



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

Theology of the Body Condensed

Conversations In Ministry

August 19, Dr. Janet Smith will address Pope John Paul II's *Theology of the Body* during the next installment of the long running Conversations In Ministry series. Ordinarily directed to those in formation — seminarians and those enrolled in the Diocesan Ministry Formation Program — all others in ministry are welcome for this program, too. It will run from 9:00 to 3:30 in St. Mary's Cathedral Parish Center.

Cost is \$25 per person, lunch included.

Inside This Issue:

- 2 Deacon's Duties con't
- 3 Life Observations
- 4 On-going Opportunities
- 5 Annulment Workshop
- 6 Jesus, Can You Tell Me of the Spirit?
- 7 Prayer Line Cluster Meetings
- 8 Dcn's Duties Follow-up
- 9 Pilgrimage to Rome
- 10 Pilgrimage to Rome continued
- 11 JP II - Call to Serve
- 12 Important Dates
- 13 Reflections on Integrity
- 14 What Do You Think?
- 15 Words of Wisdom

Deacon's Duties and Gestures

from Zenit News Service

Answered by Father Edward McNamara, Professor of Liturgy at the Regina Apostolorum University.

Q: I train deacons in the pastoral administration of the sacraments and laity in participating in the liturgy. Recently a deacon had some queries for me: a) Does the deacon also raise the chalice or paten together with the celebrant at the doxology at the conclusion of the Eucharistic Prayer? b) After the celebrant gives the blessing at the end of the Eucharist, when the deacon is sending forth the people, "Go you are sent forth ...," does he pronounce the words by spreading out his hands like the priest does at the "Lord be with you"? Or does he pronounce the words with joined hands? c) Is a deacon allowed to give the blessing with the Eucharist at the Benediction? -- F.P., Kolkata, India

A: The first question is clearly answered by the General Instruction of the Roman Missal (GIRM), No. 180:

"At the final doxology of the Eucharistic Prayer, the deacon stands next to the

Continued (where else but) on page 2

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

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

Deacon's Duties and Gestures

(Continued from page 1)

priest, holding the chalice elevated while the priest elevates the paten with the host, until the people have responded with the acclamation, Amen."

Note that the deacon holds up the chalice in silence and does not join in singing or saying the doxology.

Regarding the second query, the GIRM, in Nos. 184-185, on the concluding rites specifically states that the deacon dismisses the people with hands joined:

"184. Once the prayer after Communion has been said, the deacon makes brief announcements to the people, if indeed any need to be made, unless the priest prefers to do this himself.

"185. If a prayer over the people or a solemn formula for the blessing is used, the deacon says, 'Inclinate vos ad benedictionem' (Bow your heads and pray for God's blessing). After the priest's blessing, the deacon, with hands joined and facing the people, dismisses them, saying, 'Ite, missa est' (The Mass is ended, go in peace)." The deacon also keeps his hands joined for the greeting "The Lord be with you" before reading the Gospel, and while saying "Let us offer each other the sign of peace." The basic reasons for this is that the gesture of opening and closing the hands while greeting the assembly in Mass is considered as a presidential act and is thus reserved to the celebrant.

Also, the invitation to the sign of peace and the dismissal are not greetings but monitions to the assembly.

The "Lord be with you" before the Gospel is a special case as it is a greeting but, perhaps because reading of the Gospel has not traditionally been a presidential act in the Latin rite, the greeting is said with hands closed.

Note that even when a priest celebrates without a deacon he does not open his hands at the aforesaid moments.

All the same, whenever a deacon presides an assembly -- for example, for the Divine Office or for a Communion service -- he greets the assembly by opening and closing his hands in the same manner as a priest.

With respect to the deacon's imparting Eucharistic Benediction: A deacon is an ordinary minister of the Eucharist and as such, in the absence of the priest, may perform practically all of the rites foreseen in the ritual for worship of the Eucharist outside of Mass.

Thus he may give Benediction providing no priest is present or available. In doing so he wears the same vestments as the priest (cope and humeral veil along with alb/surplice and deacon's stole).

If a priest is available, the deacon assists the priest in the manner described in the books: exposing and reposing the Blessed Sacrament, offering him the monstrance for the blessing, and replacing it upon the altar afterward.

The unavailability of the priest need not mean total absence but a reasonable impediment. If, for example, a deacon is leading Eucharistic devotions while a priest attends many penitents in confession, then the deacon could impart Benediction.

(Ed. Note: See Page 8 for a follow up to this article.)

Theology of the Body — Expanded Version

DEACON COMMUNITY CONVOCATION — Sept 29 to Oct 01, 2006

This year's convocation at Shanty Creek in Bellaire, MI will feature Father Richard M Hogan. Fr. Hogan will uncover Pope John Paul II's theology of the body for us. Fr. Hogan was ordained in 1981 and has an M.A. and a Ph.D. in medieval history.

Since his ordination he has co-authored two books on the theology of Pope John Paul II with his classmate, the Rev. John M. LeVoir. In these two books, the two priests argue that JP II has a new way of presenting the Catholic faith more appropriately to our century.

Fr. Hogan has written a number of other books on human sexuality, marriage, and family life.

Registration forms have been mailed (please contact Arlene if you haven't received one yet). Your parish is being asked to cover this expense. Contact your pastor and return the registration form and check to the **Registration Clerk at the Diocese Offices** no later than August 21. Thank you.

Life Observations from Little Ones

STEVEN (3) hugged and kissed his Mom goodnight, saying: "I love you so much, that when you die I'm going to bury you outside my bedroom window."

BRITTANY (4) had an earache and wanted a painkiller. She tried in vain to take the lid off the bottle. Seeing her frustration, her Mom explained it was a childproof cap and she'd have to open it for her. Shocked, the little girl asked: "How does it know it's me?"

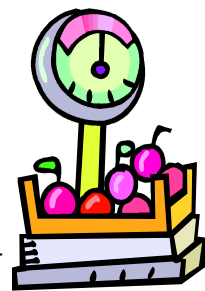
SUSAN (4) was drinking juice when she got the hiccups. "Please don't give me this juice again," she said. "It makes my teeth cough."

DIANA (4) stepped onto the bathroom scale and asked: "So, how much do I cost?"

MARC (4) was carefully observing a young couple hugging and kissing in a restaurant. Without taking his eyes off them, he asked his dad: "Why is he whispering in her mouth?"

CLINTON (5) was in his bedroom looking worried. When his Mom asked what was troubling him, he replied, "I don't know what'll happen with this bed when I get married. How will my wife fit in?"

JAMES (4) was listening to a Bible story. After his dad read: "The man named Lot was warned to take his wife and flee out of the city but his wife looked back and was turned to salt," James asked: "What happened to the flea?"



Ministry with Families — 101

“The future of humanity passes by way of the family,” said Pope John Paul II (FC-86). On Sept 18 and 19, the Office of Family Life Ministry (OFLM) is sponsoring the seminar, *Ministry with Families — 101*. The seminar will equip attendees with the ability to assist families to live out their call throughout the family life cycle. It is ideal for those wanting to initiate or strengthen family ministry teams on the parish level. Please contact Dcn. Tom Fogle in the OFLM for further information.

Summer Scripture Days

For an opportunity to increase your Scripture-based knowledge; reflect on your faith; and be empowered to pass on your faith to your families and others, come to Bethany House, DeWitt, August 22-24 for the annual Summer Scripture Days with Msgr. Lunsford. Registration varies depending on the packet chosen: the 3days with 3 lunches and materials is \$100; 3 days with 3 lunches, 2 dinners and materials is \$110; 3 days with 2 nights lodging, meals and materials is \$135. Call Catholic Charities, 517-342-2465, or email lkolanowski@dioceseoflansing.org for more information.

Issues Regarding Stem Cell Research and Cloning

Fr. Tad Pacholczyk will discuss the controversial issues of stem cell research and cloning **September 14 at St. Mary Magdalene Parish**. Bishop Mengeling personally requested this program and has mandated that all priests of the diocese attend. Knowing that many deacons have secular jobs during the week, the bishop urges the deacons to attend if at all possible. The program will begin at 10:30 am and last until 4:00 pm. Cost is \$20, lunch included. Look for registration forms to be distributed soon.

Bonum Diffusivum Sui

As would-be disciples of Jesus, we often settle for raising awareness of possible alternative lifestyles demanded of Jesus’ followers. However, because of the effort of will needed to bring about real change, we often lack the courage to act. We acquiesce to injustice through fear of the powerful or fear of public opinion or lack of resources. We conform to the dominant values in our society. Sometimes we do just one thing — without the other. That is, we help others without announcing Jesus’ message. Or, we give the message without giving any practical help to the needy. In the practice of the first missionary disciples — a balance was demanded between these two possible approaches — a balance demanded by Jesus and a balance that was given by his first disciples. Good shares itself (translation).

THE ANNULMENT WORKSHOP

Date: Saturday, September 16, 2006

*Place: St. Francis Retreat Center
703 Main Street
DeWitt, Michigan 48820*

A.M.

8:30 **Registration/Hospitality**

8:45 **Opening Prayer and Introduction**

9:00 **Marriage as a Covenant, Invalid Marriages, and Misinformation**
Eileen Jaramillo, MDiv, JCL: Tribunal Judge for the Diocese of Lansing

10:00 **Group Discussion of Topics**

10:15 **Break**

10:30 **Questions to Presenter**

10:45 **Submitting a Case to the Tribunal: What is Involved?**
Presenter: Eileen Jaramillo, MDiv, JCL

11:30 **Questions to Presenter**

11:45 **Closing Prayer**

REGISTRATION FORM

Name _____ Phone Number _____

Address _____

City, State, and Zip Code _____

____ Enclosed is the \$15.00 registration fee (make checks payable to St. Francis Retreat Center)

Send this form and the fee by September 12 to St. Francis Retreat Center, 703 E. Main Street, Dewitt, Michigan 48820

You can also register by going online to St. Francis Retreat Center. Call 866-669-8321 for more information.

Note: This workshop is sponsored by: St. Francis Retreat Center, Catholic Charities of Jackson, and The Tribunal of the Diocese of Lansing

Jesus, Can You Tell Me of the Spirit?

By Tom Franklin

Jesus, what does Ruah Wind whisper as She watches and hovers, while the dead dry bones grow sinews and flesh? Of Whom does She sing as She ingathers from the four ends of the earth and then, with joyous reckless abandon, breathes Life into each Body? — Can you help me to sing of You and of our Father's Love, and allow that love to flow through me to become a source of Life for those whom you place before me?

Jesus, when You and the Spirit descend to the Upper Rooms of Jerusalem and sing the Love Song with us as comes the Flame of the Holy Spirit — Can you kindle again the Father's compassion in my heart and gentle and loving witness to us?



Father send Ruah Wind to your church, do You Ruah Wind as She be- Father's passion for Us? the warmth of the Fa- heart that I may be a witness to your passion for us?

Do you hear her song when You rise from the waters of Baptism, driven into the desert place? — Help me as I journey through desert places, knowing that in the dusty dryness I will find a stream of Living Water in due course.

Jesus, can you teach me to be more open when the Spirit of the Lord comes upon me and You bring Good News to the Poor and You heal the Broken-hearted? — Teach me, as a wounded healer, to allow you to work through me, in the Spirit, to the Glory of the Father.

The Picnic


A Jewish Rabbi and a Catholic Priest met at the town's annual 4th of July picnic. Old friends, they began their usual banter. "This baked ham is really delicious," the priest teased the rabbi. "You really ought to try it. I know it's against your religion, but I can't understand why such a wonderful food should be forbidden! You don't know what you're missing. You just haven't lived until you've tried Mrs. Hall's prized Virginia Baked Ham. Tell me, Rabbi, when are you going to break down and try it?"

The rabbi looked at the priest with a big grin, and said, "At your wedding."

For the sick:



- Judy Barrett
- Mike Barrett
- Jim Brown
- Santos Ceballos
- Bob Chadwick
- Currie Cormier
- Terry Fleming
- Bill Fudge
- Warren Hecht
- Tony Mammina
- Jesse Pizana
Ray & Grace's grandson
- Bernie Pohl
- Tita Robertson
- Dave Scharf
- John Sundwick

For those who have died:


- Bishop James Sullivan
- John Klein  Fr. John Klein's father
- Clara Knoop
Fr. Karl Pung's grandmother
- Steve Makranyl

Necrology

June

- 10  Dcn (John) Patrick Garber 2003
- 18  Dcn Richard Soucy 2003
- 19 Helen Buess 1992
- 28 Mr. James Hacker 1989

July

- 14  Dcn Edward Fournier 1989

August

- 1 Kathleen Weitzel 1987
- 2 Robert Paul Vatter 2004



Community Prayer Line



Genesee/Owosso Cluster

Place: At the Convocation
Date: Sept 30
Time:
Contact: Gary Gallagher
Other Details:

Jackson/Lenawee/Hillsdale Cluster

Place: TBD
Date: TBD
Time:
Contact: Carol or Linda Franssen
Other Details:

Lansing Cluster

Place: St. Jude — DeWitt
Date: Sept 15
Time: 6:30 p.m.
Contact: Dick Stanford
Other Details:

Livingston Cluster

Place: St. John's — Hartland
Date: Aug 12
Time: 9:00 a.m.
Contact: Dave Piggot
Other Details:

Washtenaw Cluster

Place: TBD
Date: TBD
Time:
Contact: W. Hecht or T. Franklin
Other Details:

Cluster Meetings

Follow-up: Deacon's Duties and Gestures

from Zenit News Service

Answered by Father Edward McNamara, Professor of Liturgy at the Regina Apostolorum University.

After our column on the duties of deacons (May 16) a reader gently upbraided me saying: "I don't mean to be picky, but I believe it is important to point out that the deacon is not an ordinary minister of 'the Eucharist.' Instead, he is an ordinary minister of 'Holy Communion.'"

He then quotes "Redemptionis Sacramentum," No. 154:

"As has already been recalled, 'the only minister who can confect the Sacrament of the Eucharist "in persona Christi" is a validly ordained Priest.' Hence the name 'minister of the Eucharist' belongs properly to the Priest alone. Moreover, also by reason of their sacred Ordination, the ordinary ministers of Holy Communion are the Bishop, the Priest and the Deacon, to whom it belongs therefore to administer Holy Communion to the lay members of Christ's faithful during the celebration of Mass. In this way their ministerial Office in the Church is fully and accurately brought to light, and the sign value of the Sacrament is made complete."

Sometimes "being picky" is the best way of keeping us on our toes. Our reader is correct as to this terminological imprecision.

All the same, it does not appear that the expression "ordinary minister of Communion" sufficiently expresses the full range of diaconal ministry which goes well beyond distributing Communion to the faithful and includes several acts of Eucharistic worship reserved to the ordained.

Perhaps we need to coin a new expression such as "ordinary minister of communion and Eucharistic worship" to cover these distinct roles.

Another reader, a permanent deacon from Florida, asked: "Nearly 30 years ago when I was ordained a permanent deacon, the deacon either said or sang the instruction 'Let us proclaim the mystery of faith' during Mass after the elevation of the cup. This action by the deacon continued for many years but it was then changed to the priest-presider proclaiming the instruction -- with the reason given that it was considered a presbyteral function. Yet, it is said that deacons in some countries are still the ones giving the instruction.

"Could you please give some background as to why the proclamation was allowed for deacons in the first place, why it was changed, and why it is still be done by some deacons in some countries?"

As far as I can ascertain there was never any official permission for deacons to sing or say this instruction. The rubric in the missal, following the second genuflection of the consecration, simply indicates that the priest sings or says, "Mysterium fidei." The deacon is never mentioned at all.

I presume that the earlier practice was an error stemming from unfamiliarity with both the new rite and the relative novelty of having a deacon present at every Mass. It is possible that the error persists in some countries.

Follow-up: Deacon's Duties and Gestures (cont'd)

It is also probable that the present English translation compounded the mistake. Saying "Let us proclaim the mystery of faith" triggered a parallelism with the diaconal invitation "Let us offer each other the sign of peace" and probably led some to assume that both formulas belonged to the deacon.

More accurate translations in other languages have avoided this parallelism. Spanish, for example, has the priest say, "This is the sacrament of our Faith," while Italian translates literally "The mystery of Faith." In both cases it is logical for the priest to proclaim this text as it refers to the action he has just performed in the consecration.

The words "Mysterium fidei," although not found in the New Testament institution narratives, formed part of the formula of consecration in the earlier rite. It is probable that they were inserted by Pope St. Leo the Great (440-461) to combat the Manicheans who denied the goodness of material things.

After the Second Vatican Council, with the introduction of new Eucharistic Prayers, Pope Paul VI decided to remove the words from the formula of consecration and gave them their present function as an introduction to an acclamation of the faithful. This practice was traditional in some Eastern Churches but constituted a novelty in the Roman rite.

Pilgrimage to Rome

By Patrick A McDonald

If you ever felt that you might be taking this great faith of ours for granted, there is probably no better way to reacquaint yourself with the history of our church, our saints and the tremendous gift of Christ's presence within the church, than a pilgrimage to Rome. Recently, my wife, Peg and I had the great privilege of taking such a pilgrimage with a group of thirty-six members of the Cardinal Club of Detroit. The group was led by Adam Cardinal Maida, and included six Priests, a Holy Cross brother and one Deacon. The occasion was the celebration of 50 years of Priesthood for the Cardinal. We celebrated mass together every day at a different church and location. As the only Deacon, I was able to assist at each liturgy. It was an inspiring and memorable trip.

Everything, basically was a "highlight" for us. Although we had traveled to Rome before, it had been a few years, so it all seemed new again. Aside from the ordinary tourist sites, such as the Coliseum, the Sistine Chapel and the Vatican Museums and Gardens, I have chosen three events that crystallized the wonderment of the pilgrimage.

The first was the Scavi tour of the Catacombs beneath the floors of St. Peter's Basilica. We were led through the excavations beneath the Basilica by a young man from Pennsylvania. He astounded us with his immense knowledge of church history, and even more with his deep love of Christ. Forty feet beneath the main altar at St. Peter's, there exists whole streets, rooms, burial sites and artifacts from ancient Pagan and Christian Rome. The tour took several hours; it seemed to pass quickly. Finally, we reached a place matching the description of where Peter was buried. At that moment, we all knelt down and prayed; so struck were we with the profundity of the words of Christ telling Peter that he was the rock upon which he would build his church.

The second highlight was celebrating mass at the Tomb of St. Peter in the Basilica. Cardinal Maida was celebrating his fiftieth anniversary as a Priest and was the celebrant that day. Vesting in the

(continued on page 10)



Deacon Pat McDonald with Adam Cardinal Maida in Rome

sacristy was an unforgettable event. There were at least thirty other Cardinals, Bishops, Monsignors, Priests and this Deacon in the sacristy, which was as large, or larger, than most of the churches in our diocese. I felt strongly a part of history as I pondered the words on the wall of Christ to, “go forth and teach all nations...”. The universality of the Catholic church was evident, as pilgrims from everywhere on earth streamed through the Basilica and Vatican City.

A third highlight was the celebration of mass at Assisi at the Tomb of St. Francis. Our trip to Assisi was a radical change from the roar and busyness of Rome. Assisi is a beautifully preserved town set upon a high hill. We took a portion of the old Appian Way and highway to get to Assisi. We stopped and put our feet on large smooth stones that formed part of the Appian Way that had been constructed in 300 B.C.. Can you imagine how many people have traveled over those stones in the interim? Assisi itself, is a beautifully preserved town with the buildings being made from the local sandstone, which is pink in color. As a result, the whole city gives off a pinkish warm glow. At one end of the main street, which is at it’s highest point, is the Basilica of St. Claire, which holds the Tomb of St. Claire.

At the other end of town is the Basilica of St. Francis and also the Basilica of St. Mary of the Angels. The town reflects the simple lifestyle of Francis, a Deacon, and the natural beauty which he so loved. Being the Deacon at this liturgy, at the Tomb of St. Francis with two Cardinals, was an experience that caused me to reflect on life and these complex times.

(continued at top of next page)

(continued from previous page)

There are approximately 930 Catholic churches in Rome. We probably only visited about thirty, but each one was more beautiful than the next. They had included well-known Saints, such as St. Ignatius Loyola, Katherine of Sienna, Louis Gonzaga, St. Monica, as well as relics of Christ's crucifixion at the Basilica of the Holy Cross of Jerusalem. We felt the holy spirit with us during this pilgrimage, and returned with a deep appreciation of how blessed we are to be Deacons and the spouses of Deacons.

JOHN PAUL II AND THE CALL TO SERVE

By Marv Robertson

Required reading which I assigned to the two deacon candidates I was appointed to mentor is John Paul II's address to American deacons delivered in Detroit in 1987. This timeless address is worthy of review by all deacons at all times. This address, reduced in print to four brief pages, lists the word serve (or a variant such as service or servant hood) 25 times. Although I recommend reading and reflecting on the document in its entirety, I have taken the liberty of culling out the Holy Father's specific references to service.

Permanent deacons have been ordained for the service of the Gospel.

It is above all the call to service that I wish to celebrate with you today.

In speaking of deacons, the Vatican Council said that "strengthened by sacramental grace, in communion with the bishop and his presbyterate, they serve the People of God in service of the liturgy, the word, and charity."

Paul VI was in agreement with the Council that "the permanent diaconate should be restored as a driving force for the Church's service (diakonias) toward the local Christian communities, and as a sign or sacrament of the Lord Christ himself who 'came not to be served but to serve.'" "

This is at the very heart of the diaconate to which you have been called: to be a servant of the mysteries of Christ and at one at the same time to be a servant to your brothers and sisters.

The imposition of hands enables you to carry out your service of the word, the altar and charity with special effectiveness.. The service of the deacon is the Church's service sacramentalized.

By your ordination you are configured to Christ in his servant role. You are also meant to be living signs of the servanthood of his Church.

These three ministries [word, altar, charity] are inseparably joined together as one in service of God's redemptive plan.

So many deacons in the United States are involved in direct service to the needy; to the ill, the abused and battered, the young and the old.

Formation Calendar

Date	Place	Third Year	First Year
TBD	TBD	TBD	TBD

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



Other Important Dates

Aug 10 7PM	Rite of Candidacy — Permanent Diaconate	St. Mary's Cathedral, Lansing
Aug 19 9:30-3:30	Theology of the Body Condensed — Conversations in Ministry	St. Mary's Cathedral Parish Center, Lansing
Aug 24 7PM	Institution of Acolyte — Permanent Diaconate	St. Mary's Cathedral, Lansing
Sep 14 9:00-3:00	Issues in Stem Cell Research and Cloning	St. Mary Magdalene, Brighton
Sep 18-19 8:00-4:00	Ministry with Families 101 — OFLM	St. Mary's Cathedral Parish Center, Lansing
Sep 29— Oct 01	Deacon Community Convocation	Shanty Creek-Summit Village — Bellaire

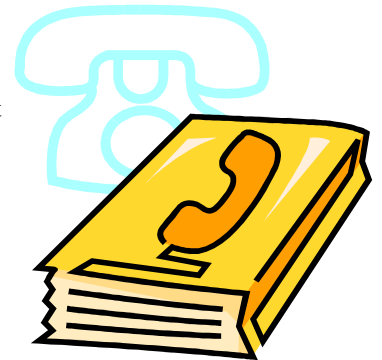
Directory Updates

Neil Huiskens
5704 Pawnee St
Zephyrhills, FL 33452
810-938-3335 (cell)

Pete Gudaitis
Home: 517-672-1867
eMail: pag@zoomon.net

Pat McDonald
eMail: pmcd101@sbcglobal.net
Work: 810-220-3444

Steve Hilker
stephenhilker@comcast.net



Deacon Directory

Soon Arlene will begin working on updating the annual Directory of the Deacon Community for publication in October. We would like to add cell phone numbers to the directory in place of fax numbers. Check your listing and notify Arlene of any changes that need to be made as well as your cell phone number, providing you are willing to have it appear in the directory.

Reflections on Integrity

By Marv Robertson

At the end of 2005, Merriam-Webster's online dictionary site listed the top ten most frequently looked up words and definitions. At the very top of the list, beating out even "tsunami" or "conclave," was the word *integrity*. Experts opined that this interest in "integrity" tells us that the American people are becoming more concerned about values and morality.

As a legal and judicial professional in my "other life," I was inspired by the life of St. Thomas More. He has long been recognized as the patron of lawyers and politicians, and more recently, by papal decree, as the patron of statement and politicians.

English Professors Gerald Wegemer and Stephen Smith have co-edited a recent work entitled *The Thomas More Sourcebook* (Catholic University Press, 2004). These editors commented that "More is the first writer known to use the English word *integrity*." Certainly, Thomas More's martyrdom in fidelity to Church and conscience personified "integrity" of the highest order.

The principal definition of *integrity* is "strict adherence to a moral or ethical code." [American Heritage Dictionary] For 25 years on the bench I was bound by the Code of Judicial Conduct. Canon 1 of that Code states that "[a] judge should uphold the *integrity* and independence of the judiciary...and should personally observe high standards of conduct."

The word *integrity* has found its way into many modern translations of the Bible. When I was a novice deacon, my spiritual director advised me to frequently reflect upon Paul's pastoral epistles to Timothy and Titus. The New Living Translation contains these relevant words for the diaconate:

In the same way, deacons must be people who are respected and have integrity. They must not be heavy drinkers and must not be greedy for money. (1 Timothy 3:8)

And you yourself must be an example to them by doing good deeds of every kind. Let everything you do reflect the integrity and seriousness of your teaching. (Titus 2:7)

The USCCB's new National Directory for Permanent Deacons addresses specifically the need for integrity in the life of the married deacon:

"The married deacon must always remember that through his sacramental participation in both vocational sacraments, first in Matrimony and again in Holy Orders, he is challenged to be faithful to both. With *integrity* he must live out both sacraments in harmony and balance." [68]

In the Rite of Ordination of a Deacon, the bishop assures the ordinands of this divine assurance to those whose lives of service are marked by integrity:

Finally, on the last day, when you go to meet the Lord, you will hear him say: "Well done, good and faithful servant, enter into the joy of our Lord."

What Do You Think?

By: Stan Kukla

I would like to start a new series, looking for you to provide the input. Each month, I will select a topic of interest to the Deacon — and Church — community. I solicit you to send me your thoughts about the issue. I will select your responses to print (depending upon how much room the Editor allows me). Please EMAIL or snail mail your comments to me at stan.kukla@comcast.net or at home at 3832 Golfside Drive, Ypsilanti, MI, 48197-3763.

This month's issue addresses the use of Gregorian chant in the Mass. What is its place? Where should the Church place its emphasis?

ROMA, July 21, 2006 – The concert conducted in the Sistine Chapel at the end of June by maestro Domenico Bartolucci, in Benedict XVI's honor and with his attendance, has certainly marked a turning point in the dispute over the role that music has, and will have, in the Catholic liturgy.

But for now, it is a merely symbolic turning point.

The new direction has been indicated with authority. "An authentic renewal of sacred music can only come follow in the pathway of the great tradition of the past, of Gregorian chant and sacred polyphony," Benedict XVI said on that occasion. This is a pope whose "great love for the liturgy, and thus for sacred music, is known to all," Bartolucci emphasized in his greeting of introduction.

But the goal still seems a long way off. Bartolucci, in his nineties, is a first-rate witness to the misfortunes that have plagued sacred music over the past half century. An outstanding interpreter of Gregorian chant and of the polyphony of Giovanni Pierluigi da Palestrina, he is at the same time the victim of their near annihilation.

When the curia of John Paul II planned and carried out the dismissal of Bartolucci as director of the papal choir of the Sistine Chapel, only Joseph Ratzinger, then a cardinal, was on his side.

Now, with the election of Ratzinger as pope, there is a real chance that the course of this drama will be reversed, and that Gregorian chant and polyphony will be returned to their central place in the Church. But neither Benedict XVI nor Bartolucci are so naïve as not to perceive the extreme difficulty of this undertaking.

For the Church to draw once more from the treasury of its great sacred music, there is, in fact, the need for a formidable effort of reeducation, and for liturgical reeducation even before musical.

(continued on Page 15)

Gregorian Chant Next?

(continued from Page 14)

This is what Bartolucci makes clear in his interview with “**L’espresso**” no. 29, 2006.

In it he says, among other things:

“I am an optimist by nature, but I judge the current situation realistically, and I believe that a Napoleon without generals can do little.”

That Benedict XVI is, in this field, a “Napoleon without generals” was seen, for example in the vigil and Mass he presided over and celebrated in Valencia last July 8-9, organized by the Pontifical Council for the Family and by the Spanish bishops’ conference.

The vigil slavishly followed the canons of the television shows, with presenters, guests, comics, singers, and dancers.

And the songs at the Mass reproduced the “popular” style that invaded during the pontificate of John Paul II: a style unceremoniously described and assessed by Bartolucci.

Words of Wisdom from the Corporate World

I can only please one person per day. Today is not your day. Tomorrow is not looking good either.

Accept that some days you are the pigeon and some days the statue.

Needing someone is like needing a parachute. If he isn't there the first time, chances are you won't be needing him again.

On the keyboard of life, always keep one finger on the escape key.

Don't be irreplaceable -- if you can't be replaced, you can't be promoted.

After any salary raise, you will have less money at the end of the month than you did before.

If at first you don't succeed, try again. Then quit and remove all evidence that you tried. No use being a fool about it.

You are always doing something marginal when the boss drops by your desk.

If it wasn't for the last minute, nothing would get done.

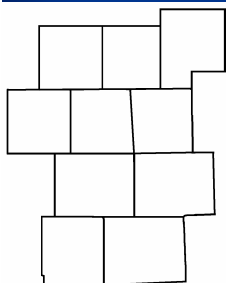
When you don't know what to do, walk fast, carry a clipboard, and look worried.



Diocese of Lansing Office of Deacons

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

300 West Ottawa St.
Lansing, Michigan 48933



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"**

Please write to:

Robert Brewington	#0584095	(On death row since 9/3/98)
Frank Chambers	#0071799	(3/10/94)
Gary Greene	#0155512	(6/1/98)
Melvin Hardy	#0490944	(12/18/98)
Johnny Hyde	#0542024	(7/23/98)
James King	#0226428	(11/23/98)
Donald Scanlon	#0546715	(6/9/98)
Patrick Steen	#0388640	(8/28/98)
Rodney Taylor	#0472274	(10/23/98)



Central Prison 1300 Western Blvd. Raleigh, NC 27606

Pray for Peace