



MARCH 2011, VOLUME 36, ISSUE 11

SERVING LGBT CATHOLICS SINCE 1974

Spirituality, Equality and Justice: Nurtured in a Welcoming Catholic Community

Calendar of Events -

March 2011

6 - 9th Sunday of Ordinary Time

Rosary Sunday

9 - Ash Wednesday

Mass at 7pm in the Chapel

13 - 1st Sunday of Lent

Adoration of the Blessed Sacrament. 4:30-5:30 in the Chapel

Hygiene Drive begins

20 - 2nd Sunday of Lent

Council Meeting, 4:30

27 - 3rd Sunday of Lent

March Madness Raffle, after Mass

We all know Dignity Detroit is a volunteer-run organization. From our own membership come those who step forward to help lead this ministry.

The constitution requires that your membership be current by March 1 to be eligible to run. The only other need is that you want to ensure Dignity's success by giving of your time and ability.

Council Elections will take place in the month of May. Nominations will be accepted beginning Sunday, April 3rd. The nomination period concludes on Easter Sunday, April 24th.

Up for election are the two-year terms for the offices of Vice-President, Secretary and Community Involvement.

Dignity Detroit,

Thank you so much for having Masses for my Mother. I received a card earlier in the year from Dignity Detroit, I cannot remember if I sent a card of thanks, if not, please accept my thanks now. God bless each and every one of you for your wishes and prayers. I cannot tell in words how I feel when I am remembered.

Peace & Love,

Sharon McKinney

We are once again very pleased to be able to provide the Little Black Book (daily Scriptural reflections) for your use during the Lenten Season.

The books will be available beginning Sunday, March 6th until our supply is exhausted. If you know for sure that you will not be at Mass on either March 6th or on Ash Wednesday, but would still like a copy of the book, please e-mail Frank D'Amore at frankdamore@comcast.net and a copy will be put in the mail to you.

A Listening Session for Catholics of the Archdiocese of Detroit to be held at Marygrove College on Wednesday, March 16 beginning at 4:00 PM.

This Listening Session is part of a national effort by the American Catholic Council to obtain the sense of the people in the pews. This will provide input for the American Catholic Council's national conference to be held at Pentecost 2011 (June 10-12) at Detroit's Cobo Hall. In 1976 Cardinal John Dearden called a national conference of clergy and laypersons in Detroit named Call to Action. To prepare for this conference, Cardinal Dearden called for meetings of Catholics in their parishes for recommendations and resolutions. These were consolidated at the vicariate level, then at the diocesan level, then at groups of dioceses. Over 800,000 recommendations and resolutions from these listening sessions were presented at Cobo Hall in Detroit in October 1976.

The American Catholic Council has been holding listening sessions across the United States in preparation for this year's Pentecost conference. While a number of these listening sessions have occurred across the archdiocese, these are coming to a close soon so that the committee can accumulate and sort the input from across the country in preparation for this conference. All listening sessions must be completed by the end of March. You perhaps may have had the opportunity to participate in one of these. Or this may be your last chance to do so. Reports from those who have participated in earlier sessions have expressed that it was a wonderful experience and hope that this could be made available to other. Listening is important. There is a sense that there is not enough of this.

The outcome of this and other listening sessions is to build a Catholic Bill of Rights and Responsibilities. This will be part of the discussions at Marygrove on March 16. The Catholic Bill of Rights will be finalized at Cobo Hall during the national conference. More information about the conference will be presented at Marygrove during the Listening Session.

All are welcome and if you would like to attend, or you need more information, please RSVP at 313 927 1313.

DignityUSA and its communities have proven people can be a "parish" without the sponsorship of a Bishop who has rejected us. Is it possible we are that "stone which has been rejected and has become the cornerstone"? I think it is indeed possible. This is our future – to come forward in pride, honesty, inclusion, forgiveness, compassion, and witness to the God of Love, rather than blame. . . .

We must come out of our "tombs" of security and welcome all who seek this inclusive Church. My respected friends, that means enlarging the tent to include more than LGBT people. We can only be enriched by doing so.

Mark Matson, President, DignityUSA
in Lead Article "Mark's Vision"

The hierarchy and clerics of the Catholic Church must consider the consequences of their tactics in their campaign against same-sex marriage. Clerical abuse by way of their intellectual influence over their congregations can be needlessly hurtful, un-Christian, and has real-life consequences that include bullying, depression, substance abuse, and other self-destructive behaviors—including suicide.

Catholics must call upon their church to re-commit itself to seeing Christ in everyone, including God's children who are gay or lesbian. An authentic Catholic Church does not wallow in political propaganda, but instead does the work of Christ by helping stop the cycle of bullying and abuse before it destroys more young lives.

Marc Schulte
in "The Bully's Pulpit"; DignityUSA 4th quarter 2010 newsletter

The 2011 DignityUSA Biennial Convention will be held in Washington, DC this year from July 1 thru July 4. D/USA is organized to unite gay, lesbian, bisexual and transgender Catholics, as well as our families, friends and loved ones in order to develop leadership, and be an instrument through which we may be heard by and promote reform in the Church. Basically, D/USA is our voice on many issues of importance to us, and it deserves our support.

Registration material for the convention has recently been sent out to D/USA members. Online registration is available and encouraged.

The convention hotel is the Marriott Renaissance Washington DC Downtown Hotel on 9th Street near the DC Convention Center. D/USA has negotiated an amazing room rate for the convention. The Dignity rate for a standard room during the period June 28 thru July 7 is \$125 single or double, plus taxes. On Expedia.com, the current rate for July 4th is \$369! So even if you are attending few or none of the convention activities, this is a great opportunity to enjoy a mini-vacation for a night or two in downtown DC. You are not required to register for the Convention to get the DignityUSA Convention room rate from the hotel.

DignityUSA has to guarantee Marriott the sale of a specific number of rooms. The number of rooms at the \$125 rate is limited. In only a week, over 25% of the available rooms have already been reserved. So if you are interested, you should not wait too long to make your reservations and guarantee that low rate.

In connection with the convention, they want to illustrate Dignity's 42 year history. For this they are soliciting photos of special times and events in Dignity's history. They are looking for pictures of chapter anniversaries, conventions, chapter participation at pride events, national marches, candle-light vigils, papal visits, etc. High resolution electronic copies would be ideal. If you have any pictures, please send them to DignityUSA. Also identifying the event, location and approximate date of photos would be helpful. These would be needed by the end of March.

At the convention, they remember those lost since the last convention. So they are asking for the names and dates of Dignity members who have passed away in 2009-11. Again photos would be great--electronic ideal. Also a descriptor--e.g. chapter founder, chapter leader, community activist, faithful member, etc.--would be great. These would be needed by April 30, 2011--though if you have these now, the sooner the better. Please comb your archives, antics, photo albums and junk drawers for photos.

For more information on the convention and hotel registration, visit www.dignityusa.org

If you have any questions about being a part of a Detroit contingency, please see Frank D'Amore

Our community needs you...



We are in need of volunteers to fulfill the ministries of Acolyte and Sacristan.

As an Acolyte, you...

- ✦ assist the presider during the liturgy
- ✦ hold the liturgical books for the presider
- ✦ prepare the altar and the sacred vessels at the beginning of the Liturgy of the Eucharist
- ✦ serve as a Minister of the Eucharist during communion

As a Sacristan, you...



- ✦ prepare the liturgical books, the vestments, and other things necessary for the celebration of liturgy
- ✦ place the correct amounts of the bread and wine in the sacred vessels
- ✦ dress the altar
- ✦ gather all the necessary vessels and objects for the worship space and place them in their proper place

See Claudia after any liturgy if you wish to serve your community. Training will be provided!

Our annual Personal Hygiene Kit Collection will begin on Sunday, March 13th and continue through the Lenten Season. The collection will end on Palm Sunday, April 17th. Shampoo, conditioner, toothpaste, tooth brushes, deodorant, shaving cream, disposal razors (male and female), feminine hygiene products, baby powder, etc. are all welcome. If available, the travel sizes of these items seem to work the best. Items can be left in the last pew of the chapel and we will take it from there.

The new Mass translation: More than just words by Pat Marrin

Dominican Fr. Paul Philibert's article in a recent issue of *America* magazine tells why the new translation of the Roman Missal is catching flack for more than just bad grammar and antiquated English.

Philibert makes the case, respectfully but forcefully, that altering the words of consecration of the cup from "It will be shed for you and for all" to "It will be shed for you and for many" is a significant shift in emphasis from the accepted theological notion that Jesus died to save all people, not just a select number, however defined.

In an attempt to preserve as the correct interpretation of the Latin original "pro multis," the new translation stumbles badly over a key doctrinal assertion regarding the universal nature of Christ's redemptive sacrifice.

Whether introducing this linguistic ambiguity into the heart of the Eucharistic prayer is an unfortunate mistake (clearly contradicted by the Catholic Catechism) or a deliberate attempt to insinuate greater exclusivity into Catholic teaching, it will be with us for a generation or two if the new Missal comes on line in every parish in the English-speaking world this year.

We will stumble forward together during Sunday Mass, our "with your Spirit" and "under my roof" changes in familiar responses paling next to this one-word alteration of creedal clarity about whether this Mass is for all or just a select many.

If the change was deliberate -- part of a larger strategy by those who dream of a smaller, purer church, a holy remnant of just those faithful who now find fatal relativism and cafeteria tray morality in any attempt to welcome sinners and seekers of all kinds to the divine Mystery -- then we are on our way to a house so divided that any celebration of the Eucharist as the source of our unity will be impossible.

At least one bishop has been quoted as saying he does not want Marty Haugen's ubiquitous hymn "All Are Welcome" sung at any confirmation he presides at because "all are not welcome." We all might long for the church of the already perfect, but in this world I have never felt confident enough to sort people out in this way.

I do not recognize the Catholic church in such language. Like the publican in Jesus' parable, I sit in the section of pews designated for those who live by mercy. I go to Communion not as a reward for my virtue or orthodoxy but because I am starved for an unconditional love that helps me be good. Up till now, there has always been room in the church for me, for us, for all.

There may still be time to change this.

It is tantalizing to imagine that some Catholic bishops are bothered deeply that Rome and some of their brother bishops believe that the only way to stop what they think is a runaway train is to derail it.

It is even more emboldening to think that many pastors, the workhorse clergy who have been told to harness up and pull this new Missal into compliance, might sit down on the road and say, "Wait a minute, this doesn't make sense."

Seattle's Msgr. Mike Ryan had the courage to suggest this: "Stop the presses; let's talk some more."

The German bishops, Pope Benedict's own local clergy, told Rome "No" over this same issue of all or many.

The Germans know a lot about how to start a reformation, just as Americans know a bit about revolution. Does anyone - except the holy remnant crowd -- really want either in today's fractured church?

What we do want is a family table where, after we talk, agree or disagree about words and ideas, everyone is welcome to Christ's gift of reconciling love.

As I welcome the uncertainties and possibilities of 2011, I long for this Eucharist and for this church.

Dignity Detroit meets every Sunday evening at 6:00 pm
Sacred Heart Chapel at Marygrove College

8425 W. McNichols @ Wyoming

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We are a 501 (c) 3 organization

Dignity Detroit meetings:

Our meetings are open to all

Council -

Third Sunday every month @ 4:30 pm

General Membership -

Third Sunday of January, April, July and October,
immediately after Mass

*Some people complain
because God put thorns on
roses, while others praise
Him for putting roses among
thorns.*

DignityUSA:

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VOLUNTEERS NEEDED!!

Dignity Detroit offers community outreach for our less fortunate brothers & sisters at the Capuchin Soup Kitchen on Detroit's east side.

Our volunteer participation needs your help on the 2nd and 4th Friday each month between 3:30 - 6:00.

Please see George K. or Denise S. if you can help.
Thank You!!!



The theme for our 37th Anniversary celebration has been chosen!

A Light in the Darkness

Remember to save May 21 on your calendars for our annual Dinner/Dance festivity. Also, don't forget our Anniversary Mass on May 22!!!



Lent, a historic part of the Christian calendar, is a season of “letting go” and seeking God in humble submission. It is a time for repentance, confession, prayer, abstinence, and sharing our resources with others. It is not a time to simply give up something for the sake of abstinence (e.g., giving up coffee), but to give up something for the sake of replacing it with time with God. Lent is not merely about abstinence but also about replacing that which you are giving up with something positive. The purpose of Lent is not self-improvement but seeking a deeper relationship with God and loving our neighbors.

Lent begins on Ash Wednesday (March 9) and lasts 44 days, which includes 40 days of fasting (giving up something in order to devote time and energies to God) and four Sundays. On Sundays believers enjoy what they have given up in order to celebrate the joy of the resurrection (so if you have given up coffee, you may enjoy it every Sunday throughout Lent!).

Below are ten suggestions from which you might choose in order to practice Lent during this season.

1. Give up your favorite coffee shop and the like and save the money you would have spent in order to give to some charity.
2. Make a commitment that when you feel the urge to surf the internet, you will replace that with fifteen to thirty minutes of prayer, meditation, reading Scripture or other godly material.
3. Commit to giving up some sleep by rising fifteen minutes (or more) earlier or going to bed fifteen minutes (or more) later to spend time in prayer, meditation, reading Scripture or other godly material.
4. Give up television altogether or for a specified time each day and devote that time to a devotional plan of some sort. Or, sit silently and listen to music for an hour that takes you into the presence of God for meditation and reflection.
5. Instead of eating out for lunch each day, bag your own lunch; as you prepare your lunch, recite a prayer from memory (e.g., the Lord’s Prayer) and devote the money saved to charity.
6. If your family was planning a major purchase or if your family regularly spends money on unnecessary daily desires (e.g., eating out, renting movies, etc.), delay doing so until after Lent and use the money you would have spent to save for a charitable donation.
7. Every day of Lent write a letter or note to a significant person in your life in order to thank them for their presence in your life, or every day during Lent write a note to a person who needs encouragement or blessing, or every day write a letter of amends to people with whom you have had difficulty. This gives up time you would have spent doing something else and replaces it with loving ministry.
8. For the forty days of Lent, give up time doing something you might normally do to devote to writing in a journal: confess sin, reflect on where God was present in your day, and write a prayer to God.
9. During the forty days of Lent, journey through the story of Jesus with your children by spending fifteen minutes a day reading the Gospel of Luke together or watching a clip from a movie like “Jesus of Nazareth” in order to talk about what you read or saw.
10. Take thirty minutes each day to inventory your house: clean the closets, sort through your clothes, etc. Give to others (e.g., Goodwill) what you have not used in the last year.

Challenge yourself this Lenten season and go beyond the clichés of “giving up” something. Now is a great time to take stock of your spiritual life and to grow in it.

What is Lent and Where did it come from? ...from *Spirithome.com*

We don't know much about how the first-century Christians treated the forty days before Resurrection Sunday. The Bible itself mentions nothing about it. But by the second century, the church was starting to use that season as a time for training new believers about how to rightly think, live, and believe as Christians. (The churchly word for this training is 'the catechumenate' This was done, in part, by reliving the Scriptural accounts of Christ's final time before He was killed. It was done with the whole church community as they, too, relived it, and fasted together. The end of the training period was Holy Week, and Easter would be the day that the new believers would be baptized into the Church. As the Roman world became mostly Christian and more people had already been baptized as children, the season (known in Latin as Quadragesima) began to shift meaning in a way which would be of great value for new and long-time Christians alike. It would become a time for looking at the depth of one's own sin, and turning away from them. A time for learning what it means to follow Christ, and to listen to the Spirit. A time for actually going about changing one's ways to be more as Christ would have them be.

Lent is a time when many people turn their gaze toward Good Friday and ask themselves, 'How dare I force someone who loves me this much to go through something this awful?' Perhaps they see the Cross and ask, 'Lord, what can I do to stop doing this to You? How can I love you better?' Many times in the Gospels, Jesus called on people to repent, to turn away from doing evil. So the first impulse of love is to try to do things that Jesus would want of you.

But then, . We fail, as we always do. One of the things we learn in Lent is how inescapable our sin is, how far we are from being complete, how fell is the nature of our divide from God. When we struggle like mad to give some tiny aspect of our lives over to God, we discover how maddeningly out of reach a whole life of godliness is. We can't do anything to fix our relationship with God. We're too far gone. No matter how passionately we might want not to be the cause of Jesus' suffering, we end up driving another nail into Jesus, making Him carry an even bigger burden. (Now, picture us at our less passionate moments....). Even when I'm at my best, I'm still enough by myself to execute the God who loves me.

But then, that's why He did what He did, something only He could do. All we can do is collapse at Jesus' feet. And trust Him. We can't get there from here, but He can. He will take us, and the Holy Spirit will lead us along that road. Through the Spirit, we love God better. The Bible tells us much of what we need to know, and other believers (also led by the Spirit) can also help. Christ gives us His body and His blood (Holy Communion), His presence among us and with us and in us. Knowing that, we can stand ready for Holy Week.

Lent is the season for the experience of giving your life over -- in each moment, bodily, deliberately, to Christ and to what the Spirit is showing you. God wants you to surrender yourself, and let the Spirit work in you. In Lent, we take responsibility for our acts and thoughts, and treat certain of those as the killers they are. Lent is self-discovery of the parts of ourselves we don't want to discover, through prayer, fasting, and other disciplines. It is the opening up, the turning over to God, the repenting of our sins, the turning away from that which does not please God. Yet there is just a glimpse of Easter through the heavy clouds of Good Friday -- that Christ has taken the burden, and you don't have to carry it anymore. Don't you want to follow that kind of a God?