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**Believe what
you read,**

**Teach what
you believe,**

**Practice what
you teach.**

April 1 — 3

Archdiocesan Retreat for Deacons

by Msgr. Nicholas P. Amato

"Desire, once claimed, becomes intention. Intention, given the grace not to derail itself into superstitious control, becomes a willing, honest turning toward the source of life. In and through that love, all you need is already given. You do not need to learn another single thing. Only allow your spirit to fly."

⌘ Gerald May, *The Awakened Heart*

Dear Brothers,

It is an honor to have been asked to facilitate your retreat this year on April 1-3 at Bon Secours Spiritual Center at Marriottsville. Our focus for the three days together is "One Yet Many: Life in God and Life Among Deacons." I would like to take a moment to share my thoughts regarding our theme and how it fits into a context of contemplative prayer.

There is within us all a desire to know God and to have an intimate relationship with him. This desire should not surprise us. In creating us, we are not only made in the image of the Creator, in much the same way that a painting mirrors or images the artist; God's wish was greater. In creating us he also planted within us a desire to seek him out and find him so that both God and we could experience the joy of union as individuals.

This desire then is an indication that we are destined for unity with God as our creator. We might quickly add that the fact of this desire within us is already an indication of something divine present in everyone.

Secondly, the fact that we are "image" and have a drive to be one with God would imply that we do not have to wait around until we die and go to heaven. That oneness can be achieved in the here-and-now! Of this Jesus

himself has assured us. So the fact remains, how do we accomplish or dispose ourselves so the grace of God may flow and that union is achieved? That takes me to my third point.

All you do as a community of deacons in service to the Word throughout the Archdiocese of Baltimore points you in that direction of unity, whether it is the sacramental ministries of Baptisms, weddings, and assisting at Mass; preaching and catechesis; care of the sick; or administration. But frankly, you need more. You need to "come away awhile" as Jesus often did from the crowds and communities to which he belonged, to be in silent presence with the Father.

And that is where contemplative presence has an important part to play. Prepared

You need to "come away awhile"
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silent presence with the Father.

prayers, psalms, rosaries,
or meditation are impor-
tant means of prayer and
we have all had a try at
them. And, as with the

Jewish People in Jesus' time, the simple recitation of prayers often did not get them very close to God's presence. If we look to Jesus' praying it was usually alone and in silent reverential presence to his Father. There was a union of hearts, a deep sharing at a non-verbal level. This is the sort of prayer – call it contemplative prayer – of which I am speaking.

On our retreat together we will offer different ways or practices that could get us more deeply into God's presence – practices such as poetry, scripture, and guided meditation.

Make no mistake about it: being in contemplative presence is no work of ours. All we can do is dispose ourselves to it and ask God's grace to

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make that presence possible. While it is an awesome reality, it is still very possible to those whose hearts are open and who allow their desire to be satisfied by God.

The experience makes us more aware of and responsive to Christ's pervasive and transforming presence to us. During our time together we will also have the opportunity to develop a prayer plan that will include elements of a contemplative lifestyle based on the Sunday Mass readings.

Jesus' adult life was not the only occasion for contemplative presence with his Father. So many of the beautiful scenes of Mary in the Gospel of Luke depict her in a Presence in the midst of doubt, confusion, or stress. She "ponders in her heart" and God is with her.

This Lenten Season can be such a season of a similar pondering for us, one where we take a few minutes before our homes begin to stir and, over a hot cup of coffee, we try to respond to our real thirst for union with God. All we need at any time of our day can be found in the present moment. We have only to be still, to be open, and to be aware, putting our thoughts aside so we can experience a most sublime union.

If you have not yet made a decision to join us, I would invite you to do so. Let us pray for each other as we move through our Lenten journey of prayer, fasting and almsgiving. May the Lord continue to bless you in your ministry with his presence.

Peace,

Father Nicholas

P.S. Whether or not you are able to be with us, I would still invite you to respond to the survey we have set up on "Survey Monkey" regarding the life of prayer of our deacons. As follow-up to our retreat, we will send each of you a summary of the responses. Simply go to: www.surveymonkey.com/s/SXQ86FN and follow the directions. Thank you. ♦



Msgr. Nicholas P. Amato

The Development of the Roman Missal, Part 2

by Catherine Combier-Donovan, Office of Worship, Archdiocese of Baltimore

The following, part 2 of a two-part series, continues the glossary of events and terms that details some of the movement and complexity of the past 45 years of development of the Roman Missal.

Instructions on the Right Implementation of the Constitution on the Sacred Liturgy: Several particular Instructions on the practical implementation of the liturgical renewal have been issued since the Second Vatican Council by the Congregation for Divine Worship and its precursor. These instructions are as follows:

- ***Inter Oecumenici*, Sept. 26, 1964:**

The first instruction on the implementation of the Constitution on the Sacred Liturgy (CSL), this document gave the first practical principles for the liturgical renewal. Included are concrete standards such as the basis for liturgical translations and the establishment of Liturgical Commissions for Assemblies of Bishops.

- ***Tres Abhinc Annos*, May 4, 1967:**

Issued three years later, this instruction contains further adaptations to the liturgy that were approved prior to the release of the renewed liturgy itself. Released by the Concilium, it recognized the growing "intense participation of the faithful" and the need to increase that participation, so that the liturgical rites could be "clearer and better understood" (Introduction).

- ***Comme le prévoit*, Jan. 25, 1969:**

The Concilium, to prepare for the promulgation of the new *Roman Missal*, issued this text in French, which contained guidelines for translators. The guiding principle of the document was "dynamic equivalence."

- ***Liturgicae Instauratioes*, Sept. 5,**

1970: Issued after the promulgation of the *Missale Romanum* first typical edition, and following approval of the first Order of Mass in English for the United States, this document contains principles and suggestions to help bishops implement the new liturgical norms, especially those found in the *General Instruction of the Roman Missal*.

- ***Varietates Legitimae*, March 29,**

1994: Issued almost 25 years after the third instruction, this fourth instruction acknowledges the important task of letting the liturgy take root in different cultures by setting forth the principles for cultural adaptation. In particular, it defines and outlines the correct procedure for the implementation of the Constitution's articles 37 through 40.

- ***Liturgiam Authenticam*, March 28,**

2001: The fifth instruction contains the principles for translation of the books of the Roman Liturgy into the vernacular. "In preparing all translations of the liturgical books, the greatest care is to be taken to maintain the identity and unitary expression of the Roman Rite" (LA, 5). Its guiding principle is that of "formal equivalence."

- **International Commission on English in the Liturgy (ICEL):**

This Commission is charged with the work of translating liturgical texts into English. ICEL is a mixed commission of the 11 international conferences of bishops in which English is the primary language, and its membership is made up of one bishop from these countries. The professional staff of the commission en-

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The Development of the Roman Missal, Part 2 (cont'd.)

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gages language and liturgical scholars in the work of translation. The idea of “language groups” from different countries pooling resources to produce vernacular texts was first discussed by bishops attending the Second Vatican Council.

Order of Mass: The word “order” itself has two definitions: to arrange and to regulate. *Order* as used in the “Order of Mass” is both, for it defines the manner in which we pray the Eucharist, the texts that we use at the liturgy, and the sequence that is followed. The Order of Mass, therefore, is not only the framework of the celebration of the Eucharist, but the text of the prayer itself. The Order of Mass contains the texts and responses of the priest and the people as well as the parts of the celebration. This part of the Mass does not change from celebration to celebration.

Promulgation: Promulgation is the formal announcement of when a new action is to take effect and be implemented. In this case, the promulgation is the date when the use of the revised Roman Missal is to be effective in the dioceses of the United States. The new texts, including the Order of Mass, may not be used before this date.

Ratio Translationis: Using the principles of *Liturgiam Authenticam* as a base, a *ratio translationis* contains guidelines that are specific to a particular vernacular language. These guidelines are to be used by translators within a given language group. The *Ratio Translationis for the English Language* was issued by the Congregation for Divine Worship and the Discipline of the Sacraments in 2007.

Recognitio: The Holy Father grants *recognitio* to liturgical texts. The *recognitio* is normally accompanied by a date for promulgation. The newly translated texts of the third edition of the Roman Missal may not be used in the liturgy until the date specified by the *recognitio*, which has been set as Nov. 27, 2011.

Sacramentary: The Sacramentary contains the Order of Mass, prayers, and rubrics for the celebration of the liturgy. The traditional use of the term is for a book that holds the prayers and chants of the priest at the Mass. With the third edition of the *Missale Romanum*, we find the return to the more accurate use of the term *Roman Missal* for the book which guides the celebration of the Liturgy. The *Roman Missal* contains several sections in addition to the Order of Mass itself, e.g. the Propers of Seasons and Saints, Ritual and Votive Masses, and Masses for the Dead.

United States Conference of Catholic Bishops' Committee on Divine Worship (USCCB/BCDW): Made up of representative Bishops from throughout the United States, the USCCB Committee on Divine Worship “has the responsibility for all matters relating to the Liturgy.” The committee assists the Bishops in carrying out their roles as the chief liturgists of their diocese. Materials relating to the revised *Roman Missal* have come into the work of this committee in preparation for presentation to the entire body of U.S. bishops.

Vox Clara: Meaning “clear voice,” this committee, under the authority of the Congregation for Divine Worship and the Discipline of the Sacraments, was formed in order

to provide counsel on the work of translating sacred texts from Latin into English. Comprised of Bishops from several English-speaking countries, Vox Clara works with the Congregation for Divine Worship and the Discipline of the Sacraments as well as the English-speaking bishop’s conferences to offer advice on the many levels of work involved in the translation of the revised Roman Missal.

White Book: Within the process of translation of a liturgical text, “final draft” versions are released to the bishops for review. In the United States, these texts have been released in a “White Book”, thus the title has been given. The White Book texts take into account the suggestions and revisions that resulted from the review of the Green Book. It is from the White Book that bishop’s conferences vote for final approval of texts, before they are sent to Rome for *recognitio*.

In the recent process of translation of the revised *Missale Romanum*, the White Book versions of texts in the Missal were voted on in groups (November 2008, June 2009, and November 2009) by the United States Conference of Catholic Bishops. The approved texts were sent as a whole to the Congregation for Divine Worship and the Discipline of the Sacraments for *recognitio*. *Recognitio* was granted on March 25, 2010, and was formally announced on April 30, 2010.

Changes continue to be made even now, so we await (as do the major publishers) a final final version.

Adapted. For the complete Glossary go to www.RevisedRomanMissal.org ♦

S p e c i a l D a t e s t o R e m e m b e r

ORDINATION ANNIVERSARIES

March 21, 1992
 Simon Driesen
 Richard Kunkel
 Robert Malinowski
 Michael McCoy
 Donald Miller
 Lawrence Teixeira
 Larry Wilson
 Frank Zeiler

IN MEMORIAM

March 1, 2004
Joseph L. Neale
 March 7, 2006
Paul Dignan
 March 9, 2006
George W. Martin
 March 6, 2007
Walton A. Smith
 March 10, 1987
Gregory Spisler
 March 23, 2004
John Abell
 April 11, 2007
Thomas X. Yorkshire
 April 16, 2005
Andrew Komarinski

The Deacon's Call

Newsletter of the Baltimore Deacon Community

March–April 2011

Issues are published bimonthly, in January, March, May, July, September, 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:

Mark Soloski, Chair

Dean Lopata

Lee Benson

Jan Smith

Angela Martin

Will Witherspoon

SAVE THE DATES!

Neumann Vicariate Meeting

March 28, 2011 • 6:30 p.m.
 Immaculate Conception, Towson

Seton Vicariate Meetings

May 11 & June 7
Locations and times to be announced.



DEACON RETREAT

One Yet Many: Life in God and Life Among Deacons with Msgr. Nicholas Amato

April 1–3, 2011
 Bon Secours Spiritual Center



CHRISM MASS

Monday, Apr. 18, 2011 • 7 p.m.
 Cathedral of Mary Our Queen



ORDINATIONS

Permanent Deacons, class of 2011

May 14, 2011 • 10 a.m.

Transitional Deacons, class of 2011

May 21, 2011 • 10 a.m.

(Plan to arrive by 9:15 a.m. for ordination.)

Cathedral of Mary Our Queen



CONVOCATION 2011

Sept. 30—Oct. 2, 2011
 Bolger Center, Potomac, MD

Can you help? Contact [Skip Comegna](#).

DEACON BIRTHDAYS

March

- 3rd Jeffrey Sutterman
- 8th Patrick Goles
- 9th Paul Gifford
- 9th Willard Pinkney
- 10th Thomas Beales
- 10th Alex Rodriguez
- 17th Lawrence Teixeira
- 18th J. Donald Murray
- 24th Gerald Roberts
- 25th Gary Ingold
- 25th Daniel Kopczyk
- 26th Joseph Knepper
- 29th William Nairn
- 29th Martin Perry
- 31st Charles Hicks

April

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

WEDDING ANNIVERSARIES

March

- 3rd James & Marcie DeCapite (38)
- 18th William & Mary Fallon (44)
- 18th Joseph & Colleen Knepper (22)
- 21st Richard & Michelle Bolgiano (29)
- 27th Loren & Suzanne Mooney (29)
- 30th Martin & Natalie Perry (26)
- 30th Karl & Gene Marie Bayhi (13)

April

- 4th Alan & Abbie Rose (57)
- 5th Alphonse & Kathryn Bankard (36)
- 12th Gary Lee & Mary Fulmer (41)
- 19th Jeffrey & Beth Sutterman (14)
- 21st Wardell & Sharon Barksdale (32)
- 25th Dean & Coco Lopata (24)
- 25th Ray & Joan Britt (13)
- 28th Edward & Kathy Sullivan (49)
- 30th Mark & Susan Ripper (23)

When Two Deacons Are Present

ROME, NOV. 16, 2010 (Zenit.org)

By Father Edward McNamara

Q At a Mass where there are two deacons and one of the deacons is going to be preaching the homily, which deacon should proclaim the Gospel? Should the deacon who is going to be preaching proclaim the Gospel, or should one deacon proclaim the Gospel and the other preach the homily? In a similar situation, who proclaims the Gospel when a bishop is the main celebrant and a concelebrating priest is going to preach the homily, but there is more than one priest concelebrating and there is no deacon? Does one priest proclaim the Gospel and another preach, or does the priest who is preaching proclaim the Gospel?
— R.B., Marquette, Michigan

A The norms on this point are not absolute and allow for a certain degree of flexibility in order to adapt to special circumstances. At the same time, there are some aspects of liturgical decorum that should be respected as far as possible.

One principle that should be respected is that, if a deacon is present, it is he who reads the Gospel. A priest should proclaim only if the deacon is impaired for some reason; for example, if he does not know the language of the Gospel in a multilingual celebration.

All things being equal, when there are two deacons they are usually divided as the deacon of the Word and the deacon of the Eucharist. Apart from proclaiming the Gospel and the general intercessions, the deacon of the Word takes his

place to the celebrant's left during the Liturgy of the Eucharist or may also incense the Blessed Sacrament during the Eucharistic Prayer. The deacon of the Eucharist takes care of the habitual diaconal functions during the preparation of gifts, the Eucharistic Prayer and the sign of peace.

Another general principle is to avoid needless movements. In this light, a deacon who is to preach should usually take the role of the deacon of the Word so as to carry out both functions with ease and without interruption.

There may occasionally be good reasons for a change in minister. For example, if the Gospel is to be sung, then the deacon better qualified for this task may proclaim the sacred text, even though another will preach.

In the case of concelebration without a deacon, the principal celebrant, bishop or priest should not read the Gospel even though he would normally be the one to preach the homily.

If a priest other than the principal celebrant is to preach, then in general he should also read the Gospel. The fact that several priests may be concelebrating is not enough reason to divide up the tasks between several ministers and thus multiplying unnecessary movements.

Exceptions to this general rule of thumb may be made for reasons similar to those mentioned for deacons: difference of language, singing the text, etc. ♦

Father McNamara, a Legionary of Christ, is professor of liturgy at the Regina Apostolorum University

FROM THE DEACON PERSONNEL BOARD

2010-11 Mid-year Review

The DPB held its annual Mid-year Review in January. We have found these sessions to be useful in reviewing progress since our June planning meeting and in adjusting our goals for the remainder of the year. Here are the results.

The **Executive Committee** will meet with the Priest Personnel Board Executive Committee to ensure that we are in sync with their planning efforts regarding how deacons might help meet the needs of the Archdiocese of Baltimore in the near term as well as in the far. The committee will also lead the planning of the biannual Welcome Dinner for the newly ordained deacons.

The **Communications Committee** will continue efforts to improve the newsletter and website. They are particularly seeking to expand the newsletter's range of topics and authors. You could play a part here — contact the committee chair: Mark Soloski, msolosk1@archbalt.org

Ongoing Formation is focusing on the deacon retreat (Apr. 1–3) and the Convocation (Sept. 30 – Oct. 2). Both events need lots of help during the weekend so please contact Skip Comegna (comegnajmj@verizon.net, 410-788-6113) to see where you might contribute.

The **Policy Committee** is in the midst of updating the *Deacon Handbook* and writing a *DPB Operations Manual* (a how-to guide for the DPB and its committees so that new leadership won't have to reinvent the wheel).

The **Placement Committee** is continuing its refinement of the placement process, developing the requirements for a single folder containing all relevant information

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for the deacon to be placed. They will make recommendations for the placement of the Class of 2011 this Spring and will begin 5-year interviews in the Fall.

As a reminder, here is your Board:

Member	Representing	Committees
Skip Comegna	Seton	Ongoing Formation Chair, Executive
Dean Lopata	Seton	DPB Vice Chair, Executive, Communications
Paul Mann	Neumann	Placement
Fred Mauser	Seton	DPB Chair, Executive Chair
Kevin Reid	Neumann	Placement Chair
Michelle Rubio	Wives	Ongoing Formation
Jan Smith	Wives	Communications
Marty Wolf	Neumann	Policy

Please contact us with questions and suggestions. ♦

DEACON PAUL DIGNAN

The Deacon community is saddened by the loss of one of our brothers, Deacon Paul Dignan. Paul passed away on Monday, March 7th. Paul was ordained in 1977 and faithfully served at St. Patrick Church, Cumberland, until retirement. His ministry was marked by a passion for giving of himself to others. Deacon Paul established the local St. Vincent De Paul Society that helped area residents in need of clothing, food and housing. He also was a regular visitor at local nursing homes where he counseled residents and provided them the gift of Word and Sacrament. Paul's life of service was celebrated in a Mass of Christian Burial on Friday, March 11th with Deacon Loren Mooney preaching and Father Eric Gauchat, O.F.M., Cap., as celebrant.

Well done good and faithful servant – you will be missed!

Stay Up to Date on Catholic Issues!

Sign up for updates from the Maryland Catholic Conference at: www.mdcath.org, and check out the website regularly. It's a great resource for information on today's hot issues, including marriage, the death penalty, immigration, and respect for life at every stage.

PLACEMENT OPPORTUNITIES

The pastors at the following parishes have expressed an interest in having a deacon assigned. Their needs are many and varied. If you would like more information, please contact Dcn. Ron Thompson at The Catholic Center, 410-547-5427, or email him at rdthom1@verizon.net.

- St. Anthony Shrine, Emmitsburg / Our Lady of Mt. Carmel, Thurmont
- St. Augustine, Elkridge
- St. Augustine, Williamsport / St. James, Boonesboro
- St. Cecilia & Immaculate Conception, Druid Hill
- St. Charles Borromeo, Pikesville
- St. Clement, Lansdowne
- St. Gregory the Great, Baltimore
- Holy Family, Davidsonville
- St. Ignatius of Loyola Catholic Community, Ijamsville
- St. John the Evangelist, Frederick
- St. John, Westminster
- St. Joseph, Cockeysville
- St. Joseph Catholic Community, Eldersburg / Sykesville
- St. Joseph's, Odenton
- St. Joseph's Passionist Monastery Parish, Baltimore
- St. Louis Church, Clarksville
- Saint Margaret, Bel Air
- St. Mary's, Annapolis
- St. Mary's, Cumberland
- New All Saints, Baltimore
- Our Lady of the Chesapeake, Pasadena
- Our Lady of the Fields, Millersville
- Our Lady of Grace, Parkton
- Our Lady of Sorrows, West River
- St. Peter the Apostle, Libertytown
- St. Peter Claver, Baltimore
- St. Pius X, Rodgers Forge
- Prince of Peace, Edgewood
- St. William of York, Baltimore
- St. Timothy, Walkersville
- Western Allegany / Northern Garrett County cluster:
 - St. Ann's, Grantsville;
 - St. Michael, Frostburg;
 - St. Joseph, Midland;
 - St. Mary of the Annunciation, Lonaconing;
 - St. Gabriel, Barton;
 - St. Peter, Westernport

A New Way to Understand Evangelization

Deacon Wives' Retreat • February 26, 2011

By Cathy Tengwell, Wife of Deacon Dave Tengwell, Class of 2007



We came from many different places and many different backgrounds, but we had one thing in common — our husbands are (or were before Our Lord called them home) deacons in the Archdiocese of Baltimore.

When I received the invitation to attend the Deacon Wives Retreat on February 26th at Bon Secours Spiritual Center I first thought, "I have too much going on." But I reconsidered, and I am so glad I did.

It was not only a memorable day of catching up with friends and meeting new ones, but also being spiritually fed and guided by Father John Hurley, who heads up the Archdiocese's new Office of Evangelization.

Father challenged us to let the joy and energy of our first encounter with Christ revitalize us so we would become more involved in the lives of others and evangelize simply by the way we live our lives. He urged us to consider new ways to use our talents to minister to others.

We enjoyed discussing Father's challenges in small groups and we continued our discussions over a nice lunch served by the staff after Mass.

I am grateful for the time, not only to get to know Father and his mission of helping us better understand our call to discipleship, but to reflect on our mission as Catholic Christian women.

It was a restful and fulfilling day spent with many old and new friends. ♦



COMMITTEES

Deacon Personnel Board
Chair: [Fred Mauzer](#)

Policy Committee
Chair: [Frank Zeiler](#)

Communications Committee
Chair: [Mark Soloski](#)

Ongoing Formation Committee
Chair: [Skip Comegna](#)

Placement Committee
Chair: [Kevin Reid](#)

Are you interested in serving on a committee? 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

Harford County - St. Stephen

4th Friday of each month
7:30 p.m. — St Mark, Fallston
Contact: [Deacon Simon Driesen](#)
410-457-0451 or
[Deacon Chuck Hicks](#)
410-879-2496

St. Lawrence

3rd Friday of each month
8:15 a.m. — Shrine of the Sacred Heart
Contact: [Deacon Ray Moreau](#)
410-464-4005

St. Vincent Fraternity

Contact: [Deacon Mike Flaminii](#)
410-563-1783

The Amen Corner

Last Thursday of each month
Noon — An Poitin Stil Irish Pub
Contact: [Deacon Ken Pivec](#)
410-661-1469

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](#)
443-255-0270

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, please provide the pertinent information to [The Deacon's Call](#) so we can include it in future issues.