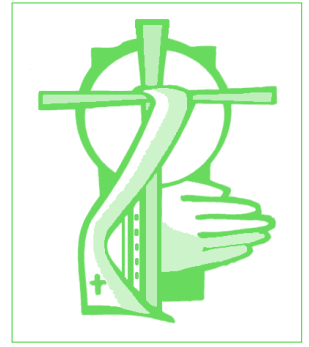


COMMUNITY COMMUNICATIONS

April 2004



A communication tool for the Deacon community of the Roman Catholic Diocese of Lansing



ALLELUIA!

May Deacons Hold Political Office?

(The above question was addressed via a national email list for Deacon Directors. I thought the following response worth putting in our newsletter. – Bill Sirl)

There may be restrictions or even prohibitions concerning such. Canons 285.3, 285.4, 286, 287.2, 288 and 289 are the pertinent canons. Other canons are supplementary and would help interpret the pertinent canons. Basically, the Legislator (the Holy Father) in the universal law does not want clerics involved in political office, in exercising civil authority, or actively involved in political parties or labor unions. However, the universal law does exempt permanent deacons unless the diocesan bishop decides otherwise. There may be circumstances where the diocesan bishop does decide otherwise. In the Archdiocese of Dubuque, we apprise deacons of the universal law and the general concern about the involvement of clerics in exercising civil power or authority. We request that deacons contact the diocesan bishop prior to running for political office, etc. and receive the bishop's permission. Canon 289 states that clerics and those admitted to candidacy for sacred orders, which includes permanent deacons, are not to volunteer for military service without the permission of the diocesan bishop. Note also that if the civil law provides that clerics are exempt from doing jury duty, then clerics are to use that exemption.

Deacon Jerry Jorgensen, PhD, JCL

IGNORANCE AND ERROR IN MARRIAGE CASES -INTRODUCTION

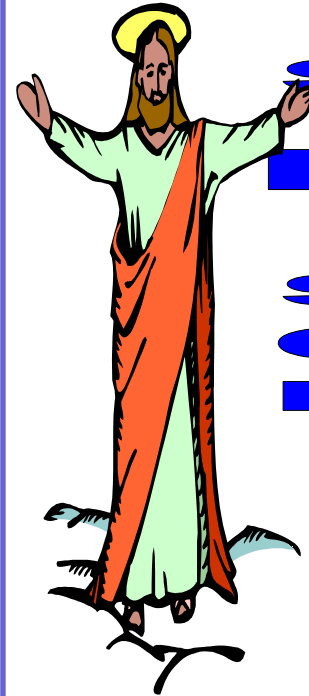
At the tribunal we receive petitions in which the petitioner or procurator-advocate state that one or both parties were in **ignorance** or **error** about marriage. After all, page two of the formal case "application" does have check boxes for the grounds of ignorance (c. 1096) and several forms of error (cc. 1097, 1098, 1099). But when petitioners and their procurators - advocates later read the grounds that the judge set, they notice that the case is not being tried on the grounds of ignorance or a form of error.

You, your pastor, and maybe your "client" wonder, what gives? And since a number of deacons have submitted "ignorance" cases, you probably do. But judging from the tribunal's experience here, marriage cases are rarely tried on grounds of error and even less frequently on ignorance. I'll try to explain why in the next several issues of the newsletter.

Common speech blends **ignorance** with **error** just as it tends to blend privacy with confidentiality or scotch with soda. Canon law uses such terms precisely and distinctly. (And remembering that the law is in Latin anyway, we should say **ignorantia** and **error**.)

(continued on Page 2)

Editor's Note: John Cameron submitted a series of four articles on "Ignorance and Error In Marriage." The first article appeared last month. This is his introduction to the series and the second installment



HO - R - O - C - I

He is not here,
For He is raised
From the dead.
He is going before
you
To the Father.

IGNORANCE AND ERROR (continued from Page 1)

At any rate, **error** and **ignorance** are not interchangeable terms. **Error is a mistaken judgment about a fact. Ignorance is a lack of knowledge about a fact one should know** (nescience is a lack of knowledge about a fact that one is not expected to know, but doesn't figure into the mix here). Usually, error is active, and ignorance is passive. You have to do something to reach an erroneous judgment. Ignorance normally happens by not doing something that you should.

Now when two people use the proper legal form of the celebration, are free from impediments, and exchange their consent (the act of each one's will), their marriage is presumed valid by the law itself. We do take people at their word.

But **certain kinds of error and ignorance can lead to the invalidity of marriage** because they make that consent defective. Since valid consent requires some basic intellectual knowledge of what one is choosing, ignorance and error spoil that consent of the will when they deprive someone of that knowledge.

John Cameron

WOMEN TELL SENATE PANEL HOW ABORTION HURT THEM

(ZENIT NEWS AGENCY)

A U.S. bishops' aide applauded a Senate hearing in which previously "pro-choice" women told how their own abortions prompted them to change their views.

On Wednesday, March 3, 2004, the Commerce Subcommittee on Science, Technology and Space, chaired by Senator Sam Brownback, a Kansas Republican, heard testimony from women who suffered physically and psychologically after their abortions.

"After 31 years, abortion continues to be an unchecked and unstudied experiment on women," said Cathy Cleaver Ruse, a spokeswoman for the bishops' Secretariat for Pro-Life Activities. "We are grateful to Senator Brownback for shedding light on the reality of women's experience with abortion."

Michaelene Jenkins, a self-described defender of women's rights, testified that her abortion at 18 left her feeling "violated and betrayed." It "wasn't the end of my nightmare, but only the beginning," she said. "I was completely unprepared for the emotional fallout after the abortion."

Georgette Forney had an abortion at age 16, and said she waited 19 years before she sought help. After her own recovery she began to help others online, and received e-mails from thousands of women who "shared their abortion pain and how their lives were a mess." "They always expressed relief to know help was available and they weren't alone in their pain," Forney added.

Ruse said, "Many in our culture blindly assume that abortion is good for women. This is a grave injustice to women who are so often driven to abortion from a lack of resources and support, and who then suffer in silence."

QUOTABLE — "Indeed, any sermon that remained entirely in the realm of abstract thought, never touching the real world of field and crops, parents and children, employers and workers, feasts and banquets, toil and play, would hardly qualify as Christian preaching at all."

Thomas Long , The Witness of Preaching

COMMUNITY PRAYER LINE

For the sick:

- Judy Barrett**
- Jim Chevalier**
Prostate Surgery on April 19
- Jim Corder**
Father of Deacon Jim Corder
- Andre Doran**
Hip surgery on March 22
- Ed Holowicki**
Father of Deacon Gerry
- Gordy and Caren Kilburn**
- Ray Pizana**
- Vance Poole**
Son of Greg & Liz

NECROLOGY

April

22 Deacon Robert Boehmer 1974

May

2 Mr. Ferdie Savoie 1990

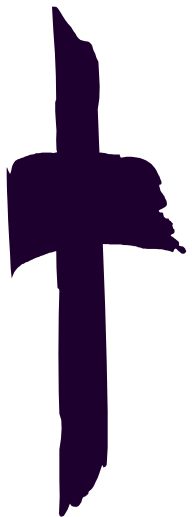
16 Bishop Alexander Zaleski 1975

19 Josephine Fournier 2000

Thank You

Hilda and I would like to thank all our brothers and sisters in the diaconate community for their prayers, condolences and Masses offered for our daughter, Beata. Your love, kindness and empathy in our moments of sorrow and pain are much appreciated and helped lessen our grief. A million times thank you. God bless all of you.

Deacon Santos & Hilda



QUOTABLE

SUBMITTED BY:
JUDE SICILIANO, OP

"A lively and inquiring theology of today is working to make tomorrow's preaching reach mind and heart. This work of theology's may often look inconsequential and fruitless. But it is necessary. Even though heart and grace are the only things which we cannot do without."

----Karl Rahner



Points to Ponder

"To those who are watching on television, your government failed you, those entrusted with protecting you failed you, and I failed you. We tried hard, but that doesn't matter because we failed."

Federal Communications Commission Chairman Michael Powell, apologizing to the public for failing to prevent **William Hung**, famous for his bad singing on the TV series *American Idol*, from securing a record contract. Hung's album, *The True Idol*, is set to be released April 6. Source: [Reuters](#)



Jesus turned upside down the norms and values of His culture, especially the religious aspects of it. He didn't use miracles as a victory over or an intervention against nature in order to consolidate His power over others. The real miracle was not the trick of changing five loaves and two fishes into thousands. The real miracle consisted in teaching people to let go, to cease to be possessive, and to share. There is enough of everything to go around. When shared, things tend to multiply.

Jean Maalouf in "Jesus Laughed and Other Reflections on Being Human"

IGNORANCE AND ERROR IN MARRIAGE CASES PART II

BY: JOHN CAMERON, JCL

Error is a positive judgment someone makes but which is objectively false. Error about the Person (can. 1097) means more than making a poor choice of marital partner or not knowing one another well enough.

Open your code and read along. Canon 1097 has two paragraphs, and each describes a certain kind of this error.

Paragraph 1 (§1) describes error of person. In a classic form, one person believes that the other is actually someone else. It's the story of Jacob being snookered to marry Leah instead of Rachel. Due to the demise of the veil, we don't see this so often today. It was a big thing in the days of kings and castles, when King Alfred promised the lovely Princess Lily, sight unseen, to marry Prince Gotfried, but actually delivered Princess Grundhilda. The deceit is not the main point here, just the error regarding identity. **Paragraph 2 (§2) describes error of quality of person.** One person has to desire a quality in the other person that is so important that it matters more than the marriage itself. The marriage would not have happened if that person had known that the other didn't really have the quality.

A quality is a characteristic of a person that is fairly central to who someone is: it could be wealth, intelligence, health, or social status. But it doesn't have to be essential in defining someone's identity (that was paragraph 1). After all, wealth, health, status, and savvy can disappear and the person remains. Yet the quality of that person has to be principally (wanted above all and ahead of the potential spouse) and directly (as the entree and not just as a side dish) intended. There has to

"If you love it so much why don't you marry it?"

(Pee Wee Herman)

be a positive intention, not just the absence of desiring a negative quality.

Some kinds of intentions about the quality of the other person aren't sufficient for invalidity and they are best

described by example. Since Eve is a good Catholic, her **presumed** intention would be to marry a good Catholic anyway. It might even be her actual frame of mind, or generic intention. With a little thought about the matter, she may even hold that more strongly, and have the **habitual** intention --- the boy that I marry (sing along) would have to be a good Catholic. All good for her, but no canonical dice.

More often, we hear Eve say after the divorce, if she'd known Adam wasn't a good Catholic, she wouldn't have married him. That is **interpretive** intention. It's retrospective, looking back. No canonical dice here either. Her intention at the time of the ceremony is what matters.

Some other kinds of intention aren't required for nullity, but would prove it in spades: **actual and explicit intention.** Eve stands at the altar before exchanging vows, turns around, and announces she intends to marry only if Adam is a good Catholic. That's actual intention.

Or Eve has an **explicit** intention: she intends the marriage to Adam to be valid only if he is a good Catholic.

Nullity could be proven by a **positive, virtual, implicit** intention. (Implicit means in the folds of a cloak literally, thus, something is implicit in one's way of acting.) Eve's life shows that "the man that I marry" must be completely a good Catholic in every respect. She is **principally intending and directly intending the quality of good**

see Ignorance page 4

Deacon Assistance Fund

The Deacon Assistance Fund has grown to more than \$16,000, including \$5,600 in matching funds from an anonymous donor. There remains \$4,400 to this challenge but it won't be there forever. So don't wait too long to make a donation. In order to take full advantage of this generous offer, it is important that everyone participate to whatever extent possible. A \$25 donation will become \$50, a \$50 donation will become \$100 and so on. Additional, several parishes have contributed to the Fund in appreciation of the ministry of their deacons to their faith communities. You might consider approaching your pastor. Other contributions have come from homilies written for Liturgical Publishing and from stipends received for baptisms and weddings.

Pax Christi Michigan

Nancy Small, former national coordinator for Pax Christi USA, will be the keynote presenter to kick off a day of workshops on April 24 at St. Anastasia Church in Troy, Michigan. The theme for the day is "Peace is Possible - Breaking Through the Barriers." Fr. Peter Dougherty, of our diocese, will also be one of the workshop presenters. For more information, contact Pax Christi Michigan at TirakPaxMi@aol.com

JUSTICE NOTES

SUBMITTED BY: JUDE SICILIANO, OP

When considering economic, social and environmental policies on behalf of agriculture and rural communities, The National Catholic Rural Life Conference considers the following as one of its principles:

INTEGRITY OF CREATION

As Catholics we believe that the earth belongs to the Lord. If this is true, then creation has an integrity and an inherent value beyond its utility or usefulness for human beings. Human beings are meant to be responsible stewards of creation, and indeed we can say that we work in harmony with God as co-creators. Just as God is One, the web of life is one and we are its caring stewards.

How we live on God's land cannot be disconnected to how we live in community as social beings. If we are to sustain ourselves in authentic community, we must maintain a healthy environment, we must develop a beneficial economy, and we must build a just society. When we say "support the family farm", we are saying that the best proprietors of a farm is the family. Here nature and human life can live integrally and share the abundance of creation with the entire human family.



Ignorance (Continued from page 3)

Catholicism ahead of every Tom, Dick, and Adam. The quality is more important than the man, she marries Adam as a means to obtain the quality. When she discovers that Adam is pretty lax about his faith, she reacts with horror. Actions do speak louder than words. (You would think that the quality might be negatively phrased ---e.g., not being a member of the Mafia--- but this has been clearly rejected by canonical jurisprudence for several reasons and tries nicely on other grounds usually.) So, this quality of a person can invalidate marriage when it is clear that it was the quality that was of prevailing importance and necessity in determining and selecting the person. The quality must be of a serious nature and intended by a positive act of the will.

In the case of a person who later proves to be an abusive drinker, liar and cheater, while swearing he had changed, you'd have to prove that the other partner principally and directly intended a person who was not any of them, that these qualities were more important than marriage itself. Usually people take for granted that the other person is none of the above and don't really place the intention positively. Or they see it and close their eyes. Those behaviors usually speak more of the other's incapacity to assume the essential matrimonial obligations in canon 1095, ° 3. Only people and not qualities can be the object of marital consent. Deacon John Cameron



ON GOING FORMATION

May 15, 2004

Project Rachel

Wilson Perkowski

Diocesan Center - 5 contact hours

ASPIRANCY

Deacons and their wives are welcome to join us for the sessions. They will meet on the listed Monday evenings at the Diocesan Center, beginning with supper at 6:00 and ending by 9:00. Call the Office of Deacons if planning on attending one of the sessions.

Date: **Subject:**

April 19, 2004 The Deacon and
Liturgy

May 8, 2004 Day of Prayer and
Reflection

DIRECTORY UPDATES

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Gary & Lauranne Gallagher
Email: ggal003@netzero.com

Gene & Jean Hausmann
Email: genehausmann@msu.com

Andy & Mary Tardif
734-449-3381 (work)
mtardif101@sbcglobal.net

CORPUS CHRISTI UNIVERSITY PARISH Spring 2004 Lecture Series

The Bible and Contemporary Christian Life

Tuesday Nights at 5:30 pm



Corpus Christi
University Parish

April 6 ~ *Jesus, Love of Enemies in an Age of Hatred*

John Donahue, Raymond Brown Distinguished Professor of New Testament Studies, St. Mary's Seminary and University

April 13 ~ *The Authority of the Bible: Assessing Traditional Christian Perspectives*

Richard Gaillardetz, Chair of Catholic Studies, University of Toledo

April 20 ~ *The New Testament and Discipleship: The Role of the Laity in the Church*

Kenneth Morman, Chaplain, St. Thomas More Parish

April 27 ~ *Jesus and the Woman of Samaria: A Biblical Model for Mission and Peacemaking*

Barbara Reid, Professor of New Testament Studies, Catholic Theological Union

May 4 ~ *Reconciling Science and the Bible*

Julian Davies, Distinguished University Professor of Chemistry and Medicinal Chemistry, University of Toledo;

Youth Pastor, Epworth United Methodist Church, Toledo

Clip and Mail Registration Form on Page 8

If you wish to share a ride from Ann Arbor contact Wayne Charlton

CANDIDATE FORMATION 2ND YEAR

May 1, 2004 St. Mary - Westphalia — Homilies

INQUIRER DAY OF DISCERNMENT

Sunday, May 2, 2004 is World Day of Prayer for Vocations. In keeping with that theme, the Office of Deacons is planning an afternoon of discernment for Inquirers, who will have completed theological preparation to be considered for Admission to Candidacy in August, 2006, and their wives. The day will start with Noon Mass in the Cathedral followed by lunch in the Diocesan Center. After lunch, the discernment process will be explored. Also, they will receive information regarding Aspirancy and Candidacy and the application and screening process for Diaconate Formation.

ACCESSING CC ON-LINE

Last month several people reported problems viewing "Community Communications" on-line. I had direct contact with one individual and was able to determine that the issue was an old version of Adobe Acrobat. The Newsletter PDF file is created with Adobe 5 (and soon to be Adobe 6). If you are having difficulty check the version Adobe you are using and upgrade if necessary. It's free! If you continue to experience problems email deaconwc@med.umich.edu and I'll try to help. Wayne

Palm Sunday, 2004
Dear Brothers and Sisters:

On playing politics with the lives of our Least Ones...

First, I need to declare in advance that I am a life-long Republican and I confess: I strayed from the fold, but only once -- I voted for McGovern --

"I have come that you might have life, and have it more abundantly" (John 10-10)

As Catholics, we are called to be Pro-Life. Recently, I had the privilege of inviting parishioners to affirm the Pro-Life position on partial birth abortion and many did so. Since then, I have heard lots of self-serving rhetoric and self-righteous harrumphing about being "Pro Life," or "Pro choice" and my gut wants me to tell these self-anointed spokespeople to crawl back under their rocks, but the Gospel dares me to engage them.

Being Pro-Life has nothing to do with political agendas and everything to do with living the Gospel. Each of us is called to preach the Gospel of Life by the way we live: We are called to bring Light and life in all its abundance into a world crying out in the pain and darkness of sin and injustice. In response to the urging of the Holy Spirit, and in order to place the Pro-Life message in its biblical context, I offer the following "Examination of Conscience," for your use as you feel led.

Blessed are the Merciful, for they shall obtain mercy. (Matt 5:7 NAB trans.) - Can I call myself Pro Life if I am anti-abortion and, in opposition to the church, pro death penalty?

Because thou art lukewarm, and neither cold nor hot, I am about to vomit thee out of my mouth (Rev 3:8 Douay trans) - Can I call myself Pro Life if "I personally oppose abortion and the death penalty," but do not speak out because to do so would put me in conflict with someone else's agenda?

...they brought to him all who were sick with various diseases and racked with pain ... and he cured them (Matt:4:24) - Can I call myself Pro Life if I fail to support laws which protect doctors and other medical professionals from criminal prosecution or civil liability if they aggressively treat end-stage cancer pain?

Come, you who are blessed by my Father... For I was hungry and you gave me food, ... ill and you cared for me (Matt 25:34-36) - Can I call myself Pro Life if I inveigh against euthanasia but do nothing to make it easier to establish and maintain hospice facilities?

I will heal you, says the LORD. "The outcast" they have called you, "with no avenger." (Jeremiah 30:17) - Can I call myself Pro Life if I work to protect the sanctity of marriage, while turning a blind eye to the injustices perpetrated on children through the way laws marginalize their unmarried parents?

I put my hope in your word. My eyes long to see your promise. When will you comfort me? (Psalm 119 81-82) - Can I call myself Pro Life if I stand staunchly against abortion and then be a silent member of an organization which erects monuments which remember aborted children and serve as a reproach to their mothers?

Even so, on the outside you appear righteous, but inside you are filled with hypocrisy and evildoing. (Matt 23:28) Can I call myself Pro Life if I urge resistance to a war which I perceive to be unjust, and yet do nothing to bring about reconciliation and peace?

O Earth, cover not my blood, nor let my outcry come to rest! (Job 16:18) ***...But I say to you, love your enemies, and pray for those who persecute you*** (Matt 5:38) Can I call myself Pro Life and close my eyes to domestic violence and to a culture which glorifies getting even?

The Pro-life ethos is pregnant with hope, especially in the darkness of despair and in the face of anger at heinous crimes. The Pro-life ethos calls us to labor and to birth mercy and forgiveness in the moment of stone-casting and switch-throwing. The Pro-life ethos relentlessly calls us to the foot of the cross, to discover and receive the Seamless Garment of Life. The Pro-Life ethos dares us to don this Seamless Garment, which was stripped from the back of Jesus, as our baptismal robe. And the Pro-life ethos thrusts us into the Resurrection and to the joyful task of bringing about the kingdom of God. The Seamless Garment ethos is Love made actual in our space and time, when we accept its radical call to conversion and its call to action.

Deacon Tom Franklin

Welcome Back

Deacon Les Arquette has been appointed by Bishop Mengeling to serve St. Thomas the Apostle Parish in Ann Arbor. Les was ordained in 1975 for the Diocese of Arlington, Virginia. He and Elaine lived in Ann Arbor for awhile and were active at St. Thomas before a job move took them to Chicago. They have been back for a couple of years and Les was helping out at a parish cluster in northwest Detroit. More recently, he has requested an active assignment in our diocese. Besides serving St. Thomas, Les will be involved in homebound, nursing home and hospital ministry. Please extend a warm welcome to Les and Elaine.



Coming Attractions:

I&E Part III: He / She Tricked Me” — J. Cameron

“United in Heart Divided in Faith” — book review by R. Stanton

Common Conference 2004

submitted by John Cameron

The Tribunal staff will offer nine different sessions at the Common Conference in October to help develop pastoral-canonical skills. The session topics are:

- Tribunal Cases (using the Guide); Matrimonial Jurisprudence;
- Eastern Catholics and Orthodox;
- Charter and Norms (abuse cases);
- Obligations and Rights of the Faithful; Special Circumstances in the RCIA;
- Ministry to Departed and Divorced Persons; Is Everything Ready for the Wedding?;
- Protecting and Defending Rights in the Church.

Watch for details.

POSTCARDS TO DEATH ROW INMATES

SUBMITTED BY: JUDE SICILIANO, OP

"Can you imagine what it's like to have your boy on death row? Can you imagine what it's like to visit him there every Saturday and tell him, 'I love you. I'll see you next week,' when you never know if they're going to call and say, 'He's up next---it's time for his execution.'"

---Jeanetter Johnson, Mother of Alan Gell, who is being retried because prosecutors withheld evidence that might have cleared him of first-degree murder. [The News and Observer, February 15, 2004, Raleigh, NC]

Inmates on death row are the most forgotten people in the prison system. I invite you to write a postcard to one or more of them to let them know that we have not forgotten them; are praying for them and their families; or, whatever personal encouragement you might like to give them. If you like, tell them you heard about them through North Carolina's, "People of Faith Against the Death Penalty."

Thanks, Jude Siciliano, OP

Please write to:.....

- Steven V. Mc Hone #0270047 (on death row since 3/7/91)
- Elias H. Syriani #0398002 (6/13/91)
- Renwick Gibbs #0144649 (11/14/91)
- Central Prison 1300 Western Blvd. Raleigh, NC 27606

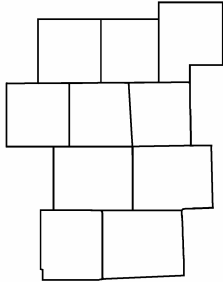


Cluster Meetings

Cluster Contact(s)	Meeting Date/Time Place
Genesee/Owosso <i>Rod Amon or Jim Brown</i>	May 10 St. Mary, Mt. Morris
<i>Other Details:</i>	
Jackson/Lenawee/Hillsdale <i>Carol or Linda Franssen</i>	After Deacon Advisory Council
<i>Other Details:</i>	
Lansing Cluster <i>Terry Fleming, Dick Stanford, Mark Simmon</i>	May 21 Most Holy Trinity, Fowler
<i>Other Details:</i>	
Livingston Cluster <i>Dave Piggot or Endre Doran</i>	May 3 T.W. Friends Restaurant
<i>Other Details:</i>	
Washtenaw Cluster <i>Warren Hecht-Tom Franklin</i>	May 8, 9:30 a.m. Guy Hollaran's
<i>Other Details:</i> Mass at Christ the King at 9:00 a.m.	



Diocese of Lansing
Office of Deacons
300 West Ottawa St.
Lansing, Michigan 48933



BE A HEALER

Christ is not only a healer of individuals. He is also a prophet to the nations. While he walked the earth, Jesus delivered people from paralysis, insanity, leprosy, suppurating wounds, deformity, and muteness. But again and again in word and deed he returned to the plight of the poor, whose poverty, in true prophetic fashion, he considered no historical accident, but the fruit of social injustice. What would he say and do in our hard and uncertain times, in a world of thirteen million refugees, a world one-half of whose children never as much as open their mouths to say 'aah' to a doctor, a world in which almost every country is robbing the poor to feed the military? And would he not pronounce our own nation a greedy disgrace? Whole cities could live on the garbage from our dumps, on the luxuries we consider necessities. The world with its triumphs and despairs, its beauty and ugliness, has today moved next door to every one of us. Only spiritual deafness can prevent our hearing the voice of God in the clamor of the cities. Only blindness of a willful sort can prevent our seeing the face of the Risen Lord in the faces of the suffering poor. The glory of God is the human race fully alive, and that means at least minimally fed, clothed and housed.

-- William Sloane Coffin in "Credo"

CORPUS CHRISTI UNIVERSITY PARISH Spring 2004 Lecture Series Registration Form

See Page 5 for Series Topics and Dates

Registration and Information: To register for the series, clip and mail this form to Corpus Christi University Parish, 2955 Dorr Street, Toledo, OH 43607. All lectures will be held at Corpus Christi. **The cost is \$30 per person for the series or \$25 per person if purchased by March 23, 2004.** If you wish to attend individual lectures the cost is \$10 at the door. For more information please call (419) 531-4992.

Name: _____

Address: _____ **Phone:** _____

City: _____ **State:** _____ **Zip:** _____

_____ Series tickets (see info to the left)

_____ \$30 tickets to benefit those who cannot afford it.

Please make checks payable to Corpus Christi University Parish