

COMMUNITY COMMUNICATIONS

September 2006



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

Congratulations!!

On Thursday, August 10th, fourteen men underwent the Rite of Candidacy at St. Mary Cathedral, Lansing. They will begin their first year of formation next month. Congratulations to these men and their wives:



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Roger Cahaney (Rosemary)
Wayne Corrion (Sandra)
Ray Ellingson (Brenda)
John Epley (Annie)
Jack Flanagan (Terri)
Jim Kasprzak (Karen)
Don Michael (Karen)
Greg Middleton (Carol)
Dennis Pennell (Sue)
Aaron Petersen (Kathy)
Gary Prise (Yvonne)
Larry Randolph (Sue)
Tom Rea (Barb)
Greg Vande Voorde (Peggy)

St. Agnes, Fowlerville
St. Joseph, Gaines
Sts. Charles & Helena, Clio
St. John, Jackson
Christ the King, Ann Arbor
St. Thomas Aquinas, East Lansing
St. Anthony, Hillsdale
St. Mary, Durand
St. Robert, Flushing
St. Anthony, Hillsdale
St. Mary Magdalene, Brighton
Christ the King, Ann Arbor
St. Mary, Pinckney
Christ the King, Ann Arbor

That they may share the burdens of others and always listen to the voice of the Holy Spirit, let us pray to the Lord...
(Rite of Candidacy, Intercessions)

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

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

The Last Rite

By Marv Robertson

It was moving to witness the installation of our twelve deacon candidates into the ministry of acolyte at our cathedral in August. This marked the last liturgical rite prior to their scheduled May ordination. John Paul II described the significance and importance of installation to the ministries of both lector and acolyte prior to ordination. Relevant excerpts are quoted below.



Down the centuries, in addition to being the Bishop's helper, the deacon was also considered to be at the service of the Christian community.

In order to carry out their functions, deacons receive the ministries of lector and acolyte before ordination. The conferral of these two ministries show the essential twofold orientation of the deacon's function, as Paul VI explains in his Apostolic Letter *Ad Pascendum* 1972:

"It is especially fitting that the ministries of lector and acolyte should be entrusted to those who, as candidates for the order of diaconate or priesthood, desire to devote themselves to God and the Church in a special way. For the Church 'which does not cease to take the bread of life from the table of the word of God and the body of Christ and offer it to the faithful' considers it to be very opportune that both by study and by gradual exercise of the ministry of the Word and of the Altar, candidates for Holy Orders should, through intimate contact, understand and reflect upon the double aspect of the priestly office."

This orientation is valid not only for the role of priests, but also for that of deacons.

Papal Audience
October 13, 1993

Congratulations to our candidates and their wives. May our brothers continue to grow in grace as they come ever closer to being configured to the Servant Christ.

Terry William Carsten (Mary Ann)

Randy Eugene Coffelt (Debra)

Douglas Arthur Cummings (Maureen)

Michael Robert Dear (Cynthia)

Gerald Raymond Fust (Alice)

David Paul Lawrence (Janet)

Michael Robert McCrandall

Anthony Manuel Mammia (Beth)

Gideon James Marsal (Rosemary)

Charles Raymond Thelen (Suzanne)

Albert Anthony Turkovich (Helen)

Richard Dennis Walters (Susan)

St. John the Evangelist, Fenton

St. Mary, Pinckney

St. Andrew, Saline

Holy Rosary, Flint

St. Joseph, St. Johns

Christ the King, Ann Arbor

St. John the Evangelist, Davison

Holy Trinity Student Parish, Ypsilanti

St. Peter, Eaton Rapids

St. Mary, Westphalia

St. Casimir, Lansing

Christ the King, Ann Arbor

...Grant that they may be faithful in the service of your altar and in giving to others the bread of life; may they grow always in faith and love, and so build up your Church.

(Institution of Acolytes, Prayer [before Institution])

Candidate Profiles

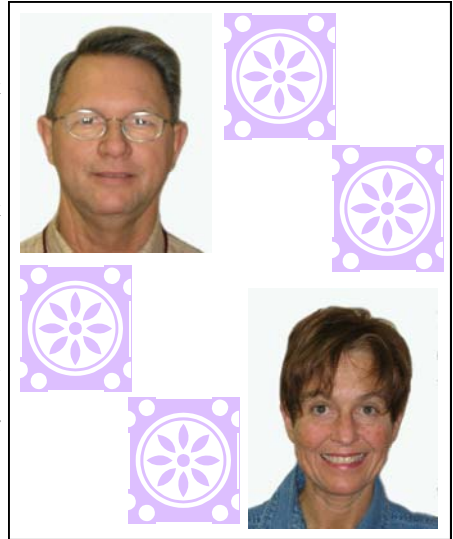
Once again Community Communications will be providing profiles and pictures of the First Year Candidates and their wives, as a way of introducing these newest members of our community. There are three profiles presented this month.

Married twenty-eight years, **John and Annie Epley** are active at St. John the Evangelist Parish in Jackson where they both Lector and are Eucharistic Ministers. John also is very active helping Deacon Joe Kratofil and works as a volunteer at Hospice of Jackson and Oaklawn.

Annie has lived in the Jackson area all her life. John grew up in Chicago, one of five children. After serving in the Army, John moved to Port Huron to work. In the mid 70's he moved to Jackson where he met Annie. They lived in the same apartment complex where they met at the pool and married soon afterwards. They have no children.

John worked for more than twenty-five years as a service tech for Wallingford and Paramount Coffee Companies and in management for the Polly's Foodservice Company. He is now retired from the foodservice industry. Annie has taught school for twenty-nine years and has a B.A. from Olivet College and taken graduate courses through Eastern Michigan University. In their spare time, Annie likes to knit Prayer Shawls and John enjoys reading and gardening.

John was Baptized, confirmed and received his First Communion in the mid 60's while serving in the Army in Korea.



Gary and Yvonne Prise have lived in Brighton the past twenty-eight years. They were members of St. Patrick's Parish, Brighton for eighteen years and changed parishes when a new parish was established a quarter mile from their house. They feel joining St. Mary Magdalen was a life changing choice.

He grew up in Redford, Michigan, the middle child of three. He attended Schoolcraft College and Michigan State University earning degrees from both institutions. Shortly after graduating from college he was hired by the Southfield Police Department where he was an evidence technician for six years, a sergeant for five years, and a lieutenant for nine years, retiring from the police department in 2000.

He now is a bus driver for the Brighton Schools which has given him the opportunity to become involved in many volunteer opportunities, primarily within the Church. Gary is an Eucharistic Minister, reader, a BeFriender and a BeFriender coordinator, assists at funeral masses as an altar server, facilitates the men's' prayer breakfasts, is on the worship and charity and justice teams, a member of the K of C, assists with communion services at a senior facility, and assists with high school youth group special activities. He and Yvonne are on the parish welcoming team, facilitate a Renew group (small faith sharing group), and are a marriage focus couple.

Gary met Yvonne after she received a traffic ticket from another officer. Initially she hoped he would get her out of the ticket, however, after he suggested she could

either pay the violation or contest the ticket in court she thought he was a jerk. She paid the violation, Gary asked her out, and they have been married for thirty years. They have two daughters, Trisha (26) and Kellie (23).



Candidate Profiles (continued)

Larry and Susan Randolph are members of Christ the King Parish in Ann Arbor and have been married thirty-nine years. They have three grown children and fifteen grandchildren with two more on the way. In addition, Susan's ninety year old uncle lives with them.

Susan coordinates the parish's perpetual adoration devotions and is an Eucharistic Minister. Larry is the parish Facilities Chairperson (construction, maintenance and fund-raising), serves on the Parish Advisory Committee, is an Eucharistic Minister, Lector and adult altar server.

Larry grew up on the east side of Detroit and attended the University of Michigan where he received a BSIE. He also has a MBA from Wayne State and a Masters in Theology from Madonna University. He is an administrator in the Corporate Information Technology Department at William Beaumont Hospital-Troy. Susan was born and spent part of her childhood in Ann Arbor, later moving to Florida with her family. She completed the nursing program at the Mercy School of Nursing in Ann Arbor and worked as a nurse for a number of years. They met on a blind date while in college. Both enjoy being with their grandchildren and reading. Susan learned American Sign Language in order to help a hearing impaired person in RCIA and does volunteer work with the hearing impaired. Larry likes to golf, enjoys computers, and is quite the 'fixer-upper,' working with his hands on cars, the home and other projects.

Thanks to Larry we have pictures to include with these profiles.



Perspective

Submitted by Fr. Charlie Irvin

It helps, now and then, to step back and take the long view.

The Kingdom is not only beyond our efforts, it is even beyond our vision.

We accomplish in our lifetime only a tiny fraction of the magnificent enterprise that is God's work.

Nothing we do is complete, which is another way of saying

that the kingdom always lies beyond us.

No statement says all that can be said.

No prayer fully expressed our faith.

No confession brings perfection,

no pastoral visit brings wholeness.

No program accomplished the Church's mission.

No set of goals and objectives includes everything.

That is what we are about.

We plant seeds that one day will grow.

We water seeds already planted,

knowing that they hold future promise.

We lay foundations that need further development.

We provide yeast that produces effects far beyond our capability.

We cannot do everything,

and there is a sense of liberation in realizing that.

This enables us to do something and to do it very well.

It may be incomplete,

but it is a beginning, a step along the way,

an opportunity for the Lord's grace to enter and do the rest.

We may never see the end results,

but that is the difference between the master builder and the worker.

We are the workers, not master builders; ministers, not messiahs.

We are prophets of a future not our own.

—Archbishop Oscar Romero (d. 1980)

Stem Cell Research and Cloning

Issues Regarding Stem Cell Research and Cloning

Fr. Tad Pacholczyk will discuss the controversial issues of stem cell research and cloning September 14 at St. Mary Magdalen Parish. Bishop Mengeling personally requested this program and has mandated that all priests of the diocese attend. Knowing that many deacons have secular jobs during the week, the bishop urges the deacons to attend if at all possible. The program will begin at 10:30 am and last until 4:00 pm. Cost is \$20, lunch included. For those unable to make the September 14 program, a condensed version will be offered Wednesday evening, September 13, at St. Thomas Aquinas Church in East Lansing beginning at 7:30 p.m. There is no charge for the evening program.

Mary, Martha and the Diaconate

By Marv Robertson

In his 1987 Detroit address to American deacons, Pope John Paul II, the word *service* (or variant such as “servant”) appeared in his text over 30 times. Surely, at the very core of the diaconate must be the heart of servanthood. But the Holy Father also stated that the life of the deacon must be *harmonized*.

Deacons should not forget the lesson Jesus taught in the Gospel account of sisters Martha and Mary. Mary sat at Jesus feet, listening to his words, while Martha busied herself with household duties of hospitality and serving. Feeling overburdened, Martha implored Jesus to command Mary to help out with the chores. Instead, Jesus gently chastised the busy Martha, and praised Mary for putting aside all other duties to listen to him. *Luke 10:38-42*. There is likely a Mary and Martha struggling within every deacon.

With the decline in ordinations to the priesthood, coupled with the phenomenal growth in diaconal vocations, pressures for deacons to become more active in parish pastoral duties will likely increase. As weekends and evenings fill with wedding rehearsals and marriages, inquiry classes and RCIA, homily preparation and preaching at Mass, funeral vigils and committal services---and the list goes on and on---the deacon can easily fall into the “Martha trap.” The active Martha might overpower the contemplative Mary far too often.

By his ordination, the deacon is commissioned to assist the bishop, in cooperation with the priests, in the Episcopal mandate to teach, to govern, and to *sanctify*. An old Thomistic axiom reads “*nemo dat quod non habet*”---loosely translated” “you can’t give what you haven’t got.” If the deacons do not balance their call to active service with personal prayer, meditation, and spiritual growth, they will surely fall short in spiritual leadership of those they serve.

Although deacons are called upon frequently to assist or preside at liturgy or communal prayer, this fact does not obviate the need for personal prayer. We must also be mindful of our Lord’s mandate to enter a private room, shut the door, and pray to our Father in secret *Matt 6:6*. Although the Gospels emphasize Jesus’ active three-year ministry of preaching, teaching, and healing, we should not forget the accounts of Jesus withdrawing from the crowds to pray in solitude. *Matt 14:23*. A model for balancing a busy life of service with daily prayer and meditation is found in the 16th century English martyr. St. Thomas More. While busy with a large estates with as many as a hundred servants, occupied with affairs of state with his various positions of lawyer, judge, ambassador, parliamentarian, and king’s chancellor, More nonetheless set aside time for daily and nightly prayer and meditation in a private room, casting off worldly cares and concerns.

Deacons should always be especially wary of an overactive Martha crowding out the contemplative Mary, who quietly listened at the feet of Christ.



A Father's Prayer to The Father

By Tom Franklin

Hear me, Father!

Lord God my Father, another of your beloved sons and daughters is going off to war. It is my son and yours who is conflict-bound. Do not send for who is creating the storm of prayer at your gates. It is I. Hear me Father! Why are you deaf to my cries? It seems that you care not at all – that nothing I do or pray or say can cause you to move your hand to bring this hideous act of communal violence to an end.



Were you a petty god of accounts and balances, I would offer my own life as ransom for my son, trading the life of one of your sons for the life of another son, – you claim we are all equal in your sight, so what would it matter to you – but you are not a party to negotiations. There are no deals, no prayers by the pound to earn the favor of your ear, no feats of holiness so eye-catching that you can be bribed to perform magic. No, Abba, you are far worse, and far holier than that. You come to hold me and to hold Joy in your arms, to be brave with us as we kiss our son good-bye and bless him, and you sigh and weep with us as we weep wave as his bus disappears into the middle distance. You stand with us. You stand with our son, and you stand with those whom he will confront in battle, and you stand with their parents- Holy God, all powerful Lord of hosts, you place yourself in our midst, allowing us our free will, and in that terrible freedom we proclaim our brokenness, and yet you draw near to us.

Abba, Father, I profess to trust in you – and you know that in my heart of hearts I still hold back, afraid of what havoc will reign in my trusting you: I fear that your will being done will cost me dearly. I worship but still I doubt. I love but still love remains to be perfected in me, for still I fear. In the still quiet I know that you are near. Send your Spirit that I may know peace.

Quotable

It's a case of contradictions, both of them true.
 There is a God.
 There is no God.
 Where is the problem?
 I am quite sure there is a God
 in the sense that I am sure
 my love is no illusion.

I am quite sure there is no God
 in the sense that I am sure
 there is nothing
 which resembles whatever I conceive
 when I say that word.

—Simone Weil



For the sick:

- Judy Barrett
- Mike Barrett
- Jim Brown
- Santos Ceballos
- Bob Chadwick
- Currie Cormier
- Donna Cormier
- Terry Fleming
- Joy Franklin
- Bill Fudge
- Warren Hecht
- Cathy Lynch
- Tony Mammina
- Jerry O'Toole
- Jesse Pizana
Grandson of Ray & Grace
- Bernie Pohl
- Tita Robertson
- Dave Scharf
- John Sundwick
- Thomas Timms
Father of Donna Cormier
- Helga Vivio
Mother of Linda Charlton

For those who have died:

- Cecile McClain
Mother of Fr. Tom, S.J.
- Gerald Brennan Sr.
Father of Deacon Jerry

Necrology

September

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



Community Prayer Line



Genesee/Owosso Cluster

Place: At Convocation
Date: September 30?
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. Jude—DeWitt
Date: September 15
Time: 6:30 p.m.
Contact: Dick Stanford
Other Details:

Livingston Cluster

Place: At Convocation
Date: September 30?
Time: TBD
Contact: Dave Piggot,
Other Details:

Washtenaw Cluster

Place: At Convocation
Date: September 30?
Time: TBD
Contact: W. Hecht or T. Franklin
Other Details:

Cluster Meetings

One Good Book for the Preacher

By Fr. Jude Siciliano, O.P.

Race, Marianne & Laurie Brink

In This Place: Reflections on The Land of the Gospels for The Liturgical Cycles

Collegeville: The Liturgical Press, 1998.

When a place (e.g. Bethsaida) or structure (e.g. the Temple) is mentioned in the Sunday Gospel passage the authors give background information ("About the Site") and then provide a meditation ("Reflection"). This is excellent material to feed the imagination and get the creative process started for the preparation of preaching. Both informative and prayerful.

Preaching Quotables

As preachers... we seek a way to offer our listeners a word that invites them to experience their own freedom under the reign of God, instead of demanding they comply with our private notion of what the freedom ought to entail, or might cost. We need to find means to cast a vision, to share the hope we've caught a glimpse of, without forcing others to catch exactly the same glimpse from exactly the same angle. We need to find a way to try to communicate the truth as we have received it, while recognizing that the truth that applies to our specific case may not apply to the life of someone else.

—Linda L. Clader, *Voicing the Vision: Imagination and Prophetic Preaching* (New York: Morehouse Publishing, 2003), page 96

Preaching is dangerous because it opens doors to the holy. Whether it occurs in the context of a Eucharistic liturgy or a service of lessons and carols, we believe that somehow Christ is present in the Word proclaimed and that our preaching is part of that proclamation. Whether we are guest preachers in cathedrals or long-time pastors of small churches, we believe that somehow we are called to make God's ways known anew to this group of people at this time. And whether we speak in an informal vernacular or painstakingly craft a piece of poetry, we understand that the words we use are only a small part of the message our listeners receive, and that a large share of that message is entirely out of our control. We can be totally misunderstood. We can touch someone's hot button and spend the rest of the week having to pour water on a brush fire. And sometimes we discover to our amazement that while we thought we were preaching a sermon hurriedly prepared or ill-conceived, one of our parishioners was hearing something life-changing. We can't make that happen and yet we understand that we have a responsibility to prepare and to act as if it might.

—Linda L. Clader, *Voicing the Vision: Imagination and Prophetic Preaching* (New York: Morehouse Publishing, 2003), pages 2-3.

A Stranger With a Rope

[A note from Mary La Voy: "This was written by a prisoner at Lakeland Correctional Facility in Coldwater, Michigan. The warden passed it on to us."]

Prison is like a pool of deep water, at first so clear that you can easily see the surface and grasp the reaching hands of family and loved ones holding you, keeping you from sinking.

But years pass, and grips tire and loosen, one by one finally letting go until all are gone, and you begin to slowly sink, deeper and deeper into the murky depths that have become your world, and the light above slowly fades into pieces of imperfect memory until, finally, all that remains of hope is an unclear vision of a stranger far above somewhere with a rope... and the prayer that she will throw it.

—gnh.

Justice Notes

Submitted By Fr. Jude Siciliano, O.P.

"Say to those whose hearts are frightened;
Be strong, fear not!" (Isaiah 35:4)

Blessed are the Peacemakers

A Reflection by Archbishop Wilton Gregory

"...How we define the meaning and legacy of September 11th will determine in significant ways the role that our nation plays in shaping a more just and peaceful world. The following questions are among those on which we and others within the Catholic community could reflect as we mark this anniversary and in the days ahead.

- How can we pursue "peace on earth," in a world marked by deep divisions, systemic injustice, violence, and underdeveloped international institutions?
- How can we reject the profane use of religion to justify violence and instead, working with other churches and religions, reinforce the role of faith as a force for liberation and peace around the world?
- What more can be done to develop the tools of nonviolent conflict prevention, conflict resolution and peace building so that we can fulfill our obligation to work for the avoidance of war?
- How can nations act together to protect the lives of the innocent, stop genocide and curb fundamental human rights abuses?
- How can we respond both to threats of terror and the roots of terror -- denial of human rights and dignity, desperate poverty, hopelessness and hatred?
- How can we pursue genuine nuclear disarmament, not merely as an ideal but as a moral imperative?

This anniversary provides an occasion to recover, renew and recommit to the challenge of peace, for much work remains to be done." (Excerpts from, "Blessed Are the Peacemakers," Archbishop Wilton Gregory 8/4/2003)



What can I do?

Read the full text of Archbishop Gregory's statement:

<http://www.usccb.org/sdwp/international/cpanniv.htm>

Read: *The Harvest of Justice is Sown in Peace* A Reflection of the National Conference of Catholic Bishops on the Tenth Anniversary of The Challenge of Peace at:

<http://www.usccb.org/sdwp/harvest.htm>

Pray daily for peace. Be a peacemaker.

(Submitted by Anne and Bill Werdel, from the parish bulletin of Sacred Heart Cathedral, Raleigh, NC)

Quotable Again

Submitted By Fr. Jude Siciliano, O.P.

"It is not dutiful observance that keeps us from sin, but something far greater: it is love. And this love is not something which we develop by our own powers alone. It is sublime gift of the divine mercy, and the fact that we live in the realization of this mercy and this gift is the greatest source of growth for our love and for our holiness."

—Thomas Merton



Incensing



Incensing the Host, Altars, Etc.

Zenit News Service

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

Q: Are there any indications concerning the movement of the thurible when incensing the Host; the altar at the beginning of the Mass; at the preparations of the offerings; bishops, priests and the people? In various churches there are different styles concerning the times the thurible is raised or turned around the offerings. -- J.M., Seville, Spain

A: Most indications regarding how to incense are contained in the General Instruction of the Roman Missal and in the Ceremonial of Bishops. The GIRM specifies:

276. Thurification or incensation is an expression of reverence and of prayer, as is signified in Sacred Scripture (cf. Ps 141 [140]:2, Rev 8:3). Incense may be used if desired in any form of Mass:

- a. During the Entrance procession;
- b. At the beginning of Mass, to incense the cross and the altar;
- c. At the Gospel procession and the proclamation of the Gospel itself;
- d. After the bread and the chalice have been placed upon the altar, to incense the offerings, the cross, and the altar, as well as the priest and the people;
- e. At the showing of the host and the chalice after the consecration.

277. The priest, having put incense into the thurible, blesses it with the sign of the Cross, without saying anything.

Before and after an incensation, a profound bow is made to the person or object that is incensed, except for the incensation of the altar and the offerings for the Sacrifice of the Mass.

The following are incensed with three swings of the thurible ["Ductus," or three double swings as explained below]: the Most Blessed Sacrament, a relic of the Holy Cross and images of the Lord exposed for public veneration, the offerings for the sacrifice of the Mass, the altar cross, the Book of the Gospels, the Paschal Candle, the priest, and the people.

The following are incensed with two swings of the thurible: relics and images of the Saints exposed for public veneration. This should be done, however, only at the beginning of the celebration, after the incensation of the altar.

The altar is incensed with single swings of the thurible in this way:

- a. If the altar is freestanding with respect to the wall, the priest incenses walking around it;
- b. If the altar is not freestanding, the priest incenses it while walking first to the right-hand side, then to the left. The cross, if situated on or near the altar, is incensed by the priest before he incenses the altar; otherwise, he incenses it when he passes in front of it.

The priest incenses the offerings with three swings of the thurible or by making the sign of the cross over the offerings with the thurible, then going on to incense the cross and the altar.

To these general indications for Mass, the Ceremonial of Bishops (Nos. 84-98) adds further details. Incense is used:

- for the rite of the dedication of a church or altar.
- in the rite of blessing of oils and consecrating the chrism as the blessed oils and consecrated chrism are being taken away.
- at exposition of the Blessed Sacrament when the monstrance is used.
- at funerals.
- during solemn processions such as the feast of the Presentation, Palm Sunday and Corpus Christi.
- during the singing of the Gospel canticle at solemn Morning or Evening Prayers.

(See "Incense" page 11)

Incense (Continued from page 10)

The ceremonial further notes that only the bishop may put incense into the thurible while seated and that the Blessed Sacrament is incensed from a kneeling position.

All those who receive the incensation do so from a standing position. Concelebrants are incensed as a body followed by the people. Bishops and canons who are not concelebrating are incensed along with the people. But in those cases where a bishop presides but does not concelebrate, he is incensed after the concelebrants.

Where customary a head of state in official attendance at a liturgical celebration is incensed after the bishop.

The celebrant should not begin any prayer or commentary until after the incensation has been completed.

During the divine office the antiphon for Benedictus or Magnificat should not be repeated until the completion of the incensation.

It also adds several footnotes taken from the 1886 edition of the ceremonial regarding the manner of approaching the bishop, recommending placing three spoonfuls of incense into the thurible, and describing the manner of holding the thurible. For example, footnote 75 states:

"The one incensing holds the top of the censer chain in the left hand, the bottom near the censer in the right hand, so that the censer can be swung back and forth easily. The one incensing should take care to carry out this function with grave and graceful mien, not moving head or body while swinging the censer, holding the left hand with the top of the chains near the chest and moving the right arm back and forth with a measured beat."

To these official documents we may add the indications offered by Monsignor Peter Elliott in his excellent ceremonies book:

216. The grace and skill of using the thurible depends first of all on how the chains are held when incensing a person or thing. Each person should work out what is most convenient by practice, but an easy method may be proposed. (a) Take the disc and the upper part of the chains in the left hand, letting it rest against the breast. With the right hand, let the chains pass between the index and middle finger. Secure them by the thumb, so that the swinging bowl of the thurible may be directed and controlled easily. (b) With the right hand, bring the bowl in front of the breast. Then raise the right hand to eye level (lower when censuring an altar) and move the bowl backwards and forwards towards the person or object, swinging it steadily and smoothly without haste by manipulating the chain. (c) Having completed the required number of swings, lower the bowl once more. Then bring it to your side or return it to the thurifer or deacon.

217. There are two kinds of swing or "ductus." To make a double swing, the thurible is swung twice at the person or object to be incensed, and then lowered. To make a single swing, it is swung once and then lowered, except when incensing the altar, when these single swings are made continuously as the celebrant walks around it.

218. The customary rules governing these different forms of incensation are as follow: (a) three double swings are made to incense the Blessed Sacrament, a relic of the Cross, images of Our Lord set up for veneration, the gifts on the altar, the altar cross, the Book of the Gospels, the Easter candle, the celebrant (bishop or priest), a representative of the civil authority officially present at a celebration, the choir, the people and the body of a deceased person; (b) two double swings are made to incense relics or images of Our Lady and the saints set up for veneration. The altar is incensed by single swings. In procession, the thurifer swings the thurible at full length from his right hand. In his left hand he carries the boat against his breast, but his left hand rests flat on the breast if there is a boat bearer.

219. It is not necessary to let the bowl strike the chains. When incensing a person or the gifts on the altar, the chains should be held about 20 cm. (8 inches) from the bowl; about 30 cm. (12 inches) when incensing the altar and cross. Before and after an incensation, a profound bow is made to the person who is being incensed. While bowing before and after incensing a person, the thurifer lets go of the thurible with the right hand, which is placed on the breast.

220. In placing incense in the thurible, the amount used ought to be governed by such factors as the size of the church. However, the sign of incense rising is achieved only if the grain or powder is evenly arranged on burning coals. Striking or breaking the coals with the spoon does nothing but dislodge the grains and swinging a thurible which does not produce smoke is ridiculous.



First Year Candidates

September 9, 2006	9:00 a.m. - 3:00 p.m.	St. Joseph - St. Johns
Community Theological Reflection		
November 4, 2006	9:00 a.m. - 3:00 p.m.	St. John - Fenton
Catholic Social Teaching and the Deacon - Chris Root 7 Principles of Catholic Social Teaching Economic Justice Catholic Campaign for Human Development Catholic Relief Services		
December 9, 2006	9:00 a.m. - 3:00 p.m.	St. Mary - Pinckney
You as a Minister in the Church - Rev. Karl Pung		
January 6, 2007	9:00 a.m. - 3:00 p.m.	St. Mary Magdalen - Brighton
Hospital & Nursing Home Ministry - Dcn. Wayne Charlton Ministering to the Dying and Bereaved		
February 3, 2007	9:00 a.m. - 3:00 p.m.	St. Thomas - East Lansing
Marriage & Family - Tom Fogle Restorative Justice - Tim Metts Persons with Disabilities - Joann Davis, Rose Smith		
March 3, 2007	9:00 a.m. - 3:00 p.m.	St. Andrew - Saline
Hispanic and Migrant Ministry - Dcn. Ray & Grace Pizanna Ministering to Youth and Young Adults - John Bishner Bishop's Council on Alcohol & Other Drugs - Bob LaPrad		
March 31, 2007	9:00 a.m. - 3:00 p.m.	St. Casimir - Lansing
Ministry Skills - Judy Scharf & Doug Reynolds		
April 28, 2007	9:00 a.m. - 3:00 p.m.	Diocesan Center
Homiletics - Dave Borzenski		
May 12, 2007	9:00 a.m. - 3:00 p.m.	Diocesan Center
First Homilies		

Directory Update

Arlene Woelfel
email: awoelfel@dioceseoflansing.org



Third Year Candidates

September 9, 2006	9:00 a.m. - 3:00 p.m.	St. Joseph - St. Johns
Community Preliminary Ordination Planning		
November 4, 2006	9:00 a.m. - 3:00 p.m.	St. John - Fenton
Using the Sacramentary and the Lectionary Communion Service Sunday Celebration of Liturgy in the Absence of a Priest -Rev. David Harvey		
December 9, 2006	9:00 a.m. - 3:00 p.m.	St. Mary - Pinckney
Benediction; Blessings; Other Devotions - Rev. Ken Coughlin Leading the Community In Prayer		
January 6, 2007	9:00 a.m. - 3:00 p.m.	St. Mary Magdalen - Brighton
Baptism - Rev. Dave Howell Baptism Homily		
February 3, 2007	9:00 a.m. - 3:00 p.m.	St. Thomas - East Lansing
Prayers over the Deceased; Visit with the Family; Vigil Service - Dcn. Ed Schneider Vigil Service Homily		
March 3, 2007	9:00 a.m. - 3:00 p.m.	St. Andrew - Saline
Funeral; Committal Service; Memorial Service - Rev. Will Stevenson Ordination Planning - Rita Thiron		
March 31, 2007	9:00 a.m. - 3:00 p.m.	St. Casimir - Lansing
Wedding, Rehearsal - Rev. Bill Lugger Wedding Homily		
April 28, 2007	9:00 a.m. - 3:00 p.m.	St. Mary Cathedral- Crypt
Assisting at Mass, Assisting the Bishop at Mass, Incensing -Msgr. George Michalek and Dcn. Tom Fogle		
May 19, 2007	10:00 a.m.	St. Mary Cathedral
Ordination		

Deacon Directory

Arlene is in the process of updating the annual Directory of the Deacon Community for distribution at the Convocation. A new feature in this next directory will be the addition of cell phone numbers. Check your listing and notify Arlene of any changes that need to be made as well as your cell phone number.

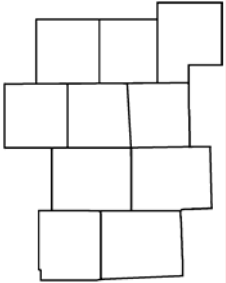




Diocese of Lansing Office of Deacons

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:

Larry D. Williams	#0442913	(On death row since 2/21/80)
Michael Pinch	#0324142	(9/11/80)
Wayne Laws	#0234897	(8/21/85)
Eric Glenn Lane	#0667195	(7/11/05)
Eddie Larmar	#0762634	(8/24/05)
William H. Raines	#0526698	(9/9/05)
Alexander C. Polke	#0801680	(2/7/05)
Christopher Goss	#0150949	(2/8/05)
Dane Locklear, Jr.	#0245105	



Central Prison 1300 Western Blvd. Raleigh, NC 27606

Pray for Peace