



Pastoral Pages

Parish of Our Lady of Kāpiti

Te Whaea Tapu o Kāpiti

Autumn 2014



A Journey  *Through Lent*

What's inside?

Lenten Reflections

Fr. Dennis

Our Parish Prayer and Scripture Groups

Editorial

Welcome to this February issue of Pastoral Pages. With Lent just around the corner, Fr Jim has addressed the symbolism of the Easter Triduum for us and we introduce the various prayer and scripture groups that are held within the parish. You might like to consider joining one of them during Lent. We revisit the Maori Mass in the light of the Treaty of Waitangi with the help of Fr Michael and a number of parishioners who have been prepared to offer their thoughts.

We hope you find something of interest, and maybe something to challenge you, within these pages.

Anna, Glen, Bill & Margaret.



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Reflections

Fr Michael on Waitangi Day

Occasionally the comment is made by parishioners, 'Why do we have the monthly Miha – the Mass in Maori – after all, there are no Maoris here?' !

On this day, which is foundational to our history as New Zealanders, it is good to remind ourselves of the signing of the Treaty of Waitangi and its implications for ourselves as the Body of Christ in Aotearoa New Zealand and in our parish of Our Lady of Kāpiti. Next year we celebrate the 175 years since the Treaty of Waitangi signing and such reflection is timely particularly because the young Christian Churches played such a pivotal role when the Treaty was signed.

In 1990 the Church Leaders of New Zealand, of whom Cardinal Tom Williams was one, issued a very informative statement outlining the history and influence of the Christian missionaries in the Signing of the Treaty of Waitangi. Entitled 'A Church Leaders' Statement for 1990', the booklet gives a theological and historical perspective on the importance of the Treaty of Waitangi and, I believe, a rich context to honouring this foundational document in the monthly Miha.

Christians are people who live within an historical journey. This journey began when Abraham and Sarah responded to God by leaving their home and setting out toward a new

land. For Christians, taking stock of history is a search for revelation from God in the past and in the present. Faith comes from remembering the past and anticipating what God will do in the future. Remembering is not a nostalgic recollection – it is a matter of 'looking to the rock from which you are hewn' [Isaiah 51:2]. When we remember, we draw on the past and interpret the ongoing meaning of past events. We bring to life, we 'member' again, the reality of what has happened.

Within Aotearoa New Zealand, the Treaty of Waitangi lies within the memory of faith. It is part of the journey the Christian community has travelled. So we see the Treaty of Waitangi as a covenant relationship for we believe that here, too, God was present, to bring life and hope to two peoples.

The Christian missionaries were involved with the signing of the Treaty of Waitangi. We also are involved because we are members of the same community in the journey of faith. We need to be aware of where we have come from when we entered into a covenant relationship through the signing of the Treaty.

A people of covenant, we are also a people of Gospel. We can draw strength from the actions and words of the past which bear witness to the gospel. We can also repent of what we

now see to be contrary to the Gospel. To 'repent' is much more than to feel sorry or guilty. It is to see things through Gospel eyes. Further, it means not only to see new directions but to change direction. We can change direction as we journey in faith: true to covenant relationships, we press forward as people of Gospel promise. In 1986 Blessed John Paul II reminded all New Zealanders that, 'culture is the first voice of the sacred'. Culture is the voice through which we are first introduced to God and to the Word made flesh in Jesus.

The Miha is then a modest acknowledgement and remembrance of the covenant between two cultures – a covenant that is fundamental to who we are as the Body of Christ in Aotearoa New Zealand.

Fr Michael

My hope for Our Lady of Kapiti Parish is to celebrate the diverse cultures found in our Catholic Community. When the disciples were commissioned at Pentecost they were to embrace all peoples and cultures. There is room for many different cultural expressions of our faith. Unity does not have to mean uniformity. I believe we are all entitled to feel

included and respected in our parish church life.

I would like to express my sincere thanks to those who support the diverse cultures within our parish. Not only the Miha (Mass) in Maori but also in the Filipino, Polish and Kiribati languages, that we have experienced. Language should not be a barrier when celebrating the Blessed Eucharist. However, I am open to suggestions as to how improvements can be made to the current form of our Mass in Maori.

Marguerite Osborne

I have participated in Masses said in a variety of languages and, although I didn't understand the words, I knew what was going on and felt well involved and part of the Eucharistic community, so language does not have to be a barrier. Some of these Masses were also quite long, longer than a Maori Mass, but, again, that didn't seem to matter.

The Mass in Maori is special to me, as the Maori language is an important and unique element of our culture and of our Catholic church in New Zealand. Even though I don't understand a lot of te reo I enjoy listening to it, helped along by the



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excellent projections of Maori and the English translation. I do find it hard at times to get my tongue around all the vowel sounds and sometimes the cadence is difficult to follow, but I am going to keep trying! For one who has no ability in singing, the hymns in Maori are certainly easier. I would like to see these Masses continue and am happy to have more Maori content in our other Sunday and Vigil Masses, for example, the Sign of the Cross and the Our Father.

Tony Bevin

I have always had an affinity with things Maori so I was delighted when the Maori Miha was first muted. In particular, I find I enjoy the singing and the reverence, and the sung response to the Prayers of the Faithful makes me attend to what the prayers are asking.

Peter Ryan

I particularly like the karanga after the consecration. It is a very spiritual moment and when Marguerite does it, she does it so very beautifully and humbly as she welcomes Jesus. This is a very important part of the Mass and the karanga highlights this.

Sheila Ferguson

It wasn't until the advent of the Maori Miha that I realised the importance of this culture in our midst. Until then I had paid lip service because of the value my husband and two of our daughters placed on it. Now, as I've experienced the growth within our parish as we've bumbled along together, I've felt unity. It also gives me a feeling of universality and a willingness to accept the other cultures we now have in our parish - and I get a tingle down my spine when Marguerite calls the karanga at the consecration!

Anna Ryan



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Stations of the Cross *by Glen McCullough*

Windows from the Chapel Ambulatory, St Patrick's College, Silverstream

As you go through these Stations during Lent, think about our inclination to sin and how it affects our lives, even if we never carry out a sinful action. Sin affects our ability to love, so the more we sin the less we love, and the less we care for each other. As a result, our own personal lives and our relationships with others are affected by sin, especially our relationship with God.

First Station: Jesus is Condemned to Death



Lord, you lived what you proclaimed and incurred the wrath of the establishment. Lord, I am afraid that if I live like you, I will be condemned like you. I will be labeled a religious crank. Some will laugh, some will be shocked. Several of my friends will desert me. They will tell me it is enough to lead a good life and go to Mass on Sundays. Help me to be true. Help me to love. Help me to speak and live your Gospel. Even to the Cross if need be.



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Station 2-Jesus Takes up His Cross



Lord, here is your cross. Your cross was the sins of the world, and you are committed to carry them, and bend, and suffer for them on the long road to Calvary.

Lord, you said that whoever wanted to follow you must renounce himself and take up his or her cross daily. I would rather forget my cross, because to bear it is so hard. The more I see the evil of this world, the heavier is the cross on my shoulders. Lord, help me to understand that your Cross was infinitely heavier than mine and that you will make my burden light. As I start each new day, give me the courage to begin.

Station 3 - Jesus falls for the first time



He fell. For a moment he staggered, then fell full length under the weight of his cross. God in the dust. For us.

Lord, I started to follow you with confidence, but was distracted by the temptations of this world, and fell like you, all alone. Others like me are still on the road, broken and exhausted, as you were. Lord, help me to keep my eyes on you and ignore sudden weaknesses that tempt me away from my cross.

Station 4 - Jesus meets His mother



Lord, I pity your poor mother. She follows you, she follows mankind on its way of the cross. Without coming near you, without touching you, without speaking to you, she endures your suffering.

Blessed Mother, thank you for supporting your son on his last walk. Lord, help me to walk among others as you do, to suffer with them, to share their miseries and their sins, even when I am powerless to help. Lord, give me some of the compassion that your mother had for the sufferings of others.

Station 5 - Simon of Cyrene helps Jesus carry the cross



Lord, Simon just happened to be passing, and they forced him to help carry your Cross. There were no friends to help you. Lord, how often I have been forced to help when I should be giving gladly. How often I have not been there when my friends needed me to help carry their crosses. How often has my pride rejected help from strangers. Lord, help me to accept all the Simons on my road.

Station 6 - Veronica wipes the face of Jesus



For a long time, Lord, Veronica followed you, suffering with you. When she could bear it no longer, she pushed the soldiers aside and wiped your face. The image on the fine linen was bloody, scarred, and disfigured.

Lord, I was made in your image. In the past I have disfigured that image through my sin. I have disfigured others in the same way. Through your pain and suffering, help me to truly reflect the perfect image of your resurrection.

Station 7- Jesus falls the second time



Lord, how alone you must have felt as you fell again. Exhausted, no one to help you up. Deserted, alone. How frightening to suffer the pain of aloneness as well as the physical pain of carrying your cross. Help me to recognise when others become isolated. Let me show them that there is someone who cares.

Station 8 - Jesus meets the women of Jerusalem



Lord, the women of Jerusalem wept and wailed as you laboured under your cross. But you told them not to weep for you, but for themselves and their children, because of the sins of Jerusalem. Were you telling them to weep for their own sins?

I see fault and sins everywhere, except in me. Lord, teach me that I am a sinner.

Station 9 - Jesus falls the third time



Lord, you are exhausted and do not move, despite the jeers and prods of the soldiers. Then, slowly, you pick yourself up, to begin again on the road to our salvation, painful step by painful step.

Lord, Peter denied you three times and yet went on to lead your church. I fall all the time and think I will never get where you want me to be. Give me the courage to pick myself up and be saved, step by step.

Station 10 - Jesus is stripped of his clothes



Lord, you had nothing left but your seamless cloak. You were fond of it, because your mother made it. But it had to go. Only one thing was needed now - your cross. Nothing could come between you and your cross, which together will save the world.

Lord, I need your cross. Help me to rid myself of all the seamless wonders that come between me and your salvation.

Station 11 - Jesus is nailed to the cross



Lord, they weren't content just to tie you to your cross. They had to nail you there to make doubly sure. They made it more painful for you, nail by nail by nail, to collect the pain of our sinfulness and carry it to your death, so we could be free of it forever.

Lord, my sins nailed you to the cross. Yet you bore the pain so selflessly. Help me to be as selfless, to love those who suffer disadvantage, one at a time, just as you suffered the nails, one at a time.

Station 12 - Jesus dies on the cross



Lord, you took three hours to die, hanging there, bleeding, suffering, in agony. Now it's over. You died so we might have spiritual life, and have it to the full. You gathered your life, you gathered all the sin of the world, and with a cry you gave it all. "Father, into your hands I commend my spirit".
Lord, help me to die for you. Help me to die to myself so that I might live the life you gave to me by your own ultimate sacrifice.

Station 13 - Jesus is taken from the cross



Lord, your work is done. You can leave your cross and rest in peace. What did your mother feel, holding you in her arms? She must have been lonely and afraid. Lord, sometimes I am so lonely and afraid, it makes me doubt and even despair. Although I try and hide it, I can't hide it from you because you know me so well. Lord, help me when I am lonely and afraid, make me aware of your presence, let me feel your loving arms around me.

Station 14 - Jesus is laid in the tomb



Lord, your friends have laid you to rest, rolled the stone over the entrance, sealed you in your tomb, and gone away without understanding that you would rise again. How sad, how desolate they must have felt.
Lord, how easy is it to forget that you are alive, not dead and buried as they thought you were. For we know you rose again, and gave us hope of eternal life. Keep your presence alive in me always.

Father, look on your people with the love your Son showed when he delivered himself to evil men and suffered agony on the cross. As He lives and reigns with you and the Holy Spirit, one God forever. Amen

Fr Jim's Been Thinking

Symbols of the Easter Triduum



The Paschal Triduum is the annual celebration of Jesus' Passion, Death and Burial. It is followed by Easter Sunday when we remember his Resurrection. The rites of these days are extensive and highly symbolic, much of which can be overlooked if we fail to consider their meanings. The season is much more than hot cross buns, Easter eggs and the Easter bunny. The particular focus of our celebration on Holy Thursday is the Last Supper (Mk 14:22-25) when we remember the gifting of Jesus' Body and Blood in the form of **Bread and Wine**. His body was to be broken and his blood shed on the Cross of Calvary and made available for all down through the

ages. Our rites invite us to appreciate the brokenness accepted by Jesus and recognise his gift as healing for our own brokenness.

On Good Friday, Jesus was tried, condemned, executed and buried in fulfilment of his Father's plan. Only God is able to atone for sins we commit and in his son Jesus he had the perfect victim. His **Crucifix** is displayed behind the altars in every Catholic church. Jesus had hung on the cross in agony for six hours from 9.00am (Mk 15:25) until about 3.00 pm when he died (Mk 15:33-37). Within two hours, by about 5.00 pm,

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Jesus' body had been taken down from the cross and buried (Mk 42-47).

This occurred on the Friday immediately before Passover when Jews celebrate their forebears' escape from Egypt and eventual occupation of the Promised Land. The day was Preparation Day, the day on which their paschal lambs were sacrificed and eaten in memory of the Exodus. This sacrifice took place at 3.00pm, the exact time at which Jesus died: so early Christians adopted this Jewish symbol, relating it to Jesus own sacrifice and naming him our **Paschal Lamb**.

During the crucifixion, for a three hour period from noon, the sky darkened over the whole land (Mk 15:33). The **Darkness** (Mk 15:33) could not have been a solar eclipse: it was too long and can never happen at Passover being full moon. In the OT, supernatural darkness signaled judgment on "the day of the Lord" (cf Isa 13:10-11; Joel 2:10-11; 3:4). Tales of darkness abound; (cf Ex 10:21-23; Amos 8:9-10; Mk 13:24). A lack of reports indicates this event was restricted to the Jerusalem area.

As Jesus died the **Sanctuary Veil** was torn. Two veils hung in the temple, signifying God's inaccessibility: the outer veil curtained the sanctuary (Num 3:25), and the inner veil curtained off the Holy of Holies (Ex 26:33; Heb 9:3-4). This veil was

ripped from top to bottom as God removes the barriers between himself and humanity, marking the end of the old covenant worship (Mk 13:2); and replacement by a temple not made with hands (Mk 14:58); Jews and Gentiles gain immediate access to God.

The Gentile in charge of Jesus' execution exclaimed, in the **Centurion's Confession of Faith**, the climax of the Gospel: "Truly this man was God's Son!" (Mk 15:39). Unlike the mockers demanding to see Jesus come down from the cross so that they may believe (Mk 15:32), the centurion sees Jesus give up his

life on the cross and so believes. Perhaps Jesus' "loud cry," persuaded him: crucified victims usually died of asphyxiation, lacking breath. The mystery of the crucified Messiah is fully revealed.

Joseph of Arimathea buried Jesus according

to Jewish rituals. He wrapped Jesus' body in a **linen cloth** and laid it in a tomb ... hewn out of the rock. He then rolled a **stone** against the door of the tomb (Mk 15:46). This stone was very large (Mk 16:4) to deter grave robbers. Both symbols are important verifications of the Resurrection. The story concocted by elders and soldiers denying the Resurrection which accused the disciples of body snatching (Mt 28:11-15) is debunked by them: the stone could not be moved easily or silently and the linen



cloth would have stayed with the body.

A quiet time period of some twenty four hours follows the rites of Good Friday while we ponder on the time Jesus' body lay in the tomb. These days that is difficult with all the commercial hype of this holiday time. There will be no formal rites celebrated until the Vigil of Easter is observed. The **Empty Tomb** will become the great symbol of the Resurrection

The light of the world had been extinguished in death; in his resurrection a new light dawned. The Easter Vigil opens with the kindling of the new fire and the lighting of the **Paschal Candle**. The candle procession which follows, signals the taking of this light out to our world. Our proclamation of the Easter message is sung through our Exsultet. The Liturgy of the **Word** retells great moments of OT history and NT readings link the two testaments.

During the Easter Vigil rites we bless **Easter Water** for use in baptising candidates at Easter time. The blessing evokes momentous events; the Great Flood (Gen 7), the Crossing of the Red Sea (Ex 14) and Jesus' own baptism in the Jordan River (Mk 1:9-11). The water is made available to parishioners for blessing their families and homes. The **Easter Cross** which has no body displayed, replaces the Crucifix for the whole of Eastertide and is suitably decorated for Jesus' Resurrection.

Eastertide lasts forty days, from Easter Sunday to Ascension Day and is followed immediately by ten days of waiting before celebrating the Coming of the Spirit at Pentecost. These fifty days honour the culmination of God's plan of renewal and reconciliation by which we have been redeemed.

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A Lenten Prayer: How to fast

Fast from judging others; feast on the Christ dwelling within them.

Fast from emphasis on differences; feast on the unity of all life.

Fast from apparent darkness; feast on the reality of light.

Fast from words that pollute; feast on phrases that purify.

Fast from discontent; feast on gratitude.

Fast from anger; feast on patience.

Fast from pessimism; feast on optimism.

Fast from worry; feast on trust.

Fast from complaining; feast on appreciation.

Fast from negatives; feast on affirmatives.

Fast from unrelenting pressures; feast on unceasing prayer.

Fast from hostility; feast on non-violence.

Fast from bitterness; feast on forgiveness.

Fast from self-concern; feast on compassion for others.

Fast from personal anxiety; feast on eternal truth.

Fast from discouragement; feast on hope.

Fast from facts that depress; feast on truths that uplift.

Fast from lethargy; feast on enthusiasm.

Fast from suspicion; feast on truth.

Fast from thoughts that weaken; feast on promises that inspire.

Fast from idle gossip; feast on purposeful silence.

Gentle God, during this season of fasting and feasting, gift us with Your Presence, so we can be gift to others in carrying out your work. Amen.



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Parish Updates

Parish Pastoral Council

The Parish Pastoral Council held its third meeting on 11th February.

The primary focus was on arriving at a shared view of its role. This then led on to determining the process for creating the first Pastoral Plan for Our Lady of Kāpiti.

The plan will take into account the contributions from the joint meetings of parishioners held last year and the contributions of individuals. All of the groups in the parish have been requested to provide, by the end of February, their priorities for the next three to five years and their views on what the priorities should be for the whole parish. The Plan preparation will also entail identifying the necessary human, physical and financial resources.

Our plan will be set in the context of the parish Mission Statement:

We, the parishioners of Our Lady of Kāpiti Parish, centred in the Gospel of Christ, contribute to the Mission of the Archdiocese of Wellington, through our commitment to the following values:

- **Worship**: We celebrate God in our lives by being a faithful and prayerful people centred in the Eucharist and Sacramental life.
- **Hospitality**: We commit to being a parish, which welcomes, accommodates and nurtures people at all stages of their faith journey
- **Community**: We commit to being an inclusive, caring, community of

love, understanding and acceptance and to supporting each other in our lives and ministries

- **Justice**: We seek the common good, especially the right of all individuals to have their basic needs met.
- **Service**: We seek to share our living faith by being compassionate in response to the needs around us.

We will provide reports on progress as we develop this Plan.

*John Butterfield,
Chair, Parish Pastoral Council,
Our Lady of Kāpiti
Te Whaea Tapu o Kāpiti*



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A gift to your Parish's building and development fund would help to secure the future of our churches here in Kapiti.

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In 2013 the Wellington Archdiocese's Young Church Ministries asked for nominations for the annual Tu Kahikatea Awards. These awards recognise the gift that youth and young adults are to the Catholic Church in Aotearoa New Zealand and thank them for the outstanding contributions they make to their community in one or more of the following areas:

- Advocacy
- Justice and Service
- Catechesis
- Leadership Development
- Community Life
- Pastoral Care
- Evangelisation
- Prayer and Worship

Our parish nominated Eden Smith for her role in Community Life. She is an active young adult leader in our pastoral area and has been a member of the G.U.Y.S. Youth Group, attending the youth group sessions, camps and leadership camps we run, moving from participant into leadership and mentoring roles.

Last year, as part of the celebration of the formation of Our Lady of Kāpiti Parish, Youth Ministry was asked to design and make a 6m x 3m mural for the inaugural outdoor Mass. We asked Eden to design this mural calling on her skills as a designer. Her design captured a vision of the parish future incorporating the crosses from both churches, the inspirational phrase from Jesus 4 Real – infinitely loved,



infinitely lovable - plus the iconic statue and Kapiti Island. This mural drew together our community as pre-schoolers, primary school children, youth from the youth groups, young adults and leaders all came together literally to place a handprint on the mural. This mural and its design have met with a hugely positive response from young and old and now hangs proudly in St Patrick's Church.

At our last camp in December, Father Michael presented Eden with her well-deserved award during Sunday Mass. Thanks Eden for inspiring us all to share our God given gifts and talents!

Every year, KCCYM holds a camp over the first weekend in December which brings Year 8 and college age youth together to celebrate being young and Catholic together. The theme was Social Justice with a focus on groups in our local community. Our youth were inspired by wonderful speakers from L'Arche, St Vincent de Paul, Mary's Guest House & the Presentation Sisters. The passion and the commitment of the speakers made a huge impact on the campers with many commenting that they had no

idea that people in our community lived in such need with so little!

But the speakers were not only there to inform but also to give opportunity to share our gifts and talents and help! Youth chose which group they wanted to help and have taken up the opportunity to help and put Social Justice into action!

As is now our custom, we came to celebrate Mass with our community at St Patrick's, with campers leading the Mass. What a Mass! It was truly inspiring. It brought together the youth from our pastoral area and parishioners as we celebrated the transition of our youth & children from kindy to school, school to college and college to further education or work. We also celebrated community with the presentation of a Tu Kahikatea Award to Eden Smith,



plus we were fortunate enough to have Thomson Philip speak of his experience of having lunch with Pope Francis at World Youth Day! This Mass was an opportunity to express community in action and offer inspiration to all of us – young and old alike! May we continue to build these positive relationships and share the joys that belonging builds with those in our wider community.

Jacqui McLaughlin

***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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Introducing Parish Groups & People

Fr Dennis Nacorda

As a five year-old growing up in the Central Philippines, Dennis Nacorda dreamed of being a priest.

Born on December 9, 1978 in the village of Busao in the municipality of Maribojoz, Bohol, Dennis was one of eight children in a family greatly involved in the local Church.

At 12 he was sent to boarding school in the city and his commitment to the call of priesthood began to wax and wane. "I explored a lot of things in the city and forgot about my vocation," he said.

Towards the end of his schooling he became confused about what he should do and again he thought of the priesthood. Discussing his options with his mother, he was urged to think it through very carefully, and after a lot of thought he decided instead to become a vet.

He studied for six years and became a licensed veterinarian, then worked for three years in a veterinary practice "but it came back to me that I really wanted to be a priest and I entered the seminary."

After completing his theological studies he was sent to Japan for two years for further university study. He found it a huge challenge coping with the culture and language of Japan.

"It was a difficult journey – not my thing – but the benefit was that I had the insight to be a missionary priest."

A friend told Dennis that New Zealand



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was looking for priests and he took that as a direction from God so he applied and came to the Wellington diocese in May 2011, starting his Kiwi journey in Blenheim with Fr Alan Roberts, “my mentor”.

Dennis entered the seminary in Auckland to study for a postgraduate diploma which he completed in a year. In the second semester he was ordained deacon and his first assignment was to Our Lady of Grace parish in Heretaunga where he was ordained to the priesthood on August

10th last year and worked in that parish until he was assigned to Kapiti.

“Coming to Our Lady of Kāpiti I expected it to be different because I am already a priest. The parish is quite large and the pastoral demands are a bit different. My next challenge will be the Mass in Maori – my fifth language.

“I wish to make my journey with the people around. I’m young in this ministry and I hope to grow with them spiritually.”

Tena koe Father Dennis Nacorda, from the people of the Kapiti Coast.

Gone But Not Forgotten: Veronica Ronberg

Veronica Ronberg was a force to be reckoned with in life and in the parish. She passed away on 15th January 2014, following a short illness. Her husband of 47 years, Paul, had been battling infection in a joint replacement for some time, in and out of hospital, and when Veronica finally admitted she was ill they were both in hospital at the same time. She refused normal treatment for her cancer, telling the doctors to spend the money where it would do more good, and spent her last days at home. When taking her communion, I was impressed with her cheerfulness in the face of such adversity. She had great faith, and was not afraid to die. She was educated at Sacred Heart



College, Lower Hutt and Teschemakers in Oamaru before qualifying as a nurse in 1962. In later years she practiced in the Raumati and Waikanae Health Centres. Several parishioners have spoken of the day a man collapsed during Mass and Veronica was first to go to his aid.

She and her husband, Paul, arrived in Waikanae in June 1996 after having spent their married life in Upper Hutt

with their four children, and quickly became active in the community and the Parish. She was a very effective proclaimer of the Word, and made beautiful flower arrangements for the Altar. She and Paul were enthusiastic Passionist Family Group members. Her involvement with the community was very wide with golfing, embroidery, the Kapiti Womens' Choir, Probus, "Friends of the River" and "Love 4 Life" being amongst her many active interests.

Her friends have told me that her best quality, that of mercy, was also the one she kept from public view. Like the time she offered a stranger in need, short-term accommodation in her home, or simply helped a beginning golfer learn how to score properly. Veronica, the Waikanae community misses you. May you rest in peace.

*Paul Ronberg
& Glen McCullough*

Lenten Programmes and Groups

Have you joined a Lenten Programme group yet?

Did you enjoy being part of a small group during the discernment process for our new parish last year?

During Lent you may want to consider joining a prayer or scripture study group. These are the groups that are currently within the parish.

A Journey Through Lent

Scripture Study Groups

Caritas Lenten Programme

Participation in "OPEN UP A HORIZON OF HOPE," the 2014 Caritas Lenten Programme, opens up for us an opportunity for deeper understanding of the Scriptural context of the Lenten Gospels as well as Catholic Social Teaching and its application in our daily lives. One of the many resources used is the inaugural homily of Pope Francis. A significant aim of this programme



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is to change our behaviour. Each session ends with an invitation and an opportunity to respond to the Gospel message and make a personal commitment to put our Faith in action. Each week of Lent your group will read discuss and reflect on the Gospel of the following Sunday and its wider implications for us in the Parish of our Lady of Kāpiti.

The suggested time-frame for each meeting is one and a half hours. Meetings will open and close with prayer. There is stress put on the importance of taking time to pray together.

The first meeting will be in the week beginning the 3rd of March. All care will be taken to give you your choice of time and day. *Look for the signing-up sheets in the foyer of both churches.*

OLOF Evening Scripture Group

Mondays 7.30pm - 9pm at 11a Arthur Grove, Wae. Come and discover how much the Lord loves you as He brings the scripture alive to us. Contact Sandra Ph 905 2774.

Thursday Scripture Group

10.15am in meeting room at OLOF Church, Wae. Ph Clare 293 6262 or Pat 902 3995.

Not Your Usual Sunday Readings

Thursdays 7.30pm at 72 Cedar Dr, Paraparaumu. Normally this group aims to consider the Sunday readings in a variety of different ways (Lectio Divina, putting yourself in the picture, drawing – usually stick figures are the best we can manage! – writing, as well as the ‘head stuff’). However, during Lent we will be following the Caritas

Programme. Come and see and taste. If it’s not for you then that’s fine too. Ph Sheila 902 2578 or Kay 293 7345 for more information.

Faith Study Group

Would you like to know more about our Faith in a changing world? Discuss those issues which confuse you. Gain a better understanding of the Bible? A theme this year will be “Women in the Bible.”

At 1.30 on Monday afternoons, Father Jim Kershaw’s discussion group get together in the meeting room in the side entrance to St Patrick’s presbytery. Care to join us? Then just come along.

Prayer Groups

Charismatic Prayer Group

This group meets on Monday at 1.30pm in various homes for prayer & praise. Contact Billie 902 3868

OLOF Meditation Group

meets Tuesdays at 4 - 5pm and/or Wednesdays at 10 – 11am in OLOF, Wae meeting room. Ph Carla on 902 2456. New members welcome.

A bit of both

Old Ducks (Our Lady’s Day – Daughters Under Christ’s Kingship)

Meeting on a Tuesday morning at 181 Langdale Ave, Prm, this group of women meet for a time of fellowship, prayer, scripture (the Sunday readings) and sharing. All women are MOST welcome. Phone Lyn Jarden 905 2588

Please think about joining a Lenten group this year. The Parish of Our Lady of Kāpiti can only benefit from your participation.

The Door Is Open For You

Ash Wednesday signals the beginning of the season of Lent
a time of prayer and new life offered to all.

Each Wednesday evening during Lent
all Catholic churches in the Archdiocese are
“open for you”

from 7.30pm – 8.30pm,
to rediscover the healing and forgiving ministry of the church
in the Sacrament of Reconciliation.



Recent Events

A Lifetime of Commitment

On the 4th January, 2014 we celebrated sixty years of Presentation presence on the Kapiti Coast. Sixty years is a huge milestone, especially since we still have Sr. Celine Prendergast with us. She was one of the founding members of this Mission. It was a celebration of sixty years of dedication to God, Nano Nagle and the children; sixty years of commitment to St. Patrick's School and to the Mission of God.

We are very grateful to Fr. Michael and Fr. Jim who con-celebrated a special Mass of thanksgiving. It was attended by a large number of Parishioners and Associates. They joined us to:

✠ thank God for the generosity of those pioneering Sisters who came to the ends of the earth to bring education and the good news of the Gospel to children. The Sisters thought at the time that they would never again return to Ireland,

✠ thank God for all the Sisters who had come to New Zealand to be part of this Mission over the years,

✠ thank God for all the teachers, parents and children who are part of our lives and Mission and who have kept the spirit and charism of Nano Nagle alive in our Presentation schools throughout the years.



This surely was an occasion to celebrate but Sr. Celine was coping with mixed emotions. There was sadness in her heart as her sister, Sr. Augustine, a Presentation Sister, died in Ireland. Sr. Augustine's funeral Mass was being held in Clondalkin, Dublin, on the same day as the Mass in Paraparaumu. Sr. Celine bravely allowed the celebrations marking sixty years in Paraparaumu to go ahead.

It was a very special Mass of thanksgiving and afterwards we took

beautiful photos of our pioneer Sister handing on the lantern, representing the Charism of Nano Nagle and the Presentation Sisters, to the children from St. Patrick's School.



Sr. Celine passing on the lantern.

The first Presentation Sisters came to New Zealand from Tuam, Ireland in 1951 and established a Presentation School at St. Michael's, Taita. In November 1953, fourteen Sisters set out from Ireland, bound for New Zealand. Seven sisters came from Kerry and they opened a Presentation School in Green Island, Dunedin. Seven sisters also came from Thurles, at the request of Archbishop McKeefry, to start a school at St. Patrick's Paraparaumu.



Day of departure from the Presentation Convent at Thurles, Ireland

All 14 Sisters travelled together on the boat for six weeks and when they arrived, all 14 of them stayed with the Sisters in Taita for two weeks. Luckily it was holiday time and they were able to set up a dormitory in the school. The

Taita people were just marvelous. They were so happy to welcome the Sisters among them. They provided beds, blankets and food for the Sisters.

The convent in Paraparaumu was still being built so the Sisters lived in the Presbytery until November. School began just one month after their arrival in New Zealand, so there was no rest before they started teaching at the Blue Moon Ballroom at Paraparaumu Beach. In the beginning they had no desks and very little in the way of supplies. The beach was their playground. They moved into their new St. Patrick's School in December 1954.

We congratulate St. Patrick's School which also celebrates 60 years this year.

Srs. Columbiere, Evangelist, Joseph Mary, Consilio and our own Sr. Celine taught in the school. Sr. Vianney taught music, which provided for their livelihood and Sr. Elizabeth, the most important member of the new Community, was the cook. They were young, full of enthusiasm and zeal, here in New Zealand to do God's work and following in the footsteps of our wonderful foundress Nano Nagle. She spent herself for the care of children and her schools in the days when it was a crime and against the law to educate Catholic children.

As we celebrate 60 years in Paraparaumu, we thank God for the many blessings in our lives, and continue to pray for each one of you. May Venerable Nano Nagle bless you all.

Sr Breda Ryan

Parish Christmas Luncheon



It is interesting that one should be asked to write this report in respect of the Christmas Luncheon, because it does motivate one to go right back to the beginning, two years ago and ask the question:

Why have a Parish Christmas Luncheon?

And probably the answer to this lies with Fr. Michael's comment where he said that the luncheon was a great event in that it promoted parish unity; it did a marvellous job in bringing people together.



And if you are going to bring people together, you must have a REASON. Hence you introduce a cause into the mix. If you look at the various social functions that we have held over the last couple of years, for 'kids in need in Kāpiti', the figure that has been raised and distributed is getting up towards \$30,000. That's got to be good.

If you are looking for another reason that people come together, they come together to be entertained. More often than not, that entertainment means laughter, and let me tell you, as one who stands in front of an audience on the odd occasion, there is no more difficult job. 'Comedy is a serious business.'



How does this fundraising luncheon actually happen?

Three words, EFFORT, SPONSORS and VOLUNTEERS, drop any one of these three words out of the mix and the event simply doesn't happen.

Let's not forget, \$25 per head was the ticket price and \$25 doesn't get you too much anymore. Plus many complimentary tickets were given out to people to assist them to be present at the function.

Why have sponsors?

Without sponsors, the event and the cause cannot be fulfilled, plus believe it or not, the event becomes an opportunity for us to evangelise. You would be surprised at the number of non-Catholic people who have attended these functions and they have been impressed with our Catholic ability to laugh. Folks from two



separate religions each commented, 'We just wouldn't know how to laugh like this in our religion!' That's got to be good.

And importantly, the sponsors add dollars and goods and services to our cause. We do have a responsibility to acknowledge that generosity.

It is these sponsorships that allow us to support our chosen causes, which of course is another reason for holding the luncheon in the first place.

The value and need of that work that we are undertaking, thanks to the generosity and support of parishioners and sponsors, in what is an ever-increasing parish family, is amazing.

And last, but not least, THE VOLUNTEERS - we are blessed with the number of people who are prepared to 'give us a hand'. Having just gone through the stage of doing 'thank you's' to volunteers and sponsors, we are close to a hundred or so. Thanks to so many talented and self-giving volunteers; we are becoming a well-oiled machine. Plus, one of the nice things in the feedback from so many of those volunteers, is

the fact of how much they actually enjoyed being part of the event.

To all of those involved at any level, thank you, and we'll see you again in December 2014.

Bob Houston



Upcoming Events

KAPITI CATHOLIC MEN'S GROUP

(previously known as Men's Breakfast Group)

Our objective is: "To help ourselves and other men make substantial progress in our spiritual lives."

This year's first **men's breakfast** will be held in Waikanae on 22nd March 2014.

Coffee / tea available from 8a.m. with breakfast starting at 8.15a.m.

The venue is the Waikanae Chartered Club.

For catering purposes we need to be certain of numbers attending.

So tickets at \$15 each will be available in the Church foyers from 2nd March.

Saint

St Patrick

Known as the "Apostle of Ireland", he is the primary patron saint of the island along with Saints Brigid and Columba.

St. Patrick was born in Roman Britain. His father was a deacon and his grandfather a priest in Cumbria, England. Patrick, however, was not an active believer. According to the Confession of St. Patrick, at the age of just sixteen Patrick was captured by a group of Irish pirates. The raiders brought Patrick to Ireland where he was enslaved and held captive for six years. Patrick writes in The Confession that the time he spent in captivity was critical to his spiritual development. He explains that the Lord had mercy on his youth and ignorance, and afforded him the opportunity to be forgiven of his sins and converted to Christianity. While in captivity, Saint Patrick worked as a shepherd and

strengthened his relationship with God through prayer eventually leading him to convert to Christianity.

After six years of captivity he heard a voice telling him that he would soon go home, and then that his ship was ready. Fleeing his master, he travelled to a port two hundred miles away, where he found a ship and with difficulty persuaded the captain to take him. After various adventures, he returned home to his family, now in his early twenties. He eventually returned to Ireland as a Christian missionary during the second half of the fifth century.

He is generally credited with being the first bishop of Armagh, Primate of All Ireland. By the seventh century, he had already come to be revered as the patron saint of Ireland. His saint's day observed on 17 March, the date of his death.

[Source: Wikipedia]

Book Review

Notes to a Friend by Joy Cowley

“Dear Friend”....this salutation is at the top of almost every page of Joy Cowley’s *Notes to a Friend*, inviting the reader to seek out the wisdom in her beautifully crafted words, rich with insights and inspiration.

In chapters with titles such as Devotion, Simplicity, Trials, Healing and Courage, Cowley’s poems/epistles offer Christian teachings with calming reassurance, written in easy conversational style.

At the Women’s Breakfast last year, where Joy Cowley was the guest speaker, she spoke of the purpose of this book. It was written primarily for seekers, for people attending spirituality workshops and retreats who would list themselves in the Census as “no religion” but were seeking maps for their journey.

While they will find truth in the book, those of us who struggle with the maps we have already been given will find *Notes to a Friend* shines a torch on pathways that have become obscured.

Cowley writes:

*Dear Friend,
You ask me to tell you the most important thing
For a seeker to remember.
That is easy, my friend. It is simply this:
Never forget your connection to God.*

This slight volume is one to dip in and out of for yourself or to give or recommend to a friend who is groping for meaning in life.

Small enough to fit in a handbag or a bedside table, *Notes to a Friend* is a valuable companion to Scripture reading.

Notes to a Friend is published by Pleroma Press.

Margaret Irvine



A Little Bit of This and a Bit of That

Ageing



I felt like my body had gotten totally out of shape, so I got my doctor's permission to join a fitness club and start exercising.

I decided to take an aerobics class for seniors.

I bent, twisted, gyrated, jumped up and down, and perspired for an hour.

But, by the time I got my leotard on, the class was over.

Beauty

The following was written by Audrey Hepburn when she was asked to share her BEAUTY TIPS.

For attractive LIPS, speak words of KINDNESS.

For lovely EYES, seek out the GOOD in people.

For a slim FIGURE, share your FOOD with the hungry.

For beautiful HAIR, let a child run his/her FINGERS through it once a day.

For POISE, walk with the KNOWLEDGE that you are never ALONE.



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If at first you don't succeed, shouldn't you try doing it like your wife told you to do it?

Parish Directory November 2013

This directory is as accurate as we are able to make it at this stage, as our new parish develops new structures and ways of doing things. 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
	stpatrickskapiti@paradise.net.nz	
Church Office -	Secretary Patricia McKechnie	902 5815
29 Parata St, Waikanae	Mon-Fri 9am-12.30pm	ourladyofkapiti@paradise.net.nz
Finance Committee Chair	Brian Byers	293 7368
Pastoral Council Chair	John Butterfield	902 8596
Pastoral Pages	Ed. Anna Ryan	office@ryanpublications.co.nz
Liturgy Committee	St Pats	Maureen Borkin
	OLOF	Sr. Barbara Henley
Youth	Co-ordinator & Sacramental Programme	Jacqui McLaughlan
Trust		John McCardle
Justice and Peace		Wullie Grant
St Vincent de Paul		Des Horan
Website (www.kapiti-catholic.org.nz)		Glen McCullough

Church Worship Support and Other Parish Groups

Faith Exploration	St Pats	Anna Ryan	902 6330
	OLOF	Sue McGlone	293 8536
Church Flowers	St Pats	Velma Knight	299 1539
	OLOF	Barbara Ratcliffe	904 1321
Communion to the Sick	St Pats	Eddie Doran	902 1074
	OLOF	Pat Fouhy	293 1140
Liturgy Rosters	St Pats	Tony Whiteman	904 1855
	OLOF	Patricia McKechnie	902 5815
Children's Liturgy	St Pats	Alison Boyle	904 6834
	OLOF	Jenny McGlone	904 7451
Sacramental Programme		Fiona Green	293 1778
Music - St Pats		Bill Borkin	904 7464
OLOF Organists	Judith Wheeler	293 1129	Maria Vink 905 9190
	Doreen Hoffmann	904 3276	Patricia Beasley 293 7964
Guitars		Wullie Grant	904 8702
Masses of Anointing		Colleen King	905 5913
Sacristan	St Pats	Nancy Lewin	905 6388
	OLOF	Sr. Barbara Henley	904 6112
Bereavement Mass		Maureen Borkin	904 7464
Baptisms & Bereavements		Merle Whiteman	904 1855

Bereavement Support	St Pats	Cynthia Scott	905 1124
	OLOF	Martha Westerbeke	904 2757
Altar Servers (St Pats)		Maureen Borkin	904 7464
Men's Group	St Pats	Nick Maher 298 8475	Pat Haughey 905 4467
	OLOF	Glen McCullough	293 1747
Passionist Family Groups	St Pats	John & Corrie McCardle	904 1823
	OLOF	Jenny & Mark McGlone	904 7451

Other Contacts: St Patrick's

Engaged Couples (Foccus)		Doug & Mary Fake	904 6290
Presentation Convent		Sister Celine	905 3420
Maori Mission		Wai Stewart	902 4909
Intercessory Prayer Group		Karen Huxford	299 4307
Cath Women's League		Fay Doyle	902 3017
NCRS & RCIA	Fr Michael	902 5815	Eddie Doran 902 1074
Used Clothing	Adult Joy Woodham	298 7802	Child Joanna March 904 7350
Mission Circle		Jean Beaumont	902 1446
Living Aloners	Jan Dowd	905 4633	Zelda Masterton 905 9248
Widowed, Separated, Divorced		Susan Harwood	905 7077
Family Ministry		June Brunton	298 6266
Old Ducks		Lyn Jarden	905 2588
Mission Gala Convenor		Tony Bevin	299 6825
Transport to Mass		Catherine Carruthers	297 2411
Parish Library		Robyn Cranshaw	299 0589
Prayer Chain	M. Butterfield	902 8596	Gill Doran 902 1074 Nan Lewin 905 6388
Statue & Pilgrimage	Neil Garton (sound)	904 9341	Geoff Mettrick 904 2623
Presentation Associates		Margaret Bevin	299 6825
Home Visits		Joyce Haughey	905 4467

Other Contacts: Our Lady of Fatima

Rest Home Liturgy Services	Faith Outreach Convener	Nonie Hoggard	293 3328
Women's Guild		Sr.Barbara Henley	904 6112
Meets every 2nd Monday of every month except January			
Prayer Groups	Monday Afternoon	Billie Watson	902 3868
	2nd Wednesday of Month Evening Group	Billie Watson	902 3868
	Christian Meditation (Tuesdays)	Carla Tollenaar	902 2456
Scripture Study Group	Thursdays	Clare Borst 905 5295 or Pat Belgrave	902 3995
Cenacle Sisters			293 8344 & 905 7213

St Patrick's School

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

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



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It is never too late to be what you might have been. *George Eliot*
Achieving starts with believing. *Albe*
Talking is sharing, but listening is caring. *Crowe*