



Inside This Issue

Proclaiming the Truth in Formation	1
In Memoriam: Ben Cook	2
Marriage: Christ's Freedom	3
Anniversaries and Birthdays	4
Ordination Anniversaries	5
Upcoming Events	5
Did Ya Know?	5
Film Review: The Hunger Games	6
Thank You!	6
2012 Retreat Photos	7
In Memoriam: Si Driesen	8
Emmaus Groups	8
DPB Committees	8

**Believe what
you read,
Teach what
you believe,
Practice what
you teach.**

Proclaiming the Truth

What Part of “Go” Do We Not Understand?

by Rev. John E. Hurley, CSP, D.Min., Executive Director of Evangelization, Archdiocese of Baltimore

A colleague of mine in Washington, D.C., Msgr. Ray East, often says—as I do now—“What part of go do we not understand? And this “Go” is ordinarily the exhortation of the deacon as the last word at our celebration of mass.

“Go”—to do what? That is the key point. The dismissal is critical to the new evangelization. One of the options for ages has been, “Go forth, the Mass is ended.” However, most of us who have attended Mass have a keen sight for the obvious and know when the Mass is ended.

The two new options for dismissal are much more about the new evangelization—“Go and announce the Gospel of the Lord,” and “Go in peace, glorifying the Lord with your life.” It is about dismissing people to do something!

As disciples, in our ordinary liturgical celebrations we must continually remember that we COME in the name of the Father, and of the Son and of the Holy Spirit and we GO in the name of the Father, Son and the Holy Spirit.

The renowned Catholic TV evangelist, Archbishop Fulton Sheen, once said

“Our Lord’s first word to His disciples was ‘come!’ His last word was ‘go!’ You cannot go unless you have first ‘come’ to Him.”

This is a key part of our evangelical ministry and it requires each of us as deacons and priests to remind ourselves that

we can only invite others to experience what we ourselves have experienced with the Risen Lord.

This personal encounter with the

Risen Lord is critical to the missionary work of those of us who are ordained. For cradle Catholics, it is sometimes challenging to find that exact moment since we grew up in a culture that supported our faith. However, from those not baptized as cradle Catholics and those working with the R.C.I.A., we have heard the stories of conversions just as real as the ones we read about in the Scriptures.

They indeed are—and there are others like them who are waiting for an invita-

Continued on page 2

From page 1

tion or an experience in the church that will be the gateway to conversion.

Diaconal ministry is not primarily a liturgical ministry. It is a ministry of service, and the call to the “new evangelization” should be an integral part of the deacon’s life. The first time we heard the term “new evangelization” was in 1983, when Blessed John Paul II said that the new evangelization must be “new in its ardor, methods and expression ... It must be adapted to the people of our day.”

As we look to embrace the realities of this new evangelization, it will sometimes stretch us beyond our comfort zones. It will move us into looking at our parishioners differently.

Our parishioners in the new evangelization are more and more the ones who do not regularly come to church. Ordinarily, most of our parishioners do not come to church regularly. And the object for us now is to engage those in the pews to care about the marginalized in our parishes—and indeed all of us who are affected by the growing secularization in our society, which is having ramifications in our parishes as well.

As deacons there are unique audiences waiting in our hospitals, campuses, and prisons to name just a few. Who are the marginalized in our parishes? The question for all of us ordained is—Are we willing to leave the 99 behind and seek out the one who is lost?

The need for us today, even for cradle Catholics, is to recognize the growing secularization in our time and to be creative. St. Paul is a great model for us when, in Acts 17:23, he speaks to those in Athens about their altar dedicated to an “unknown God.” He used their altar to tell them about the God they did not know.

What are those unique opportunities for us to embrace the secularization of our time and use it as a means to proclaim the God of all ages?

Pope Benedict exhorts you and me to embrace this secularization just as Paul did in his time and “re-propose faith in a culture that has lost the instinct to believe.” ❖

IN MEMORIAM

Deacon Charles E. “Ben” Cook

August 20, 1916 – May 1, 2012

On May 8, I had the privilege of serving as deacon at the funeral Mass of Deacon Ben Cook, who died May 1, 2012. Ben had served in several parishes, including St. Bernard's on Gorsuch Ave., where he ran the St. Vincent DePaul program, and St. Thomas Aquinas in Hampden, where he served as Chaplain at Mercy Hospital. His last diaconal assignment was at Saints Philip and James Parish on North Charles Street. As providence would have it, it was there, at my new parish assignment, that people came to celebrate Ben's life. On that day, what I learned about Ben was pure delight and inspiration for me.

As a young man, Ben joined the Christian brothers and, as is the charism of the order, he served as a teacher. In a surprising turn, he left the order, joined the Army and requested front line duty in World War II — motivated by his desire to play a part in liberating people from the concentration camps. Ben fought in the Battle of the Bulge, safely returned from the war, and married Mae Louise Murray. On June 20, 1981, he was ordained to the diaconate by Archbishop William Borders.

In a letter read at the funeral, Bishop Victor Galeone, Bishop Emeritus of St Augustine, Florida, and former priest of the Archdiocese of Baltimore, said that Ben had been an inspiration to him in the selfless and quiet manner in which Ben served those in need. The bishop recalled how he had to keep an eye on Ben, because Ben would frequently “top off” the poor box with his own funds. Ben was remembered for the tireless way he cared for his wife toward the end of her life, and the selfless way he rose to the challenge of caring for their daughter Carolyn, day-in and day-out till the very end, after she was struck by an unfortunate illness.

Ben's life was a model of selfless service — forever offering himself to students as a teacher, or to those in need, be they nameless prisoners in concentration camps, the poor and vulnerable in Baltimore, or his own dear family.

His embrace was wide, his love was deep and his life touched many. There can be no doubt the Master greeted Ben with the words we all long to hear: “Well done, good and faithful servant.” Well done indeed.

— Deacon Mark Soloski

Marriage: Love and Life in the Divine Plan

Christ's Freedom in Our Marriages

by Deacon Lee Benson

This second in a series of four articles on marriage reflects on the significance of married love in the Divine Plan.

In our last reflection of the Bishop's recent document on marriage, *Marriage: Love and Life in the Divine Plan*, we considered the uniqueness of married love.

We love many people in our lives, but only one with a married love, which is different from all other loves. While married love complements and encourages all our other loves, it calls for a unique commitment to one another. We call this commitment *Marriage*.

A legal definition of marriage might be: "The legal status, condition, or relationship that results from a contract by which one man and one woman mutually promise to live together as Husband and Wife in law for life, or until legal termination of the relationship."

The civil definition presupposes a contract that can be terminated at any time. The Bishop's definition of marriage shows a different understanding: "Marriage is a lifelong partnership of the whole of life, of mutual and exclusive fidelity, established by mutual consent between a man and a woman, and ordered towards the good of the spouses and the procreation of offspring." It goes far beyond the civil definition.

A valid marriage lasts for the lifetime of the spouses. Spouses are to love each other unconditionally and be open to the gift of children. In their wedding vows, giving mutual consent, they promise to love even when loving is difficult. They promise to not let this love dissolve. Fidelity to these vows should be the top priority for all marriages.

Not only does the Bishop's definition of marriage asks a lot more of married couples than the civil definition — Words like "lifelong partnership" and "exclusive fidelity" seem to set an impossibly high standard. We may wonder if anyone can possibly live up to this definition. Is the Church asking too much of us? Is this definition nice in theory but impossible to practice? If we look at the origin

of Bishop's definition, we begin to find some answers to these questions.

Marriage goes all the way back to the beginning — back not just to the beginning of modern civilization but the beginning of time. Marriage is not something created by humanity to promote a well ordered society. For Catholic Christians, marriage has God as its author. The book of Genesis provides an account of God's original plan for Marriage. God gives us life in a most intimate way. He

blows His breath into our nostrils to impart His life to us. God creates man and woman in His image and likeness. Together man and woman reveal the Divine Image.

God gives the man and women a beautiful garden in which to live and empowers them to care for it. When man and woman first see one another, the

man's declaration gives us an excellent insight into their relationship. Man and woman realize that God made them for each other. After seeing all of creation, in woman alone does man recognize a being that is "flesh of my flesh." She is complementary, and yet equal. In God's plan "the two become one body" which means man and woman live in harmony and peace with God and one another.

We see in Genesis some of the building blocks of the Bishop's definition of marriage. Like the Garden for the man and woman, marriage is meant to be a "garden" where the spouses grow in their "lifelong partnership" with one another and with God. A marriage is a "garden" where children are nurtured in love. In their "mutual consent," spouses cling to one another, drawing strength from one another and from God.

The two become one body in a relationship of "mutual and exclusive fidelity." Yet we all know our marriages are not perfect. We know after the creation came the fall. We do not live in a perfect world. How does the fall affect marriage? That's subject of the next reflection. ❖

This reflection is published on the blog, marriagejoy.wordpress.com where comments and suggestions are most welcome. You may email the author at labdon70@gmail.com.

Marriage goes all the way back to the beginning. Back not just to the beginning of modern civilization but the beginning of time.

Special Dates to Remember

WEDDING ANNIVERSARIES

April

4 th	Don & Kathy Awalt
4 th	Alan & Abbie Rose (58)
5 th	Alphonse & Kathryn Bankard (37)
12 th	Gary Lee & Mary Fulmer (42)
19 th	Jeffrey & Beth Sutterman (15)
21 st	Wardell & Sharon Barksdale (33)
21 st	Brent & Jill Heathcott (11)
25 th	Dean & Coco Lopata (25)
25 th	Ray & Joan Britt (14)
28 th	Edward & Kathy Sullivan (50)
30 th	Mark & Susan Ripper (24)

May

7 th	Hugh & Nancy Mills (50)
9 th	Marty & Nancy Wolf (31)
10 th	George & Joyce Evans (53)
11 th	John & Anne Rafter (43)
17 th	Thomas & Janet Yannuzzi (36)
18 th	Donald & Pat Miller (48)
20 th	Doug & Lisa Kendzierski (22)
22 nd	Albert & Mary Chesnavage (68)
22 nd	Joseph & Dolores Krysiak (56)
23 rd	Keith & Pauline Chase (19)
26 th	Fred & Kathy Passauer (32)
29 th	Matthew & Georgianna Podnieszinski (57)
31 st	John & Angela Martin (36)

June

2 nd	Bill & Louise Senft (27)
3 rd	Michael & Julia Dodge (39)
4 th	Siegfried & Frances Presberry (34)
5 th	Dave & Cathy Tengwell (41)
9 th	Darrell & Ruth Smith (39)
10 th	Fred & Mary Alice Mauser (45)
10 th	Ron & Sherry Thompson (45)
14 th	Charles & Ann McCandless (43)
15 th	John & Joan Boscoe (55)
17 th	H.W. "Todd" & Jan Smith (40)
20 th	Michael & Leigh Currens (25)
20 th	William & Patricia Jauquet (42)
22 nd	Michael & Kimberley Dvorak (16)
22 nd	Scott & Denise Lancaster (27)
23 rd	John & Pat Gramling (56)
25 th	Leroy & Kathleen Moore (46)
25 th	Kevin & Lisa Reid (12)
25 th	James & Camillus Prosser (35)
27 th	James & Joan Benjamin (48)
28 th	Greg & Susan Rausch (43)
29 th	Robert & Carol Lehr (44)

DEACON BIRTHDAYS

April

3 rd	William Fallon
5 th	Stanley Piet
11 th	George Wachter
16 th	Richard Swann
17 th	Jhan Harris
17 th	Miguel Sainz
19 th	Henry Siarkowski
21 st	Michael Dodge
22 nd	Dave Tengwell
27 th	Joseph Schultz
29 th	Frederick Seibold

May

7 th	John "Skip" Comegna
8 th	Joseph Cinquino
9 th	James Westwater
11 th	J. Kenneth Pivec
13 th	Michael Flamini
17 th	Frederick Schoennagel
22 nd	Robert Keeley
24 th	Anthony Grillo
24 th	Ralph Trautwein

May (cont'd)

25 th	Keith Chase
25 th	Victor Petrosino
25 th	Francis Zeiler
28 th	John Rafter
30 th	Steve Rubio
31 st	Richard Stine

June

4 th	Matthew Podnieszinski
6 th	Seigfried Presberry
6 th	Charles Baynes
12 th	Joseph McKenna
12 th	Michael Dvorak
13 th	Alan Rose
16 th	George Antczak
16 th	Leroy Biemel
17 th	Leroy Moore
17 th	James DeCapite
18 th	Karl Bayhi
19 th	John Chott
23 rd	Douglas Kendzierski
25 th	Charles Hiebler
25 th	Francis O'Keefe
28 th	James Mann
29 th	Donald Miller

DEACON NECROLOGY

April 11, 2007

Thomas X. Yorkshire

April 16, 2005

Andrew Komarinski

May 6, 2011

George Collins

May 5, 2005

Harry G. Carpenter

May 21, 2005

Watson Fulton

May 21, 2006

Mike Zusi

May 24, 2001

Norman E. Colson

June, 2002

John T. Martelle

June 14, 2008

James L. Awalt

June 17, 2007

John J. Briccoe

June 18, 2008

Arthur L. Micozzi

June 20, 2007

Walter R. Shipley

June 21, 2006

Herman Grabenstein

June 21, 2007

T. Russell Gibson

June 26, 2007

John R. Simpson

Special Dates to Remember

ORDINATION ANNIVERSARIES

May 1, 1979

Ray Britt

May 2, 1982

William Nairn

May 8, 1993

Robert Vlcej

May 10, 2008

Edward Whitesell

May 14, 2011

R. Donald Awalt

Donald P. Battista

Harold C. Bradley

Paul G. Cooke

Michael Joseph Currens

Michael A. Dvorak

David J. Ebner

Brent L. Heathcott

Jerry Jennings

Scott Lancaster

Timothy Joseph Moore

Stephen R. Roscher

George A. Russel

William Senft

May 17, 2003

John Ames

Wardell Barksdale

Richard Bolgiano

John Comegna

James DeCapite

Gary Dumer

Michael Flamini

John Hawkins

Fred Mauser

Ray Moreau

Martin Perry

May 17, 2003 (cont'd)

Nickolas Pitocco

Alex Rodriguez

John Sedlevicius

Mark Soloski

James Sullivan

May 19, 1990

Edison Morales

May 19, 2007

Frederick Bauerschmidt

Lee Benson

Kevin Reid

Steven Rubio

Harbey Santiago

Phillip Seneschal

George Sisson

H. W. "Todd" Smith

David Tengwall

Neil Crispo

May 21, 2005

Thomas Beales

Keith Chase

Joseph Cinquino

Richard Clemens

Joseph Knepper

Lawrence Matheny

Fred Passauer

Jeffrey Sutterman

Martin Wolf

Kevin Brown

Paul Gifford

May 23, 1998

John Chott

May 23, 2009

James Barth

Michael Baxter

May 23, 2009 (cont'd)

Clifford Britton

Thomas Cook

Michael Dodge

Douglas Kendzierski

Timothy Maloney

John R. Martin

Douglas Nathan

James Prosser

Robert Shepard

Willard Witherspoon, Jr.

May 26, 1979

Frederick Schoennagel

June 7, 1975

Miguel Sainz

June 7, 1992

George Antczak

June 7, 1992

Peter Calabrese

June 8, 1996

Charles McCandless

June 9, 2001

Gary Ingold

Rodrigue Mortel

June 11, 1977

Daniel Roff

June 12

George Evans (1971)

James Clack (2004)

June 15, 1996

William Albaugh

Carl Anderson

Jhan Harris

June 15, 1996 (cont'd)

William Jauquet

Joseph Krysiak

Francis Laws

Dean Lopata

Paul Mann

Anthony Norcio

Gregory Rausch

Gerald Roberts

James Ryan

Henry Siarkowski

Edward Sullivan

Ralph Trautwein

George Wachter

James Westwater

Thomas Yannuzzi

June 17, 1972

Joseph Schultz

June 21, 1981

Frank Hodges

June 23

John Gramling (1974)

James Benjamin (2001)

Seigfried Presberry (2001)

Mark Ripper (2001)

Ronald Thompson (2001)

Kevin Bagley (2001)

June 24, 1979

James Monaghan

June 26

John Langmead (1999)

Joseph McKenna (1999)

David Page (1999)

Victor Petrosino (1999)

Herman Wilkins (1999)

Patrick Schwartz (2010)

COMING SOON!



**Deacon Day
of Enrichment**

October 6, 2012

St. Louis, Clarksville



**Mark your
calendars now!**

The Deacon's Call

Newsletter of the Baltimore Deacon
Community

April-June 2012

Issues are published quarterly, in March, June, September, and December. The deadline for articles is on the 15th of the month preceding publication.

Please email your comments to any member of the Communications Committee:

Mark Soloski, Chair

Lee Benson

Carol Matheny

Brent Heathcott

Angela Martin

Cliff Britton

DID YA KNOW...

...that our fellow Deacon Brent Heathcott has a blog in the *Catholic Review Online*?

Check it out at: <http://catholicreview.org/blogs/musings-of-a-deacon-father>.

Brent welcomes all feedback (positive or negative!) and also any ideas you have for future entries. Please share this information with others and help spread the word! ❖

FILM REVIEW: THE HUNGER GAMES

by Deacon Cliff Britton

The Hunger Games (Liongate) spent four weeks as the #1 box office hit, based on worldwide ticket sales. The appetite for the film is proven and, with two more films on the way, we might take a moment to reflect upon what hungers the film satisfies.

The story is set 74 years into a post-nuclear civil war United States, where most survivors scrape to obtain the bare essentials of survival in a society organized into 13 Districts – 12 rebellious and conquered and one victorious and ruling. Government intrusion permeates people's lives and dissent or resistance is swiftly, brutally and murderously crushed.

With cruelty reminiscent of Stalin's Russia or Hitler's Germany, the 12 Districts are annually reminded of their subjugation when each is required by the Capital District to offer up two children (ages 12 to 18) to participate in a deadly, last-child-standing game organized, promoted, televised, and glamorized like today's Super Bowl.

Into this setting arises an unlikely 16-year-old heroine, Katniss. Impulsively, Katniss volunteers to take the

place of her younger sister who is announced as one of two children chosen to represent their District in the annual Hunger Games. A skilled archer (Katniss illegally hunts food to support her family), the reader finds in Katniss a different kind of heroine – brave, clever, compassionate, self-sacrificing, restrained but fierce when necessary, who actively, though unwillingly, participates as a force of good fighting forces of good.

And therein lies the tragedy of this novel's theme; a theme that shatters the rock of western society folklore – the righteous fight of good against evil – by pitting innocent children against innocent children for the pleasure of morally bankrupt adults. Gut-wrenchingly, there are no adults portrayed as protecting the children. Other than a handful of adults charged with teaching children to survive, most adults revel in the games with excitement that rises as each successive child dies.

As deacons interacting with the same young people fueling movies sales, we should try to understand their fascinations. At the middle school level, many are driven by a desire to participate in lunchroom discussions.

At the older level, especially among girls, the hunger is for strong heroines. At the young adult level, it is the ability of Katniss to maintain some level of decency even when placed in impossible positions. Among all age groups I spoke with, the one common thread was the inability to recognize independently the underlying evil of adults forcing children to kill children!

So what message should we send to young people? What message are they open to hearing? What message best responds to the hungers of their hearts? Important questions for us, because if our messages don't respond to their hungers, they will continue searching for messages that do!

While parents are the first line of offense in spreading God's message of hope, our homilies need to purposely reach young people where they are, directly counter a worldview that seems ambivalent towards evil, introduce real saintly heroes and heroines, and reinforce to young people God's plan of goodness for His world. No easy task – but one worth every ounce of our efforts. ❖

"THANK YOU! THANK YOU!" – FROM THERESA DRIESEN

To all the deacons who attended the funeral liturgy for Deacon Si Driesen on Saturday March 10th at St. Mary of the Assumption in Pylesville:

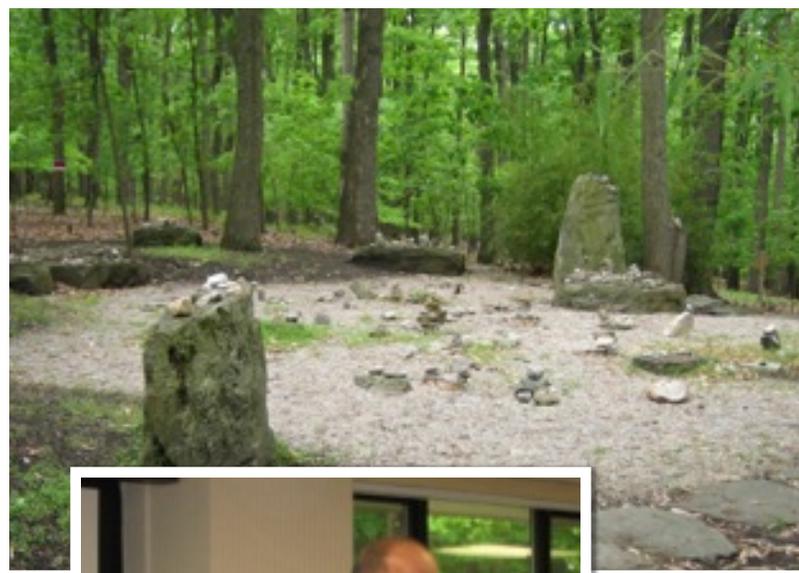
When I saw row after row of white vested deacons at Si's funeral liturgy I was surprised – but humbled and grateful. But I was even more surprised when you all blended your voices for the opening hymn. Your voices were so powerful and so breathtakingly beautiful I could not sing. All I could do was listen and cry. And I can still hear you singing!

Si was indeed privileged to be part of such a wonderful group of God's servants. Thank You! Thank You! I'm sure Si was smiling – and maybe even singing too.

– Gratefully, Theresa M. Driesen

Be sure to see Si's obituary on page 8.

PHOTOS FROM THE 2012 RETREAT



THE 2012 DEACON'S RETREAT, HELD AT BON SECOURS RETREAT CENTER IN MARRIOTTSVILLE, MD, WAS A TIME OF REFRESHMENT AND FELLOWSHIP FOR ALL WHO ATTENDED.

RETREAT DIRECTOR FR. JOACHIM GIERMEK, OFM CONV., INSPIRED AND RENEWED US WITH HIS WORDS ON "FRANCIS OF ASSISI—A MODEL FOR THE DIACONATE."

IN MEMORIAM

Deacon Simon M. Driesen

June 29, 1927 – March 4, 2012

Deacon ‘Si’ went quietly and peacefully home to the Lord on March 4th, 2012, a few months shy of 85 years old. His “Good and Gracious Lord” had given him the grace of saying goodbye to his beloved wife Theresa and their children within hours of his death. Si was a good husband and father and brother and grandfather, and of course, Deacon.

Si had been ordained for almost exactly 20 years, and had only one formal assignment — to Saint Mary of the Assumption in Pylesville. He served there in virtually every diaconal capacity: Sunday and daily Masses, Communion services, funerals there and other places, visits and Communion calls to parishioners and ‘strangers’ at home, in hospitals and nursing homes, Bible studies, and of course, serving at the parish’s famous annual fried chicken dinner.

Si’s diaconal adventures took him well beyond the parish boundaries, including: the Harford County Detention Center, the area Ministerium, the Charismatic prayer group at Saint Stephen, the Deacon Emmaus group, the deacon/wives retreat at Priestfield, Chapel Communion services at Aberdeen Proving Ground, and a Jewish prayer meeting at Aberdeen (these we remember — the many others God will remember!).

We shall miss Si’s typical message left on the phone: “The Grace and Peace of the Lord Jesus be with you. Where are you? You didn’t die and go to heaven and no one told me? This is Si — give me a call!”

Whenever you happen to pray Psalm 100, remember Si. It was his favorite and for good reason. It was the heartbeat of his holy Catholic Christian life.

“The Peace and Love of the Lord “ be with you, dear brother and friend, until we meet again.

— Deacon Charles Hicks

COMMITTEES

Deacon Personnel Board

Chair: [Skip Comegna](#)

Vice Chair: [Kevin Reid](#)

Policy Committee

Chair: [Frank Zeiler](#)

Communications Committee

Chair: [Mark Soloski](#)

Ongoing Formation Committee

Chair: [Skip Comegna](#) (acting)

Placement Committee

Chair: [Kevin Reid](#)

The committees need members! Deacons and deacon wives are invited to participate— just email the appropriate committee chair.

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

St. Vincent Fraternity

Meeting times & locations vary

Contact: [Deacon Jack Ames](#)

The Amen Corner

Last Thursday of each month

Noon — An Poitin Stil Irish Pub

Contact: [Deacon Ken Pivec](#)
410-663-0560

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 a.m. — St. Peter Claver/St. Pius V

1546 N. Fremont Ave., Baltimore

Contact: [Deacon Will Witherspoon](#)
410-599-8327

Deacon & Wives of Central Maryland

Meeting times & locations vary

Next meeting: July 8, 6–8:30 p.m. at

St. Joseph-on-Carrollton Manor

Contact: [Deacon George Sisson](#)
301-473-4800

If you have started a new Emmaus Group, please provide the pertinent information to [The Deacon’s Call](#) so we can include it in future issues.