serving us or anybody else?'

'Why the self-imposed blindness?'

'What is the fear?'

'It's pretty basic, really.'

'To change means to let go of something we have in the hope of getting something better.'

'The problem in letting go is that we don't have that something better in hand yet - indeed we may not even be able to see its shape yet.'

'We are making a leap', like the artist on the trapeze.

'And that means that, at least for a little while, we are likely to be empty-handed.'

'The big fear, of course, is that we'll

end up empty-handed, having let go of what we had with nothing of value to take its place.'

'Now that is a good-sized fear!'

'...it's the fear that can keep us stuck in habits of thinking or praying, relating or living that just don't work, that haven't worked for a long time, and maybe never did.'

In today's gospel [Matthew 4:12-23] Jesus calls us out of the darkness that our fear' has created.

Jesus 'knows the fears we are bound to feel when we hear the challenge of new beginnings, the challenge of change and assures us constantly that we will not be travelling alone...

Remember back to Christmas - His name is Emmanuel - a name which means 'God is with us'

- not with us at the end of the journey
- not just with us if everything goes well
- not only with us if we never disagree
- but with us precisely in the moment of deepest faith...

In other words, precisely as we step out on this new path of faith, Jesus is there giving us the strength we need to continue on the path of life-giving faith and life-giving service...

Fr Michael McCabe

Homily Notes, Sunday 22 January 2017

Truth is the hardest substance in the universe. It's unchangeable, undentable, unbreakable.

When I was invited to deliver the welcome at today's final Mass here at St. Patrick's, it came with a proviso, and that was that I am not allowed to attempt to sell anything.



Indeed, that is not today's hat. Rather, today's hat is that of Our Lady of Kāpiti Parish Council. Our Lady of Kāpiti Parish is described in this week's Welcom as the Parish 'on the move', and yes, together here, 'we are pilgrims on a journey'. A real journey of faith, and this building, that we are here to say 'Goodbye' to, has been part of that Journey.

A building that for many of us, as part of that faith journey, has witnessed scenes of emotions of love, of sorrow, of forgiveness, of joy or maybe of parting.

Occasions where, as a faith community, we have been united together in this building - not united by the building, but united through our love of Jesus Christ.

And whilst we move on, we will remember those occasions. They won't go away.

On a personal level, one occasion that will stay with me forever is the farewelling of our mate Justin, a wonderful man. And whether there's a St. Patrick's Church or not, that

memory will stay with me for the rest of my days.

And this week in our family, we have had the sorrow of the death of my wife's mother Placy, at nearly 93 years. Sad, but her body had had enough, worn out, time to go to rest.

And isn't that much the same as is happening here at St. Patrick's?

Time to leave the body behind and move on. And this is countered in our family where we have been surrounded by Placy's 14 grandchildren and 4 great grandchildren, with their energy, enthusiasm and noise, all so optimistic about the future.

So, after 50 plus years of service from this building and this site, like our grandchildren, it is time with the energy and the enthusiasm of a fantastic new Our Lady of Kāpiti School and school hall - it's time for us to move on.

But let's not forget the generosity and sacrifice of those who have come before us; we have been able to enjoy the fruits of their labour for the last 50 years, and now the time has come for us to 'pick up the baton' and run with it and establish a legacy for those who are to follow us, as we have been fortunate enough to inherit from those whom we have followed.

There are some daunting sums, but sums that we can approach with the same optimism and enthusiasm as

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is being demonstrated by our pupils and teachers of our new school. We are a very special faith community. We personally have had that demonstrated this week, with the extreme generosity that has been presented by fellow parishioners to our front door, during our time of mourning. And with this project, if we all give to the best of our ability, whether it be dollars or talents, we can achieve.

We mightn't have the final design yet, but that doesn't matter. God will look after that. That's called faith.

What does matter is that we say 'goodbye and thank you' to the past, and look forward to saying 'Look out future, here we come', and prepare for it in every way.

Bob Houston, PPC chair
Sunday 5th February 2017

Sometimes it's hard to see the beginnings for the endings. But they are there; little buds full of hope and opportunity. When we first came to St Patrick's Church, our family was at its beginning. A new baby came with us. As we leave the church after 20 years (and two more babies) our family is ending a chapter. Just one more child at home. Endings can bring many emotions, and for me leaving St Patrick's Church feels like saying goodbye to a community

that has been a haven during the last 20 years.

With any door shutting, I have a choice. I could keep looking at what has been lost, at what is left behind, or choose to look outwards and ahead into the future. So here I stand, ready to meet the new communities which will emerge as part of the journey of Our Lady of Kāpiti.

Susan Handisides

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The Final Mass at St Patrick's on Sunday 5th February 2017 was the ending of an era with a much loved 16 Hinemoa



Street building. She has been the Whare Karakia (House of Prayer) for 23 years for me and over 50 years for Paraparaumu.

How fitting are the two HAKA 'Toia Mai Te Waka' and 'Ka Mate' to haul-in the End and set-up our new Beginning as a Parish. Raymond Stewart, former St Patrick's School student, led the HAKA powerfully, gracefully, spiritually and one parishioner said that "the Haka went right through me and tears streamed out".

Leaving St Patrick's happens at two levels, Spiritually and Physically. Physically: 'Toia Mai Te Waka', the People and the Building, are one in saying goodbye to the Elements of the Mass as they separate from the Building.

Spiritually: 'Ka Mate' the People say Death or Life "WE are the Church". "WE are going to Begin again. We will fetch the Sun, We will make the Sun shine".

Koro Donald Te Maipi, who was also part of the Haka, explained the Ka Mate Haka as staring down your opposition and say "I am not scared of you, bring it on". It empowers us to stare down 'change' and say "I am not scared of you, because I am going to accept change."

Lafaele Vaeluaga

Fr Michael talks of "the river beneath the river".

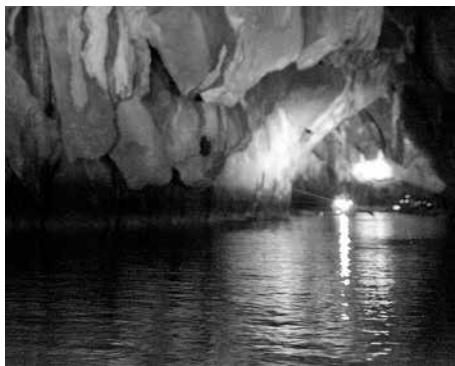
In our lives we have many new beginnings. I see these as the river. Change is never-ending, like a river which is new every morning. Underneath there is a huge aquifer – the river beneath. In the aquifer are the rich deep experiences of our lives - including our shadows!

My mother used to say: "There is nothing new under the sun". Mum was very sick for 10 days over Christmas and New Year. We planned her funeral, remembered stories of way back, and started to grieve. As we visit with her today Mum is animated, vitally concerned in family matters, giving

(many) instructions, having her hair set, and dressing "up to the nines".

We deeply appreciate this "new beginning". May we, as a parish, appreciate the river beneath whatever is happening on the "surface".

Michele Ness



Haka Poroporoaki – Haka Farewell

| | | | |
|--------------------|-------------------|---|-----------------------------------|
| Leader | All | | |
| Aha tōia mai | Te Waka | <i>Ah Haul it!</i> | <i>The Canoe</i> |
| Kumea mai | Te Waka | <i>Drag it!</i> | <i>The Cross</i> |
| Ki te urunga | Te Waka | <i>To the resting place</i> | <i>The Paschal Candle</i> |
| Ki te moenga | Te Waka | <i>To its abiding place</i> | <i>The Registers</i> |
| | Ki te takotoranga | | <i>To the place where it will</i> |
| | I takoto ai | | <i>lie, Set it down</i> |
| | Te Waka | | <i>The Blessed Sacrament</i> |
| Ka Mate! | Ka Mate x2 | <i>Death! Death!</i> | |
| Ka Ora! | Ka Ora! X2 | <i>Life! Life!</i> | |
| Tenei te Tangata, | Puhuru huru | <i>This Man! Hairy Man!</i> | |
| Nana hei tiki mai! | Whakawhiti te Ra! | <i>Who fetched the sun! and caused it to shine!</i> | |
| A hupane! | A kaupane | <i>Together! Bind together!</i> | |
| A hupane! | kaupane! | <i>Step up another step up</i> | |
| Whiti te Ra! | | <i>The Sun shines!</i> | |

Link to the Haka: www.kapiti-catholic.org.nz/?sid=1558

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Rite Of Closure

(Here are the final prayers from the final Mass at St Patrick's church.)

Priest: In the waters of Christ this building became the home of your people, the house of God in which we have celebrated the sacred liturgy. God of abundant life, in this building you have chosen to grace your people with the gifts of salvation, through the sacraments which have been celebrated in this building, for the people who have come to know you as their one true God.

Reader 1: In this church Lord many people have come seeking peace and rest from the world, seeking closer union with you. Accept our thanks and praise for all the moments of prayer you have given to so many people within the walls of this building. We ask you to allow us to take them with us as we leave this place.

Reader 2: We thank you, God of our journey, for the tangata whenua who welcomed the missionaries to the Kapiti Coast, for the first Catholic families here, for the Presentation Sisters who brought the gift of Catholic Education to this area, and for those who built this church of St Patrick in Paraparaumu. We thank you for their skill and creative vision, and for the sacrifices made by many to build it. May those who have died rest in peace and those who are living experience you in ever deeper ways in their lives.

Reader 3: We thank you, Lord, for those people and communities who continue to shape our journey as a parish and all those who use their time and talents in serving you, the parish and the wider community. May their living witness draw others to you and continue to build the Body of Christ here.

Prayer in Maori

Prayer of Closure

Response: Receive our prayers and present them to God the most High...

Priest: We have prayed together and given thanks. There is sadness in leaving this building, but we do so knowing that your light and love are with us wherever we go. Saints of God, come to our aid, hasten to meet us, angels of the Lord.

Response

Priest: St Patrick, your faith sustained you on your journeys and in your times of difficulty. Pray for us. Saints of God, come to our aid, hasten to meet us, angels of the Lord. **Response**

Priest: All holy men and women who have worshiped the eternal God, stand with us now and present our prayers to God the most high. Saints of God, come to our aid, hasten to meet us, angels of the Lord. **Response**

Priest: God of endless ages, you called Abraham and Sarah, Jacob and Moses, Rachel and Rebekah to follow you. They were pilgrims; we too are pilgrims, help us on our journey.

Saints of God, come to our aid, hasten to meet us, angels of the Lord. **Response**

Priest: Through the Red Sea you led Israel out of slavery, to be a sign of your gracious love. Through the wilderness you led them, a flame by day and a cloud by night going before them on their way. Gracious God, lead us now as we go forth in faith. Saints of God, come to our aid, hasten to meet us, angels of the Lord. **Response**

Priest: Loving God, from whom all life proceeds you gave your Son so that we might be saved; his death brought us life. May the end of our worship in this building see the dawn of new life in our new church. Saints of God, come to our aid, hasten to meet us, angels of the Lord. **Response**

Priest: Listen Oh God to our prayers, and take from this building the holiness which your presence has given to it. Turn to us O Lord and strengthen the bonds of this community. Confirm us in faith, in hope and in love, so that we may bear your peace to one another. We acclaim you to be our God, together with the Son and the Holy Spirit, one true God forever and ever.

Response: Amen

Final Blessing:

May the joy of God, giver of all that is good, be with us as we go. Amen

May the face of Christ Jesus guide us on our journey. Amen

May the power of the Holy Spirit be with us as we go. Amen

May almighty God bless us the Father, the Son and the Holy Spirit. Amen

Soloist: "As we leave this place"



Placed in the box:

- Lectionary
- Paschal candle
- Altar cloth
- Communion bowl and chalice

As Fr Michael lifted the ciborium the Haka began, led by Raymond Stewart and Koro Don Te Maipi.

After the haka finished the procession left the church to the recessional hymn, "Ko Koe Io".

The Cross, Our Only Hope

Almost everyone is afraid of dying. And there is nothing wrong with that. Jesus was afraid of dying too. Yet in spite of his fear, he underwent what many would want to escape: he suffered so that we might be free. He willingly accepted being scorned, stripped of dignity, mocked and spat upon. In Jesus, God does not reject human brokenness, but takes it on himself. He reveals God's love for us by making himself vulnerable. He takes responsibility for what we want to avoid: blame for our sins, our viciousness, our hatred.

He is nailed to a cross. He is executed rather than dying a natural death. And in all this, he does not reject what is human. St Paul puts it in terms of his not clinging to his equality with God, but emptying himself, becoming a slave. He enters into human deficiency and death's desolation.

And God raised him, and gave him a name above all other names. The effect of the cross is the resurrection, in which hope is re-born. And that is why we hope. Hope is born out of the love that is shown in Jesus' death on the cross. In the cross we find new life. Resurrection.

The lifting up that Jesus speaks of in John's Gospel refers to his crucifixion. It also refers to his being lifted up into glory, in the resurrection.

When we look at the image of Jesus lifted up on the cross, our faith helps us to see beyond the cross to the



resurrection. The suffering is not the end. The lifting up is the promise of resurrection. Jesus on the cross offers hope to anyone who fears death.

And when we look at his image on the crucifix, Jesus becomes more real for us, because we all experience suffering. His lifting up helps us to see how much of our lives he took on.

In fact, we suffer death day by day: losing someone we love; working hard for something that comes to nothing; getting older and finding that our bodies and brains and minds can no longer do what they used to do; losing a friendship or a job; the sadness of parents, grandparents and friends when someone is in a relationship that

will end in heartbreak; physical, mental, psychological and spiritual anguish ... the list of human pain is endless.

In all of these things we die a little bit, and in all of these things we can find the promise of new life, because we are one with Christ. Only when the grain of wheat is buried in the earth, like being buried in a grave, can it bring forth

fruit. In our present struggles and in the small deaths we die every day God is at work to bring new life. The sad desolation of the cross flowers into the joy of the resurrection.

Fr Kevin Head sm

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As Ash Wednesday approaches it's good for each of us to reflect on what we can do to make this Lent a grace-filled experience.

The forty days of Lent represent the time Jesus spent in the wilderness, enduring the temptation of Satan before beginning His ministry. It is a time of repentance and atonement for our sinfulness.

What can we do to fulfil our Lenten abstinence? **What could we give up?** Lent doesn't have to be about going without. Perhaps, instead, we can do something to help and affirm others.

Let's begin by daily setting aside time for spiritual reading,



prayer, praise and thanksgiving for God's many blessings then, with God's help, instead of focusing on the perceived faults or failings of others we can find ways to affirm, love and give thanks for the gift of them in our lives.

1 Thessalonians 5:16-18

Maybe we can provide a needy family with a meal, a box of groceries or petrol vouchers. *Proverbs 22:9*



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Maybe we could give an overworked mother a break by babysitting, or spend a little time visiting the lonely, the bereaved, the elderly or the needy.
Matthew 25:40

Whatever good we do the Lord will bless us abundantly. Luke 6:38

Pauline McGlinchey

Some personal thoughts on Lent.

There are some problems with being the editor's husband – like being asked to come up with an article of what Lent means to me! Who am I to presume to write on such a topic? The only valid approach is to be honest and personal ... so here goes:

Lent usually creeps up on me, and I don't really get into it until it's almost the end. Holy Thursday, Good Friday and Easter Sunday all have a great impact on me. I find myself quite desolate after the Holy Thursday service and through Good Friday as I come face to face with the betrayal, loneliness and isolation that Jesus must have gone through. Easter Sunday is always a high point of the year.

But Ash Wednesday usually sneaks up on me. Because I work, I can't get to Mass, so I have recently been joining the Anglicans at Waikanae Beach for their service. In this way I know that Lent has begun.

What do I do? What should I do? I no longer believe that I have to earn my salvation, so I've stopped trying to collect Brownie points from God the book-keeper. I guess I try to be more open to the Holy Spirit, and more available to people who want my time, my ear, my help – rather than planning and controlling my time to meet my goals. This also means that I have to set time aside to pray each day – mostly to just sit in God's presence and listen... It's a work in progress.

Peter Ryan

Believe it or not, Lent begins on 1st March!

Here are some ideas that I hope will help you make the most of this season of reflection, penitence, and preparation.

10 Questions to Reflect on:

1. When I wake up on Resurrection Sunday morning, how will I be different?
2. Is there a habit or sin in my life that repeatedly gets in the way of loving God with my whole heart or loving my

neighbor as myself? How do I address that habit over the next 40 days?

3. Is there anyone in my life from whom I need to ask forgiveness or pursue reconciliation?
4. What practical steps can I take to carve out time for daily contemplation?
5. What spiritual discipline do I need to improve upon or want to try?
6. What are some things in my life that I tell myself I need but I don't? Can I give one or two of them up for 40 days?
7. Why am I giving this particular

thing up? How does giving it up draw me closer to God and prepare me for Easter?

8. What am I going to tell myself when self-denial gets hard?

9. Is it necessary/helpful for me to share the nature of my fast with others or should I keep it private?

10. What do the ashes mean to me this year? What does baptism mean to me this year?

10 Disciplines, Fasts and Rituals:

1. Pray the church's offices for 40 days.

2. Eat and drink like the poor for 40 days; donate the money.

3. Give up all beverages except water for the 40 days and donate the money you save.

4. Instead of giving up (sweets, swearing), do something, (catch up with an old friend, bake for a busy mum, offer to weed a garden).

5. Spend a weekend at a monastery.

6. Commit to memorizing a significant portion of Scripture, like the Sermon on the Mount, or Isaiah 58, or (one of my favorites) 1 John 4.

7. Do a 40-day purge of all your excess stuff and donate the best of it to Goodwill or a local thrift store that benefits your neighbors.

8. Unplug—TV, Facebook, Twitter, Netflix, etc. This is perhaps the single best way to carve out some extra time in your day for prayer and meditation.

9. Commit to 40 days of praying for your enemies, praying that they will be blessed, that they will find health and peace and grace, that they will come to know Jesus or experience the love of Christ more fully.

10. Get outside! Commit to spending at least 20 minutes a day outside – walking, meditating, taking pictures, journaling.



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10 Meditations:

1. Psalm 51
2. Psalm 139
3. Isaiah 58
4. The Beatitudes (Matthew 5:3-12)
5. The Lord's Prayer (Matthew 6:9-13)
6. Litany of Penitence - <http://justus.anglican.org/resources/bcp/1928/Litany.htm>
7. Litany of Humility - https://en.wikipedia.org/wiki/Litany_of_humility

8. Prayer of St Francis - www.prayerguide.org.uk/stfrancis.htm
9. Penitential Prayer of St Augustine - <https://anglicanprayer.wordpress.com/2009/04/04/lent-prayers-penitential-prayer-of-st-augustine/>
10. Consider reading the Sermon on the Mount (alternating between Matthew's account and Luke's account) every day for the next 40 days.

<https://rachelheldevans.com/blog/40-ideas-for-lent-2012>

For Lent — Give Up That Worn-Out Story About Yourself

Giving up something — making a change in our lives — for Lent is tough. That's partly because change can be so painful. My Aunt Grace died three years ago. She just did. There was no stopping her. But sometimes change has been a good thing: My son Peter got married

and bought a house. He's a grown man now, expecting his first child any minute. I'm glad for him. But still, he's not my cute little kid anymore.

I'm trying to let go here. I'm trying to accept that everything changes. It just does. The Buddhists call it impermanence. Yes, the precious 2-year-old, 5-year-old, 13-year-old Peter is no more.



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And no, I can't have my Aunt Grace back.

And so, I'm sitting here in my writing room trying to remind - convince - myself that indeed there's a good side to this impermanence thing. The logic, my Buddhist friends tell me, goes like this. If all things are impermanent, then we humans are impermanent as well. We don't have to stay stuck in the same-old-same-old. You can change your story. You really can. We have that choice.

Which is maybe what the Christian Lenten season is all about — acknowledging loss and darkness in preparation for renewal and light. In fact, maybe one of the things we can give up for Lent this year is one of those old, outgrown stories of ours. Zen teacher and executive coach Marc Lesser makes this point in his book, "Know Yourself, Forget Yourself." He talks about impermanence this way:

Sometimes we get trapped by the stories we tell about ourselves, or by our interpretation of what past events mean. These stories create a ripple effect; if we believe them to be true, then we are influenced to live them out. But we don't have to do that. If it's true that we are afraid to speak in public, do we explain it by pointing to some humiliating event in childhood? Is that the story of our shyness? More to the point, do we use that story today to hold ourselves back? If so, then we need to work to rewrite this story. Nothing is set in stone.

Lesser goes on to say that he has nothing against stories. "We speak

and think and feel in the language of stories." But he recommends letting go of the unhelpful stories we keep on telling ourselves. Utilize your stories, he says. Don't be pushed around by them. Jettison the ones that get in your way, especially the ones that say you have a fixed self that cannot be changed.

Lesser describes a married couple who sat down to do a little retirement planning. They gathered a wealth of data - spreadsheets and graphs - about their financial situation. As they studied it, the husband saw a future full of possibilities and opportunities, the wife saw only risks and pitfalls.

The couple concluded that, however things worked out for the two of them, the husband was going to be a rich and happy old man, the wife a poor and unhappy old woman. Husband and wife were living by differing stories, differing viewpoints, Lesser notes. That can create problems for any two people trying to get along, because "to even entertain the opposing viewpoint can seem to risk our own version of reality, our very self."

Sad to say, Lesser adds, most of us tend to be like the wife in the story. "We are much more inclined to perceive, feel, and cling to negative stories than to positive stories."

Which brings us back to impermanence. Yes, it's sad to lose that job, that friend. It's sad to see the roses fade and the needles fall off the Christmas tree. And that [storm-downed] oak tree down in the canyon is a sorry sight indeed - a skinny shadow of itself.

But one afternoon, when I climbed down the canyon slope to take a closer look, I saw that, yes, the oak tree was greatly diminished. But the flowering fruit tree growing behind it was not. Three years earlier the flowering tree had been small and cramped and hidden by the more expansive oak. But on that afternoon the fruit tree was

huge. Sprawling. It had burst into the sunny open space left behind by the oak tree. It had filled the sky with a delicate criss-crossing of branches, which were covered with buds, thousands and thousands of them, waiting to become blossoms, waiting to change.

Barbara Falconer Newhall

Jesus,
what is 'this'
in 'Do this in memory of me'?

Shall we simply recall,
when we break the bread and drink the wine,
your infinite love for us and your
laying down for us,
your life?

Or would you have us
lay down our lives with you
for each other?

Or both?
Lord, show us.



Anne Osdieck

***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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There in Times of Need

Our New School - Opening Mass in St Patrick's Hall





Goodbye Mass St Patrick's Church





Our New Parish School



A bright new beginning!

'All Who Live And Believe In Me Shall Never Die'

Johannes Sijbrant, parishioner, was commissioned by school principal, Martin Elms, to write an icon for the new Our Lady Of Kāpiti School. The presentation and blessing of the finished icon took place on Sunday 11/12/16 and was presented to the school community at the last St Patrick's School End of Year and Graduation Mass in St. Patrick's Church. Space constraints mean we can only publish a very brief summary of Johannes' presentation at that Mass. For a full explanation see the parish website; <http://www.kapiti-catholic.org.nz/?sid=1594>. It is well worth reading to understand the full complexities and thinking, the symbolism and theology behind what you read in the icon.

Preparations And Border Texts

Nine children from St Patrick's School worked with me to design the icon, contributing ideas that should be included. The names of these children are seen at the left of the icon: Grace, Dominic, Alyssa, Kayla, Veronika, Unique, Kristina, Sienna, Meikah. On the right side we find the 7 gifts of the Holy Spirit: Love, Joy, Peace, Patience, Kindness, Goodness, Faithfulness, Humility, Self-control.

The Latin text along the base, HIC DOMVS DEI EST ET PORTA COELI, translates as THIS IS THE HOUSE OF THE LORD AND THE GATE TO HEAVEN.



JHWH; God Who Is Lord

To the left of the mast is a depiction of God - His Name within a gold leaf halo. The Hebrew letters from right to left are JHWH, (Jahweh). Genesis tells that God was 'moving over the waters ' of the earth so we see His light touching the water, and equidistant from Maui and Noah; both witnessed the separation of earth and water and God at work in His created world, bringing habitat, life and hope to their people.

MAUI and his FISH

Maui's waka is decorated as a Chief's waka. His confidence and strength speaks of the power of the Creator acting in full command as He brings the earth into being.

NOAH and his DOVE

On the left side on the Ark we see the dove return to Noah with an olive branch in its beak; salvation has come; death has been overcome.

The ARK

The Ark is a metaphor of the Church through which God saves His people from sin and death. The snake

represents Satan and the high waves indicate the challenges and dangers the Church faces.

The mast's Maori weaving pattern, 'Stairway to Heaven', signifies human effort that's required for us to ascend. White stands for purity, St. Patrick's blue stands for teaching, (by church and school as well as teaching received individually and collectively, as a people of faith, directly from the Holy Spirit). Brown represents our human nature.

The ark has no sails, rudders or anchors; God is in charge of the Ark and of all who sail in her.

On the right some Hector dolphins are seen. They remind us that we are to take good care of the created world. The nine children drew most of the animals and people on board.

St Paul's Boat

One of the children expressed concern for friends who were not Christians and not connected to the Church and so part of the Book of Acts entered the picture. Paul's boat became stuck on a sandbank in a storm; those inside

show seven attitudes towards disaster and death. The Persian man on the right has taken first place in the line-up towards the beach; he expects to be saved first as he is wealthy and carries a sense of entitlement. The Jewish man above him has a sense of optimism; he practices the Mosaic laws so God is on his side, so why worry? Next left we see a Greek man in orators' robes whose strategy is to use the power of reason and wisdom. Below him a roman soldier is in denial, not allowing his senses to pick up the frightening reality of the impending disaster. Moving left, another soldier realises that it's not a prisoner who faces death but himself and he is terrified. Standing above him is the roman officer who, through the golden statue in his hand, relies on the Egyptian sun god. Paul stretches out his right hand to Jesus and his other hand is raised in blessing over the men in the boat. He intercedes strongly and confidently. These are also OUR reactions.

Kapiti Island and the LOGO

The school's Logo with related colours



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and shamrock (Holy Trinity) is on the beach as the first object to be seen from afar.

Sr. Nano Nagle, School Model And Two Children

Sister Nano, (top right) visionary and missionary, has passed the lighted lantern to the older child as a symbol of the Light that came into the world, Jesus Christ. The younger child has her hand in Sister's, symbolizing attachment and the emotional nurture provided as part of catholic education, alongside the cognitive development and awareness of self. Sister Nano holds a model of the new school, envisaging a future beyond her lifetime.

The HOLY SPIRIT

On the left of Sr Nano we see the gold leaf nimbus surrounding the Holy Spirit in the form of a dove. The Spirit is placed between Christ and Sr Nano. This Spirit is ever present to provide comfort and guidance to those who are actively applying their gifts and talents to their missions.

St. Patrick

St Patrick planted the Church in Ireland where our Presentation Sisters came from. As priest he offers the

sacramental Sacrifice of Jesus' Body and Blood.

Our Lady Of Kāpiti

Mary is depicted as a young girl dressed as an engaged Israeli woman of 2000 years ago. She opens her cloak in a receptive and welcoming gesture of motherly warmth and acceptance, interceding for us from her open heart. Her cloak is brown-red, colours of the human heart. As Mother of the Church reaches out with one hand to her Son, the other to the Church, represented by St Patrick. As a woman holds a unique place standing between her man and her child, so Mary stands between Jesus and us as God's children.

Jesus Who Lives Forever

Jesus presents Himself here as the Lamb of God showing us that He has finished the work He came to do. His undergarment is royal red for His divinity, His upper garment is white as described in Revelation. A gold leaf halo surrounds His head. His head is crowned by angels with His saying 'RA TOU~E~ORA~TONU~ANA~E~WHAKA PONO~ANA~KIA~AU~E~KORE~MATE' - 'ALL WHO LIVE AND BELIEVE IN ME SHALL NEVER DIE'.

This text is the title of the icon.



Our Lady of
women's
retreat
Kapiti Parish

Theme:
The Journey
Within

28-30 April

Registrations will be called for shortly – watch out for details, costs, etc.

Fr Jim's Been Thinking

Eucharist and Communion



Vatican II teaches that Eucharistic is *the fount and apex of the whole Christian life*.¹ As such it is central to the practices of the Church. For a great many years Eucharist was identified as Holy Communion, and before the Council, we were taught that this Sacrament was totally sacred and was to be revered above all else. We were not permitted to chew the host, we had to fast from mid-night (and pity help you if a small amount of water was swallowed while you cleaned your teeth) and we were absolutely forbidden to touch the host with our hands. The Blood of Christ was reserved to the celebrant; women were unable to enter the sanctuary during Mass except on their Wedding Day. The theology behind these and similar rules of that time concentrated totally on the divinity of Jesus and took no account of Jesus' humanity!

The Bishops of the Council encouraged a thorough review of many of the Church's regulations and a renewal of our understanding of the Sacraments which might enhance the way we relate to God and to each other. The many changes were embraced with joy by the Church, particularly as greater involvement was bestowed on the laity; no longer were we mere recipients, but full, active and conscious participants in our liturgies. Naturally, it has taken time for new and richer perceptions to develop. This is certainly the case with the changes that have occurred around our sharing of our Eucharist; and not just about the reception of the Blood of Jesus during the Sacrament.

Over the past fifty years there has been a gradual development of a theology around the use of the word *communion*. As we are nurtured to more fully share in the Body and Blood of Jesus, our *communion* takes on a very human perspective. We are urged to recognise the divine inspiration behind the relationships we have within the Body of Christ, especially when we celebrate our Sacraments. As we receive Jesus in the Eucharist, we are stimulated to adopt a mindset that communicates to other participants – I am in *communion* with you!

Throughout my priesthood, I have been privileged to share the Eucharist with a great many people and usually touch their hands as an indication of my communion. This does not happen for those who take Holy Communion on the tongue. For reasons of hygiene, I am prevented from touching you on your tongue before I continue in my ministry. I pray that I might be permitted to share with each one of you. I am most uncomfortable with having to 'give' *communion* instead of 'sharing' *communion*.

¹ Dogmatic Constitution on the Church: *Lumen Gentium*, Vatican II Documents (Vatican City: Libreria Editrice Vaticana, 2011), Para 11

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Geethal's Corner

Geethal will be back in the next issue. But we thank him for supporting the production of this issue of Pastoral Pages, making it possible to include some colour pages.



Reports and Updates from Parish Groups

Youth

The world is a dynamic one with change often seeming to be at a breakneck pace. Youth Ministry can feel like this with youth whose timetables always seem full if not double booked. How do we reach out and build relationships that will foster our youth's journey into discipleship when we don't necessarily see them face to face at youth groups or events or even at Mass?

Youth groups are but one facet of ministry and we are widening our doors to look at the possibilities that will enable us to communicate with and minister to our youth where they are at. Great words but what do they mean? It means using social media, texting, emails and good old fashioned post. It means that ministry does

not start and stop at the church or youth group door but pervades the community at large in the moments that we interact with our youth whether it's face to face or via another medium.

At the end of November, we ran our annual Gravitate camp drawing in 45 youth & leaders from across the pastoral area. Our theme was Journey with the overriding message – WE ARE NOT ALONE - God is always with us. From there, we took 4 of our Year 12 Youth to the Archdiocese's Young Catholic Leaders Course. Our young people learnt about servant leadership, belonging and community. This camp also showed us new ways to incorporate prayer, use music & games to support youth on their spiritual journey. In January, 4 of us joined nearly 300 leaders and campers from across the country at LifeTeen Summer Camp. What an amazing experience to be with so many wonderful Catholics for 5 days that were filled with God, prayer, song and games.

These experiences help us see that one size ministry does not fit all and that our young people need a variety



The Gravitate Campers

of opportunities to grow in their relationship with Jesus. Our aim is to provide as many opportunities as we can to support young people on their spiritual journey and foster their love of God.

Jacqui McLaughlin

Our Lady of Kāpiti School

Ed - See photos pp 17& 20

What an amazing few weeks. It seems incredible that we only moved in less than a month ago, we are already up and running with the children settled into their learning. A testament to the hard working and committed staff at the school.


We have enrolled a significant number of new children across all ages both from Kāpiti and out of town. Our non-catholic roll (children without any catholic connection) is full for the next few years and the waiting list is growing.

Having a close connection with the parish, through having the shared Hall, is going to be good for the future of our church. The inaugural School and Parish mass was a special time of celebration and committing our future to God.

Fr Michael led the staff in a retreat based around our new icon, which takes pride of place in the entrance foyer - a declaration that we are here to follow Jesus as Catholic Christians.

"Glory be to God whose power working in us can do infinitely more than we can ask or imagine."

Martin Elms, Principal



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We're Building a Church

Garden Party & Raffle

The Parish Garden Party at the Bolger's scheduled for Sunday 22nd January had to be deferred till the next day, Anniversary Day, because of horrible weather. Unfortunately the bad weather continued, and the ever-resourceful organisers arranged a last-minute change of venue to the Waikanae Golf Club. Despite being indoors at a "Garden" party, a very good time was had by all. There was music, champagne, great nibbles and lots of fellowship.

The weather even cleared enough for Jim and Joan Bolger to show those interested over their garden next to the golf course.

The event and the associated raffle raised just over \$8,000 towards the Church Building Fund. The raffle grand prize of a large marble statue & water feature was won by Mark and Jenny McGlone. As the MC (Bob Houston) said, it couldn't have gone to a more suitable home - a country estate with a retired plumber included.

Glen McCullough



Please support fundraising opportunities, like the sales tables



Introducing Parish Groups & People

HELP!

HELP DESPERATELY NEEDED - for Waikanae Ecumenical Resthome Services and for the dementia units at Millvale House, Waikanae and Millvale Lodge, Lindale

Imagine having been a faithful Christian for all your life and you can no longer get to your Church for worship and fellowship on a Sunday! How would that feel? One's Church service is the most important event of the week for a Christian. Waikanae Rest homes are blessed to have ecumenical services most weeks. Most call it Church.

1. Charles Fleming Retirement Village, Country Lodge, Parkwood Lodge and Winara House

Our Catholic Church is privileged with leading 21 services at these rest homes this year.

Each service has a theme, such as "Trust in the Lord always". The whole service is printed out for each person in big print with well-loved old hymns, scripture, prayers and gentle words of encouragement. We have two wonderful pianists. Our biggest service, at Winara House, has 30 residents attending.

Our small close knit group has dwindled due to age and ill health. Some of them will keep going to the services when they can. Once there was just the pianist and myself.

The roster throughout the year includes five services to Country Lodge

(Thursdays at 11am), Parkwood Lodge (Wednesdays at 10.30am), Charles Fleming Retirement Village (Tuesdays at 10.45am) and six services to Winara House (Wednesdays at 11am). All last about 30 minutes.

Contact Catherine Englert 293 2978 or

2. Millvale House, Waikanae and Millvale Lodge, Lindale

We visit the above dementia units around 8 times a year for 30 minutes to sing some well-known hymns and share some short prayers and reflections with residents and staff.

Our team has reduced to 4 people and we are in desperate need of your help. Please consider joining us. Contact the office or Wullie Grant on 293 8702.

How can you help? Please ask Our Lord if he wants you to join this ministry to his loved ones. All you need is a smile and love. If you can sing, that would be the icing on the cake, but not necessary.

You will never know how beautiful these services are unless you come to one! If you then feel it is the right place to serve Our Lord, you might consider coming to one particular rest home five times throughout the year.

Please don't think someone else is going to volunteer, because in my time over two years, no-one has enquired from the numerous invites in the parish notice!! Don't be shy!



Upcoming Events

Our Lady of Kāpiti Men's Group

This year will mark another milestone for this group, when we celebrate the 50th breakfast on Saturday 19 August. These breakfasts were introduced to bring men of the parish, and many from outside the parish, together for fellowship and to listen to an inspiring speaker talk about what their faith has meant in their life. The substantial breakfasts have been planned, prepared and served by a loyal and dedicated core group of men, ably led by (you guessed it) – a woman, Matalena Valealuga. There are normally 70 – 110 men who sit down to a cooked breakfast.

Over recent years the group has broadened its outreach to provide one breakfast a year for the women of the parish and one breakfast a year to share with our Anglican brothers.

This year's programme begins on Saturday 11 March, when the guest speaker will be parishioner, Jim Bolger, speaking on the impact of his faith on his busy public life.

On Saturday 27th May John Kleinsman, director of the Nathaneal Centre, will be the speaker.

The 50th breakfast will



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take place in August and planning is underway to ensure that the occasion is suitably marked.

The women of the parish are invited to breakfast on Saturday October 14th.

The Kāpiti Coast Anglican men will join us for the 4th year on Saturday 1st November.

We are also planning on taking a bus-load to Kopua Monastery on Saturday 9 September, to join the monks for their 11.30am service, and preparations are being made for a one-day retreat in July. Further details will be advised later.

Peter Ryan



Official Opening of Our Lady of Kāpiti School

17th March

Cardinal John Dew

10.00 a.m.

Parishioners most welcome. Please bring a plate.

Volunteers to assist with setting out and tidying up would be appreciated.

Ph Martha for more details 902 2323.

Synod 2017

*Please pray for the Archdiocesan
Synod which takes place 15th - 17th
September, using the Synod prayer:*

GO, YOU ARE SENT

God, whose power is at its best in weakness:

You have entrusted us, in our frailty,
with the awesome privilege
of being your presence in our world.
You say to each of us: Go, you are sent.
In naming and sending,
you honour our ability to serve.

Yet we know our need of you,
even as we travel in the
echo of your voice: Go, you are sent.
Bless our Archdiocese of Wellington as
we set out
and, as you have done for so many,



**Archdiocese
OF Wellington**

strengthen our weariness; steady our
trembling.

May we never forget that you are with
us
and joyfully answer your call: Go, you
are sent.

We go, gifting your mercy, proclaiming
your truth,
and celebrating your goodness;
our words and actions
revealing your face
to all we meet.

Blessed are you, God of the journey.

Amen

Obituary

Maureen Lewis

We are here today for two reasons: our deep love and respect for Maureen, and our deep love of Jesus Christ. This is what unites us as we pray requiem for her soul.

How we interpret these two principles of unity will be different for each one of us for we are all different and unique – we receive grace equally from Christ, but interpret and respond to it uniquely, according to our own individual identity, personality, and life story.

When somebody dies we tell stories - but no matter how deep, amusing or enlightening the particular story, we only ever see a snapshot of our loved one – precisely because we are all essentially mysterious and known only ever fully in Christ Jesus. Even when these stories are told in the light of the Gospel, mystery remains. It is Christ who knows us fully; our salvation is entirely God's gift in Christ, who 'saved us, not because of righteous things we had done, but because of his mercy...' It is all God's work, and, as the prayer beautifully puts it, 'give refreshment, rest, and peace to all whose faith is known to you alone....'

Even so we draw inspiration and encouragement from the example of those who have gone before us and the snapshots they reveal of the gospel through the narrative of their love, their encouragement, their pride, their forgiveness and their service.

Maureen was such an inspiration
She had a great ability to encourage

parishioners and priests alike and a wonderful ability to know just when a kind word was all that was needed to continue a life of faith and service to others.

She had immense pride in her children Russell, Keri and Jonathan, and the grandchildren Jordi and Charlize, and in her brothers and sisters and nieces and nephews, especially Pat and Tony and Monique.

Maureen also had a deep gift of forgiveness and was able to let go of the past no matter how painful that process.

We have just said goodbye to our much-loved Church of Saint Patrick's. It has been hard and, already, the long, and understandable, arms of grief have their influence because things are different, and will be, until our new Church is built and opened. Maureen understood that while loss is painful it is precisely where God's grace and presence is most visible and where those beautiful words of today's Gospel have their deepest impact: 'Come to me all you who labour and are overburdened and I will give you rest...'

Pope Francis provides a very beautiful reflection on love in his Apostolic Exhortation on Love in the Family – [Amoris Laetitia.] He highlights the



'features of true love and service' [nn. 95-97]:

'Love has no room for discomfiture at another person's good fortune. Envy is a form of sadness provoked by another's prosperity... love makes us rise above ourselves, envy closes us in on ourselves.'

'True love values the other person's achievements. It does not see him or her as a threat...it strives to discover its own road to happiness, while allowing others to find theirs.'

'Love ... is marked by humility; if we are to understand, forgive and serve others from the heart...'

These are the qualities we saw revealed in Maureen's life of faith and service and that is why we pray that she may truly rest in peace.

Homily Notes for Requiem Mass
- Michael McCabe

Of Floods ...

When I read the story of Noah's cruise, I like to think that if I had lived in those days I would have been one of those holy folks who made it onto the ark. However, there have been times when I've caused my own floods by turning away from God's guidance while he was trying to lead me to the safety of an ark.

We all have our self-inflicted floods. We drown in pride or fear. We turn away from the ark that God is offering by using problem-solving methods that are not of God. We make choices based on how we feel instead of paying attention to what the Holy Spirit is saying in our spirit. We try to build easy lives in smooth valleys and assume that this home will never be deluged by too much rainfall.

What are my floods? What is threatening to drown me?

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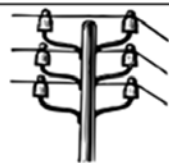
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**If electricity comes
from electrons, does
morality come from
morons?**

Parish Directory February 2017

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 | | |
| 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 | 021 264 4567 |
| 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 |
| 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 evg Josephine 974 0629 |
| 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



JESUS 4 REAL 4 ADULTS WEEKEND

Over the years a number of parents of campers, young adults who have not attended a Jesus 4 Real camp and adults who have attended a Jesus 4 Real Mass at St. Patrick's, Paraparaumu have remarked on the impact they see on the campers and enquired what happens to them at camp. This weekend is aimed at providing an answer to those queries, as well as a warm invitation to any adults (18+ years) wishing to experience a "taste" of the Jesus 4 Real programme.

DATE : 17 – 19 March, 2017

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SALLY KENNEDY-CLARK

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Register your contact details for our Harvest Pilgrimage & Religious Tours evening coming up soon – date to be advised!

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