



CHURCH OF SAINT MARY

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Dear Parish Family,

January 23, 2011

This past Friday afternoon was the funeral Mass for Marian Pryor. Marian was a pillar of the parish. Not only was she a Commissioned Lay Minister, but she taught in the RCIA program. She served in the US Navy during the Korean War as a nurse, and afterwards worked at Gratiot Medical Center until her retirement five years ago. ETERNAL REST GRANT UNTO HER, O LORD. AND LET PERPETUAL LIGHT SHINE UPON HER. MAY SHE REST IN PEACE. AMEN. MAY HER SOUL AND THE SOULS OF ALL THE FAITHFUL DEPARTED, THROUGH THE MERCY OF GOD, REST IN PEACE. AMEN.

Starting this weekend at St. Mary, the Children's Liturgy of the Word will begin in the Parish Center. Please drop off any children who will participate in the Children's Liturgy of the Word at the Parish Center before Mass.

The video series *Boundaries* continues on Wednesdays at 6:45 pm in St. Mary Parish Center through March 2. Please join the lively discussion!

At the back of the main aisle at St. Mary are photos of the children who will be confirmed on February 1. They will then receive their First Holy Communion in May. Please pray for them, as well as the adults who are preparing to receive the Easter Sacraments.

Winter is definitely upon us! Snow and ice and what the Weather Channel calls a wintry mix. Be safe and stay warm. Let us continue to pray for our parishes and for each other. God bless you!

Fr. David

The Faith Explained

ST. TIMOTHY – BISHOP

Saint Timothy was a convert of Saint Paul, born at Lystra in Asia Minor. His mother was a daughter of Israel, but his father was a pagan, and though Timothy had read the Scriptures from his childhood, he had never been circumcised. On the arrival of Saint Paul at Lystra the youthful Timothy, with his mother and grandmother, eagerly embraced the faith. Seven years later, when the Apostle again visited the country, the boy had grown into manhood. His good heart, his austerities and zeal had won the esteem of all around him, and holy men were prophesying great things of the fervent youth. Saint Paul at once saw his fitness for the work of an evangelist, and Timothy was ordained a priest. From that time on he was the constant and much-beloved fellow-worker of the Apostle.

In company with Saint Paul he visited the cities of Asia Minor and Greece, once hastening on ahead as a trusted messenger, at another time lingering behind to confirm in the faith a recently founded church. Eventually he was made the first Bishop of Ephesus; and there he received the two epistles of his master which bear his name, the first written from Macedonia and the second from Rome, where Saint Paul from his prison expresses his longing desire to see his "dearly beloved son," once more, if possible, before his death. It is not certain whether Saint Timothy arrived in Rome in time, but devotion to Saint Timothy has always been strong in Rome, which seems to argue for his presence at the martyrdom of his spiritual father.

Saint Timothy was of a tender and affectionate disposition, and certainly found his role in the idolatrous city of Ephesus difficult to sustain. Saint Paul, when he writes to Timothy, then a tested servant of God and a bishop advancing in years, addresses him as he would his own child, and seems most anxious about his forcefulness in his demanding role. His disciple's health was fragile, and Saint Paul counsels him to "take a little wine for his digestion." Saint Timothy is the "Angel of the Church of Ephesus" of the Apocalypse, its bishop whom Our Lord, too, exhorted to remember his original faith and piety.

Not many years after the death of Saint Paul, Timothy, who had surely profited from these counsels, won a martyr's crown at Ephesus, when on a feast day of the goddess Diana, whose temple stood in that city, he entered into the ungovernable crowd to calm it, exhorting these souls, deprived of the light of truth, to renounce vain worship and embrace Christianity. Wild with idolatrous passion, a pagan struck down the bishop of the Christians, thus freeing him to join his beloved spiritual father in the realm of the Blessed.



Calumny and Detraction

It is possible to injure another's good name either by telling lies about that person or by revealing hidden faults which should not be revealed.

One of the main reasons why lies are forbidden by the Eighth Commandment is that they destroy community and healthy social relationships. Since man is a social being he absolutely needs human society in order to grow to full maturity as a man. Consequently, whatever militates against human community is contrary to man's nature, contrary to the will of God and therefore forbidden by God.

Obviously, there are different kinds of lies. "Lies of convenience", that is, lies told in order to extricate oneself from an embarrassing situation, normally do not damage the reputation of another. If successful, they are known only in the depths of the conscience of the one who told them. There are different kinds of statements that injure the reputation of another.

It is possible to injure another's good name either by telling lies about that person or by revealing hidden faults which should not be revealed. To tell lies about another person is called calumny or slander. To reveal the hidden faults or sins of another without sufficient cause, in such [a way] that the person's reputation or good name is seriously damaged, is called the sin of detraction. Many people find it hard to remember the exact meaning of each of these words. Years ago one of my grade school teachers, a Franciscan nun, told me that the way to remember which is which is to concentrate on the l and the t. If you remember that l stands for "lie" and t stands for "truth", you can recall the difference between calumny and detraction.



I do not believe that it is necessary to belabor the point that each person has a right to his or her good name. A good name is something that we earn by reason or our good deeds. It concerns the public estimation of a person's intellectual and moral excellence. In a very real sense, a person's good name is his or her property — it belongs to the person concerned as a strict right. Hence the violation of a person's good name is a sin against the virtue of justice. The good name or reputation of another can be damaged, or even totally destroyed, in a number of ways. To calumniate another is certainly to ruin his good name and [is also a sin against justice]. Many Catholics seem to be unaware of the fact that detraction is also a sin — a sin contrary to the Eighth Commandment. The seriousness of the sin, in the case

of both calumny and detraction, depends upon the gravity of the injury done to the other party. The sin can be either venial or mortal, depending on the circumstances.

[All sins] against justice require some kind of restitution. It is often hard to determine, in a given case, how this is to be done and how much restitution is required, but the basic principle stands. It follows then, since both calumny and detraction are violations of justice, that both demand some kind of restitution. A person who has lied about another can often right the wrong he has done by retracting the lie and stating the truth. In the case of detraction the situation is more difficult, since it is not a matter of lying but of revealing

the hidden sins or faults of another that should not be revealed in these circumstances. Frequently little can be done in the practical order. One cannot deny the statements since they actually are true; to deny them would be to add a lie to the previous detraction. Some moralists recommend, in this situation, apologies and praise of the person's good points.

Do you know what a rash judgment is? It is an internal act of the mind by which one person attributes evil actions or motives to another without any kind of evidence for such a judgment. A rash judgment is a kind of lie to oneself. Such judgments damage another person in our own eyes, when there is no real objective reason for doing so. Because of our fallen human nature we all tend to make rash judgments about others — often without even reflecting on what we are doing. It is especially easy to [be rash in our judgements of] people we do not like, people who have offended us, people who differ from us in one way or another. It is unreasonable to make rash judgments. Such judgments involve a misuse of our interior faculties, especially our mind and our will. Hence they are contrary to the Eighth Commandment and sinful. We should examine ourselves to see if we occasionally rashly judge others and we should strive to make our judgments correspond to the facts.

What is in our minds is eventually uttered by our tongues. The tongue is a small member of the body, but it possesses great power — either for good or for evil.

*Kenneth Baker, S.J. "Calumny and detraction."
Fundamentals of Catholicism Vol. 1 Chapter 52, pp. 273-276.*