

COMMUNITY COMMUNICATIONS

July/August 2004



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

NEW CANDIDATE GROUP

The following men will begin the first year of Candidate Formation in September. They will receive the Rite of Candidacy Thursday, August 18 at 7:00 p.m. during Mass in St Mary Cathedral. Please come join them at this joyous time and keep them in your prayers as they continue on their path of formation to the diaconate.

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|-----------------------------------|--|
| Terry William Carsten (Mary Ann) | St. John the Evangelist, Fenton |
| Randy Eugene Coffelt (Debra) | St. Mary, Pinckney |
| Douglas Arthur Cummings (Maureen) | St. Andrew, Saline |
| Michael Robert Dear (Cynthia) | Holy Rosary, Flint |
| Gerald Raymond Fust (Alice) | St. Joseph, St. Johns |
| Michael Robert McCrandall (Diana) | St. John the Evangelist, Davison |
| Anthony Manuel Mammina (Beth) | Holy Trinity Student Parish, Ypsilanti |
| Gideon James Marsal (Rosemary) | St. Peter, Eaton Rapids |
| Charles Raymond Thelen (Suzanne) | St. Mary, Westphalia |
| Albert Anthony Turkovich (Helen) | St. Casimir, Lansing |
| Richard Dennis Walters (Susan) | Christ the King, Ann Arbor |

INSTITUTION TO ACOLYTE

This Fall, eight Candidates for diaconate will begin their final year of formation with Ordination scheduled for May 14, 2005. Join them at the Cathedral for Mass at 7:00 p.m. on August 18 when they will be instituted to Acolyte the same evening as the new group of Candidates receive the Rite of Candidacy.

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|-------------------------------------|--|
| Thomas Jay Fogle (Jo Anne) | St. Mary, Charlotte |
| Ronald Lee Kenney (Lisa) | St. John the Evangelist, Fenton |
| Stanley Joseph Kukla II (Celeste) | Holy Trinity Student Parish, Ypsilanti |
| Michael Aloysius Murray (Linda) | St. Thomas Aquinas, East Lansing |
| Gregory Vance Poole (Elizabeth) | St. Mary, Charlotte |
| David Bruce Rosenberg | St. Joseph, Dexter |
| Michael William Sullivan (Patricia) | St. Francis of Assisi, Ann Arbor |
| Robert Paul Vatter (Jill) | St. Casimir, Lansing |



... With Formation

Many of you have assisted with Candidate Formation in the past. This has been very helpful and those who have joined us have enjoyed the experience. Also, the Candidates and wives really like getting to know you. With two groups going through formation at the same time this year, your help is needed more than ever with critiquing homilies, presenting various liturgical functions, facilitating sessions and just being community. Look over the Candidate Schedules and call the Office to volunteer. It's a wonderful way to build community and to support the diaconate program.

**The deadline
For the next issue of
Community Communications
is
August 27th.**

THE GOOD SAMARITAN

BY: DAVID ROSENBERG

You can pretty much walk up to anyone on the street and ask what it means to be a “Good Samaritan” and you’ll probably get a reasonable response. It doesn’t take a theologian these days to have an opinion on this subject. It has become a popular concept in our society. Indeed, unselfishly helping one’s neighbor is the definition of the “Good Samaritan.” However, though the concept is simple on the surface, it is equally complex when you plum the depths of it.

As early as 100 AD, the early Church Fathers had their own understanding of this parable. It went like this:

The injured traveler represents humankind. The robbers are the “Evil Ones” that injure the traveler spiritually, emotionally, or physically. And so the injured one is left deprived of virtue and immortality. That he is left half-dead means that he is alive insofar as he can know God, but dead in that he is in the power of sin. He is incapable of helping himself. He needs the help of the Good Samaritan. The priest and Levite represent any of us who become so pragmatic and non-reflective that we fail to see ourselves in the picture. We take the easy path, and cross to the other side of the road.

The Samaritan’s donkey is the Body of Christ, (All of us!), that carry the injured to sanctuary. The Inn is the Church, where oil and wine, the sacraments, heal the traveler’s wounds. The innkeeper represents the Apostles, who are commissioned to continue caring for the wounded man until the return of the Samaritan. And here is the twist from our conventional thinking. We are not the “Good Samaritan.” The Good Samaritan is Christ. Remember: we are the donkey, the Body of Christ.

I’m sure the Good Samaritan stories each of us can tell are countless. All of those shining moments when we’ve experienced acts of kindness. What I also believe is that the best way to be ready and our hearts be open and disposed is to start by raising ourselves up in daily prayer. When we truly empty ourselves of our own motives, we become an open vessel and an instrument for Christ to use. We truly become involved in the Mystical Body of Christ, here in our Community. We are open to act as the Hand of Christ. For you see, when we add this spiritual dimension we can indeed take comfort that we help Christ perform his daily miracles.

I recently traveled with my son, Sean, to visit my brother Bobby in Bogotá, Colombia. It was there that I had a chance to really challenge my commitment to being Christ’s “Good Samaritan.” We had decided to walk to the downtown area of Bogotá. All along, we had been warned to ignore the beggars. That is important, for you see, Bogotá has hundred of thousands of displaced homeless people. And so, if you don’t ignore them, they can be quite distracting. I learned that most of them were from small villages. And that they had suffered at the hands of the drug lords and guerrillas. These peasants felt the only way to find a shred of hope of making a life for their family was to move to the relative safety of the big city. But here, they are the uneducated. They were what Christ, in the Gospel of St Luke, calls the aníyím

It was particularly striking to me to note how invisible these aníyím were. Like in the

When we truly empty ourselves of our own motives, we become an open vessel and an instrument for Christ to use.



Good Samaritan story, it was easy to take heed of the warnings to avoid these people. I felt like I was the Levite ignoring the injured traveler. But didn’t Jesus say that these folks are our true neighbors? After doing a good job of ignoring them all day, we came to an outdoor bazaar that was selling all sorts of fun souvenirs. While the rest of the family shopped about, I was drawn to two small children. They looked up and smiled at me. It melted my heart. To make a living, their whole family stood on the street corners selling garbage bags for a few pennies apiece. They were very polite. Yet obviously desperate. At that moment, time stopped for me. And in the instant I knew I was looking at the face of Christ. I would have done anything to help. So I took the boy aside, and gave him the equivalent of about \$20.00. I told him to not say a word, and to keep the gift our little secret. Tears welled up in his eyes. I was truly heart broken. The next day I was introduced to a Jesuit priest at one of the local parishes. His mission was to challenge his parishioners to pay attention and help these aníyím. We talked for some time about the situation. I decided that rather than buy souvenirs I would instead give him the rest of the money I had with me to help these aníyím, and promised him that he would receive my continued support.

It is difficult to imagine one person making a difference in such desperate circumstances. But, as Mother Theresa said, “We can do no great things on our own. We can only do small things. But with great love.” A love that transforms and transcends and makes the impossible possible, exchanged between one another, friends and strangers alike. Done in the name of Jesus. That is what Christ calls us to do.



ONE GOOD BOOK FOR THE PREACHER

Parables for Preachers: Year C

by Barbara E. Reid

Collegeville:

The Liturgical Press, 2000

Paper, 351 pages, \$11.95.

This excellent commentary on the parables is one of a series of three that addresses the parables as they appear in the liturgical year. Written for preachers, the first part discusses the challenge of preaching parables, methods for interpreting them and provides an overview of Luke's gospel---the gospel for this liturgical year. Then each parable is analyzed along with suggestions for how to preach from the parable under study. The reviews of this series have been excellent and preachers can welcome these commentaries as helps in our preaching ministry.

QUOTABLE

"Good Samaritan" is a phrase that has become ubiquitous for any person who performs an kind act toward another, particularly a stranger. Stories of heroic acts of mercy by which a person even endangers his or her own life to come to the aid of another continue to hold fascination. Why would anyone do such a thing? The gospel parable gives the answer: because this is how God acts. And so one who wants to keep God's Law does the same.

—Reid, page 117 (see above)

SUMMER BLOCKBUSTER

BY: TOM FRANKLIN



Abba, I am looking into the shadows which embrace me in their velvety darkness as the sun's last golden rays fade into the purple sky, at the margins of night – and the babbling of the little water fall seems at once more hushed and more pronounced as I sit in active, silent anticipation of Summer's evening performance. Without a sound tonight's show of shows begins. You light up the night with fire flies – so very cool, Abba! What a mind You have that you could call brothers fire fly into being. To and fro they glide, silent, aglow, causing joy and wonder in my heart. And, what a heart You have, to gift me with such a moment. Abba, as I sit here, reclining in Your lap, I thank you for such a magical, mystical gift on a warm, quiet Summer's night.

SOME THOUGHTS FROM

“JUST A GRAMMA”

BY: LINDA FRANSSSEN

"Some soldiers die so we can have our freedom."....a five year old grandchild's words of wisdom as we walk hand in hand under the arch of the cemetery entrance. I asked what freedoms she meant.

"Gramma, we couldn't come to Aunt Patty's grave and pray for her if we were all locked up in our houses....and Gramma, we could not pick the flowers for her that God made grow in your garden if we were not free cause you could not buy pretty flower seeds."

This short conversation repeated itself in my thoughts all weekend. Then, this morning at nine, we received word that our son Chip, a marine of 23 years, had just arrived at the western base. He's busy packing up his unit for the Iraq shipping out that comes in a few days.

Yes, we pray but do we remember to thank God that we have these freedoms he fights for?

This is something to think about when we hear neighbors and friends share their indifference about our country and the up and coming elections.



Pray for Peace

DIACONATE FORMATION

FIRST YEAR CALENDAR

| | | |
|--------------------|---------------------------|--|
| September 11, 2004 | Diocesan Center | Community Theological Reflection |
| October 2, 2004 | St. Francis Ann Arbor | Catholic Social Teaching and the Deacon |
| November 6, 2004 | Diocesan Center | Befriender/Stephen Ministry |
| December 4, 2004 | TBD | Ministry |
| January 8, 2005 | TBD | Ministry |
| February 5, 2005 | St. Casimir Lansing | Ministry |
| March 5, 2005 | St Thomas East Lansing | Ministry |
| April 9, 2005 | Diocesan Center | Homiletics |
| May 7, 2005 | Diocesan Center | First Homilies |

All Sessions are 9:00 a.m. - 3:00 p.m.

DIACONATE FORMATION

THIRD YEAR CALENDAR

| | | |
|--------------------|------------------------------|---|
| September 11, 2004 | Diocesan Center | Community Theological Reflection |
| October 2, 2004 | St. Francis - Ann Arbor | Baptisms Baptism Homilies |
| November 6, 2004 | Diocesan Center | Preliminary Ordination Planning |
| December 4, 2004 | TBD | Vigil Services Funerals Committals Homilies |
| January 8, 2005 | TBD | Ordination Planning Communion Services Sunday Celebration of Liturgy in Ab- sence of a Priest Benedictions Blessings Sacramentals |
| February 5, 2005 | St. Casimir - Lans- ing | Weddings Rehearsals Homilies |
| March 5, 2005 | St. Thomas - East Lansing | Assisting at Mass Homilies |
| April 9, 2005 | Diocesan Center | Final Ordination Planning Homilies |
| April 29 - May 1 | Bethany House - DeWitt | Pre Ordination Retreat Michael Fonseca - Retreat Director |

All Sessions are 9:00 a.m. - 3:00 p.m.

PRAYER IS...

Pray to Adore and Give Thanks, Not Just to Petition, Says Pope

from Zenit News Service

John Paul II reminded Christians that authentic prayer is not just a petition addressed to God but also an act of praise and thanksgiving.

The Pope explained this at the weekly general audience when commenting on the canticle of Chapter 15 of the Book of Revelation, a "hymn of adoration," before 8,000 pilgrims gathered today in Paul VI Hall.

"Authentic prayer is not only a petition but also praise, thanksgiving, blessing, celebration and profession of faith in the Lord who saves," he said.

For this reason, every prayer in a certain sense expresses the hopes and desires of the whole of humanity, the Holy Father said.

In prayer, John Paul II indicated, "our gaze is extended to the whole horizon and one perceives rivers of people who converge toward the Lord to recognize his 'just judgments,' namely, his interventions in history to defeat the evil and praise the good."

"The search for justice present in all cultures, the need for truth and love perceived in all spirituality, contain a tendency toward the Lord, which is only satisfied when he is found," the Pope continued.

"It is beautiful to think of this universal air of religiosity and hope, assumed and interpreted by the words of the prophets," he added.

By way of example, the Pope quoted Malachi 1:11, who puts these words in God's mouth: "For from the rising of the sun, even to its setting, my name is great among the nations."

JUSTICE NOTES

SUBMITTED BY: JUDE SICILIANO, OP

Our Church is also working to heal wounds. Our community of faith and especially we, as bishops, are working to face our responsibility and take all necessary steps to overcome the hurt, damage, and loss of trust resulting from the evil of clerical sexual abuse. While working to protect children and rebuild trust, we must not abandon the Church's important role in public life and the duty to encourage Catholics to act on our faith in political life.

These times and this election will test us as American Catholics. A renewed commitment to faithful citizenship can help heal the wounds of our nation, world, and Church. What we have endured has changed many things, but it has not changed the fundamental mission and message of Catholics in public life. In times of terror and war, of global insecurity and economic uncertainty, of disrespect for human life and human dignity, we need to return to basic moral principles. Politics cannot be merely about ideological conflict, the search for partisan advantage, or political contributions. It should be about fundamental moral choices. How do we protect human life and dignity? How do we fairly share the blessings and burdens of the challenges we face? What kind of nation do we want to be? What kind of world do we want to shape?

Politics in this election year and beyond should be about an old idea with new power--the common good. The central question should not be, "Are you better off than you were four years ago?" It should be, "How can we--all of us, especially the weak and vulnerable--be better off in the years ahead? How can we protect and promote human life and dignity? How can we pursue greater justice and peace?"

—US Conference of Catholic Bishops, "Faithful Citizenship: A Catholic Call to Political Responsibility," Pg 1.

UPCOMING EVENTS

| | | |
|---|-----------------------|--------------------------|
| August 18, 2004 | 7:00 p.m. | St. Mary Cathedral |
| Rite of Candidacy & Institution to Acolyte | | |
| October 21-23, 2004 | | Lansing Center |
| Common Conference | | |
| November 9, 2004 | 9:00 a.m.- 3:00 p.m. | St. Mary Hall - Lansing |
| Day with Bill Ditewig for Priests, Deacons and Parish Staff | | |
| November 20, 2004 | 10:30 a.m. | St. Mary Cathedral |
| Transitional Deacon Ordination | | |
| February 25, 2005 | 9:00 a.m. - 4:00 p.m. | St. Agnes - Fowlerville |
| Sr. Donna Markham - Culture or Faith/Culture and Faith | | |
| March 12, 2005 | 9:30 a.m. - 3:00 p.m. | St. John Vianney - Flint |
| Deacon Community Lenten Day of Prayer and Reflection | | |
| Rev. Doug Osborn | | |
| March 24, 2005 | 10:30 a.m. | St. Mary Cathedral |
| Chrism Mass | | |
| May 14, 2005 | 10:00 a.m. | St. Mary Cathedral |
| Deacon Ordination | | |
| June 11, 2005 | 10:30 a.m. | St. Mary Cathedral |
| Priest Ordination | | |

TRIP TO ROME

Msgr. Goehring will be serving as chaplain for a pilgrimage to Rome, Assisi and Orvieto, October 29-November 8. Air fare from Detroit, first class hotel near St. Peter's, all breakfasts and dinners, Mass in the catacombs and at the tombs of St. Peter and St. Francis of Assisi, American tour director, local guides all included. For information, click on rgoehrin@dioceseoflansing.org or write to him at Diocese of Lansing, 300 W. Ottawa, Lansing, MI 48933-1577.

RETREAT OPPORTUNITY

A DOMINICAN EXPERIENCE: A Retreat for all Lovers of the Dominican Way. These days include an exploration of the Dominican charism, participation in the Liturgy of the Hours, and experiences of Breaking Open the Word. All members of the Dominican family and their friends are welcome. Topics include "The Dominican Historical Heart" presented by Ceil Murray, OP and "The Dominican Prophetic Heart" presented by Monica McGloin, OP. Sun, Aug 15, 6 pm (supper included) to Fri, Aug 20, 12 noon (lunch included) Fee: \$350. For information: 914-941-4455. Mariandale Center is located on the Hudson River less than an hour from Grand Central Station by train. Available to retreatants are the outdoor pool, labyrinth, nature trails and walking paths, creativity corner, pottery house, message therapy, and more.

HOMILY TO DEACONS PART II

SUBMITTED BY: STAN KUKLA

“The bishop will also exhort married deacons to lead an exemplary family life.”

In his Apostolic Letter, *NOVO MILLENNIO INEUENTE*, Pope John Paul II encourages us, at the beginning of this 21st Century, not to look back in empty nostalgia, not to keep saying “if only this... if only that,” but to “look ahead” with hope and conviction. He urged us to have courageous thoughts, repeating Jesus’ words to St. Peter and his companions: “Put out into the deep.” We must not allow ourselves ever to be lulled into a sense of complacency or to be paralyzed by fear and doubt. Rather let us launch out into deeper commitment to Christ and into the pursuit of holiness.

One of the great challenges facing us at this time in history is the breakdown of the family, with the accompanying opposition to marriage as a sacred, lifelong bond between one man and one woman, designed by God from the beginning of creation, ordered to two inseparable goals: unity and fruitfulness.

Often, the Holy Father has spoken about “the culture of death” that expanded to such

How could a bishop not be deeply grateful to God, then, for married deacons and their wives who live their married life joyfully as a vocation and mission from the Lord?

tragic proportions during the 20th century and manifested itself in such horrific events as the killings of millions of innocent victims at Auschwitz and Dachau, in Laos and Burundi, in Uganda and Iraq, and here at home in abortion. But, knowing that God’s mercy in Christ is stronger than all evil and more powerful than death, John Paul II has urged us to overcome the culture of death by building up a “culture of communion and of life.” Certainly, that remains a high priority for us today. A culture of communion and of life is a culture where life flourishes and where love shines forth brightly. In other

words it is a culture where marriage and family life are strong.

How could a bishop not be deeply grateful to God, then, for married deacons and their wives who live their married life joyfully as a vocation and mission from the Lord? What you are doing in your homes is no less than the constructing of a culture of communion and life. You are putting out into the deep. You are steering a course that runs counter to major forces in our media-driven pop culture. You are making a bold act of faith in the Lord of Life.

We know there are tidal waves of destructive force that assail marriage and family life today. We see all too clearly the destructive force of sin, what havoc has been wrought through child abuse and spouse abuse, what sadness and confusion have spilled forth because of infidelity and pornography. We see what damage to marriage has come from contraception, when the two meanings of marriage are unnaturally separated from one another, that is, when the fruitfulness of the marriage act is separated from its expression of loving communion. All these acts, which run contrary to God’s plan for marriage and the family, inevitably leave behind heartbreak, loneliness and confusion.

On the other hand, never was there a time when fidelity to God’s plan for marriage could speak more eloquently by sheer contrast to the predominant pop culture. And who better to bear witness to this plan of God for marriage than permanent deacons and their wives. Just by faithfully living your married vocation with joy, you are proclaiming the truth that sets us free. This truth no evil can destroy. This truth, which is embodied literally in the Son of God, Jesus, is the cornerstone of the Church and of the culture of communion and life that He is now building among us. (Next Column)



Jesus and love, Eucharist and marriage: these words can never be separated.

The mission of the Church flourishes where the love of Jesus in the Eucharist is a daily reality and where husbands and wives love one another, in good times and in bad, in sickness and in health, until death. Even before we can put it into words, we know in our souls how good it is to live in communion with Christ and with one another, just as Christ is one with the Father and the Holy Spirit.

Note:

For the full text of the homily visit:

<http://www.diocesephoenix.org/bishop/homilies/deacons.htm>



DIRECTORY UPDATE

John & Ann McCarthy
mccarthyjl@comcast.net

Dick & Linda Stanford
stanford@msu.edu

COMMUNITY PRAYER LINE

For the sick:

- Judy Barrett**
- Jim Corder**
Father of Deacon Jim
- Jack Daunt**
- Betty Garber**
- Patricia Guarnaccia**
- Ed Holowicki**
- Gordy and Caren Kilburn**
- Ben Mammina**
- Ray Pizana**

For those who have died:

- Angie Bennefield**
- Michael Browne**
- Lloyd Fox**



NECROLOGY

August

1 Kathleen Weitzel 1987

September

5 Bishop Kenneth J. Povish 2003
24 Dcn. Len Dell Miller 1994

POSTCARDS TO DEATH ROW INMATES

SUBMITTED BY: WAYNE CHARLTON

Inmates on death row are the most forgotten people in the prison system. I am posting in this space several inmates' names and locations. 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:

- Malcom Geddie #0143501 (On death row since 9/29/94)
- Glenn E. Chapman #0072845 (11/16/94)
- Daniel Cummings #0095279 (12/16/94)
- Alden Hardin #0166056 (8/12/94)
- Michael L. Fullwood #0138201 (8/19/94)
- Phillip Wilkinson #0438643 (9/15/94)



Central Prison 1300 Western Blvd. Raleigh, NC 27606



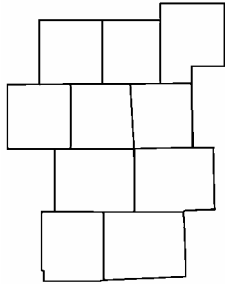
Cluster Meetings

| Cluster Contact(s) | Meeting Date/Time Place |
|--|---|
| Genesee/Owosso Rod Amon or Jim Brown <i>Other Details:</i> | |
| Jackson/Lenawee/Hillsdale Carol or Linda Franssen <i>Other Details:</i> | September 11, 9:00 a.m. Steve's Ranch Restaurant |
| Lansing Cluster Terry Fleming, Dick Stanford, Mark Simmon <i>Other Details:</i> | In the Fall |
| Livingston Cluster Dave Piggot or Bill Sirl <i>Other Details:</i> | August 21, 9:00 a.m. Sirl's home |
| Washtenaw Cluster Warren Hecht or Tom Franklin <i>Other Details:</i> Mass at Christ the King at 9:00 a.m. | August 14, 9:30 a.m. Guy Hollaran's |

Newsletter Deadline August 27th



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



Newsletter submissions should be sent to the Office of Deacons (bsirl@dioceseoflansing.org or awoelf@dioceseoflansing.org)



**JUSTICE
 NOTES**
 SUBMITTED BY: JUDE
 SICILLANO, OP

Global Climate Change: A Plea for Dialogue, Prudence, and the Common Good
A Statement of the United States Conference of Catholic Bishops

Responsible scientific research is always careful to recognize uncertainty and is modest in its claims. Yet over the past few decades, the evidence of global climate change and the emerging scientific consensus about the human impact on this process have led many governments to reach the conclusion that they need to invest time, money, and political will to address the problem through collective international action.

The virtue of prudence is paramount in addressing climate change. This virtue is not only a necessary one for individuals in leading morally good lives, but is also vital to the moral health of the larger community. Prudence is intelligence applied to our actions. It allows us to discern what constitutes the common good in a given situation. Prudence requires a deliberate and reflective process that aids in the shaping of the community's conscience. Prudence not only helps us identify the principles at stake in a given issue, but also moves us to adopt courses of action to protect the common good. Prudence is not, as popularly thought, simply a cautious and safe approach to decisions. Rather, it is a thoughtful, deliberate, and reasoned basis for taking or avoiding action to achieve a moral good.

In facing climate change, what we already know requires a response; it cannot be easily dismissed. Significant levels of scientific consensus—even in a situation with less than full certainty, where the consequences of not acting are serious—justifies, indeed can obligate, our taking action intended to avert potential dangers. In other words, if enough evidence indicates that the present course of action could jeopardize humankind's well-being, prudence dictates taking mitigating or preventative action.

This responsibility weighs more heavily upon those with the power to act because the threats are often greatest for those who lack similar power, namely, vulnerable poor populations, as well as future generations.....Significant delays in addressing climate change may compound the problem and make future remedies more difficult, painful, and costly. On the other hand, the impact of prudent actions today can potentially improve the situation over time, avoiding more sweeping action in the future.