

THE SACRAMENTO DEACON

The deacon proclaims the Gospel, is a voice for the powerless and marginal, a witness to the Good News in the marketplace, a leader of public prayer and sacrament of the Lord Jesus Christ who came not to be served to serve.
The deacon, in the image of Jesus, is called to wash the feet of his sisters and brothers.

Continuing Education Day Mass/Dinner With Bishop Soto

On February 26, 2011, the Deacons of the Diocese attended our annual dinner with the Bishop which was preceded by a continuing education session on *Spirituality of the Deacon*, presented by Fr Denis Robinson. It was a wonderful, enriching session and the information applies to all. Here are some of his quotes which remain with me:

- As Deacons/Christians we also called to make Christ enfleshed in us.
- We are called to know who we are and then continually change in the image of God.
- God intends for us to be Saints and we do not have to settle for less.
- We have to continually ask ourselves, "What do I really want" versus "What am I told that I want?"
- Character is about who I am, not what I do.
- When we say a prayer/attend Mass, etc. and feel that "we did not get anything out of it" we must remember that every activity of life has those periods in which "we do not get something out of it." Think of school, your job career, reading a book, watching a show, being in a marriage, etc. All have periods of unfulfillment. But we must keep on doing them for all the right reasons.
- A mature disciple may be one who does things even though he does not get anything out of it.
- Know your gifts and your limitations.
- Don't be satisfied with who or what we are, rather strive to be more.
- We should strive to *love* those with whom we come into contact rather than trying to *teach* them something.
- Life is not a crisis to be solved but a mystery to be lived.
- Discipleship only has one constant: things will always change.
- People who do not believe in God suffer from a lack of imagination.

- Myth: now used for something that is false; formerly used as a way of explaining that which we do not understand.
- Love people not for what they are but for what they might be.
- The Doctrines of the Church have stayed the same but our understanding of them is different.
- God is an inexhaustible mystery.
- If we think we have caught God then we have not found God but an idol.
- Control freaks cannot be effective teachers/ministers/parents.
- Be bold in setting new goals in your life.
- Many live life from one event to the next without any goal or direction. At times we get so busy doing things for God that we forget about our relationship with God.

By Deacon Ed Pogue

Congratulations! Reno Class & Class 2012

On February 20, 2011, at Christ the King Retreat Center, two classes currently in formation were instituted into their next level of ministry. The following three students who have been in formation in Reno, were called to become Acolytes; John Gisla, Barry Johnson, and Marinko Kraljevich. In addition, the Spanish Class of 2012, were instituted as Lectors. They are; Alfred Anguiano, Gilberto Coss, Rubén Fuentes, Moisés Guadarrama, Rafael Moreno, José Fernando Orozco, Antonio Ponce, Daniel Rangel, Alberto Vargas and Jorge Villalobos. The ceremony took place during the Eucharist celebrated by Bishop Jaime Soto.

Congratulations to these candidates and their wives as they continue on their journey towards the diaconate.



News From the Catholic Foundation

It just might be news to you that there is a Catholic Foundation! Established in 2004, The Catholic Foundation (TCF) provides a variety of opportunities and services for individuals to achieve their philanthropic goals. TCF currently manages 127 endowments which provide help and hope to need based families, seniors, seminarians, and children throughout our diocese.

The Annual Catholic Appeal is one example of how TCF is striving to bring awareness about and assistance to those in need within our local Church. In just one short month, the 2011 Annual Catholic Appeal has raised over \$1,000,000. These precious gifts will provide food, shelter, education, and medical care to our many brothers and sisters less fortunate within our vast diocese.

Recently, TCF has applied for and been awarded a Charitable Gift Annuity (CGA) license. A CGA is an uncomplicated tool for donors over the age of 60 to fulfill their philanthropic need while earning a guarantee annual rate of return. An attractive benefit of a CGA is its simplicity - a straightforward two-page contract and a philanthropic desire is all it takes to be a steward of gifts today and many years beyond. Gone are the worries about the volatile market or weak CD rates. Now our donors can benefit from a predictable annual income and an unbeatable tax deduction, as most of the income received from a CGA gift is tax-free.

TCF Foundation is excited to serve the clergy, parishioners and less fortunate throughout our diocese. In cooperation with the guidance and support of the Board of Directors, the Planned Giving, Marketing and Communication, Investment and Stewardship committees, TCF strives to help create the legacies which will sustain the future of our local Church.

To learn more about the philanthropic opportunities and services of TCF please visit our website at tcsac.org or contact Jim Caldarola at 916-733-0269.

The Diaconate

BY CARDINAL WALTER KASPER

Walter Kasper outlines the role of the deacon. His focus is not primarily on what the deacon "does," but on how the ministry of the deacon expresses in a particular way the mission of the whole Church.

In St John's Gospel, Jesus says: "It is the Spirit that gives life; the flesh is of no avail" (6:63). Institutional and structural reforms too can be "useless flesh" (to use this biblical image), if they are not borne up by the life-giving Spirit. This is why the renewal of the diaconate is first of all a spiritual task. The basic spiritual attitude of the deacon must make clear that the Christian path is not an ascent or a triumphal march in glory, but a path that looks downward, following Jesus Christ who descended from heaven. This "downwardly mobile career" is described in the Christological hymn in the Letter to the Philippians (2:6-11), which prescribes the basic Christian virtue, as the spiritual tradition teaches, namely, the attitude of humility, which is a willingness to serve. This must *a fortiori* be the basic attitude of the deacon.

This includes a perceptive eye for those suffering distress, illness, or fear. The task is to bring a healing that sets free and empowers them to trust and so to serve and love others in their turn.

In some situations, the deacon can and must become the public advocate of the weak and powerless and of all those who have no other voice or lobby.

The concrete tasks must be tackled on the basis of these fundamental spiritual attitudes. The deacon is the contact partner for various problems, and all those in need must be able to look confidently to him for help. Since his ministry includes liturgy, preaching, and *diaconia*, he can make others aware of the connection between faith and

life. In his ministry at the altar, he lays the needs of human beings on the Eucharistic table, and naturally he also speaks of these needs when he preaches. He must make the parish aware of urgent situations of need, motivating them to share with one another and to give practical help.

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One essential task consists in finding, training, and guiding volunteer church workers. As time goes on, he must leave more and more tasks and services to these volunteers, concentrating more on accompanying them professionally, personally, and spiritually, since those who work in institutions such as kindergartens, health and counseling centers, or old people's homes themselves need pastoral care and guidance. Ideally, the deacon should initiate and support self-help groups, e.g., for single parents or drug addicts. It is clear that the contemporary problems described above are not restricted to any one community alone.

This perspective has led to the suggestion that although the deacon should be assigned to one specific parish and be integrated into its life, his ministry should have a wider scope, e.g., of a city, a deanery, or a region. With his base in one parish, he could build up the diaconal tasks in several communities and link these in a network. The emphasis here must lie on finding, training, accompanying, and supporting volunteer church workers in the individual parishes and setting up a network within one city or region.

Through his participation in ecclesial ministry, the deacon also shares in the leadership of the community, where his primary concern is to integrate *diaconia* and see that it is given its appropriate place in pastoral work. As the official representative of the community, he is the obvious contact person for regional Catholic charity organizations and health centers. He should be represented in ecumenical diaconal associations. He should also ensure that the communities are in contact with those responsible for social matters in local government and in nongovernmental aid organizations.

Many of these tasks can be done only by full-time professionals, others by a nonstipendiary deacon, whose main opportunities lie in his professional activities where—like the French worker-priests—he should represent the church locally and be present in spheres of life to which no one else from the church has access. He should then bring these experiences back into the community, where he is the advocate of *diaconia*. In this way, he would exercise his own autonomous ministry in an appropriate manner; he would not simply be an emergency replacement where priests are few in number.

Naturally, the parish is not the only ideal place for the deacon to work. Ministry to specific groups—hospitals, old age homes, industrial chaplaincies,

prisons, refugee hostels, etc.—can also be very suitable, as well as collaboration in the government of a diocese in those tasks primarily concerned with diaconal leadership tasks. The deacons of a diocese also form an advisory body that can be very helpful to the bishop; as a fellowship, they can be the bishop's eyes and ears with respect to human needs and they can help him to be "the father of the poor."

The Church cannot exist without *diaconia*, and the Church indeed has a particular office for *diaconia*. Therefore, would it not make sense for each parish to have a deacon? This would not involve any financial problem, since one could install nonstipendiary deacons. I suggest that every parish contains undiscovered potential in this area: Ideally, the priest and the community would suggest to the bishop, or to those with responsibility for the diaconate in his diocese, that such and such a person would be a good candidate for the ministry of nonstipendiary deacon.

In conclusion: Spiritually motivated, well-trained deacons employed in meaningful tasks are a necessity for the Church today. They are neither substitutes for a parish priest nor social workers. They represent the deacon Jesus Christ in a sacramental manner, bringing into our world the love of God, which the Holy Spirit has poured out into our hearts (Rom. 5:5).

Endnotes

CARDINAL WALTER KASPER was president of the Pontifical Council for the Promotion of Christian Unity from 2001 to 2010.

Walter Kasper, "The Diaconate" in *Leadership in the Church: How Traditional Roles Can Serve the Christian Community Today* (New York: The Crossroad Publishing Company, 2003), 38–44.

THE MINISTRY AND IDENTITY OF THE DEACON

Relationship with the Laity

56. By ordination, deacons are members of the clergy. The vast majority of deacons in the United States, married or celibate, have secular employment and do not engage exclusively in specific church-related ministries. This combination of an ordained minister with a secular occupation and personal and family obligations can be a great strength, opportunity, and witness to the laity on how they too might integrate their baptismal call and state in life in living their Christian faith in society.

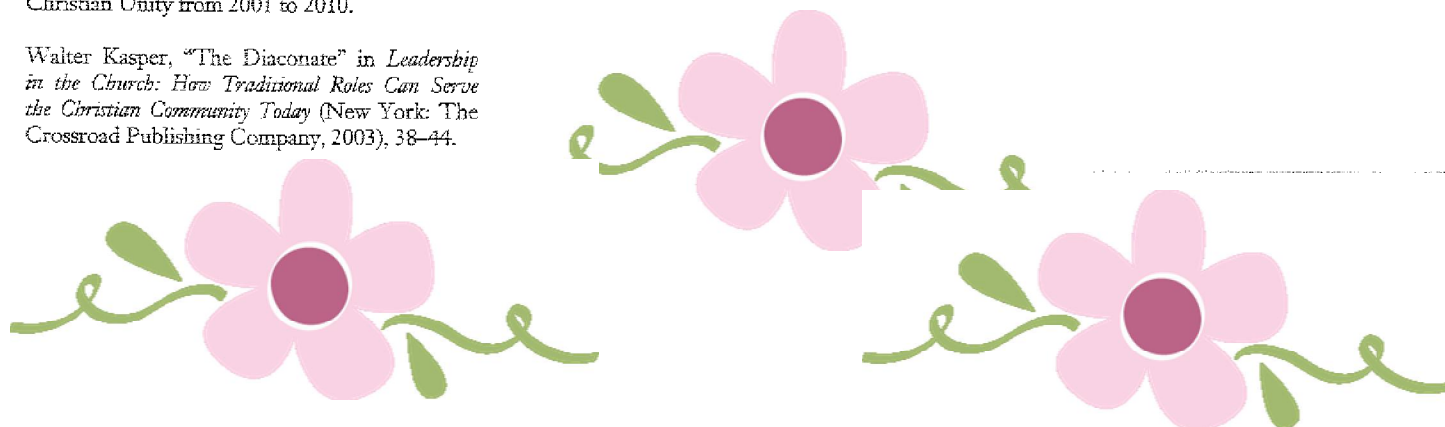
57. The laity, as members of the Church, have an obligation and right to share in the communion and mission of the Church. Through his ordination to service, the deacon promotes, in an active fashion, the various lay apostolates and guides these in communion with the bishop and local priests. In collaboration with his bishop and the priests of his diocese, the deacon has a special role to promote communion and to counter the strong emphasis on individualism prevalent in the United States. Set aside for service, the deacon links together the individual and diverse segments of the community of believers. In his works of charity, the deacon guides and witnesses to the Church "the love of Christ for all men instead of personal interests and ideologies which are injurious to the universality of salvation ... the *diakonia* of charity necessarily leads to a growth of communion within the particular Churches since charity is the very soul of ecclesial communion."

Relationship with Society

58. The diaconate is lived in a particularly powerful way in the manner in which a deacon fulfills his obligations to his secular occupation, to his civic and public responsibilities, and among his family and neighbors. This, in turn, enables the deacon to bring back to the Church an appreciation of the meaning and value of the Gospel as he discerns it in the lives and questions of the people he has encountered.

In his preaching and teaching, the deacon articulates the needs and hopes of the people he has experienced, thereby animating, motivating, and facilitating a commitment among the lay faithful to an evangelical service in the world.

— United States Conference of Catholic Bishops, "National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States" (2005).



Tercera Edición del Misal Romano Nuevo

¿Por qué hay una Edición revisada?

Solamente hay una razón por la cual la Iglesia hace cambios a la liturgia: Para ayudarnos a celebrar los ministerios de nuestra redención más profundamente. Sin importar el tipo de cambio sea musical, ritual, o del texto; el propósito de la Iglesia siempre es de fortalecer nuestra unidad en Cristo, cuya oración ante el Padre se ha convertido nuestra en cada liturgia.

En vista de esto el venerable Juan Pablo II, sintió la necesidad de traducciones en el Rito Romano para ser más poético en lo posible, más fieles a los originales en Latín, y a que capturen lo más posible la fe de la Iglesia en cada línea.

El deseo del venerable Juan Pablo II de fortalecer la traducción litúrgica pronto será hecho por su sucesor, el Papa Benedicto XVI, el cual ha aprobado el uso de una nueva versión de la misa en todos los países de habla inglesa, comenzando el primer Domingo de Adviento en el 2011. La mayoría de los cambios afectan directamente a los sacerdotes pastor y el diácono, mientras que otros pocos alterarán algunas de las partes de la misa más conocidas para todos. En todos los casos, la Iglesia nos desafía a prestar más atención a *cómo orar*, y a profundizar nuestra *compresión de la oración*. Otro de los objetivos de la nueva traducción es resaltar textos bíblicos y las alusiones a estos a lo largo de las oraciones en la misa.

Algunos nuevos elementos también han sido añadidos al Misal Romano para nuevas ocasiones, como las oraciones sobre el pueblo al final de las misas durante Cuaresma: la celebración de misas en la vigilia la noche antes de las fiestas de la Ascensión y la Epifanía; nueva bendición en misas por los enfermos y los moribundos, y algunas rúbricas revisadas para las varias celebraciones durante la Semana Santa.

Recursos En Español:

Información sobre el Misal Romano Nuevo USCCB website <http://www.usccb.org/romanmissal/espanol.shtml>

10 Preguntas sobre la traducción revisada del Ordo Missae del Missale Romanum, editio typica tertia USCCB website

<http://www.usccb.org/romanmissal/diezpreguntas.shtml>

3rd Edition of the New Roman Missal

Why is there a revised Edition?

There is only one reason why the Church changes the liturgy: to help us celebrate the mysteries of our redemption more deeply. No matter the kind of change—musical, ritual, or textual—the Church's motive is always to strengthen our unity with Christ, whose prayer before the Father has become our own in every liturgy.

In light of this, Venerable John Paul II felt the need for translations in the Roman Rite to be more poetic wherever possible, more faithful to their Latin originals, and to capture as much of the Church's belief as they could in every line.

Venerable John Paul II's desire to strengthen liturgical translation will soon be realized by his successor, Pope Benedict XVI, who has approved the use of a new rendering of the Mass in all English-speaking countries, beginning on the first Sunday of Advent in the year 2011. Most of these changes will affect on the priest or deacon, while a few others will alter some of the more familiar parts of the Mass for all of us. In every instance, the Church will challenge us to pay more attention to *how we pray*, and to deepen our understanding of *what we pray*. Another goal of the new translation is to highlight biblical texts and allusions throughout the prayers at Mass.

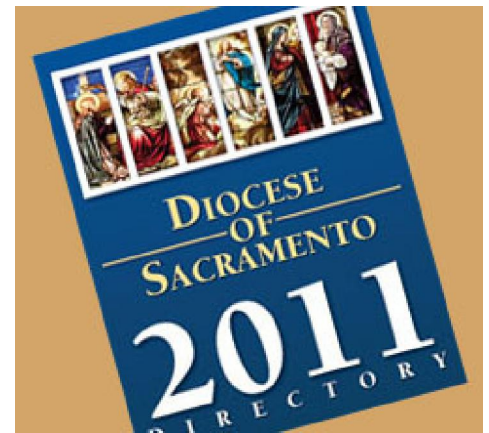
Some new elements have also been added to the Roman Missal for new occasions, such as prayers over the people at the end of Masses in Lent: the celebration of vigil Masses on the evenings before the feasts of the Ascension and the Epiphany; new blessing at Masses for the sick and the dying, and some revised rubrics for the many celebrations of Holy Week.

Resources n English:

General Instruction of the Roman Missal (GIRM) USCCB Publishing (to purchase a copy): <http://www.usccbpublishing.org/productdetails.cfm?PC=755> (to download and print at home):<http://www.usccb.org/liturgy/current/GIRM.pdf>

Information on the new Roman Missal USCCB website <http://www.usccb.org/romanmissal/>

Frequently Asked Questions on the New Roman Missal USCCB website <http://www.usccb.org/romanmissal/faqs.shtml>



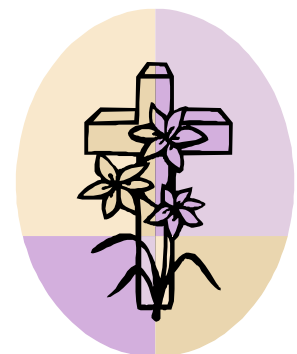
The 2011 edition of the Diocese of Sacramento Directory is now available for purchase.

The directory contains contact information for all parishes, schools, diocesan offices and institutions and agencies of the diocese. The directory also contains listings for all priests, deacons and men and women religious.

This year for the first time, a **searchable PDF** of the 2011 diocesan directory is available on this website <http://www.diocese-sacramento.org/> (see right hand navigation margin). Here you can search all content in the directory. The diocese is pleased to provide this to website users to replace the previously-published newsprint version of the directory that was formerly distributed in bulk to the parishes in the diocese.

Copies of the directory may be purchased by going to:
<http://www.diocese-sacramento.org/PDFs/Orderform2.pdf>

If you wish to order, print out the form with your requested order and mail it in with your payment. The suggested donation per book is \$12.50 (\$8 plus \$4.50 for postage and handling). You may pay \$8 per book (and avoid the postage and handling fee) by picking up your directory order at the Diocesan Pastoral Center at 2110 Broadway in Sacramento from 8:30 a.m. to 4:30 p.m. on weekdays. Only orders with payment by check or money order payable to the Diocese of Sacramento will be processed.



IMPORTANT DATES AND DEACONS CONTINUING EDUCATION

June 24-26, 2011 ~ Retreat

ENGLISH

With Father David Pettingil. Father David was appointed to the faculty of Saint Patrick's Seminary in 1984, where he was Dean of Students and professor of Homiletics, Liturgical Celebration and Scripture. In 1994, Father became the founding director of the Archdiocesan School of Pastoral Leadership. He is the co-author with Father Gerald Coleman of Following the Footsteps of Jesus, published by Paulist Press in 1998, and was a columnist for CATHOLIC SAN FRANCISCO from 1999 through 2002. In 2003, Father Dave was assigned as part-time Diaconate Formation Director for the Archdiocese. He retired from active ministry on June 30, 2007.

July 29-31, 2011 ~ Retreat

ESPAÑOL-

Con Padre Lino Otero, LC, Originario de Nicaragua, ha residido en E.E.U.U. desde 1981. Después de obtener un diplomado en Administración de Empresas de Miami Dade College, cursó estudios de Psicología en Florida International University. Recibió su Maestría en Filosofía y su Licenciatura en Teología de la Universidad Pontificia Regina Apostolorum en Roma. Ha trabajado como administrador de un colegio católico en Michigan y de la Basílica de Nuestra Señora de Guadalupe en Sacramento, California.

July 29-31, 2011 ~ Retreat

ENGLISH

With Fr. Thomas P. Bonacci, CP. Father Tom has continued to conduct Scripture study program throughout Western United States as he has done for many years. Fr. Tom has been retreat Director for the Diaconate in the Diocese of Sacramento, since 2000. We continue to appreciate his wisdom, love of Scripture, the dynamic and creative way of conveying its message. He has also ministered in the Oakland and San Francisco Diocese teaching Scripture for parish communities. He is currently the Executive Director of the Interfaith Peace Project, of Pittsburg, CA.

Oct. 22, 2011 ~ Continuing Education – All Deacons

Dec. 3, 2011 ~ Continuing Formation for recently ordained

Jan. 28, 2012 ~ Formation Continuing Education/Mass/Dinner with Bishop - All Deacons

June 22-24, 2012 ~ Retreat

August 3-5, 2012 ~ Retreat

October 13, 2012 ~ Continuing Education – All Deacons

