

# COMMUNITY COMMUNICATIONS

October 2004



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

## COMMON CONFERENCE

Better get your paid reservations in soon for the Saturday Deacon Community luncheon. Years of Service awards will be presented as well as the Servus Dei Award. Several excellent nominations were considered. The award will be announced and presented by Bishop Mengeling who will join us for the luncheon.

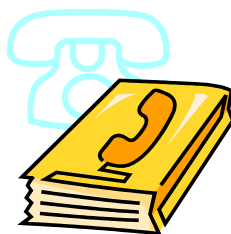
Take a look at the workshops being offered. I think you will find something useful in your ministry. The Department of Formation is bringing in two nationally known presenters, Dr. Richard Gaillardetz and Dr. Edward Hahnenberg.



## DEACON COMMUNITY DIRECTORY

### Last Call for Directory Updates

The Deacon Community Directory is in the process of being updated and will be distributed at the *Common Conference* luncheon for the deacon community. If you have any changes, please let Bill or Arlene know ASAP.



## DEACON ASSISTANCE FUND



The Fund is now over **\$23,000!** It can grow even more with your donations and another \$800 still available from a generous donor with the matching funds challenge. As you plan your end of the year tax contributions, don't forget the Deacon Assistance Fund. In addition, you might consider donating those stipends you receive for baptisms and weddings.

Several parishes have made sizable contributions in appreciation for the work their deacons do for the parish and the community.



Please welcome

### Deacon Ray Kunik

and his wife **Sandy** who join us from the Archdiocese of Detroit, where Ray was ordained in 1980.

Ray and Sandy moved to Howell and have been assigned to St. Joseph parish. They have three adult children and are grandparents.

Ray retired from the fire department some years ago and has been working for General Motors in Pontiac. He has plans to retire from that work in the next year or so.

Their address is:  
5316 Pentwater Dr.,  
Howell, MI 48843,  
Phone: 517-548-1180  
Email: rkuniksr@aol.com

**The deadline**  
For *the next issue of*  
**Community Communications**  
is  
**October 22nd.**

# WE ARE CALLED TO HOLINESS

BY: DAVID ROSENBERG

*Adapted from a homily by Bishop Edward K. Braxton*

*Those who are Holy  
Keep grace: that keeps all our goings graces;  
We act in God's eye what in God's eye  
We are—  
Christ—for Christ plays in ten thousand  
places,  
Lovely in limbs, and lovely in eyes not his  
To the Father through the features of men's  
faces.*

—Gerard Manley Hopkins

•We are called to holiness whenever we experience singular beauty in the magnificence of nature—a riot of flowers on a hillside, rivers of stars on a dark night, the bite of autumn's chill, the tranquil quiet of a peaceful lake, the many shades of green that delight us in the city park. The form and symmetry of music, art, theater, and poetry also stir up our awareness of a world "charged with the grandeur of God." The holiness of the creator is as close to us as the air we breathe.

•We are called to holiness whenever we attend to the agility, strength and decline we experience in the inexhaustible complexity of our own minds and bodies. When we work-out, play sports, take long hikes in the woods, learn languages, play musical instruments, test our wits in a game of chess, get lost in a great novel or grapple with a work of serious theology, we have the immediate experience of the great capacity and the real limitations of memory, imagination, intelligence, and physical prowess. Youth, maturity, illness and recovery, the constraints and resilience that come as we grow older, eventually announce our mortality and evoke our reverence before The Unknown. The great Augustine was right when he said our hearts are restless until they rest in God.

*Our successes as well  
as our failures under-  
score our absolute  
dependence on the  
All Holy One*

•We are called to holiness even in our struggles for personal discipline and moral goodness in our daily lives. We seek to use our time well, overcome inertia, prepare sufficiently for our various responsibilities, and get sufficient rest and exercise. Yet our reach is often beyond our grasp. The tension between detachment and materialism, abstemiousness in the enjoyment of food and drink, true discipline in the consumption of alcohol, overcoming addiction to cancer causing tobacco products, avoiding dependence upon drugs (legal or illegal), the proper understanding and integration of our need for acceptance, affirmation, love, intimacy and our sexuality can all be the struggle of a lifetime. The struggle is not made easy by faith, but it is made easier because we know we are not struggling alone. Our successes as well as our failures underscore our absolute dependence on the All Holy One who dwells in unapproachable Light.

•We are called to holiness in our efforts to get along with other people. We live in networks of complex interdependent relationships. Time and again we may find ourselves forming negative first opinions toward someone because of their religion, nationality, race, gender, sexual orientation, income, intellectual skills, athletic abilities or personal appearance, even though we know this is the opposite of what Christ would do. Our ongoing efforts to overcome lingering biases and prejudices in our lives impels us to turn to Jesus of Nazareth, the Holy One of God, to help us with the power of His redemptive grace.

See "Holiness" on page 8)



## Plan to attend: A Day with Deacon Bill Ditewig

Bishop Mengeling has made a strong appeal to the priests, pastoral coordinators, parish staff and deacons to attend this day. It will be a wonderful opportunity for all concerned to have a better understanding of the history, sacramental identity and theology of the diaconate. So, plan on attending with your pastor and staff and help solidify the bond we share in ministry. Copies of Bill's latest book, "*101 Questions and Answers on Deacons*" will be available for purchase and Bill has agreed to a book signing.

### The History, Sacramental Identity and Theology of the Diaconate

Tuesday, November 9, 2004

9:30 am-3:00 pm

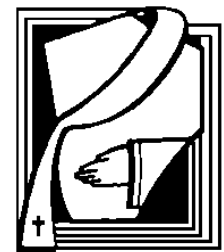
St. Mary Parish Hall, Lansing, MI

Presenter: Deacon Bill Ditewig

Registration forms were mailed in early September. Extra forms are available online at:

<http://parishesonline.com/scripts/HostedSites/org.asp?p=3&ID=20401>

Or Contact Arlene at the  
Office of Deacons



## REGIONAL FORUM

### *For Pastoral Leadership.*

Held at Weber's Inn in Ann Arbor each January, Region VI of the National Organization for Continuing Education of Roman Catholic Clergy offers wonderful opportunities for continuing formation. Originally intended solely for pastors, the program has been opened up to anyone in pastoral leadership positions, including deacons.

The theme this year is "Caught Between Culture and My Faith: What Do I Do Now?" Speakers include Fr. Anthony Gittins, CSSp, Sr. Donna Markum, OP, PhD, Fr. Kenneth Schmidt and Ms. Sharon Froom of Kalamazoo, Fr. Stephen Dudek, and our own Fr. Matt Fedewa. For more information, contact the Office of Deacons.

## BIG SHOES TO FILL

BY: ROD AMON

I was doing Scripture Services for our Vacation Bible School. After the service on Wednesday, I was approached by a parishioner. She said to me "You have some big shoes to fill." I said, really? She then said "My granddaughter pointed to you and said that's the man who talks to us about Jesus."

What is his name the grandmother asked? "Deacon Jesus." Those are big shoes to fill.



## CONFETTI

BY: TOM FRANKLIN



Abba, Father,

I was out in the woods when I discovered that you had invented confetti long before there were democrats or republicans.

And the original model is so beautiful, with its oranges and reds and russets and yellows.

I love the way each carefully crafted, one of a kind piece sails in the wind, swirling about.

Then there's the delightful noise the real confetti makes as I shuffle through great piles of the stuff, and lie in,

when nobody but you are watching— gotta keep my dignity, ya know.

And the smell... so much better than the imitation confetti, so earthy, so full of this year's harvest and next spring's promise.

Thank you, my Father, for the party we call the seasons, for the gift of confetti—

And find a way, Abba, to tell other worried fathers and grandfathers, who call you Allah, that I pray also for them and for their sons and grandsons.

## THAT TIME OF THE YEAR

BY: LINDA FRANSEN

These autumn seasons have suddenly turned into our autumn years. I reflect backward more often than forward. It's said quite often our long term memory grows stronger as we age and physically we get somewhat weaker. A common term so many of us use is "I'm having a senior moment, bear with me, please!"

We are so fortunate that God made us with a sense of humor. I have a key chain tag that states, "Laughter is the shortest distance between two people." It is so much easier to smile than to frown and be an old grump. Getting to a warmer, happier state of mind is possible for everyone IF we but stop and think about the many graces Our Lord gives to us. It is an endless supply.

Our days still hold worries and concerns. Goodness knows there were a lot of them as we raised our six children. Even now there are extra prayers for our Marine son who is stationed in Iraq. But also this week we thank God that Jenny's CT scan over her several neck lumps came back negative! She's still in remission!!! Her humor comes through as she tells me the lumps must have been from the "lumpy" gravy she swallowed.

One thing for sure, we can all make the effort to stop in our busy days and pray for each other and our families. These senior years are busier than we thought they would be. But, there is always time to reflect and spend time with Jesus. The wonderful brown, red and gold of these autumn days are but a hint of the beauty that God has in his hands for all of us.

Thank you, dear Lord.



# MARRIAGES— ILLEGAL BUT NOT INVALID

BY: JOHN CAMERON

We know from canon 1057 §1 that the valid celebration of marriage requires the proper form, the freedom of both parties, and consent of both. The law also presumes that the parties are still alive.

I recently read about a South African man who shot his pregnant fiancée dead before killing himself. He will be posthumously “married” to her during an upcoming weekend. Some priest, presumably not a Catholic one, is supposed to bless the mortal remains of the happy couple before interment occurs. Needless to say, no real marriage will occur in that case. Apparently too, there will be not be much of a honeymoon trip. But I hope everyone enjoys the reception anyway.

Before a wedding can take place, canon 1066 requires that the clear freedom of both parties to marry. It must be evident that nothing stands in the way of its valid (effective and binding) and licit (lawful, legal, done according to the proper formalities) celebration.

*Since the diocese is issuing new forms for the premarital investigation, it may be wise to review the difference*

Even if a prior marriage is invalid or dissolved for any reason, it is not lawful to contract another marriage before the invalidity or dissolution of the prior had been legitimately and certainly established (c. 1085). Therefore canon 1114 states that a person (normally a priest or deacon) who assists at a wedding acts illegally if he has not established the freedom of the parties to marry in accord with the norm of law.

Since the diocese is issuing new forms for the premarital investigation, it may be wise to review the difference between an **invalid** celebration and an **illegal** (or illicit) celebration of marriage.

Here, let’s recall the difference between **invalid** and **illegal**. If something is done invalidly in Church law, it has no binding effect. Nothing happens “juridically.” It is null. Someone bound to a valid marriage (apart from using the Pauline privilege which dissolves the bond at the time of the new marriage) can go through as many wedding ceremonies as he or she wants. All of them will be invalid.

There’s also kind of a variation on this. Suppose a Catholic was bound to the form of marriage, but then “married outside the Church” after the new code became effective on 27 November 1983 (see cc. 1108 and 1127). Suppose 1) there was no dispensation; 2) the Catholic had not defected formally; 3) this marriage was not to an Orthodox Christian in an Orthodox sacred rite; and 4) this was not the extraordinary form of marriage of canon 1116. Whew! Then that “lack of form” marriage would be not just be invalid. It would be a “non act” in the eyes of the law without any hint of validity. (The opposite of any one of those 4 conditions though could “exempt” from canonical form. Whew, again.)

*Continued next column ↗*

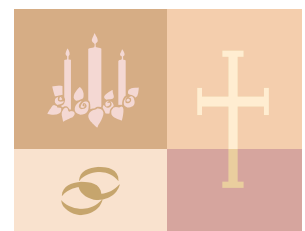


**Yet something that is done contrary to Church law can be illegal but still valid and have effect.**

Consider the marriage of a Catholic “in good standing” to an Eastern Orthodox Christian in the Orthodox sacred rite, i.e., with the nuptial blessing conferred by the Orthodox priest. Canon 1127 §1 actually indicates that it would be valid although illegal. The same would be true if a Latin rite priest or deacon, in proper observance of the Catholic form of marriage for the Latin Church, witnessed the marriage of a Catholic to a validly baptized non Catholic but did not get the permission that canon 1124 requires. It would be valid but illegal.

Of course, that’s quite different than the case of marriage between a Catholic and a non Catholic who was not validly baptized (not at all, or say, as a Latter-Day Saint of the “Mormon” variety). Unless there is a dispensation in that case, the impediment of disparity invalidates the marriage even if the Ave Maria is sung to perfection (c. 1086).

Nevertheless, in celebrating the sacraments, ministers must carefully attend not only to questions of their validity but also of their lawfulness.



# JUSTICE NOTES

SUBMITTED BY: JUDE  
SICILIANO, OP

## *A Consistent Moral Framework*

The Word of God and the teachings of the Church give us a particular way of viewing the world. Scripture calls us to "choose life," to serve "the least of these," to "hunger and thirst" for justice and to be peacemakers." Catholic teaching offers consistent moral principles to assess issues, political platforms, and campaigns for their impact on human life and dignity. As Catholics, we are not free to abandon unborn children because they are seen as unwanted or inconvenient; to turn our backs on immigrants because they lack the proper documents; to create and then destroy human lives in a quest for medical advances or profit; to turn away from poor women and children because they lack economic or political power; or to ignore sick people because they have no insurance. Nor can we neglect international responsibilities in the aftermath of war because resources are scarce. Catholic teaching requires us to speak up for the voiceless and to act in accord with universal moral values.—"Faithful Citizenship: A Catholic Call to Political Responsibility" *US Conference of Catholic Bishops*.



## RESPECT FOR THE DIGNITY OF LIFE

BY: JACK KOWALSKI

We teach our innocent children to be courteous, compassionate and to respect others. They accept our guidance in a very trusting way, and accept that we, as adults, have the wisdom to guide them. It seems, however, that the respect for others sometimes gets a little distorted as they mature, and begin to perceive the world from their own observations.

As adults, we may become accustomed to the morals that society brings to us, and we become aware that we have a "right" to choose on our own. We begin to make decisions from our free will that are sometimes not sustained by the guidance that we received as children in our faith formation. This free will to choose is not always grounded in Scripture and the moral teaching of our Catholic faith. Our respect for others may become distorted and expressed in differing ways, especially when it comes to the issue of life, and of death. The issue of choosing death over life, through abortion, continues to be a tragedy of our society.

Seven years ago a beautiful little boy was born to our son and his wife. Before his birth, the doctors knew something was not as it should be. Abortion was suggested but they rejected the very thought. Alex was born a Down's Syndrome baby. Today he is a healthy little boy full of fun and love, the same as any other little boy. He is a blessing to our family and to those who know him. Abortion would have denied this blessing from God in our lives.

A survey published in FAITH Magazine two years ago, showed that, overall, 32% of Catholics believe that abortion is morally acceptable. A shameful statistic! The survey went on to state that for Catholics who attend Mass weekly this percentage drops down to 22% and for Catholics who attend daily Mass, this percentage is 9%. So it appears that the more closely we are united with Christ in the Eucharist, the more faithful we are to his teaching.

*...for Catholics  
who attend  
Mass weekly  
this percentage  
drops...*

The Catholic Church teaches that as Catholics, we embrace a consistent life culture. A moral theology that says ALL human life is sacred. Therefore, our approach toward preserving the dignity and sanctity of human life should extend to all moral elements.

One who is opposed to abortion therefore, should also be opposed to euthanasia, assisted suicide and capital punishment as well, if one is to be consistent in understanding life as sacred. This theology is often credited to Joseph Cardinal Bernadin who referred to it as the "Seamless Garment Theory."

Every person that is denied the right and respect for their life is denied the very existence that God created. Whether that life is denied through abortion, capital punishment, assisted suicide or euthanasia, it is, nevertheless, the loss, the termination, of a precious, God created human life.

Respect can be taught at any age, and in any form. Respect is defined in Webster's Dictionary as: "to refrain from interfering with." Every aborted baby, every terminated life is interfering with, and denying the respect for the life that God created and intended.

Respect for others is the ultimate Christian approach to loving others, as Jesus commanded us to do in John 16:12, when he said, "This is my commandment: love one another as I have loved you."

As adults, we need to continue to teach our children, and the children of the world, by our example in how we show respect for others. This respect is not only expressed in compassion and courtesy, but by love, the ultimate respect for human life.

Pray that we receive the grace to respect life in the innocence of little children as Jesus commanded in Matthew, "Amen, I say to you, unless you turn and become like children, you will not enter the kingdom of heaven."

The kingdom of God is here and now. The choice of our actions here on earth will determine our entry into the kingdom of heaven.

# PRAYERS OF THE FAITHFUL

SUBMITTED BY: BILL SIRL

Zenit News Service

## *A question regarding ad-libbing the Prayers of the Faithful*

Answer by Father Edward McNamara,

Professor of liturgy at the Regina Apostolorum Pontifical University.

**Q:** At daily Mass in two local parishes the priests will offer the list of prayers to the faithful, and then ask the congregation to verbally add their prayers. This has led to some profound prayers underlining some of the current local, national or international concerns of the faithful; but more often or not it is the same people offering the same intentions daily, many of them spoken too quietly for others to hear. On occasion the offered prayers have contained political bias, or suggested a lack of knowledge of Church teaching. It is precisely because of some of these problems that I understand the prayers of the faithful are to be limited to the celebrant? D.P., Innisfil, Ontario

**A:** Norms regarding the prayers of the faithful are found in the Introduction to the Lectionary, Nos. 30-31.

No. 30 states: "In the light of God's word and in a sense in response to it, the congregation of the faithful prays in the universal prayer as a rule for the needs of the universal Church and the local community, for the salvation of the world and those oppressed by any burden, and for special categories of people.

"The celebrant introduces the prayer; a deacon, another minister, or some of the faithful may propose intentions that are short and phrased with a measure of freedom. In these petitions 'the people, exercising its priestly function, makes intercession for all men and women,' with the result that, as the liturgy of the word has its full effects in the faithful, they are better prepared to proceed to the liturgy of the Eucharist."

No. 31 continues: "For the prayer of the faithful the celebrant presides at the chair and the intentions are announced at the ambo. The assembled congregation takes part in the prayer of the faithful while standing and by saying or singing a common response after each intention or by silent prayer."

As can be seen, there is no mention of spontaneous intentions being offered. And this is usually inadvisable for the very reasons you mention: the danger of rambling, and the offering of political or even theologically incorrect intentions.

Yet, this is not an absolute rule. There are some communities with a long tradition of intercessory prayer who have learned to formulate brief concrete intentions according to the indications given in the ritual, above all on weekdays or in small groups.

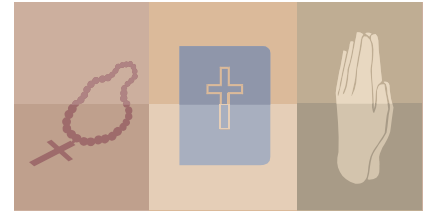
Generally, however, and especially on a Sunday, the intentions should always be prepared beforehand and approved by the pastor or celebrant. It is praiseworthy to follow the general order indicated in No. 30: asking for the universal Church, the local community, etc., although special intentions are usually prepared for particular occasions such as confirmations and ordinations (see the General Instruction of the Roman Missal, No. 70).

The tendency to pronounce abstract intentions should also be avoided. For example, instead of asking generically for "human rights" the request should be for those who suffer persecution or injustice.

If the priest wishes to offer the people an opportunity to add their own intentions it is probably better for him to say something like "Let each one add in silence his own personal intentions" and then observe a moment of silence before reciting, with hands extended, the concluding prayer.

The minister reading the intentions of the universal prayer is usually the deacon, followed by the instituted lector and any member or members of the faithful.

*Continued next column* ↗



However, even when a deacon or instituted lector are present, there may be occasions, such as weddings, first Communions, confirmations, funerals and other special occasions, when pastoral reasons allow for several members of the faithful to recite the intentions of the General Intercessions.

An important point to observe here is that the people's "exercising the priestly function" is not limited to those who read the intentions.

Indeed the intentions are not actually prayers as such insofar as they are not directed to God.

The "prayer" of the prayer of the faithful consists in the response or silent prayer made by the people after the invitation "Let us pray to the Lord."

Thus the exercise of the common priesthood lies in the very fact that each member of the assembly participates in offering intercessory prayer for all men and women. Interceding before God for our fellows is an eminently priestly function in which all baptized Catholics may participate albeit always in communion with the sacred priesthood.



# ONE GOOD BOOK FOR THE PREACHER

SUBMITTED BY: JUDE  
SICILIANO, OP

## *The Essential Moral Handbook: A Guide To Catholic Living*

Kevin J. O'Neil, C.S.S.R., (Missouri:  
Liguori Publications, 2003) Paper,  
\$13.95. ISBN 0-7648-0922-9.

What preacher these days couldn't use a good review of the basics of moral theology; one that also includes contemporary developments in technology—especially in the area of medical ethics? This is a book accessible to the thoughtful reader and will have an appeal to many in lay and ordained ministries, but also to any one looking for guidelines to help navigate our increasingly complex world.

## **QUOTABLE**

The first thing to be said is that the New Testament exhorts us to be holy. "Therefore be imitators of God, as beloved children, and live in love, as Christ loved us." (Eph 5: 1-2). The primary concern is not merely discerning what is permitted and what is prohibited; rather the primary concern of the Scriptures in terms of morality is to exhort people to be and to do more than the minimum. Scriptures offer encouragement to walk towards Christian sanctity and to live as Christ did, to imitate his freedom of heart, his love for the poor, his chastity, his kindness, and compassion. In other words, the Scriptures call us to do more than just avoid certain behaviors or even to be satisfied with behavior that does not harm. Scripture should make us ask the question: "What will lead to Christian fullness and what will lead the Christian community to grow in love and hope?"

—Kevin J. O'Neil, C.S.S.R., page 120.

# JUSTICE NOTES

SUBMITTED BY: JUDE SICILIANO, OP

## *"Called to Embrace All of Life"*

*Election year statement by Pax Christi (A national Catholic Peace Movement)*

It is a common misperception of politicians seeking office that the Catholic vote can be courted by addressing a narrow range of issues. In reality, the great majority of Catholics in the U.S., in agreement with the U.S. Catholic Bishops, will vote for candidates based "on the full range of issues, as well as on [the candidate's] personal integrity, philosophy, and performance" ("Faithful Citizenship," U.S. Catholic Bishops, 2004).

Members of the media—and indeed a few of our own religious leaders—do a great disservice to our church and nation when they attempt to use one or another issue as the benchmark for Catholic identity. To characterize the whole content of our faith in a single issue is inappropriate and unjust. "The Christian faith is an integral unity, and thus it is incoherent to isolate some particular element to the detriment of the whole of Catholic doctrine. A political commitment to a single isolated aspect of the Church's social doctrine does not exhaust one's responsibility towards the common good" ("Doctrinal Note on Some Questions Regarding the Participation of Catholics in Political Life," Congregation for the Doctrine of the Faith, November 24, 2002 and approved by the Holy Father, Pope John Paul II).

The Catholic Church teaches that ALL life is sacred. A candidate for office must understand that the Church stands against any policy or course of action which diminishes life, dignity, or the rights of the human person: abortion, capital punishment, war, scandalous poverty, denial of healthcare, mistreatment of immigrants and racism, to name but a few. All are essential issues to a "pro-life" voter.

For over 30 years, Pax Christi USA has raised the immorality and injustice of modern warfare as a serious affront to our Church's proclamation of the sanctity of life. Over the past two years we have seen nearly 900 U.S. military and over 15,000 innocent Iraqi civilians killed in what Pope John Paul II repeatedly stated was an unjust and unnecessary war. Contrary to words used in political speeches, a commitment to the sanctity of life must be judged by the actions taken to defend and promote life in ALL its forms. War is a defeat for the culture of life and political leaders that bring about or perpetuate war sin against God and humanity and cannot be considered in any sense of the word, "pro-life."

There are 60 million Catholics in the U.S. We take the responsibility of voting seriously. Each of us will evaluate candidates based on what our conscience—formed by reading the signs of the times in light of the example of Jesus in the Scriptures and the teachings of our Church throughout the ages—demands. We will examine the broad range of issues, measuring "all candidates, policies, parties, and platforms by how they protect or undermine the life, dignity, and rights of the human person, whether they protect the poor and

vulnerable and advance the common good" ("Faithful Citizenship," U.S. Catholic Bishops, 2004).

In the gospels, Jesus implores us to love our enemies, to feed the hungry, to bless the peacemakers, to set the oppressed free, and to care for the widow, the orphan, and the stranger. This November, we will look for and vote for candidates who take as seriously as we do the teachings and example of Jesus Christ.

"A Catholic moral framework does not easily fit the ideologies of "right" or "left," nor the platforms of any party...Our responsibility is to measure all candidates, policies, parties, and platforms by how they protect or undermine the life, dignity, and rights of the human person, whether they protect the poor and vulnerable and advance the common good."---from "Faithful Citizenship," issued by the United States Catholic Bishops

***We (Catholics)  
take the  
responsibility of  
voting  
seriously.***

*Holiness* (Continued from page 2)

•We are called to holiness when we let go of anger and the desire for revenge and embrace forgiveness. Every day we pray to "Our Father" to "forgive us our trespasses as we forgive those who trespass against us." Yet, we all know how distressingly difficult it is to forgive someone who has hurt us deeply and expressed no remorse. Only God working in us can turn our hearts from revenge to loving forgiveness. Conversely, when we are forgiven by those we have offended, we experience whole new possibilities in a relationship we thought was dead, a kind of rebirth that can only be the work of grace.

•We are called to holiness in the experience of genuine intimacy. In the exhilarating self-transcending experience of authentic love and intimate friendship, we are drawn inexorably into holiness. The give and take of growing in a human relationship, the gradual development of deep seated trust and the insatiable desire to know and be known by the beloved, is a deeply moving experience of our need for the absolute love that comes from God alone. The radical loneliness and aloneness of those whose lives are bereft of genuine love can also be a painful cry for the companionship of God.

•We are called to holiness in the midst of excruciating pain. When sudden, tragic and seemingly senseless death overtakes someone young and in their prime, the dearest of the dear in our lives, we are brought low by unspeakable grief, overwhelmed by the great suffering of our lives. We are utterly helpless in the face of the "unbearable lightness of being." Human comfort, though well intentioned, may be of little help. We never get over such sorrow, though we might get through it in the community of the Church celebrating its enduring belief that for those who enter fully into the life, teachings, suffering, death and resurrection of Christ, life is not ended in death, but merely changed.

•All of these experiences of the call to holiness are shared in some way with the people we serve in our pastoral ministry. Of course, they themselves can be singular examples of lives lived in the holiness of God. Sometimes they may even put us to shame.

•If we are to hear and respond to the call to holiness in our lives, if we are to grasp the relationship between "holiness" and "wholeness," there must be Silence. Make time for Silence! Cultivate Silence! The call of God is more likely to be in a whisper than in a whirlwind.

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## HOMILIES WHILE WALKING?

BY: FR. EDWARD MCNAMARA

(Zenit News Service)

**Q:** During the homily after the Gospel, is the priest (deacon) allowed to walk down the aisle while preaching?.

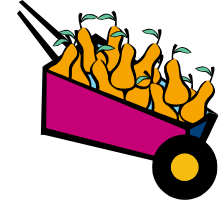
**A:** The General Instruction of the Roman Missal (GIRM) is rather sparse regarding this point.

No. 136 says: "The priest, standing at the chair or at the ambo itself or, when appropriate, in another suitable place, gives the homily. When the homily is completed, a period of silence may be observed."

It would probably be an excess of legalism to interpret "standing" as meaning necessarily immobile or fixed in one place.

The reason for mentioning "standing" is far more likely to distinguish the priest's posture from that of a bishop, who may preach while seated in his cathedra, or throne.

(See "Walking" on page 9)



## CLUSTER MEETINGS

### Genesee/Owosso Cluster

**Place:** No meeting scheduled

**Date:**

**Time:**

**Contact:** Gary Gallagher

**Other Details:**

### Jackson/Lenawee/Hillsdale Cluster

**Place:** Steaks Eatery

**Date:** December 4

**Time:** 11:30 a.m.

**Contact:** Carol or Linda Franssen

**Other Details:**

### Lansing Cluster

**Place:** St. Mary Parish, Westphalia

**Date:** January 5

**Time:** 6:30 p.m.

**Contact:** T. Fleming, D. Stanford,

Bernie or Harriet Pohl

**Other Details:**

### Livingston Cluster

**Place:** St. Agnes-Fowlerville

**Date:** October 16

**Time:** 9:00 a.m.

**Contact:** D. Piggot, P. Guadaitis

**Other Details:**

### Washtenaw Cluster

**Place:** Guy Hollaran's

**Date:** October 9

**Time:** 9:30 a.m.

**Contact:** W. Hecht or T. Franklin

**Other Details:** Mass at Christ the King at 9:00 a.m.



# COMMUNITY PRAYER LINE

**For the sick:**

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

**For those who have died:**

- Dorothy Everett**

## NECROLOGY

**November**

13 Lucille Miller 1993

# Pray for Peace

## POSTCARDS TO DEATH ROW INMATES

SUBMITTED BY: WAYNE CHARLTON

Inmates on death row are the most forgotten people in the prison system. I am posting in this space several inmates' names and locations. I invite you to write a postcard to one or more of them to let them know that: we have not forgotten them; are praying for them and their families; or, whatever personal encouragement you might like to give them. If you like, tell them you heard about them through North Carolina's, "People of Faith Against the Death Penalty" Thanks, Jude Siciliano, OP <sup>(24th)</sup>

Please write to:

Thomas M. Adams	#0001694	(On death row since 9/2/95)
Richard Cagle	#0061528	(6/16/95)
Patrick Moody	#0463160	(7/20/95)
William Morganherring	#0180479	(7/22/95)
Timothy Richardson	#0492102	(6/1/95)
Earl Richmond	#0343602	(6/1/95)
Darrell Strickland	#0393145	(10/27/95)
Leslie Warren	#0487180	(10/6/95)
Darrell C. Woods	#0497100	(5/22/95)



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

### "Walking" *(Continued from page 8)*

Preaching while seated symbolizes the bishop's role as teacher and guide of his people. This was the customary posture of teachers since ancient times.

While perhaps the GIRM does not strictly forbid moving around while preaching the homily, it certainly indicates a preference on the part of the Church that the homily be preached from a stable position.

I personally do not favor the practice of wandering around while preaching the homily, as it can give rise to theatrics that distract from the message. Such theatrics are often inappropriate in the context of the entire celebration as there is a danger of converting the Mass into a kind of show.

Thus once the homily is over it may be difficult for the people to recover their recollection and prepare themselves to participate in the sacrifice.

However, I don't want to make categorical statements on this point. Some priests have particular talents in this regard and use such methods to great spiritual effect, especially in Masses for young people.

This method may also be used while preaching outside Mass, such as during retreats.

When preparing a homily, a priest must also consider the most effective mode of delivery. And he should remember that his first and foremost duty is to present Christ's message.

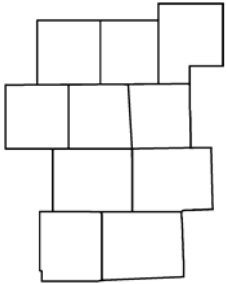
Getting the message across to the best of his ability has to be his priority.

If his oratorical resources tend to draw attention away from the message and toward his personality, then in some way he is not completely fulfilling his mission.

*Father McNamara is professor of liturgy at the Regina Apostolorum Pontifical University*



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



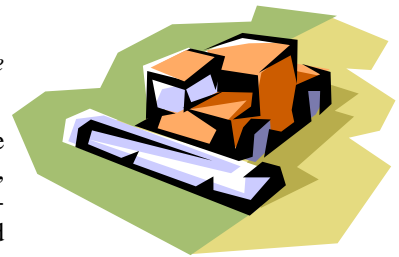
Newsletter submissions should be sent to the Office of Deacons (bsirl@dioceseoflansing.org or awoelf@dioceseoflansing.org )

## MORE JUSTICE NOTES

SUBMITTED BY: JUDE SICILIANO, OP

*This quote can be applied to the Lazarus story about sumptuous food and neglect of the poor.*

"Since 1960 the world population has doubled and patterns of food consumption have changed markedly. In most parts of the world, people get their basic nutrition from corn, wheat and rice. In the United States, however, the grains are fed to livestock and the animals are eaten for protein. In order for grains to be fed to animals and food to be processed vast amounts of oil for energy are consumed for planting, processing, shipping and preserving food. Following the farm-factory model of the US, Mexico now feeds 45% of its grain to livestock, an increase of 5% since 1960. In the same time, Egypt sent for 3 to 31% and China went from 8 to 26%. Experts estimate that if the rest of the world begins to eat the way the US eats, all known fossil fuel reserves will be exhausted in 7-10 years"



***The Oil We Eat: Following the Food Chain back to Iraq*** —Richard Manning,

(Harper Magazine, February 2004.)

Quoted in the Intercommunity Center for Justice and Peace newsletter, "From the Center," Spring, 2004

Full text available on line at <http://www.harper.org/TheOilWeEat.html>

