

COMMUNITY COMMUNICATIONS

March 2004



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

CHRISM MASS 2004

The Chrism Mass will be celebrated at the Cathedral on Holy Thursday, April 8. The deacons of the Lansing diocese are invited to vest, process in and sit as a body that day. Please arrive at the Diocesan Center, Madonna Hall, no later than 10:00 a.m. In fact you may want arrive earlier than that as parking is always at a premium on Holy Thursday. Following instructions and prayer, we will pre-process to the Cathedral at 10:20 a.m.



After the Chrism Mass we will receive copies of the newly published History of the Diocese by Msgr. Michalek as a gift from Bishop Mengeling. There also will be a reception at St. Mary Hall.

THE POOR ARE CHRISTIANS' TEACHERS

John Paul II says the poor are not only Christians' "brothers" but also their "teachers." The Pope explained this in his message for the sixth international meeting of bishop- and priest-friends of the Community of Sant'Egidio, to celebrate the group's 36th anniversary.

The poor "are our teachers; they make us understand what we all are before God: beggars of love and salvation," the Holy Father said.

"For Christ's disciple, the poor man is a brother who must be welcomed and loved, and not a stranger to whom one must dedicate, when he needs it, a moment of attention," the papal message added.

After recalling Pope John XXIII's words that "the Church belongs to all, but especially to the poor," John Paul II explained: "The Kingdom of God belongs to the poor who, according to some Fathers of the Church, can be our advocates before God."

He quoted St. Gregory the Great: "The poor, who come to us sometimes in an inopportune way and made requests of us, will be able to intercede for us on the last day."

John Paul II ended with an exhortation to the members of the Sant'Egidio Community: "May all be able to assist those going through difficulties, in order to experience the truth of the words of the Bible: 'There is more joy in giving than in receiving.'"

The Sant'Egidio Community, an ecclesial movement founded in Rome by historian Andrea Riccardi, has 50,000 members worldwide.

***"For Christ's
disciple, the poor
man is a brother
who must be
welcomed and
loved"***



LENTEN
2004

LENTEN DAY OF PRAYER

Lenten Day of Prayer and Reflection for Deacon Community

Fr. Tom McDevitt will lead the deacons, candidates and wives in a Day of Prayer and Reflection at the St. Francis Retreat Center in DeWitt on Saturday, March 20. This day is intended to be a spiritually uplifting day as the deacon community comes together during Lent to encourage each others spiritual and faith journey. Appropriately, the theme for the day will be **Free to Be Faithful**. Please put this date on your calendar. Registration forms have been mailed from the Office of Deacons.

BLIND?

BY: TOM FRANKLIN

Who sinned? Whose fault is this man's blindness? Who screwed up? Whom can we blame?! If only they hadn't fouled things up to a fare-thee-well, we wouldn't be standing here, dealing with the loss of sight... Surely, Lord, you know upon whom we can hang the stinking albatross of fault.

I can almost hear your sigh, Lord, as you try once again to explain, in really short words, in really direct sentences, that blaming and scapegoating are worse than a waste of time, because they disconnect us from our brothers' needs, they excuse us from engaging in Presence.

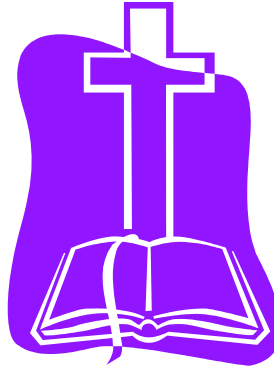
Our brother is blind Now, and Now is the opportunity, the moment of Light. – So you overturn the applecarts of convention and propriety by creating clay on the Sabbath, by allowing God's healing to happen on God's day.

Lord, draw me to become your Light; make in me a heart so ablaze in your love that your Light shining through it draws others to you, as I too, learn how to see. Help me to see the Now moments and to engage in Presence, Now.

PREPARING FOR LITURGY:

A LOOK AT THE LITURGICAL BOOKS AND DOCUMENTS— RITA THIRON

Join us at St. Joseph Parish in Dexter on Saturday, April 3, for a refresher on the deacon and liturgy with Rita Thiron, Associate Director of the diocesan Office of Worship. This day will afford you the opportunity to get all your questions answered by an expert regarding your role in liturgy. The day will begin at 9:00 a.m. with Morning Prayer and conclude around 2:45p.m. Lunch is included in this free on going formation opportunity, so please let us know if you plan to attend by contacting Arlene at 517-342-2510 or awoelf@diocesoflansing.org



OUTREACH TO SEXUAL ABUSE VICTIMS

The March issue of *Deacon Digest* includes an excellent article of the same title by Deacon Bill Ditewig and Sheila Horan. In the article they address such questions as: How do I deal with the human pain for the victims of sexual abuse? What is the most important thing I can do to help victim survivors? and What should the hallmarks of our outreach to victim survivors be?

These issues as well as the pain and anger of our parishioners and the community will be discussed during an open forum on this subject following the Deacon Community Lenten Day of Prayer and Reflection on March 20. If you have not yet registered for the Day of Prayer and Reflection, contact Arlene at 517-342-2510 or awoelf@diocesoflansing.org



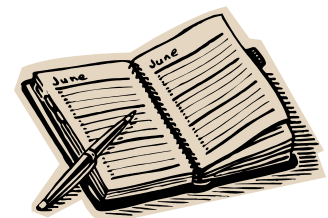
Attention:
Priests, pastoral coordinators, deacons and parish staffs

DAY WITH DEACON BILL DITEWIG

During the Deacon Community Convocation last Fall, Bishop Mengeling remarked that he would very much like to have Bill Ditewig come back to our diocese and address the priests, pastoral coordinators and deacons together.



Well, mark your calendars! Bill will be here November 9 to speak to the priests, pastoral coordinators, deacons and parish staffs. For those of us who have heard Bill speak on the diaconate, you know this will be a very worthwhile day. Please alert your people of the date. Bishop Mengeling will be issuing a personal invitation for all to attend.



QUOTABLE

SUBMITTED BY:
JUDE SICILIANO, OP

“If we simply repeat the formulas of the past, our words may have the character of doctrine and dogma but they will not have the character of good news. We may be preaching perfectly orthodox doctrine but it is not the gospel for us today. We must take the idea of good news seriously. If our message does not take the form of good news, it is simply not the Christian gospel.”

God in South Africa
Albert Nolan, O.P.



DEFINITION FOR TODAY

SUBMITTED BY: Wayne Charlton

Death:

to stop sinning suddenly.

Anonymous



QUOTABLE

SUBMITTED BY:
FR. CHARLIE IRVIN

“Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain, would that a man claim the tribute of patriotism, who should labor to subvert these great pillars.”

George Washington
1797 Farewell Address

IGNORANCE AND ERROR IN MARRIAGE CASES PART I

BY: JOHN CAMERON, JCL

Generally, the ground of **ignorance (c. 1096)** has little to do with how well or little the parties knew each other before their marriage, discussed it or even the quality of their pre-nuptial preparation. Certainly, they don't have to know what the future will bring. No one can. In fact, the word *consortium* (the marital partnership of the whole of life . . . in can. 1055) itself comes from Latin words for sharing fate and fortune in an unknown future. As well, the parties don't have to know that marriage can involve struggle as well as connubial bliss. If that's all you have in a case, you probably don't have the ground of ignorance. That sort of stuff probably points toward the grave lack of discretion- the judgment to marry- mentioned in can. 1095, °2.

Instead, **canonical ignorance is a lack of knowledge that marriage is a permanent consortium** (a partnership of the whole of life) **between a man and a woman which is ordered to the procreation of offspring by means of some sexual cooperation.** (Read can. 1055 §1.) **The law presumes that people know this after puberty.** They don't have to know much more. For purposes of this ground, they don't need experience or any deeper and well-reasoned knowledge about marriage. This is why the Church allows amateurs to marry. (And we frown on professional brides and grooms like Elizabeth Taylor or Micky Rooney- 16 or so marriages between them, is it? There's experience for you.)

Generally under this canon, the parties need know that marriage is perpetual in the sense of being permanent (i.e., stable and lasts for a long time). A knowledge of the formal notion of indissolubility is not required. In fact, they need not even necessarily know that the bond is exclusive or a unity (one man and one woman). (By and large, not knowing about or believing that stuff is usually treated in another ground of nullity because error or an intentional act of the will rather than ignorance is involved.) But

"Well, no one told me about her"

(The Zombies)

unlike jurists on the Canadian and Massachusetts supreme courts, the parties have to know marriage involves a man and a woman, as opposed to, say, two men, or three women, or whatever.

Now the Roman Rota is the court of higher instance at the Apostolic See. Although it tries

other matters (can. 1405 §3), it functions as the Church's supreme court for marriage cases. Its decisions assist lower tribunals to understand the law regarding marriage and invalidity. Unlike U.S. civil appellate courts, its published decisions are not precedentially binding (note to Marv, Pat, Dan and Mike: is it true that every time an civil appellate court sneezes, the inferior courts feel a cold coming on?)

Still, there is not a lot of Rotal jurisprudence on this canon. What there is focuses on the nature of marriage as oriented toward the creation of children by sexual cooperation of the man and woman. So someone who is totally clueless that 1) married people live together, 2) have sexual relations and 3) this action makes babies, would be a candidate for a decree of nullity here, if not something more.

Such ignorance is rare, though I heard of a girl raised in a small village. She had no sex education at all, and believed kissing made babies. Her parents also had separate bedrooms. She didn't even realize she was expected to move from her parents' home and live with her husband. She thought marriage would make it proper for her to kiss her boyfriend/husband at village festivals and that kissing made babies (and she was fond of children). The story sounds "made up" to me but makes its point.

Certainly **the law presumes that after puberty, people have a minimal understanding that marriage is a partnership (consortium).** The former code spoke of it as a society (*societas*). The choice of *consortium* seems to be deliberate: in Roman law,

see *Ignorance* page 4

FOOD FOR THE POOR UPDATE

DEACON JACK PIERCE

Food for the Poor and the Haiti situation

I have been getting many calls from Deacons asking me about the situation in Haiti. I felt it best to let all of you know that we would not send any pilgrimages to Haiti as long as the unrest continues there.

We have not changed the dates for the pilgrimages in 2004, but we have changed the destinations. All the pilgrimages will go to Jamaica as long as there are problems in Haiti. But we are still helping the poor in Haiti. Please keep this poorest country in the western hemisphere in your prayers.

Those of you interested in a Food for the Poor pilgrimage should contact Deacon Ed Simon, who is coordinating a group of deacons from the Grand Rapids and Lansing dioceses, at thesimons@backpacker.com or 231-873-5867.

JUSTICE NOTES

SUBMITTED BY: JUDE SICILIANO, OP

When considering economic, social and environmental policies on behalf of agriculture and rural communities, The National Catholic Rural Life Conference considers the following as one of its principles: Universal Destination of Goods. The earth is God's and is created for the well-being of all. Creation and all its goods are plainly for the good of all. We believe and accept that private ownership of goods is a natural right. So what is the best mechanism to distribute the goods of the earth? What is our measure of social equality that limits economic concentration of wealth and reduces the causes of poverty?

We say that on every private ownership there is a social mortgage: If bread is good for life, then bread for all is a goal worthy of us as human beings in universal solidarity. Greed, excess profits, and control by a few of the goods meant for many – these are contrary to God's desire that creation is for the good of all.



The universal destination of goods is plain to see: each person in the world is meant to receive enough to eat and drink, enough to clothe and house themselves, and enough to live in human dignity. In rural life, we need to realize that farmers continue to be squeezed by those who control farm inputs/supplies and by those who farmers must sell to. In some cases, farmers are caught in the grip of a single firm both supplying

inputs and receiving the food or fiber produced, leaving the farmer vulnerable to monopolistic practices.

The destination and accessibility of goods today is twisted by our society's fascination with bigness and technology. The big operator or producer is favored over the small family farmer – these scales of size are weighed against the common good because global corporate interests win political and financial favors mainly for themselves. What might be called the "common good" is lost in the abyss between winners and losers, those who grow big and those who get pushed out.

Ignorance (Continued from page 3)

consortium gave the wife equal status. In the case of people who treat marriage as a master or mistress - servant relationship, it would have to be shown that this arose from true ignorance rather than from selfishness or psychological dysfunction. It would not be enough to show that someone behaved against the Church's understanding of marriage. It would have to be shown that the ignorance motivated such behavior. Might be tough to prove.

Often we read that a party lacked good role models in childhood about marriage and thus was ignorant according to this canon. Here too, the case normally gets treated under a different ground.

Keep in mind, the bar is low for the ground of ignorance. It is intentionally low since people who are not prohibited by law enjoy a right to marry (c. 1058) but properly (c. 1059). Exposure to improper beliefs or negative experiences about marriage during the formative years does not provide proof for this ignorance. The absence of exposure to proper beliefs would be a stronger kind of proof. The Rota has mentioned the character and education of a person, manner of relating in the family, in school, with co-workers, to members of the opposite sex. All these have to be carefully weighed.

In particular a middle course between a minimum and maximum knowledge is to be sought: for this ground it must be proven one lacked knowledge of the conjugal union as a physical union involving the sexual organs. Retarded sexual maturation, possibly mental impairment or marriage at an early age (14 for women, 16 for men and there are places in the world where those are the civil ages) might be involved. (Those with mental impairment have the same rights to marry as other people. Don't assume they can't marry validly. In a questionable case, the matter should be referred to the bishop.)

Of course, someone totally ignorant might also not want to consummate a marriage, but that is another kind of case entirely!

John

ON GOING FORMATION

April 3, 2004

“Preparing for Liturgy - A look at the liturgical books and documents”

Rita Thiron
St. Joseph, Dexter - 6 contact hours

May 15, 2004

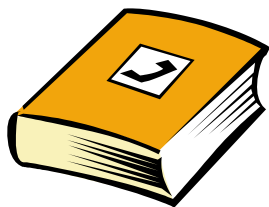
Project Rachel

Wilson Perkowski
Diocesan Center - 5 contact hours

ASPIRANCY

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

Date:	Subject:
March 22, 2004	Diakonia of the Word
April 19, 2004	The Deacon and Liturgy
May 8, 2004	Day of Prayer and Reflection



DIRECTORY UPDATES

Dick & Nadine Shaneyfelt
email: dicnad@aol.com
Pat Soucy
email: pdsoucy@intouchmi.com

CORPUS CHRISTI UNIVERSITY PARISH Spring 2004 Lecture Series

The Bible and Contemporary Christian Life

Tuesday Nights at 5:30 pm



Corpus Christi
University Parish

March 30 ~ *The Gospel Miracle and the Spiritual Quest Today*
James Bacik, Pastor, Corpus Christi University Parish

April 6 ~ *Jesus, Love of Enemies in an Age of Hatred*
John Donahue, Raymond Brown Distinguished Professor of New Testament Studies, St. Mary's Seminary and University

April 13 ~ *The Authority of the Bible: Assessing Traditional Christian Perspectives*
Richard Gaillardetz, Chair of Catholic Studies, University of Toledo

April 20 ~ *The New Testament and Discipleship: The Role of the Laity in the Church*
Kenneth Morman, Chaplain, St. Thomas More Parish

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

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

May 4 ~ *Reconciling Science and the Bible*

Julian Davies, Distinguished University Professor of Chemistry and Medicinal Chemistry, University of Toledo;
Youth Pastor, Epworth United Methodist Church, Toledo

Clip and Mail Registration Form on Page 8

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

CANDIDATE FORMATION SECOND YEAR

March 6, 2004 St. Patrick - Ann Arbor
Homilies

March 20, 2004 St. Francis Retreat Center
Deacon Community Lenten Day of Prayer and Reflection
Rev. Tom McDevitt

April 3, 2004 St. Joseph - Dexter
“Preparing for Liturgy - A look at the liturgical books and documents”
Rita Thiron

May 1, 2004 St. Mary - Westphalia
Homilies

ACCESSING CC ON-LINE

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

PROJECT RACHEL

By: Wilson Perkowski

As a deacon you will be asked from time to time to give a homily or speak to the congregation about some important parish matter. Among the assembled you will address will be those who carry a silent, secret grief. They will sit in their places in the pews certain everyone can see into their souls and know what they have done. They are sure that there must be a "Scarlet A" embossed upon their forehead: A "Scarlet A" not for adultery but for abortion.

Of the abortions done every year in the United States 25% are performed on women who identify themselves as religious. Of these half will define themselves as Catholic. They can be further divided into those who see no moral wrong in abortion and others who will be plagued by what they have done. These women will come to church and sit in silence waiting for condemnation and ridicule. They have come to believe that God will not forgive them and will punish them for what they have done. One woman described her experience this way: "I would sit in my pew just knowing that the Priest must know what I have done! No matter what he said, no matter how gently put, I felt it was an arrow aimed at my heart"

These women, although, they may think of themselves as evil, are not. They came to the decision to abort after much pain and confusion. Often abortion is seen as the only way to regain control over a chaotic situation. It is not until many years later that the women realize the effect it has had on their lives. This realization may not come readily.

Unresolved issues about an abortion may manifest themselves as depression without the woman realizing the connection between her depression and its cause. Post abortive women feel great alienation from Church, from God, and from themselves. This alienation is like a black hole that sucks the women in. They become someone they no longer recognize. Many try to regain self worth by pleasing others to avoid anger and abandonment. They may use sex as way to regain a feeling of acceptance. They may use drugs or alcohol to help them escape the pain they feel over the abortion. They repress feelings, memories and grief in a hope that they can still carry on normally.

Many post abortive women feel the greatest grief when they have their own children. Others will have some life changing event that forces them to look at their lives more closely. This journey from grieving post abortive woman to one who understands her life and accepts the effects abortion has had on it is a long one. The journey requires the women to look at repressed feelings and to vent them positively, to examine the situation that caused them to choose abortion and see it clearly and finally to mourn their lost children. It is a journey of self discovery and acceptance and one difficult to undertake alone. Project Rachel helps the women begin this work with support groups, counseling and retreats; all designed to give the women the freedom, security and support to examine what they have hidden for so long.

Project Rachel also provides training for volunteers who wish to help these grief stricken women. As Deacons you may wish to become a Project Rachel volunteer or simply complete our training as a way to enrich your own ministry and help you deal with those women you encounter who have had abortions. Even if you do not wish to get involved with Project Rachel, please remember us in your prayers and remember the services we provide when you are preaching and when you encounter one of those women with a silent, secret grief. Contact Wilson Perkowski at 342.2581 or by email at wperkows@dioceseoflansing.org to learn more.



In Ramah is heard the sound of moaning,
of bitter weeping!
Rachel mourns her children; she refuses
to be consoled because her children are no
more.

Thus says the LORD:
Cease your cries of mourning; wipe the
tears from your eyes.
The sorrow you have shown shall have
its reward...

There is hope for your future.

Jeremiah 31:15-1



MARY,
Teacher of prayer,
who through your
maternal intercession
has supported and
helped the Church
from her beginnings,
make deacons always
attentive to the needs
of the faithful by
teaching them to come
to know the value of
prayer.

COMMUNITY PRAYER LINE

For the sick:

- Judy Barrett**
- Jim Corder**
Father of Deacon Jim Corder
- Ed Holowicki**
Father of Deacon Gerry
- Gordy and Caren Kilburn**
- Ray Pizana**
- Vance Poole**
Son of Greg & Liz



NECROLOGY

March

- | | | |
|----|---------------------------|------|
| 1 | Agnes Boehmer | 1969 |
| 10 | Deacon Gwynn McPeck (Mac) | 2002 |
| 18 | Louise Chadwick | 1973 |
| 25 | Deacon. Richard Cesarz | 1988 |
| | Pauline Pizana | 1983 |



POSTCARDS TO DEATH ROW INMATES

SUBMITTED BY: WAYNE CHARLTON

There are currently six **women** on death row in North Carolina. And like other death row inmates, they can be the most forgotten people in the prison system. Below I have posted their names and address. 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:

- | | | |
|----------------------|----------|-------------------------------|
| Christene Kemmerlin | #0564016 | (On death row since 10/18/00) |
| Christina Walters | #0626944 | (7/6/00) |
| Carlette Parker | #0311386 | (4/1/99) |
| Melanie S. Andersen | #0547365 | (9/26/96) |
| Blanche T. Moore | #0288088 | (11/16/90) |
| Patricia W. Jennings | #0207779 | (11/5/90) |

—**North Carolina Institution for Women**
1034 Bragg St. Raleigh, NC 27610

“When did we see you ill or in prison, and visit you? And the king will say to them in reply, ‘Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me.’” (Mt 25: 39-40)

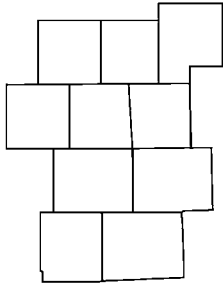


Cluster Meetings

Cluster Contact(s)	Meeting Date/Time Place
Genesee/Owosso Rod Amon or Jim Brown	May 10 St. Mary, Mt. Morris
Other Details:	
Jackson/Lenawee/Hillsdale Carol or Linda Franssen	After Deacon Advisory Council
Other Details:	
Lansing Cluster Terry Fleming, Dick Stanford, Mark Simmon	May 21 Most Holy Trinity, Fowler
Other Details:	
Livingston Cluster Dave Piggot or Endre Doran	March 13 St. Joseph, Howell
Other Details:	
Washtenaw Cluster Warren Hecht-Tom Franklin	March 13, 9:30 a.m. Guy Hollaran’s
Other Details:	Mass at Christ the King at 9:00 a.m.



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



PEACE & JUSTICE LENTEN REFLECTIONS

"*The Stations According to Luke: A Spirituality for Practitioners of Peace and Justice*," has just arrived from the press. It was written with Lent during the liturgical Cycle C in mind. We would be pleased to send a copy to anyone interested in reading it. Please send \$2 to Peace and Justice Ministry, Diocese of El Paso, 499 St. Matthews St., El Paso, TX 79907. Multiple copies are available at reduced rates.

CORPUS CHRISTI UNIVERSITY PARISH Spring 2004 Lecture Series Registration Form See Page 5 for Series Topics and Dates

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

Name: _____

Address: _____ **Phone:** _____

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

_____ Series tickets (see info to the left)

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

Please make checks payable to Corpus Christi University Parish

