



The Deacon's Call

Newsletter of the Baltimore Deacon Community

May 2015

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

Thank you to all of our writers: Fritz Bauerschmidt, Kevin Brown and Kevin Reid. The second and final part of Fritz's article about Nativity Parish gives numerous thoughtful insights into liturgy at the parish. Kevin Reid's article about the deacon's retreat offers those who could not attend the retreat the opportunity to benefit from it. Lastly, Kevin Brown's article provides an excellent review of "The Church of Mercy" by Pope Francis. Please take the time to read and benefit from all these terrific articles. Also please consider contributing to the next issue due out in three months. Thanks also to Kate Sullivan for all the layout work and the editors for catching all the errors. †

Peace and many blessings, Lee Benson

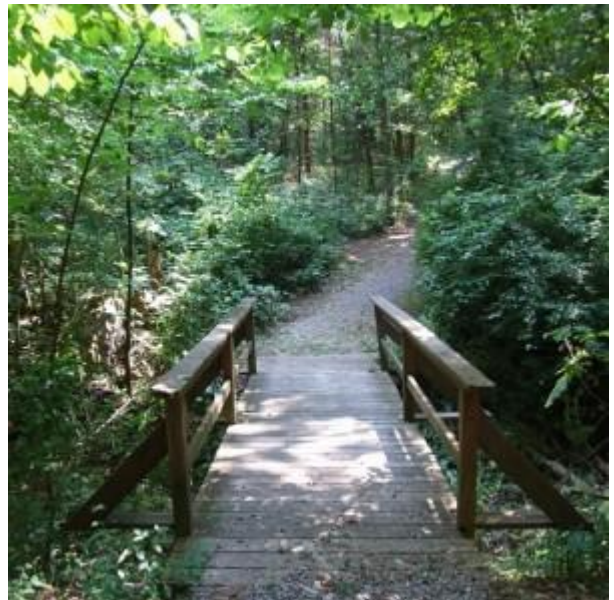
ARCHDIOCESE OF BALTIMORE WINTER RETREAT 2015

The Deacon as a Living Icon

By Deacon Kevin Reid

At the end of February, the deacons of the Archdiocese of Baltimore traveled to the panhandle of West Virginia to the Priestfield Retreat Center for our annual retreat. Our Retreat Master was Fr. Steven P. Roth. Father Steven, despite having never led a retreat for deacons before, facilitated one of the best deacon retreats many of our brother deacons have ever experienced. He was well prepared and was passionate in his support of the ministries and the mission of the Permanent Diaconate.

As the Retreat began, he showed us an image of our most recent deacon ordination class of 2013. The photo he displayed on the screen showed the faces of the men as they processed out of the Cathedral of Mary our Queen. He took us all back to the promises we professed in our own ordination liturgy and to our memories. He led us first through the promises we each made and what those promises entailed. He invited us to form small groups and share with each other our memories of that day. We then shared with the larger group our small group consensus. Father Steven challenged us to remember that feeling each and every



time we put our stoles on; to revisit that transcendent moment when we had the hands of the archbishop on our heads; to remember the faces of our families and each other as we processed out of the Cathedral.

Our next session was called the "Deacon as Listener." We recited the words we speak when we ask for the priest's blessing before the Gospel is proclaimed by the deacon. We read and broke open the other parts of the Mass beginning with the tropes and continuing with the Universal Prayer. Each deacon-speaking part of the Mass was broken open and was HEARD with a new understanding. We were able to relive and pray through those moments of hearing words we may take for granted in our liturgies through Father Steven's guidance and meditations.

The third session involved the "Deacon and his role as Servant." Special emphasis was given to the teachings of Pope Francis and reaching out to the marginalized in our society. The rule as Deacon "In Persona 'Christi'" was broken open. We deacons as ministers of charity are called to holiness through charitable service to those living in the peripheries of our society.

We had a nice afternoon break where many of our brother deacons were able to enjoy a walk around the grounds of Priestfield. Father Steven also heard confessions for a few hours. Some deacons, like me, enjoyed a deep form of contemplative prayer that is sometimes referred to as a nap.

Our third session that day was called "Deacon as a Living Icon." An icon is a living and breathing symbol of a unique member of clergy in touch with the community and the Magisterium of the Church. An icon can be read just like the Gospels if we enter into the mystery of the symbols used. As living icons we can see God both in and through the living image of obedience, self discipline and humility of our own iconic identities. We broke for dinner and table fellowship; certainly most of us switched tables often, allowing for more sharing and best practices to be discussed.

Our final session was titled "Deacon as Man of Prayer." We had a brief talk on prayer and Father Steven heard more confessions, well past 8:30 that evening. That was followed by fellowship with drinks and snacks. Around 2:00 am the snow started to fall once again as it reared its ugly face down on us. We began the day on Sunday with an early breakfast and Mass after which many of our brothers decided to leave before the roads got too bad. After Sunday Mass the deacons who remained began to pack their cars for the ride home. At the request of the Deacon Personnel Board members present, the management at Priestfield served lunch an hour early. Mostly everyone headed home by 11:30 am.

The comments I heard were almost unanimous in praise of Father Steven Roth and his first retreat to the deacon community of the Archdiocese of Baltimore.

There is another retreat this year to be offered at Priestfield the weekend after Thanksgiving open to deacons and their wives, or to deacons who might not have been able to book a room during this retreat. Father Martin Burnham will return to us and lead the retreat. †

"The Church of Mercy" by Pope Francis

Some Thoughts by Deacon Kevin Brown

In our diocese we have undertaken discussions and planning based on Pope Francis' call to be Missionary Disciples. No doubt many are asking themselves "what does this mean for me and for my ministry?" and wondering what exactly the

Pope's vision of the church may be. Answers to these questions may be found in "The Church of Mercy," a volume of collected speeches, homilies and letters by Pope Francis. This work both echoes and expands the vision of Pope Francis

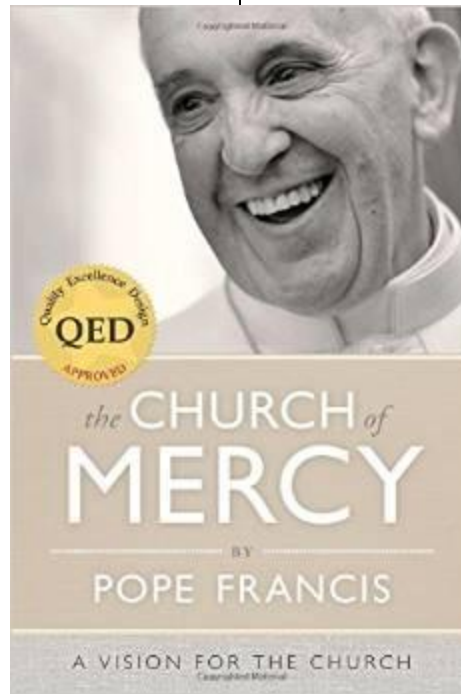
that is found in his exhortation *Evangelii Gaudium*.

The Pope's writings are direct and easy to understand, but also challenging as he explores what it means to be Church. The author of the book's forward, Vincent Cardinal Nichols, points out that this collection of works is also a form of examination of conscience for all of us: "The Pope asks penetrating questions that catapult us out of any self-centered complacency into which we may have fallen." Pope Francis is challenging the Church to "go to the outskirts," rather than confining itself to dealing with those already converted and in the parishes. Every person, parish, and institution must open its doors and go out to meet those who have not experienced the love and mercy of Christ, rather than being content with our projects and programs. The Church must evangelize, and not stay locked up within self-imposed limits. This, in brief, is the meaning of being "missionary disciples," and all the faithful are to participate.

Pope Francis identifies himself as a sinner, and one who has felt the embrace of God's mercy. Aware, of course, of the revelations given to St. Faustina in the last century, and the work of his two predecessors in promoting an understanding of Divine Mercy, the Pope has declared a year of Mercy, which begins Dec 8th, 2015, on the feast of the Immaculate Conception. But he wants us to live as the Church of mercy at all times, as evidenced by his message to the priests of Rome last year: "hear the voice of the Spirit speaking to the whole Church of our time, which is the time of mercy. I am sure of this. It is not only Lent; we are living in a time of mercy, and have been for 30 years or more, up to today." (Vatican, March 6, 2014)

Two examples of his challenges to us will suffice to understand the direction that the Pope wants the Church to take. The first example is from a homily

given in 2013 (pg 55-57), and addresses our personal obstacles in our relationship with God. The Pope reminds us:



"Worshipping the Lord means that we are convinced before Him that He is the only God...this has a consequence in our lives: we have to empty ourselves of the many small or great idols that we have and in which we take refuge, on which we often seek to base our security. They are idols that we sometimes keep well hidden; they can be ambition, careerism, a taste for success, placing ourselves at the center, the tendency to dominate others, the claim to be the sole master of our lives, some sins to which we are bound, and many others...have I considered "which idol lies hidden in my life that prevents me from worshipping

the Lord?"

We are invited by these words to strip away our idols and make God the center of our lives. Of course, in removing our own idols we can become aware of the idols of our society that prevent us from seeing how to address the common good.

Stripping ourselves of our idols allows us to proclaim the Gospel and to truly encounter others. Building a culture of true encounter is one of the Pope's favorite ideas and the second challenge to us: it is not enough to give alms to the poor, but we need to encounter them; that is, speak with them, know them, love them, acknowledge their dignity. The Pope says: "We cannot keep ourselves shut up in parishes, in our communities, in our parish or diocesan institutions, when so many people are waiting for the Gospel!" (pg. 60) The Pope wants us to understand that promoting the culture of encounter is part of our calling as Christians: "In many places, generally speaking, the culture of exclusion, of rejection, is spreading. There is no place for the elderly or for the unwanted child; there is no time for that poor person in the street...for some people, human relations are regulated by two modern "dogmas": efficiency

and pragmatism.” The Pope calls all of us to “have the courage to go against the tide of this culture...solidarity and fraternity: these are what make our society truly human.”(p 61)

Pope Francis addresses bishops, priests, and lay institutions in these writings, challenging each to become what Christ envisioned, rather than limiting ourselves to our human ideas. The recent events in Baltimore, which may be repeated anywhere in our country, have exposed systemic issues and social ills. The role of the faith community in addressing these ills is notable and helpful, but we are called to do more and to do better for these, the least of our brothers. We must help our entire society, which in some ways has hardened its heart, to come together for the common good.

There is always the possibility that we ourselves will fail, or that the Church will seemingly fail, to repel the tide of evil that threatens our

communities and the world today. We may seem to fail in our efforts at social justice and peace, but we are called to make the effort and leave the results in the hands of the God of Mercy.

The Pope’s thoughts, captured in the brief chapters of this book, should continue to inspire and guide us in renewing the Church and our world. I will end this essay with a final thought from the Pope which I found quite interesting: “Poverty for us Christians is not a sociological, philosophical, or cultural category, no. It is theological. I might say this is the first category, because our God, the Son of God, abased himself, he made himself poor to walk along the road with us.”(pg. 100) Therefore, a poor Church for the poor is a Christ-centered Church, and as we encounter the poor and learn from them we encounter Christ.

I hope you will have the opportunity to read “The Church of Mercy” and be inspired by the words of Pope Francis†

Rebuilt Liturgy – Part 2

By Deacon Fritz Bauerschmidt

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*.

THE SCREENS

What stands out most vividly in my experience at Nativity is the overwhelming presence of THE SCREENS (something about their size seems to call for the caps lock). They served the practical purpose of providing text (but no music) for the songs, the Creed, and some of the responses. But they also displayed a video feed of the liturgy itself. Because the congregation is essentially in darkness, one’s eyes are irresistibly drawn to whatever is being shown on THE SCREENS (not unlike being at the suburban multiplex). Even when I was only a few pews back from the sanctuary (I sat in different parts of the church on my different visits), and the lights over the altar were on full, I would find myself looking at the virtual celebrant on THE SCREENS rather than at the celebrant himself, at the virtual lector rather than the lector herself. This led to a feeling of disengagement from the liturgical action, which I suspect is the exact opposite of what THE SCREENS were meant to effect.

Even more problematic for me was the projection of the band (along with the lyrics) on THE SCREENS during the songs. Partly because the camera work is fairly sophisticated, I felt as if I were watching a music video (complete with the near-clichés of the drummer’s foot on the pedal of the bass drum and the lead guitarist’s hands as he rips into a hot riff). Particularly given Fr. White’s reserved presidential style, this gave the musicians a prominence that made it difficult to see them as servants at the liturgy rather than as performers at a concert.

As a testimony to the significance of THE SCREENS in the experience of liturgy at Nativity, I find that in thinking back on the three liturgies I attended and the two that I watched streamed online, I have trouble keeping them straight in my mind, largely because my eyes were focused on THE SCREENS even when I was physically present, making the two experiences eerily alike. Indeed, the darkened church and the illuminated screens ended up making me feel

profoundly isolated from my fellow worshippers, as if I were watching the liturgy on my laptop at home. For all of Nativity's laudable concern to seek out the lost and to welcome the stranger, I found the experience of the liturgy itself a bit lonely.

That being said, Fr. White made good use of the screen next to him during the homily to point to particular verses of the text he was discussing, giving his preaching a more expository style than is usually found in Catholic preaching. To my mind, this is a good thing and, inasmuch as it is facilitated by the technology, that is a good thing as well.

Music, Participation, and the *Disciplina Arcana*

Though *Rebuilt* stresses the importance of getting the congregation singing, and the virtues of Contemporary Christian Music in achieving that aim, I did not find the level of congregational singing notably different from other parishes in the northeast, which means that, on most of the music, most of the people were not singing. Or maybe they were singing and I just could not hear them due to the volume of the band. I did not find that the style of music made me want to participate. This might be because I'm a snob who simply doesn't like Christian rock (I endorse heartily the immortal dictum of Hank Hill ([<https://www.youtube.com/watch?v=8TsL0DO-c1E>]: "You're not making Christianity better; you're just making rock n' roll worse"). I also think that this form of music is more performance-oriented than participation-oriented. The syncopations typical of pop music makes participation difficult and the volume of the musicians makes participation irrelevant. Some songs did feature the kind of fist-pumping choruses that I associate with arena rock, but somehow I couldn't quite bring myself to belt out "Let God arise!" This may just be my issue, though I didn't notice many other people belting either.

The use of chant for the Eucharistic Acclamations, the Our Father, and the Agnus Dei was an interesting choice. Because these were sung *a capella* the assembly was far more audible than on the Contemporary Christian Music. I also happen to prefer this musically to most of the rest of what was on offer. But it also seemed somehow to isolate the liturgy of the Eucharist from the rest of the liturgy. Perhaps this is a good thing, highlighting the importance of the sacrament, but I could not help but feel as if something was out of joint. It pointed up for me the difficulties Catholics face in trying to adapt the "seeker-friendly" approach to worship of some evangelical churches. The primary form of worship for Catholics—the Eucharist—is not by its nature "seeker-friendly." It is an arcane ritual for insiders (thus the Early Church's *disciplina arcana*), from which the uninitiated were traditionally excluded. The use of chant (and Latin!) for the Eucharistic liturgy at Nativity seems to recognize this; but because it was embedded in what was essentially a seeker-friendly evangelical service, the effect was somewhat jarring. If Contemporary Christian Music says "you are welcome here," does chant say, "this is not for you"?

The Ideals of the Liturgical Movement and Reform

Almost all the garden variety Catholics I have spoken to about the liturgy at Nativity have characterized it as "very modern" or "progressive," but this clearly doesn't mean the same thing that a professional liturgy geek would mean by those terms. I was struck by the absence of certain features of post-conciliar Catholic liturgy that many Pray Tell readers would take to be the gold standard of the reformed liturgy. For example:

- Instead of a responsorial psalm, we had something more akin to the pre-conciliar *graduale* in both form (antiphon, psalm verse, antiphon) and function (a musical interlude between readings rather than a proclamation of the Word of God).
- The same member of the parish staff was the lector at every Mass, rather than different members of the assembly taking this role. Perhaps this indicates that the active role of the laity in liturgical ministry is seen as less important than having the Word proclaimed effectively (though in my experience these two values do not have to be in competition with each other).
- There was no presentation of the gifts of bread and wine by members of the assembly, though this is commended by the GIRM (no. 140) and was one of the earliest ways in which pioneers of the liturgical movement sought to involve the assembly in the liturgy.
- Communion was offered under the form of bread only. Opening up the possibility of offering communion under both species was one of the most radical reforms of Vatican II (matched perhaps only by the

allowance of the vernacular), reversing what had been a norm for 800 years and moving Catholic practice closer not only to the primitive Church but also to Orthodox and Protestant Christians. I do not know why Nativity does not offer the cup to the assembly. Perhaps it is the expedient of keeping things moving (though I have never noticed communion under both species taking longer, provided there are sufficient ministers). Perhaps it is simply not important to their parishioners or even confuses the seekers who come to them.

A reduction of psalmody to a single verse, the restriction of the reading of scripture to a religious “professional,” no presentation of the gifts by the laity, communion under one species: one might argue that the liturgy at Nativity is in some ways more akin to the pre-conciliar liturgy than to the post-conciliar.

At the same time, the liturgy at Nativity might prompt questions concerning some practices that have been thought to go without saying on the post-conciliar liturgical scene. Have we so focused on the liturgical ministry of a few lay people such as lectors and cantors and Eucharistic ministers that we have forgotten that the liturgy ought to feed the laity so that they can carry out their own distinctive ministry in the world? Have we sought to revive practices, like the responsorial psalm or communion under both species, that are irrelevant to and undesired by most Catholics, not to mention “the lost” that are the primary target of ministry at Nativity? To answer such a challenge, one would have to argue that such practices have an intrinsic value, whether or not they are relevant to or desired by the people in the pews, a value that would make it worth the trouble to convince those in the pews of their relevance and desirability.

Timonium Tim and Acculturation

The liturgy at Nativity might be viewed as an exercise in liturgical acculturation. The culture of postmodern suburban American—the culture of “Timonium Tim”—determines the style if not the substance of Mass at Nativity. Of course, the difficulty with all liturgical acculturation is 1) how does one determine what the salient features of the target culture actually are and 2) to what degree should liturgy adapt to culture and to what degree should it resist or transform culture?

White and Corcoran make clear in *Rebuilt* that someone like me—an over-educated aesthete who has spent the past 30-some years hanging around Catholic churches and has a set of pretty strong opinions about liturgy (*nota bene*: my self-description, not theirs)—is not their target audience. They are seeking “Timonium Tim”—“the lost,” who do not come to Church with a predetermined set of expectations, or maybe only the expectation that it will be stuffy and dull and irrelevant. But “Timonium Tim” is, as White and Corcoran undoubtedly know, a fiction. Postmodern suburbanites are not a monolithic mass. Indeed, one of the key features of postmodern culture is its seeming diversity and fragmentation. Though there is perhaps a deep unity to our common identity as consumers, the cultural artifacts that we consume are incredibly diverse. If one decides on what music to use in the liturgy by asking (as White and Corcoran do), “what does Timonium Tim listen to on his iPod?” there really is no one answer (except, maybe, “Almost surely not Contemporary Christian Music”). People listen to all sorts of things on their iPods. They watch all sorts of television shows (I found myself trying to imagine what a liturgy done in the style of *True Detective* would be like). They have a dizzying array of family structures and ideas about child rearing. Some are even snobby liturgical aesthetes.

Clearly liturgy cannot simply reflect culture, but must also create culture. Is the liturgy at Nativity doing this? White and Corcoran speak (to my ear) somewhat dismissively of “churchpeople” who live in “churchland.” These are those who feel comfortable with terms like “homily” rather than “message”, “RCIA” rather than “Vantage Point”, “Sunday obligation” rather than “weekend experience.” They like things like the Easter Vigil and the Stations of the Cross; words like “novena” and “sodality” trip off their tongues; they enjoy architecture and music that reminds them that they are part of a two-thousand year-old tradition. Perhaps, as *Rebuilt* at times implies, these are simply people for whom Catholicism has become a tribal identity, who care nothing about the lost that Christ would have us seek. But perhaps at least some of these “churchpeople” are those who have been acculturated into the rich tradition of Catholicism and want to pass that along to others. Undoubtedly they are still, in some complex way, postmodern suburbanites. But they are also something else, something that creates friction with their postmodern suburban identity.

I believe that the leadership at Nativity welcomes that friction; indeed, they wish to foster it. They want to resist the consumer culture that not only surrounds but also pervades the Church. They want to, as they put it, “make Church matter,” while rejecting a hermetically sealed “churchland.” I wonder, however, if their dismissal of “churchpeople” and “churchland” is too cavalier. Perhaps, rather than rejecting a pathology in Christ’s body—those who think they somehow “own” the Church and who want to keep trespassers off their property—they are instead rejecting a set of valuable resources for forming Christian identity over and against the culture of consumerism.

All of this is, of course, simply a manifestation of an enduring tension within the process of liturgical acculturation. How do you make Church matter to Timonium Tim without pandering to him, so as to turn him into a consumer? To what extent is it desirable, or even possible, to make Christian liturgical celebration look like, sound like, feel like, a culture’s other forms of celebration? Or does the liturgy inevitable mark out its own space—churchland—populated by its own strange citizens—churchpeople?†

Thomas Aquinas: Faith, Reason and Following Christ

By Dr. Frederick Bauerschmidt

A Book Review by Deacon Lee Benson

Several years ago I had the opportunity to take Deacon Bauerschmidt’s class on Thomas Aquinas at Loyola University. Our primary text for the class was his book, “Holy Teaching.”

In this book, Dr. B selects key sections from the *Summa*, translates them from the original Latin and then offers a commentary on the text in the footnotes. The translation is very readable and the commentary offers numerous insights into the text. Our class discussions further expanded on the text. I took away from the class a much deeper appreciation for the *Summa*, for Thomas Aquinas as a teacher, author and a fellow *viator* and for Dr. B’s profound insights into the *Summa*. What “Holy Teaching” does not offer is much insight into Thomas’ thinking outside of the *Summa*.

In “Thomas Aquinas,” Dr. B covers the fullness of Thomas’ life and writings. Dr. B includes the *Summa* along with numerous other writings and homilies. At the start, Dr. B identifies himself as a “Hillbilly Thomist” and the book as “an essay on Hillbilly Thomism.” I am still not completely sure what he means by those terms. What you will encounter in this book is an honest and understandable reading of Thomas’ many writings, and if that is Hillbilly Thomism, then so be it. I am in no position to offer

any analysis of the soundness or cogency of any of Dr. B’s arguments. I will leave it to the members of the academy to do that job. What I can offer in this book review are my favorite elements in the book. Maybe these will pique your curiosity enough to encourage you to read “Thomas Aquinas” for yourself.

The book opens with a brief history of Thomas. Dr. B carefully crafts a picture of university life in the 13th century. This gives the reader a clear context in which to understand Thomas, the Dominican Friar. Thomas’ “single goal was at all times the Dominican task of preaching Jesus Christ and caring for souls so that human beings might attain beatitude.” This simple goal inspires Thomas to spend his life working to express Christian faith in terms that are reasonable and precise.

After finishing situating Thomas in history, the book starts to tackle the wide scope of Thomas’ writings. First Dr. B asks the question: “What was Thomas’ intellectual project?” This chapter contains the first reason I enjoyed this book so much. Dr. B allows numerous commentators to speak i.e. Van Steenberghen, McInerney, Gilson and my all-time favorite, Josef Pieper. I give Fritz five stars for including so many quotes from Pieper. While Dr. B has not displaced Pieper in my personal number

one position, Fritz does finish a close second. He gives a concise presentation on their perspectives, compares and contrasts them with his own and gives his conclusions on the subject in question. He never forces the reader to accept his answer but offers the reader the opportunity to make up their own mind. One could probably make their way through the Fritz's bibliography and come to their own conclusions. However, for me, I am happy to enjoy the fruits of Fritz's hard work and accept the benefits of a condensed version of numerous books. After finishing this one book I came away feeling I had read 10 or more.

Fritz has a special talent to explain complex metaphysical, philosophical or theological concepts in understandable terms without simplifying them. One that stands out is his analysis of the terms *Scientia* and *Sacra Doctrina*. My undergraduate training is in engineering; therefore, every time I encounter *Scientia*, I think science. *Scientia* does share some qualities with the modern word science but as Dr. B points out, *Scientia* involves much more than conclusions that can be demonstrated through measurements. In this rich discussion of *Scientia* and its relationship with *Sacra Doctrina*, Fritz employs the writings of Bonaventure, Aristotle, William of Auxerre and Thomas to bring forth a clear understanding of *Scientia*. For Thomas, teaching a student well means giving them *Scientia* of the subject matter. This means the student not only knows the "what" of the subject but also the "why" of the subject. This is true *Scientia*. Dr. B gives his reader the same opportunity to gain the *Scientia* of Thomas.

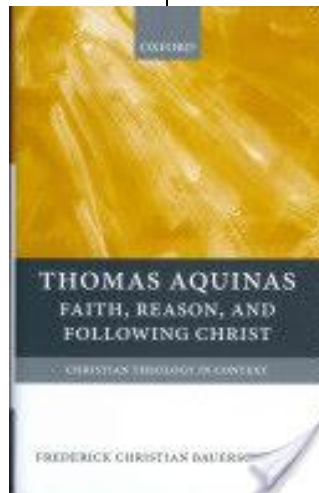
One of the tools Fritz utilizes to assist the reader in gaining *Scientia* is his use of examples. While there are too many examples to mention, I will discuss a few that I found particularly helpful. In his discussion of whether Thomas was a "preeminent practitioner of 'Christian philosophy'", Fritz turns to an example of a

nun who is highly skilled painter of icons. Yes, one could discuss "her use of line and color," then compare and contrast that to other artists' work or works other than icons and render a judgment on the quality and beauty of the nun's icons. Yet that analysis would fall far short of the nun's true intent and depth of her work. This is the fuller purpose of an icon, a "window into eternity." Therefore, Thomas does employ philosophy as a tool to expand our knowledge and understanding of Holy Teaching, but simply calling him a Christian philosopher misses the mark of the man's depth.

There is even an example that will appeal to all the Elvis fans out there. To help communicate the difference between *esse substantiale* and *esse accidentale*, Fritz employs the various ways in which Elvis appeared in his life. At times he was the young Elvis, Fat Elvis and white jumpsuit wearing Elvis. In all of them there is Elvis the person or substantial Elvis. The young, fat and jumpsuit Elvis are the accidental Elvis.

One last example concerns the objection that using reason to assist with faith lessens the merit of faith. Dr. B compares and contrasts two virtuous acts. The first is his running into a burning building to save "my beloved pet dog." The other act is running into a burning building "to save my girlfriend's cat." Which one is more virtuous? The second is because one is not emotionally attached to the cat and is, therefore, doing the action more on duty than emotion. Likewise, making the emotional dimension to faith (signs and wonders) a reason to have faith is not the best order. Rather one should first accept the gift of faith and then the signs and wonders will assist our reason to grow deeper in our faith.

The burning building example was helpful but I do have to needle Fritz a little bit over this one. Does his wonderful wife, Maureen, know that he has a girlfriend with a cat and that he is ready to rescue the cat



from a burning building? This does complicate evaluating the merit of the cat rescue. Yes, rescuing the cat does have merit but does it outweigh the vice of having a girlfriend? Enough with the comedy and back to the review.

I highly recommend this book even if you are not particularly inclined to study Thomas Aquinas. Thomas' writing permeates much of Catholic teaching, most

especially the CCC. I know having a rudimentary understanding of Thomas' writings has enriched my preaching. I have used one of Thomas' favorites, "grace perfecting nature," numerous times because it is such a powerful message for our times. Even when humanity seems determined to wipe themselves off the earth, God is still working to bring us closer to Him. †

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

St. Vincent Emmaus Group

Meetings:
On announced weekends
Location: Double T Diner – Rt. 40 West

Contact: Deacon Jack Ames
(jeamesjr@verizon.net)

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 – May 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

Deacon Personnel Board 2014 – 2015

Deacon Charles Hiebler

Deacon Scott Lancaster

Deacon James Mann

Mrs. Kathy Passauer

Deacon Harbey Santiago

Deacon Mark Loepker

Mrs. Kathy Sullivan

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

Ordination Dates					
Ray	Britt	5/1/1979	Clifford	Britton	5/23/2009
Frederick	Schoennagel	5/26/1979	Thomas	Cook	5/23/2009
William	Nairn	5/2/1982	Michael	Dodge	5/23/2009
Edison	Morales	5/19/1990	Douglas	Kendzierski	5/23/2009
Robert	Vlcej	5/8/1993	Timothy	Maloney	5/23/2009
James	Westwater	6/15/1996	John	Martin	5/23/2009
Thomas	Yannuzzi	6/15/1996	Douglas	Nathan	5/23/2009
John	Chott	5/23/1998	James	Prosser	5/23/2009
Herman	Wilkins	6/26/1999	Robert	Shephard	5/23/2009
John	Ames	5/17/2003	Willard	Witherspoon, Jr.	5/23/2009
Wardell	Barksdale	5/17/2003	R. Donald	Awalt	5/14/2011
Richard	Bolgiano	5/17/2003	Donald	Battista	5/14/2011
John	Comegna	5/17/2003	Harold	Bradley	5/14/2011
James	DeCapite	5/17/2003	Paul	Cooke	5/14/2011
Gary	Dumer	5/17/2003	Michael	Currens	5/14/2011
John	Hawkins	5/17/2003	Michael	Dvorak	5/14/2011
Edward	Kernan	5/17/2003	David	Ebner	5/14/2011
Fred	Mauser	5/17/2003	Brent	Heathcott	5/14/2011
Ray	Moreau	5/17/2003	Gerald	Jennings	5/14/2011
Martin	Perry	5/17/2003	Scott	Lancaster	5/14/2011
Nickolas	Pitocco	5/17/2003	Timothy	Moore	5/14/2011
Alex	Rodriguez	5/17/2003	Stephen	Roscher	5/14/2011
John	Sedlevicius	5/17/2003	George	Russell	5/14/2011
Mark	Soloski	5/17/2003	William	Senft	5/14/2011
James	Sullivan	5/17/2003	German	Flores	5/11/2013
Thomas	Beales	5/21/2005	José	Gabín	5/11/2013
Kevin	Brown	5/21/2005	Allen	Greene	5/11/2013
Keith	Chase	5/21/2005	Sean	Keller	5/11/2013
Joseph	Cinquino	5/21/2005	George	Krause	5/11/2013
Richard	Clemens	5/21/2005	Kevin	Kulesa	5/11/2013
Paul	Gifford	5/21/2005	Mark	Loepker	5/11/2013
Joseph	Knepper	5/21/2005	David	Ludwikoski	5/11/2013
Lawrence	Matheny	5/21/2005	Jim	Mason	5/11/2013
W. Fred	Passauer	5/21/2005	James	Nuzzo	5/11/2013

Ordination Dates

Jeffrey	Sutterman	5/21/2005	Vito	Piazza	5/11/2013
Martin	Wolf	5/21/2005	David	Roling	5/11/2013
Frederick	Bauerschmidt	5/19/2007	Frank	Sarro	5/11/2013
Lee	Benson	5/19/2007	Robert	Smith	5/11/2013
Neil	Crispo	5/19/2007	Patrick	Woods	5/11/2013
Kevin	Reid	5/19/2007	George	Wunderlich	5/11/2013
Steven	Rubio	5/19/2007	William	Fleming	5/10/2014
Harbey	Santiago	5/19/2007	James	Cyr	5/16/2015
Phillip	Seneschal	5/19/2007	Carlos	Dutan	5/16/2015
George	Sisson	5/19/2007	Daniel	Kennedy	5/16/2015
H. Todd	Smith	5/19/2007	James	Longenecker	5/16/2015
David	Tengwall	5/19/2007	Paul	Nicholas	5/16/2015
Edward	Whitesell	5/10/2008	Robert	Price	5/16/2015
James	Barth	5/23/2009	Raymond	Van Pelt, III	5/16/2015
Michael	Baxter	5/23/2009	Francis	Ziegler	5/16/2015

NECROLOGY

William	Kohlmann	5/7/1986	Michael	Zusi	5/21/2006
Robert	Nohe	4/21/1990	Herman	Grabenstein	6/21/2006
Norbert	Miller	6/20/1993	Thomas	Yorkshire	4/11/2007
Emile	LeDoux	4/12/1994	John	Briscoe	6/17/2007
Oscar	Pung	5/6/1994	Walter	Shipley, Jr.	6/20/2007
William	Vaughn	4/20/2000	T. Russell	Gibson	6/21/2007
Thomas	Wilson	6/16/2000	John	Simpson	6/25/2007
Alexander	Szuchnicki	6/18/2000	James	Awalt	6/14/2008
Norman	Colson	5/24/2001	Arthur	Micozzi	6/18/2008
John	Martelle	6/1/2002	Henry	Siarkowski	5/24/2013
Andrew	Komarinski	4/16/2005	Matthew	Podniesinski	6/15/2013
Harry	Carpenter	5/03/2005	John	Boscoe	5/11/2014
Watson	Fulton, Jr.	5/21/2005	Robert	Hacker	4/19/2015

Wedding Anniversaries

Albert & Mary	Chesnavage	5/22/1943	Seigfried & Frances	Presberry	6/4/1977
Alan & Abbie	Rose	4/4/1953	James & Camillus	Prosser	6/25/1977
Joseph & Dolores	Krysiak	5/22/1955	Wardell & Sharon	Barksdale	4/21/1979
John & Peg	Gramling	6/23/1956	W. Fred & Kathy	Passauer	5/26/1979
George & Joyce	Evans	5/10/1958	Ray & Diane	Van Pelt	6/23/1979
Hugh & Nancy	Mills	5/7/1961	Martin & Nancy	Wolf	5/9/1980
Edward & Kathy	Sullivan	4/28/1962	R. Donald & Katherine	Awalt	4/4/1981
Donald & Pat	Miller	5/18/1963	David & Georgene	Ebner	4/18/1982
Francis & Darlene	Zeiler	5/30/1964	John & Diane	Chott	5/1/1982
James & Joan	Benjamin	6/27/1964	Frank & Kim	Ziegler	5/21/1983
Leroy & Kathleen	Moore	6/25/1966	William & Louise	Senft	6/2/1984
Fred & Mary Alice	Mauser	6/10/1967	George & Irene	Wunderlich	5/18/1985
Ronald & Sherry	Thompson	6/10/1967	Scott & Denise	Lancaster	6/22/1985
John & Anne	Rafter	5/11/1968	Dean & Coco	Lopata	4/25/1987
Gary Lee & Mary	Fulmer	4/12/1969	Frank & Vicky	Sarro	4/25/1987
Charles & Ann	McCandless	6/14/1969	Michael & Leigh	Currens	6/20/1987
P. Gregory & Susan	Rausch	6/28/1969	Mark & Susan	Ripper	4/30/1988
William & Patricia	Jauquet	6/20/1970	James & Jennelle	Cyr	6/25/1988
David & Catherine	Tengwall	6/5/1971	Douglas & Lisa	Kendzierski	5/20/1989
William & Linda	Nairn	7/22/1972	Keith & Pauline	Chase	5/23/1992
Michael & Julia	Dodge	6/3/1973	Michael & Kimberly	Dvorak	6/22/1996
Darrell & Ruth	Smith	6/9/1973	Jeffrey & Beth	Sutterman	4/19/1997
Robert & Charlene	Shephard	6/7/1974	Ray & Joan	Britt	4/25/1998
Alphonse & Kathryn	Bankard	4/5/1975	Patrick & Kimberly	Woods	4/25/1998
Thomas & Janet	Yannuzzi	5/17/1975	Kevin & Lisa	Reid	6/25/2000
John & Angela	Martin	5/31/1975	Brent & Jill	Heathcott	4/21/2011