

News from St Michael's Community

August 2004
Volume 20

Services Timetable

Sunday Eucharist

8am & 10am

Saturday Vigil 5pm

Monday 7.15am Cluny Convent

Tuesday 7am

Wednesday 9am

Thursday 7am

Friday 12.05pm

Saturday 8am

Adoration of Blessed Sacrament

Friday 11am

Benediction

Friday 12 noon

Reconciliation

Friday 11.30am

Saturday 9.30am

Revelations

is produced for the friends and
parishioners of

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IN THIS ISSUE:

From our Parish Priest	P2
Junior-Juniors Parish Youth	P3
Mission Report	P3
Holy Week in Holy Land	P4
Parish Council Forum	P5
If God Kept Intervening	P6
Piazza Update	P7
New School Trustees	P8
New Role for Old Office	P9
Grandparents' Day	P10
Milestones	P10

Revelations



Hospitality – it’s more than an industry

Monsignor Arahill shares some reflections on hospitality and the liturgy

I asked someone recently what she was working at. She told me she was in the hospitality industry. She was doing studies that would enable her to work as a chef or in hotel management. And that’s a big industry these days.

Soon afterwards I read an article about hospitality in the liturgy. I found it “quotable”. So I share some thoughts from this article. (*Today’s Parish* October, 2000)

Taking a risk

Entering into the liturgy requires a certain openness from us. It requires a letting go of our preferences and desires. Often we must surrender our own expectations and seek rather to fulfill wider expectations of us. We are present at Mass to help others, as well as ourselves, experience the presence of Christ.

We remember that Christ is present whenever two or three are gathered together in his name. He is present in the Word that is proclaimed. He is present especially in the sacred memorial of his death and resurrection. He is present with us when we receive him in Holy Communion.

We show hospitality when we recognize each other, when we listen to the Word with as much attention as possible, when we are attentive to what the presiding priest is doing at the altar. If we are a reader, we show hospitality when we prepare and read as well as possible.

Hospitality is giving the people gathered with me space in my life for this particular moment.

“To open ourselves to others is always a risk; it always makes us vulnerable. Worshipping together as one body in Christ requires a conscious decision to take that risk, to go out of ourselves in order to join others in a common act of worship.”

Sitting together

“In many parishes a good indicator of whether we are willing to be one body is the way we seat ourselves. If we are the body of Christ at worship, then we logically sit together as much as possible. Sitting in close proximity enables us to sing together and pray together with one voice because we are able to hear one another.”

Gathering space

I was particularly interested to read the following: “Experience has taught us that having a good gathering space outside the actual worship space is very helpful in fostering a more hospitable assembly. Even then, however, it is important to call people to a deeper sense of unity than mere sociability. If you aren’t blessed with such a gathering space, then the assembly needs to learn to express hospitality in the worship space itself.”

A concept design of a proposed gathering space will be presented at a parish forum on Sunday 22 August at 3.30pm. in St Michael’s parish centre.

Hospitality at Mass isn’t a matter of idle chit-chat before the Liturgy. It’s a matter of recognizing Christ in one another.



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“Junior Juniors” offer team values and faith education

Tim Gasson, youth ministry coordinator, talks about the role and goals of a new parish programme.

A new initiative for children aged 7 to 10, has been established at St Michael's. This will cater for young people who have completed their Sacraments of Initiation but are not yet old enough to join the “junior” (i.e. years 6 and 7) youth group.

Our new program will fill this void. It gives children in the 7 to 10 age group an opportunity to engage in games, activities, discussions and prayer experiences, similar to those provided in the older youth groups.

Respect, team values and continuing faith education are encompassed in a range of activities and games that engage the children in an atmosphere of fun and learning.

By introducing children to the concept and experience of a youth group at an earlier age, we hope to encourage a smoother transition to the older groups that meet on Sunday evenings. It also serves to provide an ongoing environment in which to build on the sense of ‘community’ that children participating in the Becoming Church programme have experienced.

The “Junior-Juniors” is aimed at children aged 7 to 10 who have completed all or some of the sacraments of initiation (Baptism, Confirmation, Eucharist). It takes place on the third Sunday of each month during term time from 11am to 1pm (following the Family Mass) It is free.

The next event takes place on 15 August.

Contact Tim Gasson on 021 754 333 for further information, or simply turn up when you see it advertised.



Money for the missions : where does it go?

Margaret Garret, CWL mission convener, opens the books.

Parishioners are always so generous in supporting the Catholic Women's League in their mission fundraising, we thought it would be courteous to report where these monies go.

For many years, we supported the Catholic mission on Niue Island, but because two other CWL branches also supported this mission, at the end of 1997 we transferred our help to the Cook Islands, to support Castanie House, a hostel for boys attending Nikutere College in Rarotonga, the only Catholic college in the Cooks. It was hoped that some vocations would result and indeed some of the boys are studying for the priesthood. Castanie House closed in 2001, but we continued to send money to Bishop O'Connell in Rarotonga, in the hope that it might re-open in the near future.

When there seemed no prospect of this happening, we answered the call of the national CWL mission secretary to support a very needy mission in the Solomon Islands, the Daughters of Mary Immaculate in Hatakau, who are trying to get a rural training centre established, besides running a literacy programme for women there. They are also “batting to get some sort of halfway decent accommodation and toilet facilities for themselves” (Bishop Gerard Loft's words). So far, we have sent \$1500 to Bishop Loft for this cause, \$500 of it from our fund raising effort in May.

We also sent \$200 to Niue following the recent devastating cyclone there.

We really do appreciate the support we get from the parish for our mission work, and hope this brief report will help to inform parishioners where their assistance goes.

Thank you once again! Please keep all these Mission workers in your prayers.

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Holy Week in the Holy Land

Lyndsay Freer talks to 94 year old parishioner *Kitty O'Brien*.

A relatively brief time chatting to Kitty about her trip to Israel four months ago to celebrate Holy Week, left me feeling both amazed and exhausted.

Visiting Israel these days is not for the faint-hearted, given worsening violence and a pervasive military presence. The number of visitors and pilgrims, including the young, has fallen off dramatically. So it was with amazement that I learned that Kitty, who is in her nineties, had made enquiries about courses at the famed ecumenical institute, Tantar, registered for a residential course in Holy Week, booked flights and set off, pretty well at the last minute and with a minimum of fuss, to spend eleven days in Israel- a fairly exhausting schedule, even for a much younger person.

Founded by Pope Paul VI after his historic trip to the Holy Land in 1964, Tantar (which means 'hilltop' in Arabic) is an ecumenical study centre located in Jerusalem on the way to Bethlehem. Some of the world's foremost theologians from Catholic, Orthodox, Anglican and other Protestant churches have studied and lectured there. Kitty had enrolled for a laity enrichment programme, based on a Holy Week journey around the sacred places. Sadly, the course was cancelled in view of insufficient enrollments. However, Kitty was told that she would be welcome to join the Tantar community for Holy Week along with a number of people from around the world who had stayed on from an earlier course.

And welcome her they did. The accommodation was comfortable in this most impressive complex set on a hill in an area of Jerusalem called Gilo. Meals were excellent and guests were transported in a mini-van run by Tantar. Not feeling quite up to walking in a lengthy procession on Palm Sunday, especially after such a long journey from New Zealand, Kitty watched the procession of people from all parts of the globe from a vantage point at the foot of the Mount of Olives.

The following Tuesday the community attended a Lutheran service. On Holy Thursday evening the Mass of the Lord's Supper was celebrated at the Ecce Homo church in Jerusalem. The community observed Good Friday in the Mehchite Church just inside the walls of the Old City, and the Easter Vigil at Ecce Homo, with the initial service of light on the roof top overlooking Old Jerusalem – a beautiful, moving experience, Kitty said.

I asked Kitty for an abiding impression of the visit, apart from the Holy Week ceremonies and a visit to the Church of the Nativity and the adjacent caves in the Shepherds' Field where tradition holds that Jesus was born.

Without hesitation Kitty spoke of what she sees as the tragedy of the treatment meted out to the Palestinian population by the Israeli authorities. She saw huge



The logo of the Tantar community

bulldozers which were used to demolish Palestinian homes, leaving whole communities homeless. She saw an olive orchard – a family's livelihood - razed to the ground to make way for the giant wall that Israel is building to separate the two communities. Kitty says that the Palestinian people are being squeezed out of their homeland of centuries. A Franciscan foundation is building apartments to house some of the Palestinians who have been forced from their homes.

There were checkpoints everywhere, which made travelling a slow and burdensome process. Kitty and her colleagues from Tantar were interrogated at these checkpoints, and at the airport the questioning was interminable. Kitty was surprised to find that despite their suffering, the Palestinian people she met demonstrated unflinching courtesy and expressed their gratitude that visitors still come to the Holy Land.

Kitty believes that visitors to Tantar need not fear terrorism. She says that everything is so tightly controlled that she felt safe moving around the holy places. She strongly encourages people to consider visiting Tantar to take part in the excellent courses and experiences they offer.

I left Kitty feeling great admiration for her courage and indomitable spirit, to say nothing of her remarkable energy.

More information about Tantar can be found on their website, www.come.to/tantar



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August forum crucial for parish future

Neil Little, chair of the parish pastoral council, talks about St Michael's role in the diocesan pastoral planning process and issues an invitation to all parishioners.

Evangelization is a fairly new word in Catholic vocabulary, but the idea behind it is based on the example of Jesus Christ.

The dictionary says that *evangelize* means "to preach the gospel". That was Christ's commission: "Go and teach all nations, preach the Gospel to the whole of creation."

Evangelium is the Latin word for gospel.

Our Church has been evangelizing ever since Christ spoke those words. Maybe, however, it has been seen as the task of the ordained priest or religious sister. Perhaps many think that to be a missionary it is necessary to go to a foreign country.

But now there is a new outlook. The whole Church is not only the message but also the messenger. We are the Church.

So, at St Michael's we receive the message and we give the message.

The diocesan pastoral plan launched by Bishop Patrick suggests 10 focus areas. He has asked each parish to choose three for the first year of the planning process.

The St Michael's pastoral council has chosen *Evangelization* to be one of its three focus areas. The other two areas are *Developing a Vibrant Parish* and *Communications*.

The diocesan booklet outlining the pastoral plan has a number of strategies about *Evangelization* and how it can be put into practice:

- establish the Rite of Christian Initiation (*Becoming Catholic*) for those who wish to become Catholics;
- have a way of bringing children to Confirmation and Holy Communion;
- help parents prepare for the Baptism of their children;

- hold "Welcome Home" sessions for Catholics wishing to return to Church life;

- hold a combined school/parish family Mass regularly;

- make regular use of education videos or talks on Catholic teaching;

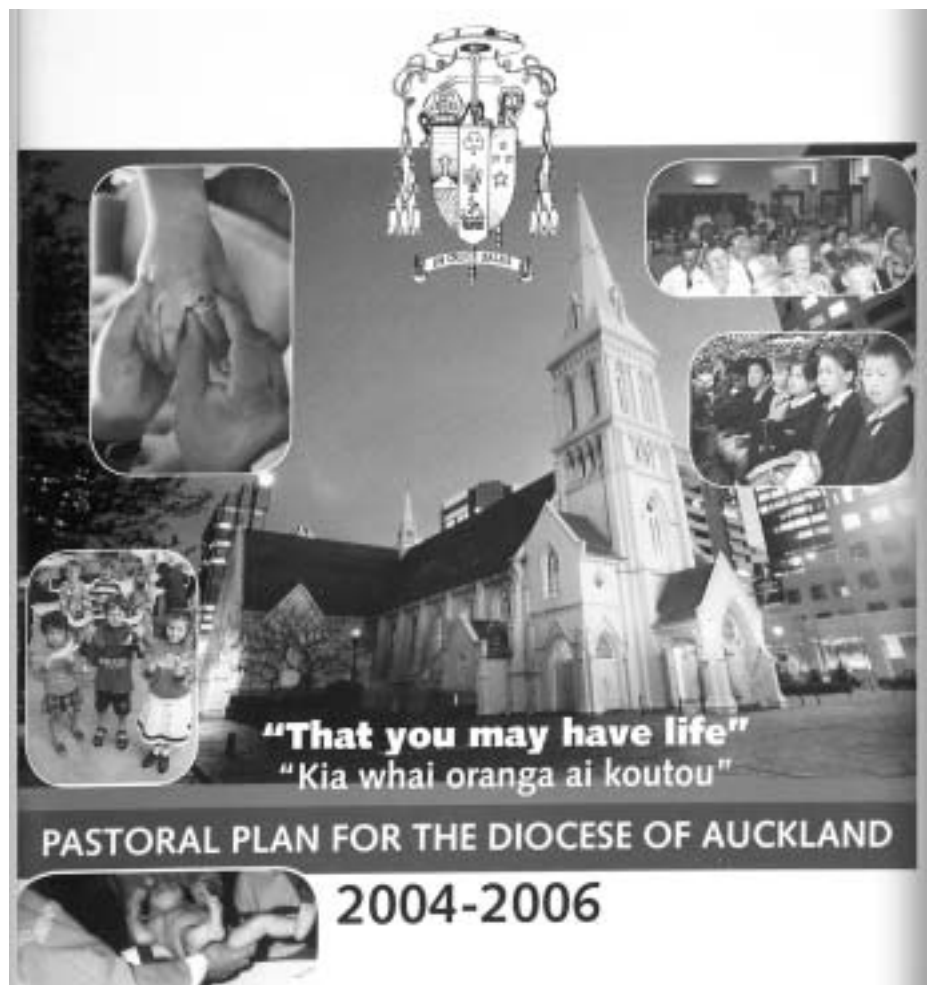
- establish promoters of the Catholic Enquiry Centre in the parish

At St Michael's we have been doing all these things, but the question is: can we do them better?

The parish council asks all members of the parish to join in answering that question, starting with a parish forum on Sunday 22 August in the parish centre.

The forum will start at 3.30 pm.

Please mark the date now, and come along to this very important discussion.



If God kept intervening we wouldn't be human

Parishioner **Michael Pender** read several articles on God and religious belief in recent issues of the *Weekend Herald*. He was moved to join the debate. The following is Michael's response, published last month in the *New Zealand Herald*.

For the last two Saturdays Gordon McLauchlan has devoted his regular column in the *Weekend Herald* to considering the evils human beings are capable of inflicting on one another. Often these come from people of apparently strong religious belief, even, in some cases, claiming the evil is done in God's name. A large proportion of the human race believes we have been created by God and given a mandate to do good rather than evil. If this is so, McLauchlan wonders, why do the perpetrators of wickedness not experience divine retribution right here and now. Leaving earlier centuries aside, there were enough instances of large scale evil last century to make Gordon McLauchlan's question worthy of serious consideration. In his first column McLauchlan cheekily addresses a letter to God asking: "How come? Why don't you do something about it?" He has yet to receive a reply. The second column concludes with the point, which he makes with much vigour, that if all religious affiliation was put aside, then things might take a dramatic turn for the better.

It is clear from the second of his columns that, even if Gordon McLauchlan has not received a response from on high, he has not been short of human responses, both in support and in opposition. I write as a Christian who does not agree with the conclusions he reaches, but I do accept that the questions he raises are challenging and a source of discomfort for anyone with theistic beliefs, regardless of the particular religion of denomination.

First, we need to recognise that the question, for all its intensity, is not new. The basic problem is the so-called silence of God, which is pretty much what is at issue in the Book of Job. The question also occurs in the Psalms, numbers 10 and 57 being a couple of examples. So this issue is not just a question of the present moment, but has been a quandary for as long as people have wondered about human life.

Second, any reflective person is capable of asking deep questions about human existence. Yet raising a question does not guarantee that an answer will be forthcoming, as any scientist will confirm. The spectacular success of the scientific enterprise in the last several centuries appears to give the lie to this, but, even so, undertaking a scientific investigation does not assure the researcher of success. McLauchlan's question is probably in this category, one for which there is a great gulf between the asking and the emergence of any universally agreed answer.



Michael Pender

Third, the idea of turning away from religious activity goes against the inclinations of the majority of human beings. Interestingly in the Western world, for so long engulfed in materialism, there is currently a renaissance of interest in things spiritual. To me this suggests that religion is a vital part of life, giving expression to the need for an anchor beyond ourselves.

Fourth, actions have consequences and one of the laws of human existence is that we must live with the consequences of our actions. These may be individual actions or those of whole nations. Historians tell us that the rise of Hitler was a consequence of the harsh settlement imposed on Germany at the end of the First World War. Thus the genesis of any given situation may be quite complex and depend on the interplay of many factors. Apportioning blame may not be a simple matter. This does not exonerate Hitler and his cronies, but indicates that the background may be just as important as the foreground.

Fifth, I think that laying the blame for evil at the door of religious belief is too simple. One needs to distinguish between the actions of individuals, who might appear to follow a particular religion, and the tenets of the religion itself. One can be sure that no religion worthy of the name is going to promote the sort of evils we witness nowadays. This is not to deny that some misguided people or groups might undertake these things under the guise of religion.

Finally, part of the Christian response to Gordon McLauchlan's question is to explain that, in creating humanity, God made us free. We have the ability to distinguish for ourselves good from evil and have the freedom to do good or evil. Given this, the silence of God cannot be taken as evidence supporting agnosticism or atheism, it is simply a consequence of God's gift of freedom. The price for such freedom, however, is that we live in a world where both good and evil coexist.

To finish, questions for Gordon McLauchlan: What sort of beings would we be if God kept intervening? Evil would be reduced, but would we be human?

Progress being made on the piazza

Carey Pearce gives an update on the design and consent process, and has progress to report.

Plans to build a piazza and gathering space in front of St Michael's church are still "Go", but the going is slow, for reasons outside the control of the project team.

Steering group member Carey Pearce says that there is no problem with getting on with the piazza itself. Consultation with parishioners in 2002 showed there was general support for the concept and the benefits it would bring.

These benefits include: restoring the church forecourt for the use of pedestrians, improving safety for school children, creating more car parks, improving traffic flows, creating a better linkage of parish properties and generally enhancing the area.

The problem is caused by the wish - firmly expressed during the consultation -that there should also be some sort of gathering space to complement the piazza. Such a space would assist the celebration of events at St Michael's, provide shelter from the prevailing westerly wind and encourage people to socialise after services.

Carey says that it has been difficult to achieve a design for a gathering space that provides the necessary shelter and which is also acceptable to the agencies whose views are important in the wider consent process. These agencies include the heritage team at the Auckland City Council and the New Zealand Historic Places Trust.

Although the St Michael's church is not that old (a mere 71 years) it is registered as an historic place and scheduled in the district plan as such. The Historic Places Trust is concerned that a structure in front of the church may have a significant impact on the heritage qualities of St Michael's.

The Parish Finance Council, with the endorsement of the Parish Pastoral Council, has asked the design group to further refine the shelter design and will persevere until all feasible options have been examined.

Before the finance council moves to the developed design stage it will give a project update to parishioners with opportunities for comment and feedback.

This update will take place in the parish centre at 3.30 pm on Sunday 22 August, as part of the parish meeting to discuss the parish pastoral plan.

PARISH FORUM

Sunday 22 August

3.30pm – 5.30pm

Parish Centre

(Refreshments provided)

1. The Parish Pastoral Council wants parishioner input about the life of the Parish
2. The Parish Finance Council wants to consult on a design for a gathering space in front of the church.

ALL PARISHIONERS ARE URGED TO ATTEND.



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Introducing school trustees

The board of trustees of St Michael's school is responsible for the school's governance and management. The new board of trustees was elected earlier this year. Trustees introduce themselves to the parish community.

Richard Turnbull, chairperson.

Richard is a pharmacist. He is married to Ann. They have three children, Nina, 9, Elizabeth, 6, and Joseph, 5. The Turnbull family have been part of the parish for 10 years. Richard is a member of the property, personnel, Catholic special character and finance sub-committees. His main aim is "to improve the curriculum and build a school hall."

Gerard Hulst

Gerard is a chartered accountant. He and his wife Jane have a daughter, Catherine, who is 11, and in year 6. Gerard has been a parishioner for 20 years. He has been a bishop's representative on the board since 1992. As well as chairing the finance sub-committee, Gerard is also a member of the Catholic special character and personnel sub-committees.

As a trustee Gerard's aim "is to build on the strengths of the school and put in place a strategic plan to achieve the following objectives: establish a documented school-wide

emphasis on interactive and enquiry-based learning; ensure there are adequate resources to enable staff more specific process objectives and summary statements on existing tracking sheets in order to enhance the assessment of communication, logic and reasoning skills; and ensure there is an electronic database to monitor the achievement and progress of class groups and track the achievement of children as they move from year 1 to year 6."

Nicola Judd

Nicola is a pharmacist (part time) and mother. She is married to Michael. They have two children, Mitchell, 8 and Rosemary, 6. Nicola and her family have been part of the parish since 1998. Nicola has been involved with the school since 2001. She is a member of the Catholic special character, personnel and finance sub-committees. Nicola aims "to continue the excellent work of the previous boards and help maintain all that makes St Michael's the special place it is – a community of family, school and church."

Below: Board of trustees chairperson, Richard Turnbull, discusses the improvement programme with principal Jo Augustine



Doug Lennon

Doug is married to Carmel. They have three children at St Michael's, Barney, Charlie and BellaRose. Their "baby" Coco is due to start in 2007.

Describing himself "as a family man with sport being my next passion" Doug's background is in accounting and general business management. "Not surprisingly I am now a member of the finance and property sub-committees."

As a trustee Doug's main aim is "to ensure the very special character of the school is preserved whilst at the same time strive to provide the very best education. I feel it is important that we benchmark our performance and keep asking the question: Can we do better for our children?"

+++

Craig Little

Craig is married to Karen. They have three boys: Cameron, year 7 at Sacred Heart College, Nicholas, year 3, and Joshua, year 1 at St Michael's. Craig is a funeral director working in the family business. He is the fifth generation of his family to be involved in the industry.

Craig and his family have been members of the parish for 5 years since moving to Remuera from Mt Eden. Craig is a member of the property and personnel sub-committees. He is finding his "way around all the education jargon and bodies involved with running a school."

As a trustee Craig aims "to contribute to the smooth running of the school and maintain the delivery of a high level of education in all areas of the school, spiritually and academically."

Ron Seeto

Ron is an architect. He is a principal in the Murray Cockburn Partnership. Ron has two sons Mika, 21, and Joss, 18, and two daughters with Sharon, Ruby, 7, who is in year 3 at St Michael's, and Noon, 4, who will start school in Term 4. Ron has been a member of the parish for 9 years. He is a member of the property sub-committee.

As a trustee Ron aims to: "maintain an active relationship between the school community and St Michael's parishioners; ensure a co-ordinated development of the school and parish, including retention of the green areas."

Ron also wants to "maintain the school community's interests through active participation in the diocesan property board's deliberations for a new long term development plan that is appropriate and sustainable; and ensure a pleasing and healthy spatial environment for the children at St Michael's school."

Peter Wright

Peter is a barrister specialising in civil and commercial litigation. He is married to Elizabeth. They have three children, two at St Michael's. Joseph is in year 6 and Daniel is in year 2. Hannah attended St Michael's until last year. Peter and Elizabeth moved to Remuera 5 years ago.

Peter attended St Michael's himself. He has "a vivid memory of me in standard 4, knocking at the door of the parish house to ask permission of Father Kelly, then the parish priest, for a group of girls and boys to sell milkshakes and biscuits from what is now the tennis club to raise funds to buy new softball gear. I am pleased to say we raised the ten pounds required with no difficulty."

Almost 4 years ago Peter became involved in the school hall fundraising sub-committee. "I am keen to see the school community pursue construction of the proposed school hall."

"Once completed the school hall will be a fantastic asset for both the school community and the wider community in general. In large part because of that interest I have been appointed chairperson of the property sub-committee and am involved in the fundraising for the proposed hall."

Stephanie Wyatt

Stephanie is a teacher. She is married to Nicholas Riley. They have three children, Sophie, 14, Jessica, 11, and Toby, 5. Stephanie has been a part of St Michael's since 2002 when Jessica became a student in year 5.

While she is a trustee Stephanie aims "to help the school continue to provide a positive, successful educational environment for our children that enables them to reach their potential."

Monsignor Arahill

As parish priest and representative of Bishop Dunn, Monsignor Arahill is also a member of the board.

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Church bringing new life to ancient office

Although there are only a few permanent deacons in New Zealand, the diaconate is undergoing a resurgence elsewhere. The article explains the origins and modern potential of this ancient office.

Nick Bruce is a deacon of the Church. He is one of two deacons present in the Auckland diocese, adding to the eight currently in the Hamilton diocese.

The office that Nick holds is as old as the Catholic Church. Its origins are recorded in the Acts of the Apostles. Even so, it is something new and mysterious to most New Zealand Catholics.



Nick Bruce

The diaconate was a development of the apostolic Church. It arose out of a management problem facing the original apostles; they needed to provide more ministers to look after the growing number of Christians.

They chose assistants who would care for needs of the community, especially widows and orphans. By the end of the ancient world the deacon was the bishop's assistant, serving as his "eyes and ears" and also taking care of church property and administrative matters.

It is significant that in the early church a number of deacons were elected pope. In fact, of the 37 popes between 432 and 684AD only three are known to have been ordained priests before their election. Eventually, deacons also performed some of the functions of a priest, apart from the Eucharist and Reconciliation. Most Catholics know that St Stephen was the first Christian martyr but few know he was also the first deacon. Other deacons were St. Lawrence, St. Vincent of Saragossa and St Francis of Assisi.

The diaconate flourished for 500 years, then went into a long decline. The office was restored by Pope Paul VI on the feast of St Ephraim, (another deacon) in 1967. Although permanent deacons are a new concept in New Zealand, there are 28,238 deacons worldwide. South Africa's 217 deacons, almost all of them married men,

work to provide for themselves and their families. They also work in their dioceses, in parishes or in specialised ministries.

Nick was ordained in 1991 for the Archdiocese of Cape Town. After his ordination he worked as chaplain to deaf Catholics in Cape Town, also served on the marriage tribunal and trained men for the diaconate in the Johannesburg diocese. Like most permanent deacons, Nick is married.

Born in Oxford, England, Nick Bruce comes from a family with strong traditions in education. His father was a distinguished educationalist in the English secular system in England but was also made a papal knight for his services to Catholic education. Bruce senior also distinguished himself as a prisoner of war during World War II, escaping from Colditz on no less than 17 occasions.

Nick trained as a teacher at St Mary's College, Strawberry Hill, and taught in parts of inner London, in the northern suburbs and in Derbyshire. He became a specialist teacher of the deaf and the socially deprived.

In 1974 Nick married Susan and in 1983 they settled in Cape Town in her native South Africa. He taught at Marist Brothers' schools, managed a deaf welfare society and an educational service in a black township. Meanwhile he studied for the diaconate, sometime afterwards completing a master's degree in Canon Law.

The Bruce family plan to make their home in Auckland. Nick arrived in March this year, and has been staying at the St Michael's parish house. He has been appointed to the staff of Sacred Heart College and will specialise in Religious Education, English and Classical Studies. Susan and son Andrew (16) arrive in September. Regular visits are expected from daughters Frances, Jennifer, Elaine and Marianne who study or work in various parts of the world.

Nick Bruce believes that the diaconate could present many opportunities to the Church in New Zealand. He comments "The deacon is often described as a bridge between the laity from whom he comes and the clergy of whom he is now part. From the outset, he is formed as an animator of lay men and women, that they increasingly become involved in the mission of the Church."

According to Nick, deacons are uniquely qualified to bring a sense of integration to the variety of activities through which they minister, "This reflects the deacon's own experience of integrating the obligations and commitments of husband, father, and worker, yet called by the Church to minister in her name."

Grandparents' Day @ School

On Friday 30 July pupils of St Michael's school invited their grandparents to mid-day Mass and a shared lunch. The occasion was the feast day of Saints Joachim and Anne, the parents of Mary and the grandparents of Jesus. Our photographer was there and captured these moments.



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MILESTONES

Baptisms: the parish welcomes...

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Madeleine Bridget Hocquard **Jones**, daughter of Andrew and Amanda

Max William **Chaplin**, son of Matthew and Carolyn

Bella Jane **Wright**, daughter of Mark and Natalie

Joshua Lucca **Rogers**, son of Matthew and Maree

Benjamin Norman **Watkin**, son of Craig and Janette

Katherine Mary **Watkin**, daughter of Craig and Janette

Caitlin Marie **Eeles**, daughter of Bronwyn and Stuart

Liam Anthony **Hollier**, son of Janet and David

Laura Grace **Hollier**, daughter of Janet and David

Kaatje **Szczepanski**, daughter of John and Annamarieke

Bridget Elizabeth Gardner **Taylor**, daughter of Christopher and Prue

Camryn Alexandra **Robertson-Young**, daughter of Adam and Natalie

Caitlin Bria **Shinnick**, daughter of Sandra

Amelia Louise **Farrar**, daughter of David and Bridget

Camille Monica **Kolovos**, daughter of Andrew and Carmel

Florence Esme **Dallow**, daughter of Luke and Amanda

Kennedy **Younen**, son of Hadi and Nicola

Lachlan Michael Ewen **Pearce**, son of Hugh and Kathleen

Tullia Aba Moana **Aspel**, daughter of Michael and Angela

Marriages: blessings on...

Ada Bertha **Gutierrez** and David Joseph **Assen**

Kirsten Ann **Robertson** and Benjamin John **Forrest**

Prudence Margaret **Frame** and Nigel Claude **Fisher**

Anne Aldyth **O'Neill** and Phillip James **Wight**

Marisa **Vlasic** and Ivan Robert **Vicelich**

Deaths: we pray for...

Anthony **Schmidt**

Ellie **MacCormack**

Kathleen Jentch **Young**

Milan Mate **Covic**

Charles **Dudley**

Daffodil



Time

As I walked up Mt Hobson—
on an August winters day
The daffodils were talking to each other
they said why are we here and so many
as we grow on the land and cover.

You are here I said to commemorate
the lives of those who gave their all
in a war that was to end all wars
and now lay buried on foreign soil.

Remember you were grown here
for those who will never see
the sight you make with your beautiful blooms
as you come up year after year.

So show your golden trumpets to the sun
while we stop and admire the view
and think of all their dreams and hopes
as we walk up Remuera's Northern Slopes.

Patricia Bolton

Note: The daffodils were planted on the side of Mt Hobson in remembrance of those from Remuera who died in the war 1939 – 1945

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