

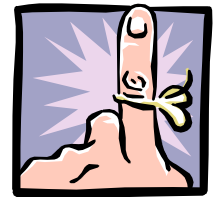
# C OMMUNITY C OMMUNICATIONS

March 2006



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

## It's Not Too Late — Lenten Day of Prayer and Reflection



### Did You Forget Something?

Betcha you are thinking about coming to the Deacon Community Lenten Day of Prayer and Reflection with Fr. Karl Pung but keep forgetting to send in your registration. Better hurry! It's coming up soon - Saturday, March 11 at St. Thomas in East Lansing. This year's theme is "**Mercy: Restored and Restoring.**"

You still have time to call the Office of Deacons to let us know if you, or better still the both of you, will be there. Don't plan on just showing up as we need an accurate count for lunch.

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## Pope Offers Magazine Commentary On His Own Encyclical

### Rome, Feb. 01 (CWNews.com)

In an unprecedented gesture, Pope Benedict XVI wrote an introductory about his own encyclical, *Deus Caritas Est*, for the magazine *Famiglia Cristiana*. The Italian weekly published a special edition, containing the entirety of the Pope's encyclical, with a cover date of February 5.

"I am happy that *Famiglia Cristiana* is sending you the text of my encyclical, and giving me the opportunity to accompany it with a few words intended to help the reader approach it," the Pope writes.

The encyclical may be "a bit difficult and theoretical at the beginning," the Pope admits. But eventually, he says, the reader will realize that he is simply trying to "respond to some very concrete questions about human life."

The Pope also mentions several points in the encyclical that he considers worth extra thought, and asks questions that the letter seeks to answer. "Can we really love God" is one such question, he writes. Another is "Can we really love our neighbor, who is unknown or even hostile?" In each case he says that the answer is Yes.

"Love is not just a sentiment," the Pope writes. "The will and intelligence are involved, too." We show our love for others when we wish them well, he says.

*Continued (where else but) on page 2*

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

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

# Benedict XVI Commentary

*(Continued from page 1)*

In another rhetorical question, the Pope asks whether Christianity has taken the joy out of *eros*. He explains that in the encyclical he hopes to demonstrate that in fact *eros* is deprived of its most profound realization when people seek only immediate happiness. On the other hand, he continues, when lovers give themselves to one another, "with the whole body and soul," they reach a completion of *eros* in self-giving love.

In his notes on the second part of the encyclical, regarding the charitable activity of the Church, the Holy Father emphasizes that the Church should not be involved directly in partisan political affairs. Rather, he says, the Christian community acts in "a communal service of love." While respecting and encouraging other humanitarian impulses, the Church must perform her own acts of charity, because without that activity the love of the Church is incomplete.

Working for justice in the political realm is the proper sphere of the Christian laity, the Pope writes. But even if justice could be achieved, our neighbors would still need love, which the Church must still provide.

**You are not here merely to make a living, you are here in order to enable the world to live more amply, with great vision, with a finer spirit of hope and achievement.**

**You are here to enrich the world, and you impoverish yourself if you forget the errand!**

Woodrow Wilson

## Deus Caritas Est

### (God is Love)

submitted by Bill Sirl

Pope Benedict's first encyclical was released January 25, 2006. The first part of the encyclical explains two meanings of love, *eros* and *agape*. The second part addresses the concept of Christian charity. It is a relatively short encyclical, only 25 pages, and very readable. The complete text is available as a link on the deacon community website. What follows is four paragraphs from the encyclical which touch on charity as a responsibility - certainly not unique to the diaconate but a special charism of the deacon all the same. Our Holy Father makes note of "the origin of the diaconal office" in the charitable works of the early Church.

20. Love of neighbor, grounded in the love of God, is first and foremost a responsibility for each individual member of the faithful, but it is also a responsibility for the entire ecclesial community at every level: from the local community to the particular Church and to the Church universal in its entirety. As a community, the Church must practice love. Love thus needs to be organized if it is to be an ordered service to the community. The awareness of this responsibility has had a constitutive relevance in the Church from the beginning: "All who believed were together and had all things in common; and they sold their possessions and goods and distributed them to all, as any had need" (Acts 2:44-5). In these words, Saint Luke provides a kind of definition of the Church, whose constitutive elements include fidelity to the "teaching of the Apostles", "communion" (*koinonia*), "the breaking of the bread" and "prayer" (cf. Acts 2:42). The element of "communion" (*koinonia*) is not initially defined, but appears concretely in the verses quoted above: it consists in the fact that believers hold all things in common and that among them, there is no longer any distinction between rich and poor (cf. also Acts 4:32-37). As the Church grew, this radical form of material communion could not in fact be preserved. But its essential core remained: within the community of believers there can never

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# Deus Caritas Est

. . . Continued from Page 2

be room for a poverty that denies anyone what is needed for a dignified life.

21. A decisive step in the difficult search for ways of putting this fundamental ecclesial principle into practice is illustrated in the choice of the seven, which marked the origin of the diaconal office (cf. Acts 6:5-6). In the early Church, in fact, with regard to the daily distribution to widows, a disparity had arisen between Hebrew speakers and Greek speakers. The Apostles, who had been entrusted primarily with “prayer” (the Eucharist and the liturgy) and the “ministry of the word”, felt over-burdened by “serving tables”, so they decided to reserve to themselves the principal duty and to designate for the other task, also necessary in the Church, a group of seven persons. Nor was this group to carry out a purely mechanical work of distribution: they were to be men “full of the Spirit and of wisdom” (cf. Acts 6:1-6). In other words, the social service which they were meant to provide was absolutely concrete, yet at the same time it was also a spiritual service; theirs was a truly spiritual office which carried out an essential responsibility of the Church, namely a well-ordered love of neighbor. With the formation of this group of seven, “*diakonia*”—the ministry of charity exercised in a communitarian, orderly way—became part of the fundamental structure of the Church.

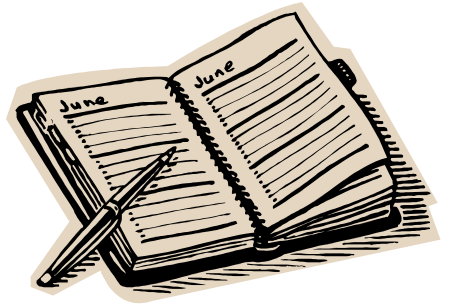


22. As the years went by and the Church spread further afield, the exercise of charity became established as one of her essential activities, along with the administration of the sacraments and the proclamation of the word: love for widows and orphans, prisoners, and the sick and needy of every kind, is as essential to her as the ministry of the sacraments and preaching of the Gospel. The Church cannot neglect the service of charity any more than she can neglect the Sacraments and the Word. A few references will suffice to demonstrate this. Justin Martyr († c. 155) in speaking of the Christians' celebration of Sunday, also mentions their charitable activity, linked with the Eucharist as such. Those who are able make offerings in accordance with their means, each as he or she wishes; the Bishop in turn makes use of these to support orphans, widows, the sick and those who for other reasons find themselves in need, such as prisoners and foreigners.[12] The great Christian writer Tertullian († after 220) relates how the pagans were struck by the Christians' concern for the needy of every sort.[13] And when Ignatius of Antioch († c. 117) described the Church of Rome as “presiding in charity (*agape*)”,[14] we may assume that with this definition he also intended in some sense to express her concrete charitable activity.

23. Here it might be helpful to allude to the earliest legal structures associated with the service of charity in the Church. Towards the middle of the fourth century we see the development in Egypt of the “*diakonia*”: the institution within each monastery responsible for all works of relief, that is to say, for the service of charity. By the sixth century this institution had evolved into a corporation with full juridical standing, which the civil authorities themselves entrusted with part of the grain for public distribution. In Egypt not only each monastery, but each individual Diocese eventually had its own *diakonia*; this institution then developed in both East and West. Pope Gregory the Great († 604) mentions the *diakonia* of Naples, while in Rome the *diakoniae* are documented from the seventh and eighth centuries. But charitable activity on behalf of the poor and suffering was naturally an essential part of the Church of Rome from the very beginning, based on the principles of Christian life given in the Acts of the Apostles. It found a vivid expression in the case of the deacon Lawrence († 258). The dramatic description of Lawrence's martyrdom was known to Saint Ambrose († 397) and it provides a fundamentally authentic picture of the saint. As the one responsible for the care of the poor in Rome, Lawrence had been given a period of time, after the capture of the Pope and of Lawrence's fellow deacons, to collect the treasures of the Church and hand them over to the civil authorities. He distributed to the poor whatever funds were available and then presented to the authorities the poor themselves as the real treasure of the Church.[15] Whatever historical reliability one attributes to these details, Lawrence has always remained present in the Church's memory as a great exponent of ecclesial charity.

# Convocation 2006

It is not too early to mark your calendars to reserve the weekend of September 29 through October 1, 2006 for the next deacon community convocation to be held at Shanty Creek in Bellaire, MI. More details on the convocation will be forthcoming.



## FOOTPRINTS...A New Version

Imagine you and the Lord Jesus are walking down the road together. For much of the way, the Lord's footprints go along steadily, consistently, rarely varying the pace. But your footprints are a disorganized stream of zigzags, starts, stops, turnarounds, circles, departures, and returns.

For much of the way, it seems to go like this, but gradually your footprints come more in line with the Lord's, soon paralleling His consistently.

You and Jesus are walking as true friends!

This seems perfect, but then an interesting thing happens: Your footprints that once etched the sand next to Jesus' are now walking precisely in His steps.

Inside His larger footprints are your smaller ones, you and Jesus are becoming one.

This goes on for many miles, but gradually you notice another change. The footprints inside the large footprints seem to grow larger.

Eventually they disappear altogether. There is only one set of footprints. They have become one.

This goes on for a long time, but suddenly the second set of footprints is back. This time it seems even worse! Zigzags all over the place. Stops. Starts. Gashes in the sand. A variable mess of prints.

You are amazed and shocked.

Your dream ends. Now you pray:

"Lord, I understand the first scene, with zigzags and fits. I was a new Christian; I was just learning. But You walked on through the storm and helped me learn to walk with You."

"That is correct."

"And when the smaller footprints were inside of Yours, I was actually learning to walk in Your steps, following You very closely."

"Very good.. You have understood everything so far."

"When the smaller footprints grew and filled in Yours, I suppose that I was becoming like You in every way."

"Precisely."

"So, Lord, was there a regression or something? The footprints separated, and this time it was worse than at first."

There is a pause as the Lord answers, with a smile in His voice.

"You didn't know? It was then that we danced!"

To everything there is a season, a time for every purpose under heaven: A time to weep, a time to laugh, a time to mourn, and a time to dance. (Ecclesiastes 3:1,4)

author unknown



# Divorce With Remarriage, “Objective Contrast with the Word of the Lord” Part IV of a FOUR Part Series

By *John M. Cameron, JCL*

## Part IV: Marriage and the Catholic “Annulment Process”

Based on long-standing Church teaching, canon 1055 states: “§1. The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life and which is ordered by its nature toward the good of the spouses and the procreation and education of offspring, has been raised by Christ the Lord to the dignity of a sacrament between the baptized. §2. For this reason, a valid matrimonial contract cannot exist between the baptized without it being by that fact a sacrament.”

We believe that the marriage of the baptized is a sacrament, and that Christ, in giving this gift to the Church, gave the Church a divine authority to safeguard it and to teach about all marriages with the same authority. This includes the marriages of the non baptized since they are still subject to divine law.

Once the consent of a man and a woman — who are free to marry — creates marriage, God blesses the marriage with his own consent and binds them together for life. This bond requires faithfulness that is exclusive and permanent. As a result, withdrawing human consent can no longer end the marriage or sever the bond. The couple has created the matrimonial covenant, and God has now sealed it.

Now three questions are at stake for each spouse at the time of matrimonial consent from our Catholic point of view. (1) Was each free to marry according to divine law — and if it was a Catholic or Catholic sanctioned wedding, Church law — to marry? (2) Did each express the internal consent to marry according to the legal external form that was necessary? (3) Did each have the capacity to give consent knowingly, deliberately and freely and to carry out the obligations of marriage?

This is what canon 1057 means when it says, “§1. The consent of the parties, legitimately manifested between persons qualified by law, makes marriage; no human power is able to supply this consent. §2. Matrimonial consent is an act of the will by which a man and a woman mutually give and accept each other, through an irrevocable covenant in order to establish marriage.”

According to our belief, a marriage possesses the favor of law if the couple creates it that way. Its validity as an indissoluble bond is presumed unless the contrary can be established. This requires with moral certainty of a Church judge who applies the law and the facts (cc. 1060 and 1608). That is what we mean by the “annulment process,” although the proper term is the investigation of nullity. “Annulment” suggests in many minds that something valid has been subsequently voided or rendered invalid. However, when a tribunal issues a declaration or decree of nullity, the Church is saying that the marriage was invalid from the beginning. It is not denying that a civilly legal ceremony took place, however.

Yet that presumption of validity is why the Catholic Church requires a decree of nullity before a subsequent marriage can occur.

**Part IV: Marriage and the Catholic "Annulment Process"**

... Continued from Page 5

**In Brief**

Three points must be said immediately before we conclude.

First, just because a Catholic has become divorced, he or she is not excluded from Holy Communion, nor is he or she excommunicated.

Two, the fact of the divorce does not convey the right to another marriage. Before a divorced person can marry in the Catholic Church while the "former" spouse is still alive, a tribunal or other process of the Church must examine that marriage and declare the person free to marry. If such a person is Catholic and marries without this declaration of freedom, he or she may not receive communion.

Three, the fact of marital failure or divorces does not prove the union lacked valid consent or the ability to carry out the obligations that it requires. Valid marriages do fail and do end in civil divorce. The Church expresses its concern for people in these sad situations. The Church's care for the divorced would be a topic for another day, and we cannot discuss it here.

Yet where there is smoke, there may have been fire. The fire of invalidity may have been burning at the time of consent in the wedding ceremony. So the law provides that either spouse may approach a Church tribunal and ask it to answer a question. Was this marriage valid from the start so that it still binds the parties (c. 1674)?

The tribunal judge will investigate the facts and apply the law. He may determine that the marriage was not valid, and that generally, both parties would be free to marry in the Catholic Church. (3)

What has happened here? The Church itself has found that God has not joined the couple because they did not or were not able to consent. Divine law does not forbid a subsequent marriage. The authority of the Church permits the parties to know this truth with clarity and objectivity.

**The State of Things for Divorced and Remarried Catholics Without "Annulments"**

The 11<sup>th</sup> Ordinary General Assembly of the Synod Bishops discussed "The Eucharist: Source and Summit of the Life and Mission of the Church" It concluded on October 23, 2005. It addressed the divorced and re-married faithful, who had not received declarations of nullity in proposition 40. Then it explained why they could not receive Holy Communion and did so in reference to the Word of God.

"According to the tradition of the Catholic Church, they [the di-

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### For the sick:

- Judy Barrett
- Mike Barrett
- Jim Brown
- Bob Chadwick
- Bill Everett
- Terry Fleming
- Warren Hecht
- Joe Kratofil
- Gideon Marsal
- Pat Moore
- Pat Pigott
- Jesse Pizana - Ray & Grace's grandson
- John Sundwick

### For those who have died:

- Andrea Reyna**, Fr. Cecilio Reyna's mother
- Samuel Kuchar**, Fr. Mike Kuchar's father

### Necrology

#### March

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

#### April

- 25 Kathy Huiskens 2005
- 27 Deacon Robert Boehmer 1974



# Community Prayer Line



### Directory Updates:

Pete Gudaitis  
[pag@zoomon.net](mailto:pag@zoomon.net)



#### Genesee/Owosso Cluster

*Place:* TBD  
*Date:* TBD  
*Time:* TBD  
*Contact:* Gary Gallagher  
*Other Details:*

#### Jackson/Lenawee/Hillsdale Cluster

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

#### Lansing Cluster

*Place:* St. Mary Cathedral  
*Date:* May 19  
*Time:* 6:30 PM  
*Contact:* T. Fleming, D. Stanford  
*Other Details:*

#### Livingston Cluster

*Place:* St. Mary, Pinckney  
*Date:* March 18  
*Time:* 9:00 a.m.  
*Contact:* Randy Coffelt  
*Other Details:*

#### Washtenaw Cluster

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

# Cluster Meetings

**Part IV: Marriage and the Catholic "Annulment Process"**

... Continued from Page 6

divorced and re-married faithful] cannot be admitted to holy communion, being in a position of objective contrast with the Word of the Lord which conferred on marriage the original value of indissolubility. ... Nevertheless, people who have divorced and re-married still belong to the Church, which welcomes them and follows them with special attention that they may cultivate a Christian lifestyle through participation in Mass (though without receiving communion), listening to the Word of God, adoring the Eucharist, prayer, participating in community life, confidential dialogue with a priest or a master of spiritual life, dedication to living charity, works of penance, and educational commitment to their children."

Statistics can be notoriously misleading and inaccurate. One thing is indisputable. In this nation and probably elsewhere, the number of annulments falls far short of the number of Catholic divorces. We must be realistic. Relatively few Catholics who are divorced will even seek "annulments" in the first place. A number of those who do will have been in valid marriages, and no annulment could be given.

We will always have people who need and can obtain decrees of nullity, and we will always have people who do not seek to get them. But in all cases, we must be faithful to our beliefs and understanding of the Word of God. We simply must all do better at teaching what marriage is, upholding its sanctity, encouraging the divorced - remarried to resolve their situations through tribunals, and provide better pastoral care for those whose situations cannot be resolved.

John M. Cameron, JCL

Endnotes

**ILLUSTRATION: Vision, Failure**

Edward Steichen, who eventually became one of the world's most renowned photographers, almost gave up on the day he shot his first pictures. At 16, young Steichen bought a camera and took 50 photos. Only one turned out -- a portrait of his sister at the piano. Edward's father thought that was a poor showing. But his mother insisted that the photograph of his sister was so beautiful that it more than compensated for 49 failures. Her encouragement convinced the youngster to stick with his new hobby. He stayed with it for the rest of his life, but it had been a close call. What tipped the scales? The vision to spot excellence in the midst of a lot of failure.

*(Bits & Pieces, February 4)*



# Permanent Deacons, Servants of Truth

## from the Vatican Information Service

submitted by Chuck Thelen ( 2nd year Candidate)

On the morning of February 20, in the Vatican's Clementine Hall, the Pope received 400 permanent deacons from the diocese of Rome for the 25th anniversary of the reinstatement of that ecclesial ministry in the diocese.

"Union with Christ, cultivated through prayer, sacramental life and especially Eucharistic adoration," said Benedict XVI, "is of the utmost importance to your ministry, in order that it truly bear witness to the love of God."

After thanking the permanent deacons for their service in Roman parishes, especially their pastoral concern for baptisms and the family, The Holy Father highlighted how they must be "servants of the Truth. By announcing the Gospel, you will offer a Word capable of illuminating and giving meaning to the work of mankind and to the suffering of the sick, and you will help the new generations discover the beauty of Christian faith. In this way, you will be deacons of the Truth that makes people free, and you will lead the inhabitants of this city to encounter Jesus Christ. For men and women, welcoming the Redeemer into their lives is a source of profound joy, a joy that can bring peace even in moments of trial."

The Pope stressed the fact that evangelization must be accompanied by the witness of charity. Referring to the large number of poor people, "many of them from countries far from Italy," who come to the parishes in search of help, he said: "Welcome these brothers and sisters with great cordiality and openness, and seek, as far as possible, to help them in their need."

"My gratitude goes out to those of you committed to this silent and daily witness of charity," he added. "Through your service, the poor also become aware of being part of the great family of the children of God, which is the Church."

Benedict XVI concluded his address to the deacons by describing their vocation as "a special grace for your family life, which in this way is called to be ever more open to welcoming the will of the Lord and the needs of the Church. May the Lord reward the readiness with which your wives and children accompany you in your service to the entire ecclesial community."

## Resume Blunders

"Here are my qualifications for you to overlook."

"Work History: Performed brain wave tests, 1879-1981."

"After receiving advice from several different angels, I have decided to pursue a new line of work."

"Accounting cleric."

"As indicted, I have over five years of experience analyzing investments."

"Am a perfectionist and rarely if ever forget details."

"Fired because I fought for lower pay."

"Size of employer: Very tall, probably over 6'5"."

"Finished 8th in my high school graduating class of 10."

"Reason for Leaving: My boss said the end of the world is near."

## Request from USCCB for Input

by Deacon William T. Ditewig, Ph.D.

I have been approached by Bishop Joseph Kurtz of Knoxville and Dr. Rick McCord of our Secretariat on Family, Women, Laity and Youth to assist them in a series of consultations they are conducting on ministries related to marriage. **Below is a copy Bishop Kurtz' letter to deacons.**

Please canvas your deacons with regard to the questions raised by the Bishop in his letter below, and have responses sent to me here at the USCCB no later than 1 April. They need not be long or excessively detailed: the Bishop simply wishes to consult with our deacons on these questions. More than 100 other focus and study groups are also part of this consultation.

Responses may be sent to me at [wditewig@usccb.org](mailto:wditewig@usccb.org) (preferred) or by fax to my attention: 202-541-3222 or by snail mail to:

Deacon William T. Ditewig, Ph.D.

Executive Director, Secretariat for the Diaconate

United States Conference of Catholic Bishops

3211 Fourth St. NE

Washington, DC 20017

Again, if we could have these responses by 1 April, that would be great.

### A Consultation With Deacons on Marriage Matters

Dear Deacons,

The U.S. Conference of Catholic Bishops has undertaken a National Pastoral Initiative on Marriage. This effort represents a commitment to promote, preserve and protect marriage as a human reality, a social institution and a saving Christian mystery.

The Initiative is in its early stages. It has begun with a consultative phase in which we are listening to and learning from the experience of a wide variety of people, including those who minister to marriages..

For more information, please visit this website: [www.usccb.org/laity/marriage/npim.shtml](http://www.usccb.org/laity/marriage/npim.shtml)

People will often point out that permanent deacons are the Church's most numerous example of "married Clergy" and, therefore, should be a natural source of understanding, relevant experience and pastoral care. The deacon assigned to parish ministry, they contend, could play a key role in making his parish a community of support for marriages and an instrument of service, witness and proclamation concerning the value of marriage as a Christian sacrament and social institution.

In our consultations so far we have learned that married couples would like their parish to be more "marriage friendly" and for it to offer ministries and programs to help couples sustain and grow in their marriages.

Unfortunately, most say that parish-based ministry to marriages is either absent or very limited. Most couples who participated in our focus groups were expecting more from their parish and not finding it.

With these thoughts in mind we are asking you to contribute to our consultation by offering your thoughts on the following two question areas:

- 1) How could a parish or group of parishes become more effective in promoting and sustaining marriage for the full range of: singles interested in marriage, engaged and married couples, persons who have suffered marital breakdown? What specific strategies and resources do you recommend? What outcomes would you like to achieve?
- 2) What could you propose to fellow deacons or to those in formation about becoming a better minister to marriages? What formational backgrounds, attitudes and skills are needed?

We are grateful for your participation. Please pray for our ministry and for the health, happiness and holiness of marriages.

Sincerely in Christ,

Most Reverend Joseph E. Kurtz

Chairman, Committee on Marriage and Family Life



# Homily Help

**By Bill Sirl**

The second year candidates will be giving practice homilies each of the next two months and we need volunteers to help critique them.

Below are dates (Saturdays) and location for each. We meet at 9:00 a.m. for either Morning Prayer or Mass (if available at the parish at that time). Lunch is served around noon and we try to wrap it up around 2:30 p.m. Please consider joining us— this invitation is for wives also. If you plan on being at one of these sessions, notify the office so you can be included in the count for lunch.

April 1 St. John, Fenton Morning Prayer

May 6 St. John, Davison Morning Prayer

Calendars

## Other Important Dates

Mark Your Calendar for These Important Dates

March 11 Day of Prayer/Reflection Fr. Karl Pung God's Mercy

May 12 Ongoing Formation Fr. Robert Rivers Evangelization

Sept 29-Oct 1 Deacon Convocation Fr. Richard Hayes Theology of the Body

# Thoughts for Laughs

**A man rushed into the doctor's office and shouted, "Doctor! I think I'm shrinking!!"**

**The doctor calmly responded, "Now, settle down. You'll just have to be a little patient."**

**Sometimes it's important to get to the point quickly. Here's how Johnny Carson once described the Academy Awards ceremony: "Two hours of sparkling entertainment spread out over a four-hour show." (from rd.com)**

**A little boy surprised his grandmother one morning and brought her a cup of coffee. He made it himself and was so proud. He anxiously waited to hear the verdict on the quality of the coffee.**

**The grandmother had never in her life had such a bad cup of coffee, and as she forced down the last sip she noticed three of those little green army guys in the bottom of the cup.**

**She asked, "Honey, why would three little green army guys be in the bottom of my cup?"**

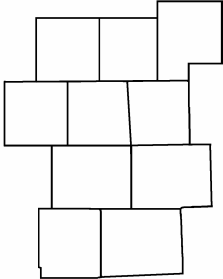
**Her grandson replied, "You know grandma, it's like on TV: 'The best part of waking up is soldiers in your cup.'"**



# 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 )



## 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