

# COMMUNITY COMMUNICATIONS

April-May 2008



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



## Bishop Boyea Installation



The *Most Reverend Earl Boyea* will be installed as the fifth bishop of Lansing by His Eminence Adam Cardinal Maida, Archbishop of Detroit, April 29 at 2:00 p.m. in St. Thomas Aquinas Church, East Lansing. The deacons of the Diocese have been invited to vest in alb and white stole (ordination stole suggested), preprocess at 1:30 p.m. and sit together as a body. Vesting will take place in the school. Seating is limited so it is important to return your RSVP card. Admission for others is by ticket only. A reception will follow in the Parish Hall. You are also invited to join Bishop Boyea at Solemn Vespers on the vigil of his installation, Monday evening, April 28 at 7:00 p.m. in the Cathedral.

### Inside This Issue:

- 2-4 NIMBY
- 4 A Nun's Prayer Directory Updates
- 5 Prayer Line
- 6 The Way of the Cross
- 7 Who Am I?
- 8 What a Deacon Can Do?
- Pope's Remarks
- 9 Summer Scripture Days
- 10 Postcards & Prayers

## So Long But Not Good Bye

by Bill Sirl

After more than twenty years working for the Diocese, Arlene Woelfel is joining the ranks of those who can choose to sleep in. Yes, Arlene has decided to retire from the Diocese! Her last day to work will be May 30. We will sorely miss Arlene in the Office of Deacons not only for all that she did but for her kind and caring manner. She is going to be very difficult to replace as she knew the diocese and the deacon community so well and was so supportive. Please join me in wishing Arlene all the best in her retirement. But be assured we will see Arlene at all the major functions so it's not good bye.

Newsletter on-line at: <http://parishesonline.com/CommunityCommunications>

Lansing Deacons on-line at: <http://parishesonline.com/LansingDeacons>

# Not In My Backyard!

## *Juvenile Justice Ministry and the Corporal Works of Mercy*

By: Gene Hausmann

This article first appeared in NCAYR Digest, Journal of the National Chaplains Association for Youth at Risk. Gene is the Pastoral Care Director for Boysville in Clinton and was President of the National Chaplains Association for Youth at Risk (NCAYR) from 2002-2006.

“Not in my backyard!”

(NIMBY) is the common cry of common people when they feel threatened with a new residence for delinquent youth. High risk youth are not popular, to say the least. They tend to be considered our “throwaway” children. Not the best clients to bolster the self-esteem of a chaplain for youth-at-risk. Even if we scratch the “high-risk” category, “youth ministry” does not carry with it any prestige, either. Many pastors consider “youth ministry” as a transitional entry-level hoop to get through on the road to their goal of becoming a real pastor.

Not so, in God’s eyes. According to God’s word, ministers to youth-at-risk are involved in one of God’s favorite missions. God’s highest concern is for people in the following categories: the “poor” (mentioned over 200 times in the Bible); the “stranger” (mentioned over 200 times); the “orphan” (at least 40 times); the “widow” (at least 80 times); prisons and prisoners (mentioned over 100 times). Jesus added another category to the list: “sinner” (mentioned at least 30 times in the Gospels). In addition to the sick (Matthew 25:36), these are the people that God is most concerned about. And God calls his favorite ministers to serve his favorite missions.

Caring for Orphans and Widows: “Pure Religion” (James 1:27)

In the patriarchal period, the “father” was the master, the owner and the provider for the wife (wives), the children and the slaves in his household. When the father died, the fatherless children and the widow joined the ranks of the “poor”. Even if the children still had a surviving mother, they were still “fatherless” and therefore had the same status as “orphan” in our modern sense of that word. This Biblical meaning of the term “orphan” becomes clear in at least one of those 40 instances. In the Book of Lamentations (5:3), we read “We are orphans; we are fatherless; our mothers are like widows.”

Here we find both terms “orphan and “fatherless” in the same verse, indicating the interchangeable quality of the words. And to make it clear that our modern understanding of “orphan” is different than the Biblical one, the “fatherless orphan” declares “our mothers are like widows”. In other words, the Biblical orphan still has a surviving mother (cf. Exodus 22:24). Now that was a shock to me. When I discovered this verse, the King James translation of “yawthoum” as “fatherless” made sense.

I have had the privilege of working over 30 years in juvenile justice ministry with Holy Cross Children’s Services, the largest Catholic agency in Michigan serving delinquent and abused adolescent boys and girls. After more than thirty years of Biblical reading and study and ministry to youth-at-risk, it finally dawned on me that I was working in the ministry to “orphans.” Ninety percent of our high risk youth are “fatherless.” Some of their fathers have died often untimely and violent deaths. But most of them are still living, as far as we know. Some of them are in prison. Many of the fathers have just plain abandoned their child and his/her mother. Many fathers never married the mothers of their children. Some merely walked out of the marriage, sometimes getting a formal divorce. In most of these cases, the high-risk youth has lost all communication with dad, or (s)he occasionally receives sporadic communication. All too many of our youth have never met their fathers. We, indeed, are working with a generation of fatherless children, and the situation has taken a terrible toll on their lives. We have a generation of orphans. And God is terribly concerned about them.

“Blessed are you who are poor” (Luke 6:20)

Even in the best of suburbs, the absence of the father is taking its toll. All too often divorce has divided the family’s allegiance to itself. The father and/or mother remarries and more often the custody of children goes to the mother. Fathers tend to be divided in their loyalties between children of the ex and the children of the new wife. Not only are the relationships strained in the new configurations of families, but also the finances.

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The fathers are stressed out trying to support their former family and their new home. It feels like they are carrying the burden of financing two households, even when it's not entirely the case. The mothers of divorce are forced to work outside the home, pay for child care, share their income with their new husband's ex. Even in affluent families divorce stretches the finances thinner than before.

Imagine the single mom in the inner city who can't collect any child support from her "ex" because he's in prison, drug addicted, unemployed, unable to be located, etc. The inner city mother is usually just plain poor. She's often on welfare or workfare, unemployed or under-employed. Or she's working so many jobs or such long hours that she can't afford proper childcare. (Childcare often costs as much as she can earn.) Even in this new age of the equality of women, the ancient Biblical concept seems to relentlessly prevail: "husbandless" mothers tend to be living in poverty. Husbandless mothers are "like widows" (in Lamentations 5:3). They join the ranks of "the poor" in the Bible, and so do their "orphan" children. They are the special concern of God.

"I was a stranger" (Matthew 25:35)

The "poor" are mentioned more than anyone else as the special concern of God in the Bible. The "fatherless" children and their "widowlike" mothers make up the largest part of the population of the "the poor." Another large segment of the poor population are "the strangers" (or "resident aliens", in some translations). Probably, the most common term we use today for these Biblical characters would be "immigrants." People who have not yet been accepted as full citizens of the country in which they live and who have not yet been assimilated into the culture or the economy of the land where they are living. They are often marginalized by their language or culture or lack of resources. They are often "outcasts" in society. They are a special concern of God.

The immigrants are often racial and ethnic minorities in our society. And their immigrant and disadvantaged status is not equally measured in time. In other words, some minorities take much longer than others to assimilate, especially regarding the economy. Some minorities are kept in the marginalized and poverty status for centuries. The African-American is such a minority. Slavery, segregation and racism has prevented most African-Americans from equality even after 200 years of resident-alien status. God has a special concern for immigrants. God has a special concern for African-Americans. It is no surprise that minorities make up a disproportionate part of the criminal and juvenile justice systems. In my juvenile justice ministry, African-Americans are more than half of the population. They should be 11% of the population, all things being equal. God is especially concerned about our clientele.

"I was a prisoner" (Matthew 25:36)

Jesus identified himself with the prisoner: "I was in prison and you visited me." Another place where Jesus is really present and asking for our ministry. And remember that Jesus was on "death row" himself in Jerusalem and that the prisoner convicted of robbery was the first person to enter heaven. (Luke 23:43). I praise God that so many deacons are involved in prison ministry and consider it to be one of their special callings. In my small region of 8 parishes at the southern end of the Diocese of Lansing, we are 7 deacons serving in the two prisons, along with 5 laymen, 2 sisters and 4 priests. A great representation of deacons in the service of Christ in the "distressing disguise" (Mother Teresa's label) of an inmate.

Many youths involved in the juvenile justice system are incarcerated in medium and maximum secure facilities. Holy Cross Children's Services, for example, has about one-third of its 1000 youths in medium secure facilities and about 30 youths in maximum secure detention. These are the juvenile "prisoners" we may not think about when we mention "prison ministry." Even non-delinquent adolescent mental health patients are locked in secure facilities. These, too, are Jesus present in the "distressing disguise" of a troubled adolescent.

"I have come to call not the righteous but sinners." (Mark 2:17)

Jesus' new revelation included a great surprise. God has a special place in his heart for "the sinner." All the other categories mentioned above were longstanding Biblical traditions dating back at least to Exodus (22:22). But the Biblical tradition also had a longstanding condemnation of the "the sinner." Not so with Jesus. Jesus broke with tradition when he ate and drank with sinners (Matt 9), when he allowed the prostitute to touch him (Luke 7), when he did not condemn the adulteress (John 8), when he accepted the thief on the cross as the 1st member of the Kingdom of God (Luke 23). Jesus told the Pharisees and Sadducees that prostitutes and sinners would get into the Kingdom before them (Matt 21:31). The sinner at the rear of the Temple was more justified than they (Luke 18). Jesus came for the sick, not for those who are not (Luke 5:31f).

*(Continued on page 4)*

*The "poor" are mentioned more than anyone else as the special concern of God in the Bible.*

## NIMBY

*(Continued from page 3)*

Forgiveness is a mandate, even up to seventy seven times (Matt 18). God has a special concern for sinners.

Delinquent and abused adolescents are among the sinners (we all are). But troubled youth can have some horrendous criminal histories that could shame many adult convicts. They can be especially obnoxious in their sinning. And Jesus loves them anyway. And so do we who minister to Jesus in this “distressing disguise”.

Summary:

When you add it all up, juvenile justice ministry is indeed among God’s favorite. Whether you consider the orphans or the widows, the stranger or the minority, the poor, the prisoner or the sinner - we are working with the persons God is most concerned about. Such an exalted ministry demands a call from God. This call from God is not to a transitional, internship in youth ministry to get ready for the real thing; it is to a blessed and glorious lifelong career in ministry most important to God. And quite difficult, I might add! “Come, follow me.”

## An Old English Nun’s Prayer

submitted by Fr. Charlie Irvin

Lord thou knowest, better than I myself, that I am growing older and will someday be old. Keep me from the fatal habit of thinking I must say something on every subject and on every occasion.

Release me from the craving to straighten out everybody’s affairs. Make me thoughtful but not moody; helpful but not bossy. With my vast store of wisdom, it seems a pity not to use it all, but Thou knowest that I want a few friends at the end.

Keep my mind free from the recital of endless details; give me wings to get to the point. Seal my lips on my aches and pains. They are increasing, and love of rehearsing them is becoming sweeter as the years go by. I dare not ask for grace enough to enjoy the tales of others’ pains, but help me to endure them with patience.

I dare not ask for improved memory, but for a growing humility and a lessening cocksureness when my memory seems to clash with the memories of others.

Teach me the glorious lesson that occasionally I may be mistaken. Keep me reasonably sweet; I do not want to be a saint —some of them are too hard to live with— but a sour old person is one of the crowning works of the devil.

Give me the ability to see good things in the unexpected places and talents in unexpected people. And give me O Lord the grace to tell them so...

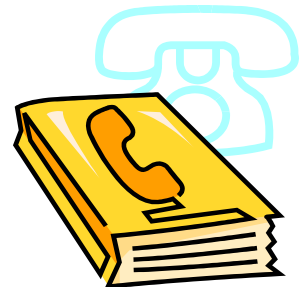
**Amen.**



## Directory Updates

Jerry O’Toole  
email: dcnjer@q.com

Al & Helen Turkovich  
1380 W. Howell Rd.  
Mason, MI 48854  
home #: 517-676-2576



**For the sick:**

- Jim Brown**
- Mae Brown**
- Mary Ann Carsten**
- Bill Everett**
- Pat Fudge**
- Betty Garber**
- Joseph Kratofil**
- Cathy Lynch**
- Miriam Lynch**
- Tony Mammina**
- Penny Novak**
- Jesse Pizana**  
Ray & Grace's grandson
- Dave Piggot**
- Hilda Ryan**  
Sirl's sister-in-law
- Tommie Ann Tracey**  
Mary Russello's mother



**Community Prayer Line**



**For those who have died:**

- Fr. Neil Corneli**  
former Chaplain,  
St. Joseph Hospital- Flint
- Sandra Curtis**  
Rob Amon's sister
- Ester Ruth Miles**  
Jim's Mother
- Gertrude Simmon**

**Necrology**

<b>April</b>			
25	Kathleen Huiskens	2005	
27	Deacon Robert Boehmer	1974	
<b>May</b>			
2	Mr. Ferdie Savoie	1990	
16	Bishop Alexander Zaleski	1975	
19	Josephine Fournier	2000	
<b>June</b>			
3	Deacon Robert Chadwick	2007	
10	Deacon (John) Patrick Garber	2003	
18	Deacon Richard Soucy	2003	

*For the safety and well being of our men and women in uniform, especially:*

- Spc. Daniel Flanagan**  
Flanagan's son
- 1st Lt. Mark Fogle**
- TSgt. Angelia Fogle**
- SSgt. Glenn Fogle**  
Fogle's sons,  
daughter-in-law  
& nephew
- John Patrick Hilker**  
Hilker's son

- Maj. Timothy McDonald**
- Spc. Michael McDonald**  
McDonald's son's
- Capt. Donald Michael**  
Second Year Candidate
- MSgt. Bill Shively**  
Cahaney's son-in-law



**Genesee/Owosso**

*Place:* Corrion's Home  
*Date:* June 23, 2008  
*Time:* 6:00 p.m  
*Contact:* Jack Daunt or Gary Gallagher  
*Other Details:*

**Jackson/Lenawee/Hillsdale**

*Place:* Steve's Ranch  
*Date:* April 26, 2008  
*Time:* 9:00 a.m.  
*Contact:* Carol or Linda Franssen  
*Other Details:*

**Lansing**

*Place:* St. Casimir, Lansing  
*Date:* May 16, 2008  
*Time:* 6:30 p.m.  
*Contact:* T. Heutsche, T. Fogle  
*Other Details:*

**Livingston**

*Place:* St. Joseph, Howell  
*Date:* May 10, 2008  
*Time:* 9:00 a.m.  
*Contact:* J. Brennan  
*Other Details:*

**Washtenaw**

*Place:* TBD  
*Date:* TBD  
*Time:* TBD  
*Contact:* T. Franklin  
*Other Details:*

**Cluster Meetings**

# The Way of the Cross

## THE WAY OF THE CROSS: A PASSION SUNDAY REFLECTION FOR NEXT YEAR

*By Deacon Marvin Robertson*

In the early centuries of the Church, many Christians made great sacrifices and took great risks to visit the Holy Land. This was especially popular in the weeks before Easter, as pilgrims walked “Via Dolorosa, the “Sorrowful Way,” stopping and praying at the “stations” of the Way of the Cross. The Muslim conquest of Jerusalem, with the failure of the Crusades to liberate the Holy Land, brought an end to these pilgrimages. St. Francis of Assisi is credited with having popularized the devotion known as the “Stations of the Cross” in the 13<sup>th</sup> century as a pious means for the devout to continue the Way of the Cross in their churches. These “stations: became uniform, and are represented in paintings or sculptures that are seen in nearly every Catholic church in the world.

Those of us who will attend this week’s Good Friday Way of the Cross are likely familiar with these traditional fourteen stations that are represented by paintings or sculpture on the walls of the church interior.



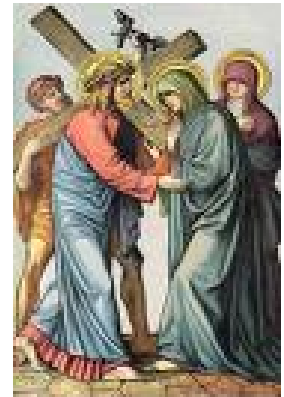
- (1) Jesus is condemned to death
- (2) Jesus receives His cross
- (3) Jesus falls the first time
- (4) Jesus meets His Mother
- (5) Simon of Cyrene carries the cross
- (6) Veronica wipes the face of Jesus with her veil
- (7) Jesus falls the second time
- (8) Jesus meets the women of Jerusalem
- (9) Jesus falls the third time
- (10) Jesus is stripped of His garments
- (11) Jesus is nailed to the cross
- (12) Jesus dies on the cross
- (13) The body of Jesus is taken down from the cross
- (14) Jesus is laid in the tomb

In the last few years, a number of worshippers in some churches have noticed that the prayers of the Way of the Cross sometimes don’t match up with the traditional numbered station. Is the presider skipping a page? Where did some of these new stations come from?

On Good Friday 1991, Pope John Paul II celebrated for the first time at the Roman Coliseum, his newly created “Scriptural Way of the Cross.” Last year, Pope Benedict XVI formally approved these new stations for meditation and public celebration.

This new Scriptural Way of the Cross is more expansive than the traditional stations, and more faithful to the Scripture that we hear proclaimed in our Passion Sunday Gospel. We find these new stations in the following order:

- (1) Jesus in the Garden of Olives
- (2) Jesus is betrayed by Judas and arrested
- (3) Jesus is condemned by the Sanhedrin
- (4) Jesus is denied by Peter
- (5) Jesus is judged by Pilate
- (6) Jesus is scourged and crowned with thorns
- (7) Jesus takes up His cross
- (8) Jesus is helped by the Cyrenean to carry His cross.
- (9) Jesus meets the women of Jerusalem
- (10) Jesus is crucified
- (11) Jesus promises His Kingdom to the good thief
- (12) Jesus and His mother and disciple
- (13) Jesus dies on the cross
- (14) Jesus is laid in the tomb



*(Continued on page 7)*

A notable difference in the two sets of stations is that the traditional one begins with Jesus' condemnation by Pilate. The pope's new stations has an earlier beginning point, which we know as the *Agony in the Garden*. In his adaptation of the pope's revised first station, Fr. Joseph M. Champlin relates the meaning of Christ's agony for us:

*Jesus felt sorrow and dread over what lay ahead of him. He prayed for the burden to be lifted and the cross to be removed, but only if the Father willed it so. When Christ saw clearly that he must drink of the bitter cup, then our Lord accepted his future. "Not my will, but thine be done." His example teaches us how to pray at all times, in the midst of our own crosses and cups of suffering.*

"The Stations of the Cross with Pope John Paul II," Liguori Pub, 1994, p 10

The very title of the new stations, *Scriptural Way of the Cross*, should inspire us to listen to the proclamation of the Passion Gospel and to ponder the redemptive meaning of these sacred words throughout Holy Week with reverence, attention, and devotion.

## Who Am I?

### MEDITATION ON THE JOURNEY TO GOLGOTHA

Submitted by David Rosenberg

Who am I? They often tell me  
I step from the confinement of my prison camp cell  
Calmly, cheerfully, firmly,  
Like a Squire from his country home.

Who am I? They often tell me  
I speak to my prison guards  
Freely and friendly and clearly,  
As though it were mine to command.

Who am I? They also tell me  
I bare this Day of Misfortune  
Equable, smilingly, proudly,  
Like one accustomed to win.

Am I then really that which other men speak of?  
Or am I only what I reckon myself to be?  
Restless and longing and sick, like a bird in a cage,  
Struggling for breath, as though hands were compressing my throat,  
Yearning for colors, for flowers, for the voices of birds,  
Thirsting for words of kindness, for neighborliness,  
Tossing in expectation of great events,  
Powerlessly trembling for friends at an infinite distance,  
Weary and empty at prayer, at thinking, at making,  
Faint, and ready to say farewell to it all.

Who am I? This man or the other?  
Am I one person today and tomorrow another?  
Am I both at once? A hero before others,  
Yet before myself a contemptible down on my luck weakling?  
Is something within me silent like a beaten army  
Fleeing from disorder, even in a victory that lies silently ahead?

Who am I? They mock me, these lonely questions of mine.

Whoever I am, Thou knowest, O God, I am Thine!

Dietrick Bonhoeffer  
*Buchenwald, Germany Prisoner of War Camp*  
*Hanged a martyr's death, April 9<sup>th</sup>, 1949*



As is often the case, Our Lord gives us exactly what we need in those "coincidental" (or should

I say "God-Incidental") moments of the day. Dietrick Bonhoeffer's profound book, "The Cost of Discipleship" showed up as a free gift, laid before my door. It is a remarkable story of a Christian Martyr's courage and strength in the face of torture and death. Upon reflection, this poem became Christ's story, a story lived out by Christ and his disciples down through the ages.

*Blessings! Deacon David*

## What A Deacon Can Do

from ZENIT News Service (also available at <http://www.zenit.org/article-20651?l=English>)

Answered by Legionary of Christ Father Edward McNamara, professor of liturgy at the Regina Apostolorum university.

**Q:** In our parish we have a temporary overseas priest and a married deacon. During Benediction our married deacon consistently wears the full vestments that a priest wears for Benediction; says the Divine Praises; and elevates the monstrance while the overseas priest either sits watching in the pew or acts as an acolyte, swinging the thurible. The priest only wears an alb or even just plain clothes with no vestments, and remains kneeling. Several parishioners are much disturbed and have said so. I have asked the deacon why he wears the priest's vestments. His answer: "I'm an ordained minister." My reply was, "But you are not a priest." I asked, "Who has given you authority to do this?" He stated that the bishop has. There are other irregularities which he persists in during the Mass. He stands throughout the prayers; takes the host from the ciborium given to him by the overseas priest; mouths the doxology; and even holds the paten containing the host. — R.I., state of New South Wales, Australia

**A:** Some distinctions should be made. Although the deacon is an ordained minister, he is of a lower grade than a priest and therefore he should not preside over the community if a priest is present.

Therefore in normal cases a deacon may not give a blessing, and even less so Benediction, if a priest is present and available.

He may do so if the priest is legitimately impeded, for example, if the priest were hearing confessions during exposition of the Blessed Sacrament and could not leave the confessional to impart Benediction.

In those cases where the deacon legitimately imparts Benediction, either because there is no priest or the priest is impeded, the deacon may wear the same vestments as the priest: the stole albeit worn in the manner of a deacon, the cope and the humeral veil. He may also recite or sing the same prayers as the priest. He does not need any special permission from the bishop to wear these vestments as the rubrics already foresee it.

The other actions that our correspondent describes are aptly termed irregularities. The deacon should usually kneel for the consecration, silently hold up the chalice (not the paten) for the doxology, and should always receive Communion from the priest and not self-communicate.

Rather than any special permission or dispensation from the bishop (who is unlikely to dispense from basic liturgical law for no reason), such errors are more probably due to bad habits and imperfect liturgical formation. The person responsible for correcting them is the pastor, the priest celebrant, or even the bishop if the local priest is unwilling.

When a deacon is ordained he promises the bishop and the Church that he is willing to carry out the diaconal service with humility and love as a cooperator of the priestly order and for the good of the Christian people. If he lives up to his promise, then he will gladly correct any errors that might have crept in.

The Web site of the USCCB has a useful document "The Deacon at Mass," based on the latest norms from the Holy See.

## Christian One-liners

- Don't let your worries get the best of you; remember, Moses started out as a basket case.
- Some people are kind, polite, and sweet-spirited until you try to sit in their pews.
- Many folks want to serve God, but only as advisors.
- It is easier to preach ten sermons than it is to live one.
- The good Lord didn't create anything without a purpose, but mosquitoes come close.
- When you get to your wit's end, you'll find God lives there.

# His Holiness Speaks About Deacons

His Holiness, Pope Benedict XVI speaks about Deacons and their importance. Excerpts from his response to: Deacon Giuseppe Corona

VATICAN CITY, FEB. 11, 2008 ([Zenit.org](http://www.zenit.org)).- Following a Lenten tradition, Benedict XVI met Thursday with parish priests and clergy of the Diocese of Rome. During the meeting, the participants asked the Pope questions. Here is a translation of a portion of the answer to the first question and the Holy Father's answer.

"..., every priest continues being a deacon, and should always think of this dimension, because the Lord himself made himself our minister, our deacon. We can think of the gesture of the washing of the feet, with which he explicitly shows that the master, the Lord, acts as a deacon and wants those who follow him to be deacons that they fulfill this role for humanity, to the point that they also help to wash the dirtied feet of the men entrusted to us. This dimension seems very important to me."

Pope Benedict quoted Pope Paul VI by saying "He wrote in his diary: But I am also a deacon, I continue being a deacon, and I would like to also exercise this ministry of the diaconate placing the word of God on its throne. Thus, this concerns all of us. Priests continue being deacons, and the deacons make explicit in the Church and in the world this diaconal dimension of our ministry."

## Summer Scripture Days

The **2008 Summer Scripture Days** are scheduled for August 12 - 14 in Bethany House at St. Francis Retreat Center in DeWitt. The Days are co-sponsored by the Department of Catholic Charities, Area Catholic Councils on Aging and St. Francis Retreat Center. This year we are honored to have Reverend John McDermott, S.J., from the faculty of Sacred Heart Seminary in Detroit, as our presenter for the three-day program based on the theme "*Getting to Know Jesus Through the Gospel According to Mark.*"

Father John M. McDermott, S.J., was born in New York City and entered the Society of Jesus in 1961. He completed his studies at Fordham University, Hochschule Sankt Georgen (Frankfurt, Germany), and the Gregorian University (Rome, Italy). Thereafter, he taught at Fordham University, the Gregorian University, the Pontifical College Josephinum in Columbus, and for two years now at Sacred Heart Seminary in Detroit. He has published two books, edited two others, and published more than a hundred articles on philosophy, the New Testament, and theology.

Scriptural presentations will be combined with liturgies, creative activities, prayer, recreation and fun. Brochures with registration information are being sent to all parishes in the monthly diocesan mailing for June. Full registration is \$150 per person; commuters pay \$90 or \$110 depending on their meal choices. Due to the generous contributions of several K of C Councils, parishes, individuals and organizations, scholarships are available. Participation is limited so register early. For more information, call Linda Kolanowski at Catholic Charities 517-342-2465 or email: [lkolanowski@dioceseoflansing.org](mailto:lkolanowski@dioceseoflansing.org).

## Deacon Distinctions

### ***Oldest Active Deacon AND Longest Serving Active Deacon***

Last year we ran a nice article in Community Communications noting that the Lansing Diocese has the honor and distinction to have the longest serving active deacon in the United States. Pat McDonald will have been ordained thirty-six years this June and continues to actively serve the people of God at St. Patrick's in Brighton as well as the community.

Not only that but, I believe, we also may have the honor and distinction of having the oldest active deacon in the United States. Lou Weitzel continues to actively serve at St. Rita's and in the Jackson area. Anyone who knows Lou, knows that he puts in forty plus hours a week in diaconal service. Lou will be 88 in May!

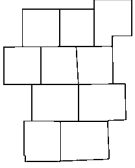
**Both men are a real inspiration to us "kids." We are truly blessed here in the Lansing diocese.**



# Diocese of Lansing Office of Deacons

300 West Ottawa St.  
Lansing, Michigan 48933

Submit newsletter articles to the Office of Deacons  
(bsirl@dioceseoflansing.org or awoelf@dioceseoflansing.org )



# Pray for Peace



## Postcards and Prayers

**Submitted By: Wayne  
Charlton**

Inmates on death row  
are the most forgotten  
people in the prison

system. Fr. Jude Siciliano, O.P. posts these names along with his "First Impressions" weekly scripture reflections. You are invited to write a postcard to one or more of these inmates 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**"

If the inmate responds, you might consider becoming pen pals.

**Please write to:**

Jerry Dale Hill	#0511057	On death row since (10/31/95)
Keith B. East	#0511998	(11/8/95)
John D. Mc Neil	#0275678	(11/10/95)
William Herring	#0180479	(7/22/95)
Leslie Warren	#0487180	(10/6/95)
Darrell Strickland	#0393145	(10/27/95)
Darrell C. Woods	#0479100	(5/22/95)
Timothy Richardson	#0492102	(6/1/95)
Richard Cagle	#0061528	(5/16/95)

**Central Prison 1300 Western Blvd. Raleigh, NC 27606**