



The Deacon's Call

Newsletter of the Baltimore Deacon Community

March 2015

Inside This Issue

Sunday: A Day for Families1

Something Other than God--A Book Review.....2

Rebuilt Liturgy Part 14

The Good Lie - A Movie Review6

Special Dates8

Parishes & Institutions Seeking Permanent Deacons9



Introduction to this issue of the *Deacon's Call*

We hope your Lenten time is going well. Lent provides us with such a wonderful opportunity to grow closer to our God who loves us so much that he was willing to die for us. May the Lord's graces continue to perfect our nature. We are blessed to have articles from Archbishop Lori and Deacon Bauerschmidt. Dr. Fritz is the chair of the Theology Department at Loyola University and a Deacon at Corpus Christi parish.

We welcome contributions from our Deacon Community. Please consider writing a book review, movie review or an article about a current interest. We know the wonderful wisdom and knowledge in our Deacon community. Please consider sharing your insights with your brother Deacons. Email your article to labdon70@gmail.com.

Many thanks to Kate Sullivan and our proofreaders for producing this newsletter.

May your Easter be filled with joy and may your ministries be blessed.

~Lee Benson

Sunday:
A Day for Families
By Archbishop William Lori



Growing up in Southern Indiana, I always looked forward to Sundays. For one thing, the possibility of a priestly vocation occurred to me early in life, so I was naturally interested in the celebration of Mass.

After the liturgy each week, my family would usually eat at home. Once in a while, though, we would pile into our DeSoto and head across the Ohio River to Louisville for hamburgers and a picnic in the park. Returning home mid-afternoon, I tried to use what little I knew of religion to avoid doing homework. I would tell my mom that Sunday was a day of rest and I was exempt from "servile labor." It didn't fly!

Those memories came back to me when I reflected on this month's theme of the Knights of Columbus program Building the Domestic Church: "Because God rested on the seventh day, we want to celebrate Sunday as a family." Sunday is meant to be a day of prayer, a day of togetherness — in short, a day of "re-creation" for our families.

THE DIVINE REST

In the Book of Genesis we read how God created the world in all its wonder. His creation bore the imprint of his wisdom and love. He made man in his image and endowed him with dignity and freedom. Scripture then tells us, "On the seventh day God completed the work he had been doing; he rested on the seventh day from all the work he had undertaken" (Gen 2:2).

What does it mean to say that God "rested?" Should we imagine a celestial recliner and a really large-screen TV? Of course not! Unlike us, God does not get tired, even if we do our best to weary him. God is never inactive; at every moment, the Triune God upholds all creation. In his rest, God looked with love upon all he had made and wed himself to the human family.

God's "labor" and his "rest" have something special to say to all of us, but especially to families. Much of the week, we are working and keeping our lives in good order. In many families, both the father and the mother work outside the home. Their children are also busy with schoolwork, sports and other activities. Mobile devices, meanwhile, keep most of us tethered to our daily work. Family schedules can be hectic, to the point where there is seldom a night when everyone is home for dinner. Such frenetic activity can lead us to forget the purpose of our work: Sharing in God's creative activity, we labor to create a better world, a "civilization of love."

In short, we all need time to rejuvenate. A day of rest, including not going to work or to school, signals a break from the pressures and irritants of our daily routine. It's a time to put our concerns in their proper perspective, a time to reflect on the past week and the week ahead, and a time to talk things over in the family circle.

So important is this Sabbath rest that its observance is listed among the Ten Commandments. For Christians, the Sabbath is observed on Sunday, the Lord's Day. As the *Catechism of the Catholic Church* explains, Sunday is the "eighth day" that "symbolizes the new creation ushered in by Christ's Resurrection" (2174).

KEEPING SUNDAY HOLY

Just as our work is part of God's creative activity, so too should our rest resemble in some way God's "rest."

I suggest that Sunday is a day for families to return to that love which makes them a family. Getting up early and getting children ready for Sunday Mass might not strike everyone as "rest." But when we go to Mass with hearts and minds that are well prepared and disposed, we can experience God's love for the world and for ourselves. We can offer him our daily work of heart and hand and ask for what we need. Most of all, we can be renewed in that love by which God "married" his people in the ultimate covenant of love. This is the love that brings a man and a woman together in holy matrimony and that moms and dads are called to share with their children. When we receive Our Lord in Holy Communion, we are drawn into God's covenant and, at the same time, are given the strength to reflect that self-giving love in marriage and family life. By sharing Christ's gift of self, renewed at every Mass, spouses and families find peace, solace, renewal and solidarity.

To be sure, not every teenage son or daughter is giddy with anticipation about Sunday Mass, and many face the competing demands, including sporting events, which are often scheduled on Sunday mornings. This is why it is urgently important for parents to work with Catholic schools and parish religious education programs to impart to young people a deeper appreciation for Sunday Mass and to model that appreciation in their own lives. It is equally important for parish communities to go out of their way to welcome families and young people, equipping them to be agents of evangelization.

With Sunday Mass as the centerpiece of the day, family members might be more inclined to spend time with one another, to enjoy one another's company, and to engage in activities as a family. Reflecting on the Lord's Day, St. John Paul II noted that "the relaxed gathering of parents and children can be an opportunity not only to listen to one another but also to share a few formative and more reflective moments" (*Dies Domini*, 52).

In this light, I wish you and your families not merely a pleasant weekend, but a joyous and truly restful Sunday! † This article appeared in the November 2014 issue of *Columbia* magazine and is reprinted with permission of the Knights of Columbus, New Haven, Conn.

Something Other Than God by Jennifer Fulwiler

A Book Review by Lee Benson

Jennifer seems like a very improbable person to discover a life of faith. Growing up, her father tells her stories of how poorly the European Christians treated the indigenous people. The Christians lied to and deceived the people leaving them with the impression that the Europeans were god-like. Jennifer's mother tolerated this situation and only offered minimal corrections to Jennifer's dislike for all things Christian.

The first chapter opens with the fifth grade Jennifer attending a summer camp. One of the camp counselors decides to make sure that all the

campers are saved. When the time comes for Jennifer to make her commitment to Christ, she refuses and finds herself ostracized by the other campers. This exclusion from a circle of friends continues into Jennifer's school years. At one point she becomes so fed up that she moves all the Bibles in the school library to the fiction section. She also cuts up pages of the Bible and pastes them on a poster board as part of a class project. Even Jennifer's mother objects to this action.

Jennifer meets her future husband at work and in their courtship time they do discuss religion.

Joe is a very ambitious man who grew up poor. For him the most important thing in life is to never be poor again. Jennifer needs to know where he stands on the “Jesus stuff.” Joe tells her he believes in God and was baptized at thirteen. This does not sit well with Jennifer. She was baptized as an infant and “it didn’t impact me at all.”

Jennifer and Joe get married and start their family. Jennifer continues her journey to understand this “God” thing. Jennifer starts reading about Christianity. She reads modern writer’s works and ancient writer’s such as Augustine of Hippo. Also she starts a blog. She recruits people from an atheist website. If she likes their argumentation style she invites them to participate in her blog. In short order Jennifer has a lively discussion going on all things Christian. The blogging is helpful and her fellow bloggers give her authentic Christian insights into all her questions about the good and evil in our world. Despite all her efforts to debunk Christianity, her fellow bloggers give her solid answers.

From the encouragement of her fellow bloggers, Jennifer and Joe decide to go to church, a Catholic Church.

Armed with the writings of Justin Martyr and Hippolytus of Rome, they attend a Mass. There they hear the actual words they have been reading. They are overwhelmed by the experience. As Jennifer writes, “I wasn’t thrilled to be here at church, but it was amazing to experience something so old.”

However God uses a trial in her life to focus her attention on what is really important.

In her earlier life as an atheist, Jennifer supported abortion. After her interaction with the

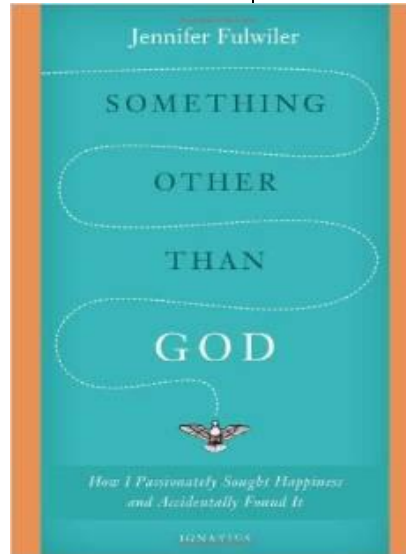
bloggers, her Catholic reading and her experiences at the local Catholic parish, she begins to question her beliefs about abortion. Her pregnancy forces her to confront the abortion decision. The complications of Jennifer’s pregnancy place a choice before her. If she continues the pregnancy, her life will be threatened by the blood clots in her legs. Her physician strongly encourages her to have an abortion. After reflecting on all that she has read and all the input from the bloggers, Jennifer chooses life. This decision starts her down the beautiful path of full communion with the Catholic Church.

The fascinating part of Jennifer’s story is the lack of a face-to-face conversion experience. In a story like Jennifer’s, typically you expect something about the person next door, a coworker or a long-time friend. Jennifer encounters a problem and turns to this person for help. Jennifer’s story does have this person but it is cyber persons. Her fellow bloggers are

the ones who encourage her, pray for her and guide her closer to God. She does give some credit to the person in charge of the RCIA program for her conversion. However, it is the bloggers and the early Church Fathers who guide Jennifer in her journey to a relationship with God.

This is a very readable book. Jennifer’s story keeps you engaged in the entire book. She never gets too preachy or simplistic. Her story is honest and genuine. Pope Francis encouraged us to make good use of modern communication methods. Social media has its shortcomings, but in Jennifer’s case, it made the difference in her conversion.

May we all be ready to help the Jennifers in our lives. Who are the Jennifers we should give this book to?✚



Rebuilt Liturgy – Part 1 *By Deacon Fritz Bauerschmidt*

At the request of the editor of the blog Pray Tell (<http://www.praytellig.com/>), I visited the Church of the Nativity in Timonium so as to be able to offer my impressions of the liturgy there and how it fit with the vision outlined in the book *Rebuilt*, (which Scott Pluff reviewed for the same blog (<http://www.praytellig.com/index.php/2014/10/11/book-review-rebuilt/>)). What follows originally appeared on that blog.

I visited Nativity three times (taking my 17-year-old along on two occasions) and watched the live feed twice, in part because I wanted to attend enough to try to get a feel for how the liturgy expressed the ethos of the community. All the liturgies attended or watched streamed were the 5:30 PM Sunday evening Mass, but as Mr. Michael White and

Mr. Tom Corcoran note in *Rebuilt*, all the liturgies at Nativity are in the same style and have the same “message” (i.e. homily) each week, so I presume my experience would not have been much different at other Masses. I will first describe the setting and music, how the liturgy unfolded, and make some general observations.

Setting

The first thing that struck me at Nativity was how easy it was to park; there is a ministry of parking attendants with orange vests and flags who direct you to a parking space. There was also always someone stationed at the door to greet you as you arrived. As *Rebuilt* makes clear, the “weekend experience” begins as soon as someone arrives on campus, and Nativity clearly seeks to make that arrival as pleasant as possible.

The liturgical space of Nativity is a not-very inspiring 70s building, with no windows except for a wall of dark stained glass on the wall behind the congregation. Apart from a large crucifix behind the altar and Stations of the Cross along the walls, there was no iconography or images that I could see in the church. There are plans for a new church that can be seen on the parish’s capital campaign website (<http://nativityvision.tv/>). Unlike some recent church construction projects, the folks at Nativity are determined that their new church will be in a clearly modern style.

The lighting throughout the liturgy was quite dim in the area where the congregation sits, with dramatic lighting on either the altar platform or the worship band that was to the right of the altar, depending on which was the focus at that moment. The altar was covered with a frontal that fell on all four sides and the presider sat at right angles to the altar, more like the traditional *sedilla* than the modern presider’s chair. There were two large screens on either side of the altar that served various functions throughout the liturgy. Before Mass began, they were used for the announcements, which were more like ads than announcements: prerecorded videos in which information was delivered succinctly and professionally (unlike most parish announcements). These, combined with the website, take the place of a printed bulletin.

In *Rebuilt*, White and Corcoran place a great emphasis on music and congregational singing. They are quite explicit that the style of music itself is secondary to it being music that the un-churched can connect with. In the case of Nativity, the music was led by a band consisting of three guitars, drums, bass, keyboards, and a female vocalist (who mainly added harmonies to the lead male vocalist). They were very professional, playing upbeat Christian rock (it reminded me of a somewhat less gritty U2). While I wouldn’t describe the volume of the musicians as rock-concert-loud, it was higher than I am used to in a church.

The Liturgy

The band led the opening song, and I would rate the congregation’s level of audible participation about average for east coast Catholic parishes (i.e. not so great). After the opening song, during which the celebrant entered along with two servers (at all the Masses I attended, high school-aged boys) in cassock and cotta, the Mass began as usual with the sign of the cross and the greeting. Because the leaders at Nativity are explicit about how much they have learned from “seeker-friendly” evangelical mega churches, one might expect that the celebrant would adopt a folksy or casual style. But Fr. White, who presided at all the Masses I either attended or watched, has a very dignified and reserved liturgical presence—not at all the smarmy liturgical talk show hosts who afflicted some Catholic liturgies in the 70s and 80s (and occasionally even today). While the Nativity parishioners think very highly of Fr. White, there is nothing about his style of presiding that calls attention to himself.

He is also quite brisk; the pacing of the liturgy was almost breathless. There were very few pauses in the liturgy and if the homily had lasted the six minutes common in some parishes then the whole thing would probably have been over in 45 minutes. In *Tools for Rebuilding*—the follow up to *Rebuilt*—White and Corcoran talk about the need for pacing in the liturgy. In that book Fr. White recounts an anecdote about visiting a parish where everything stopped while the lector and then the cantor made the long journey to the ambo, indicating that such pauses in the liturgy are unnecessary and even self-indulgent. He contrasts these with purposeful pauses, but I did not see a lot of evidence of these in the liturgies I attended.

After the penitential rite—form C, spoken, at all the Masses I attended—we sang the Gloria from the Mass of St. Anne by Ed Bolduc, which was done in a way that fit the general groove of the music (groovier than recordings I have heard of this piece). Congregational singing on this was a notch or two higher in volume, perhaps because repetition had made it so familiar. For the opening prayer, Fr. White turned to face the crucifix on the wall behind the altar (he did this also for the Creed and prayer after communion). I don't know if this was a conscious attempt to incorporate the *ad orientem* posture into the liturgy, or was simply dictated by the position of the altar server holding the book.

Before the Liturgy of the Word began, a brief video announcement invited parents with small children to go with them to an area outside the main body of the church where they could watch the liturgy on video screens, noting that they would be more comfortable there. I wondered if I would have felt pressured to absent myself if I had small children. The Director of Communications for the parish was the lector at all the Masses I attended or watched. She was a very good reader: clear and expressive without being overly dramatic. I do not know if she serves the same function at the other weekend Masses. The responsorial psalm on all occasions was simply the refrain, a single psalm verse, and the refrain repeated, not lasting more than a minute and a half. The alleluia featured an electric guitar fill that made my 17-year-old snicker, but the congregation seemed to join in with a bit more gusto than on the other songs. The alleluia was repeated after the Gospel.

Rebuilt places an emphasis on preaching and the need for messages that are well-crafted and relevant to people's lives. At Nativity, the messages are grouped into theme-based series that are planned by the staff. This is common in evangelical churches that do not follow a lectionary, and one might think that this would lead to neglect of the Scripture readings in the Lectionary for the sake of the series' theme. But it seemed to me that the staff at Nativity planned their series carefully to grow from the Lectionary readings themselves.

At the three Masses I attended, the pastor, Fr. Michael White, gave the message. While at the two streamed liturgies I watched one of the lay staff gave the message at the end of Mass, with Fr. White giving a very brief scripture reflection at the time of the homily. As described in *Rebuilt*, the message was very practically oriented, offering ordinary people concrete advice and encouragement on how the Gospel could make a difference in their lives. Those giving the message made use of a screen that displayed specific passages they wished to speak about. Fr. White's preaching style, like his liturgical style, was low key: he made some use of self-deprecating humor, but there were no histrionics. I found the preaching to be very good. The lay staff members who gave the message at the end of Mass were also good speakers, though perhaps not quite as good as Fr. White.

The only real pause—about 30 seconds—came between the message and the brisk recitation of the Apostles' Creed, the words of which were projected on the screens. The prayer of the faithful was again led by the parish's Communications Director and consisted of five or so briefly stated petitions. After the concluding prayer, the band cranked up and the collection was taken and the altar prepared. If there was a procession of representatives of the faithful with the gifts of bread and wine, I missed it.

After the prayer over the gifts, we were into the Eucharistic Prayer (no. II at all the Masses I attended). At all of the Masses the preface concluded with the unaccompanied singing of Sanctus XVIII in Latin, led by the bandleader. The effect was a startling shift of tone (though the pace was still brisk, which I happen to like for chant—it doesn't have to feel like a dirge). Also, for the first time I could really hear the assembly singing. It wasn't thunderous, but it was respectably robust. We sat after the Sanctus, presumably because Nativity has no kneelers (though I think in such cases standing is preferred). The memorial acclamation was sung unaccompanied in English to the Missal chant and the Amen was a threefold chant that seemed to be based on the Sanctus melody. The Lord's Prayer was also sung unaccompanied to the well-known Snow setting (the celebrant chanted neither the introduction nor the embolism—in fact, he didn't sing any of his parts) and I noticed that even those who were tight-lipped throughout all the other music joined in on this. The sign of peace was relatively brief, though people seemed warm and friendly. We were quickly into Agnus Dei XVIII and again the assembly was quite audible.

After the invitation to communion, the band switched back into Christian rock mode. I saw no particular connection between the text of the songs and the liturgical action (i.e. references to Christ's body and blood, or tasting and seeing the goodness of the Lord). Eucharistic ministers appeared immediately, though I'm not sure from where. I am guessing that they must have received communion before they began distributing it, but it was done in some way that was not obvious to me. Communion was given only under the form of bread and, will by this point come as no surprise, was accomplished quickly. There was no significant pause after communion before the post communion prayer, which the assembly sat for. There were brief announcements made by one or more staff members; this was the only part that felt a little bit like talk show shtick, with the celebrant and announcers trading light banter. But, as with all things at Nativity, it was disciplined in its execution and kept brief. After the blessing and dismissal ("Go and announce the Gospel of the Lord"—quite fitting given Nativity's focus on seeking "the lost"), the band performed a final song. On at least a couple of occasions the celebrant stayed at the front of the Church throughout the song rather than heading for an exit for the traditional para-liturgy of handshake-thanks-for-coming-have-a-good-day.

Reflections

The liturgies I attended at Nativity prompted many thoughts about what this particular parish is trying to accomplish, how the liturgy fits into that mission, and the nature of liturgy in general. Let me say that in general what the people of Nativity have accomplished is impressive and there is much to learn from them. Whatever misgivings I voice in what follows should be seen in light of my acknowledgement of the manifest work of the Spirit at Nativity. ✚

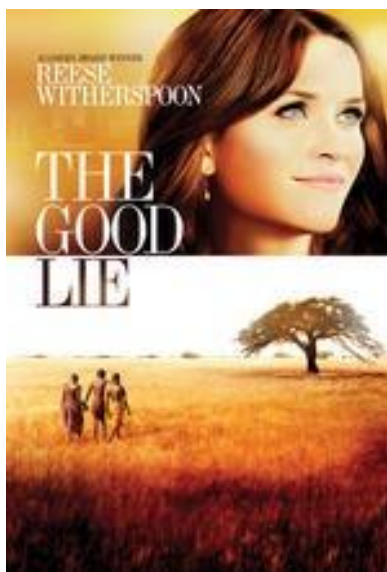
(Continued in the next issue)

The Good Lie (2014) A Movie Review by Lee Benson

The topic of this movie is a profound tragedy that frankly I am embarrassed to say I am not very knowledgeable. This movie is a historical drama based on the "Lost Boys of the Sudan." Civil war in Sudan broke out in 1983. As a result of this war many children lost their parents and their villages and walked to safety in neighboring countries. Some ultimately found a new life in the United States. This movie follows the journey of three young men and one young woman from the Sudan to the United States.

War comes to their idyllic village when the helicopters arrive. The "soldiers" use their automatic weapons to mow down the villagers who are armed with spears. The villagers tell the children to flee.

Theo, Mamere, Jeremiah with his Bible, Paul and Abital start their journey to freedom. Theo, the new chief, guides them carefully through many trials and encourages them throughout. At one point the children find themselves



surrounded by a patrol of soldiers. They are all hiding in the tall grass and Theo makes a critical decision. He stands up and gives himself away to the soldiers. He tells the soldiers that he is the only one. This is the first "Good Lie." They are satisfied with finding Theo and move on, unknowingly leaving behind the other four.

The four arrive safely at a refugee camp. The movie fast forwards fifteen years. Mamere (Arnold Oceng), Paul (Emmanuel Jal), Jeremiah (Ger Duany) and Abital (Kuoth Will) along with the other people in the camp keep checking the bulletin board to see if their names are on the list of people who can immigrate to the United States. That day arrives and the four depart for America.

On their arrival, they quickly encounter American bureaucracy. The four are told that Abital cannot go with the three men to Kansas City. She must instead go to a separate city. When the men arrive in Kansas City, they are picked up by the totally unprepared Carrie (Reese Witherspoon). Their new life in America begins in earnest. There are several light hearted moments as the three men encounter their new settings. When Carrie takes them to her friend Jack's (Corey Stoll) ranch, the men are immediately drawn to his cattle since raising cattle was their life in Africa.

However they first ask the question: Are there any dangerous animals around? Jack at first thinks they are joking with him but reassures them that there are no lions or tigers about. The men then go to be with the cattle. It is a very touching moment to see them at peace in their new country in the company of the cattle.

The men keep their faith alive and active throughout the entire movie. They soon realize that American culture does not always live up to its expressed standards. Jeremiah works at a local grocery store. One of his jobs is to dispose of the outdated produce.

Throwing away such good food shocks him. One day he encounters a person rummaging through the dumpster. He tells the person to stop but not because it is against the store policy. Rather he shows the person he has much better food in the grocery cart full of expired food he is going to put in the dumpster. Needless to say, Jeremiah's decision does not sit well with the manager.

The men are always thankful of God's providence. They live lives filled with fundamental Christian virtues of humility, honesty and thankfulness. They

never forget Abital and keep seeking ways to reunite with her.

The movie is full of light-hearted moments that will easily touch your heart. Yet at its core, this movie will challenge your thinking about immigration. These five people bring to America values that seem almost forgotten in our country. Their lives remind us of the important of caring for one another. What about the good lie? Well, you will have to watch the movie to see the second "Good Lie." It is better than the first good lie. †

Current Emmaus Groups

St. Ephrem Fraternity
2nd Tuesday of each month
10 a.m. — Immaculate Conception
Contact: [Deacon John Gramling](#)
410-823-0694

St. Lawrence
3rd Friday of each month
8:30 a.m. — Location varies
Contact: [Deacon Mark Soloski](#)
410-664-4654

The Amen Corner
Last Thursday of each month
Noon — An Poitin Stil Irish Pub
St. Vincent Fraternity
Contact: [Deacon Jack Ames](#)

Holy Trinity
2nd Tuesday of each month
6 p.m. — Holy Trinity, Glen Burnie
Contact: [Deacon Kevin Brown](#)
410-544-6330

Urban Emmaus Group
2nd Saturday of each month
8 AM -- St. Peter Claver/St. Pius V
1546 N. Fremont Ave., Baltimore
Contact: [Deacon Will Witherspoon](#)
410-599-8327

Deacon Families of Central
Maryland (includes wives)
Fourth Sunday (location changes)
Contact: [Deacon George Sisson](#)
301-473-4800

If you have started a new Emmaus Group, or if your group's information needs updating, please provide the pertinent information to *The Deacon's Call*.

The Deacon's Call Newsletter of the Baltimore Deacon Community – March 2015

Issues are published quarterly, normally in March, May, August, and November. The deadline for articles is on the 15th of the month preceding publication. Your comments and ideas for future newsletters are welcome.

We need articles! Please consider writing a brief article on an aspect of your ministry or a review of a book you have read or a film you have seen.

Please email comments to any member of the Communications Committee.

~Lee Benson, Chair

Special Dates

I apologize if there are any errors in these lists. Please let me know if you have any corrections.
Thank you, Kate – katesullivansfo@comcast.net

WEDDING ANNIVERSARIES

John & Madalen McKenna	1/5/1952	Rodrigue & Cecilia Mortel	1/19/1980
Robert & Eleanor Lynne	1/1/1953	George & Mary Ellen Russell	3/13/1982
J. Donald & Rosetta MacKnew	2/2/1956	Loren & Suzanne Mooney	3/27/1982
Daniel & Clarice Roff	2/11/1960	Jhan & Janice Harris	2/11/1983
Robert & Patricia Malinowski	1/9/1965	Martin & Natalie Perry	3/30/1985
Richard & Marie Montalto	1/29/1966	Steven & Michelle Rubio	2/15/1986
William & Pamela DeAngelis	1/14/1967	John & Diane Hawkins	2/14/1987
William & Mary Fallon	3/18/1967	Mark Soloski & Mary Blue	2/14/1987
Charles & Joyce Hiebler	2/14/1969	Joseph & Colleen Knepper	3/18/1989
James & Marcie DeCapite	3/3/1973	George & Teresa Krause	2/20/1993
Timothy & Mary Kathleen Moore	2/14/1976	Karl & Gene Marie Bayhi	3/30/1998

NECROLOGY

George	Spissler	3/10/1987
John	Keating	1/17/2001
Gregory	Miller	1/11/2002
John	Maranto	1/25/2002
Gilbert	Smith	1/10/2003
Malcolm	Roy	1/19/2004
Watson	Neale	3/01/2004
Thomas	Abell	3/23/2004
John	Martin	3/6/2006
Raymond	Smith	3/6/2007
Daniel	Dignan	3/7/2011
Rafael	Driesen	3/4/2012
Herman	Kunkel	2/21/13
George	Walker	1/1/2015

ORDINATION DATES

Phil Harcum	January 27, 1973
Paul Weber	January 30, 1982
Stan Piet	February 22, 1972
Donald Miller	March 21, 1992
Frank Zeiler	March 21, 1992
Larry Wilson	March 21, 1992
Lawrence Teixeira	March 21, 1992
Michael McCoy	March 21, 1992
Robert Malinowski	March 21, 1992

Parishes and Institutions Seeking Permanent Deacons

The following parishes and institutions have asked the Office of Clergy Personnel to consider them for the assignment of a Permanent Deacon.

- *Greater Baltimore Medical Center*
- *Saint Ignatius – Hickory*
- *Immaculate Heart of Mary – Baynesville*
- *Saint Philip Neri – Linthicum*
- *Marriage Tribunal -Catholic Center Baltimore*
- *South Washington County Cluster * following 3 parishes*
 - ✓ *St. James – Boonsboro*
 - ✓ *St. Augustine - Williamsport*
 - ✓ *St. Joseph - Hagerstown*
- *Morgan State University - Baltimore*
- *Our Lady of Perpetual Help – Edgewater*
- *Saint Timothy's - Walkersville*
- *Saint Peter - Oakland*
- *Saint Matthew's - Baltimore*
- *Saint Joan of Arc - Aberdeen*
- *Saint Joseph – Eldersburg*
- *Saint Ursula - Parkville*
- *Saint Leo's - Little Italy Baltimore*
- *Saint John's - Hydes*
- *Saint Anthony Shrine - Emmitsburg & Our Lady of Mount Carmel - Thurmont*
- *Saint Louis - Clarksville*
- *Office of Prison Ministries*
- *Saint Joseph - on Carrolton Manor*
- *Saint Mark's - Fallston*
- *Saint Benedict's - Baltimore*
- *Office of Evangelization- Catholic Center Baltimore*
- *Stella Maris - Timonium*
- *Catholic Charities*
- *Immaculate Conception Church in Towson*
- *The Catholic Community of South Baltimore*
- *St. Timothy Walkersville*
- *St. Steven Bradshaw*