



# Called To Serve

## From the Director's Desk

Dear members of the deacon community,

This edition of the newsletter includes an article by Deacon Charles Dietsch describing his harrowing experience in Haiti during the recent earthquake. You will also find a new series entitled, *Contemporary Theologians and Spiritual Writers and the Implications for Diaconal Ministry*. This series is offered as a way for deacons to become familiar with the theological minds that have shaped theological thought in the 20<sup>th</sup> and present century. Some ideas are offered that may be included in homilies. Since the Roman Catholic Church has always held that faith and reason are meant to compliment each other I felt this should be honored by offering this series. Each edition of the newsletter will include two prominent individuals and their thought.

Please remember to fill out your Annual Report form for 2010. That can be accessed on the Deacon Web Page at [deacon-hartford.org](http://deacon-hartford.org). Hard copies will be sent out to the Deacons who do not have access to a computer.

This edition also includes articles from Karen Macaluso, Deacons Ken Ewaskie and Tim Healy, a movie review, and other items.

Please remember to mark July 25, 2010, on your calendar for the Deacon Convocation. Also, please make every effort to attend the priestly ordination on May 15 at 11:00 a.m. and the Deacon Ordination on June 5 at 11:00 a.m., both to be held at St. Joseph Cathedral.

Those men slated to be ordained to the Order of Deacon are: Richard Hamel, Alexander Lopez, Edwin Lopez, Robert Lugo, Ernest Pagliaro, Clifford Thermer, Michael Torres, Michael Walsh and Michael Ward. I ask you to keep these men and their families in your prayers.

Blessings,  
*Deacon Bob Pallotti*



**NEWSLETTER NOW ON OUR WEBSITE**  
[www.deacon-hartford.org](http://www.deacon-hartford.org)

To save on postage costs we will mail a printed copy of the newsletter only to those deacons who do not have access to the internet. However, if you would like to receive a hard copy please call the office at 860-761-7445 and let us know.

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## A CHALLENGING PATHWAY FOR THE CONTINUING EDUCATION REQUIREMENT

At our March 13, 2010 assembly of the Conference of Deacons, we approved an alternate path to meeting the requirements for twelve hours of diaconal study. Thus far, through the effort of the Continuing Education Committee, offerings reflecting both the focus of the diaconal order and the needs of the diaconal ministry have been addressed through conferences, courses, seminars and workshops.

However another avenue has been proposed and approved. Deacons who teach, catechize and/or evangelize to gatherings, associations and/or organizations beyond their specific assigned ministry, will be credited toward their twelve-hour per year requirement. Taking initiative to develop Christ-centered activities in an outreach program forms the basis of this thrust. The implementation, preparation and delivery of such strategies require a dedication of purpose expressed in quality time and applied talent that demands acknowledgement.

This alternative path for fulfilling “diaconal updating” provides deacons with unique opportunities to move beyond the expectation of present ministry and to delve into areas of challenge both for our personal growth and development as well as for those whom we serve.



## CLERGY DAY “THE POWER OF FORGIVENESS”

On March 24, Bro. Loughlan Scofield addressed priests and deacons at a clergy day held at Holy Family Retreat Center in Farmington. The theme was *The Person of Priests and Deacons*. Thirty-four deacons attended. Bro. Scofield began by directing his attention to the main issues contributing to clergy burnout, to wit: unrealistic expectations, struggles with anger and conflict, isolation, not being appreciated for who they are, a search for a spirituality that ‘fits,’ a need for greater intimacy, and the need to be able to deal with loss (e.g., parish transfers, death). For priests, issues about expectations arise in the vast array of duties which parish administration and leadership entail. For deacons, unrealistic expectations arise in the balancing act between personal, clerical and work life.

The peril of burnout looms large for both priests and deacons, since burnout is directly related to over-involvement. To escape from burnout, we need people to minister to us, too. Bro. Scofield asked us to identify who it was that we permitted to minister to us, and to notice what they were like. Part of the need to have greater intimacy in ministry is to have people like this in our lives. The key to helping those who are burned out is not to give up on them.

Bro. Scofield said that forgiveness (as opposed to reconciliation) is entirely within our control and can be granted as an effort of the will. No one can stop us from forgiving. Forgiveness is simply voluntarily and unilaterally giving up the desire to get even. He gave the example of Pope John Paul II’s forgiveness of his would-be murderer, in 1984. Forgiveness does not remove the responsibility for justice, nor does it condone the actions of those forgiven.

The last segment of the talk involved loss and termination. In conclusion, we were asked to pose these questions to ourselves reflectively:

- Do I have realistic expectations of myself?
- How do I deal with anger in my life?
- Where am I being called to be a model of forgiveness?
- What losses am I dealing with personally, and what losses are we dealing with as a diocese, and how are they affecting us?
- What are my gifts and how am I using them?
- Do I have a spirituality that fits me?
- How can I reach out more effectively to my brother priests and deacons?

*Deacon Tim Healy*



## A REFLECTION...

### DEACON CHUCK DIETSCH

Although I am a deacon at Sacred Heart Church in Southbury, my wife, Dorne, and I also work with Haitian Ministries for the Diocese of Norwich, CT. Our work includes support for two orphanages, feeding programs for children, and a scholarship program for 150 students. In addition, Haitian Ministries helps establish and nurture relationships between ten Haitian and US Catholic parishes. Three of these “twinned” parishes are in our Archdiocese. On January 12, 2010, at 4:45 PM, I was sitting on the second floor of our Norwich Mission House in Port-au-Prince finishing a Skype conversation with Dorne. We were making the final plans for her to join me in Haiti on February 9<sup>th</sup>. I didn’t know that, within 10 minutes, Haiti would once again be thrust onto the world stage as the result of unimaginable tragedy and horror. I didn’t know that the next 24 hours would change me, as a person, forever. A couple of minutes later the earthquake struck.

For several logical reasons I should not be alive today. The assistant director of the mission house and I should have been crushed by the two stories of concrete slab that fell on us. We were buried under 5 feet of concrete rubble, in a compound surrounded by high walls and a locked steel gate. Our staff had departed for the day. The tiny space we shared should have collapsed on us during one of the numerous aftershocks. Our air supply was limited; we should have suffocated before we were rescued. The three Haitian men, members of our staff who found us, should never have been able to free us with their bare hands and one make-shift pick-axe. Yet, here I am, telling my story. I know that it is only through the grace of God, that I am still alive! Nothing else makes sense.

During the ten hours we were buried, I experienced many emotions. During the first two hours, before we were found, I was fearful of how I was about to die, sad that I would never see my wife, children or grandchildren again, and utterly helpless and hopeless. We prayed that we would be found, that God would calm the earth. We prayed for the others we knew must be suffering a similar fate. Once we were found – hope returned. We prayed that God would sustain our rescuers efforts and guide their hands. We prayed that our air supply wouldn’t fail us. We prayed that God would ease my physical pain. I prayed that, if it was His will, I would survive to continue to praise His name and do His work!

My story is truly a miracle, but the story must not be about me. The story must be about Haiti and her people. It must be about the need for the international community to accept the Haitian people as human beings and as our sisters and brothers. The story must be about the future of their children. The Haitian people are resilient, hope-filled, generous with the little they have, and people of strong faith. They are proud of their culture and heritage. They do not want hand-outs...they want to be able to work, to earn a just living, and to provide for their families. But the people of Haiti are also realists...they know they cannot do it by themselves.

Toward that end, Dorne and I plan to return to Haiti this coming September where we will live for six months each year. We are committed to helping the Haitian people to help themselves. We ask that, as you remember Haiti and her people in your prayers, you remember us, too. We will need the prayers of all our friends to give us the strength and support we need to do the work we know is our mission.



***WELCOME MRS. ANNE H. JONES TO THE OFFICE OF THE DIACONATE!!***

Please join with me in welcoming Mrs. Anne H. Jones as Administrative Assistant in the Office of the Diaconate. Anne comes to us with a wealth of experience working in both the business and ecclesial worlds.

I also take this opportunity to thank Mrs. Nancy Smyth Lastrina for her great service to me and the Office of the Diaconate. Nancy is currently the Administrative Assistant in the Vocations and Campus Ministry Office I am grateful for the opportunity to serve with both of these fine ladies.

*Deacon Bob Pallotti*

## DEATH PENALTY WORKSHOP—APRIL 24, 2010

All who attended the April workshop were treated to powerful and inspiring presentations by Dale and Susan Recinella from Florida. This husband and wife team have impressive credentials. Dale is a lawyer and serves as a Catholic Lay Chaplain . He ministers to inmates in Florida who are on Death Row and in Solitary confinement. Susan is a Clinical Psychologist who also participates in death row ministry by ministering to the families of inmates on deathwatch, especially during the time of execution.

Dale and Sue are committed to support and comfort the families of victims and also the families of offenders. They provided a compelling case for abolishing the death penalty and they shared many personal experiences from their ministry.

Many victim's families have felt instinctively that vengeance doesn't alleviate their grief. Hatred or vengeance doesn't heal and make the pain go away. John Paul II when he visited the United States in 1999, made an appeal in St. Louis, Missouri to end the death penalty, which he called both cruel and unnecessary. Sentences such as "Life imprisonment without parole" are normally sufficient to protect society and provide non-lethal alternatives and make it practical to end the use of the death penalty. The Catholic Bishops have stated "ending the death penalty would be one important step away from a culture of death toward building a culture of life." Many victim's families have felt instinctively that vengeance doesn't alleviate their grief. Hatred or vengeance doesn't heal and make the pain go away.

Catholic teaching recognizes that the dignity of the human person applies to both victims and offenders. It recognizes that all life is a gift from God that must be respected and defended from conception to natural death. Statistics were presented which show that the death penalty is more costly than alternative sentences. Also, at least 130 people from 26 states have been exonerated from death row after evidence of their innocence was found.

Dale provided quotations from the Old and New Testament which provide key issues regarding the Bible and the death penalty. Many of the facts presented were based on Dale's book entitled "The Biblical Truth About America's Death Penalty", published by Northeastern University Press in 2004.

*Deacon Richard Boucher*

### MOVIE REVIEW FROM DEACON HOLLYWOOD



#### *Sophie Scholl*

This film was nominated for the Academy Award for the Best Foreign Language Film in 2005. It is about a small group of German students who labored to reveal the atrocities of the Nazi regime in Germany during World War II. Animated by their Christian faith, these students started the underground newspaper, *White Rose*. Sophie Scholl, her older brother, and some friends began this paper to inform students and faculty at their university of the persecution of the Jewish people, and the reality of what was really happening at the Eastern front.

The film focuses on Sophie Scholl and her final days on this earth. All of these students were arrested by the Gestapo, interrogated and eventually beheaded. The film focuses on the ordeal of Sophie Scholl before the Gestapo. Throughout her interrogation she attests to the truth of the Gospel and her ultimate loyalty to God and no earthly power. Just prior to her execution she is allowed to see her parents. When she is about to be taken away to be executed her mother tells her, "Trust in Jesus". Sophie's response was, "Yes, and you too".

The film is a testament to faith and moral conscience in the midst of a nation convulsed by a diabolical regime. The story is engaging. However, the film is in German with English subtitles. At first I thought this would be a distraction, but as I got drawn into the film I didn't notice I was reading subtitles.

This is a *must see* film.

*Deacon Bob Pallotti*



CONTEMPORARY THEOLOGIANS AND SPIRITUAL WRITERS  
AND THE IMPLICATIONS FOR THE MINISTRY OF THE DEACON

Rev. Hans Urs Von Balthasar *The Glory and Beauty of God*

Born in Lucerne, Switzerland in 1905, Hans Urs Von Balthasar attended Jesuit schools and eventually was ordained to the priesthood as a member of the Society of Jesus. He left the Jesuit order later and went to Basel, Switzerland where he met the great Protestant theologian, Karl Barth. Hans Urs Von Balthasar was greatly influenced by Karl Barth and eventually wrote a book on Barth's theology which is considered to be one of the most accurate descriptions of Barth's theological project.

Hans Urs Von Balthasar is considered to be one of the most important Catholic theologians of the 20th century. However, he is more well-known in Europe than in the United States. He is renowned for his 16 volume systematic work on *theological aesthetics*. One of the most often quoted passages from his work comes from the first volume (*Seeing the Form*) of *The Glory of the Lord*.

*Before the beautiful, no, not really before but within the beautiful—the whole person quivers. He not only finds the beautiful moving; rather, he experiences himself as being moved and possessed by it.*

It would not be incorrect to say that the central thrust of this theologian's work is the beauty and glory of God which is reflected in the beauty of the world. His work is marked by a deep appreciation and advocacy of a more contemplative approach to life and faith in our relationship with God and others, especially in the midst of the often fast-paced and noisy world around us. For Von Balthasar, God comes to us as one radiating the splendor of the divine love.

The divine love is witnessed in its most effective and concentrated form in the person of Jesus Christ. In Jesus Christ is found the perfect balance and harmony that exists between infinite divine splendor and the human form revealing it. Jesus is the epiphany of the divine love turned toward human beings. On the face of Jesus is the Love of God revealed to all like a mother who smiles at her child. He places great emphasis on this love showing itself in the form of *kenosis*, the self-emptying of God as revealed in Jesus Christ for the redemption of human beings. Jesus Christ brings the riches of heaven down to earth so that we can come to God, not by devaluing the world, but by loving it in proper fashion.

The centrality of a sound prayer life is one of the distinguishing characteristics of Von Balthasar's theology. One is called to cultivate a contemplative spirit so that one may see the glory of God, the beauty of God, in every human person and the world. Hence our contemplative spirit is nourished by encounters with beauty, which draw us out of ourselves and enables us to see reality—whole and integrated.

The deacon is called to be a man of prayer, one who can gain a more contemplative spirit seeing the glory of God in the beauty of other people and the world. Such a person brings that Christian serenity into the hectic pace of daily life helping others to see the beauty and wonder of life and the glory of God manifested therein. To see the beauty of all people, creatures and the world will help the deacon and others to cultivate an ethos of love for others and creation that affects the personal, interpersonal and social dimensions of life. Love of others and the world leads to a loving responsibility of justice for all people and stewardship for the creation.

Fr. Hans Urs Von Balthasar was asked to be a cardinal in 1988 by Pope John Paul II. However he died two days before the ceremony in Basel. At his funeral Cardinal Joseph Ratzinger quoted French theologian Henri de Lubac stating: Fr. Von Balthasar, *was the most cultured man of the 20<sup>th</sup> century.*

Homily Suggestions:

- The beauty of God is like the smile of the mother to her newborn child
- God became human so we could become like God
- Take time to smell the roses
- Only love is really real

Suggested Reading: *The von Balthasar Reader*, eds. Medard Kehl and Werner Loser.

*Deacon Bob Pallotti*

CONTEMPORARY THEOLOGIANS AND SPIRITUAL WRITERS  
AND THE IMPLICATIONS FOR THE MINISTRY OF THE DEACON



Rev. Karl Rahner, S.J. *In the Presence of Mystery*

Fr. Karl Rahner, S.J. 1904-1984, is considered by many as one of the most important Roman Catholic theologians of the 20<sup>th</sup> century, if not in the history of the Church. Rahner influenced and continues to influence Roman Catholic and Protestant theologians. He is most well-known for serving as *peritus* to the German Bishops at the Second Vatican Council and his thousands of articles and books. Among his most famous books were his *Theological Investigations* comprised of some twenty-three volumes which he published over the many years as a theologian. His more recent book, *Foundations of Christian Faith: An Introduction to the Idea of Christianity*, was his attempt to summarize the major tenets of his thought.

Fr. Rahner's books and articles can be daunting for the uninitiated and for scholars alike. However, once one begins to understand Rahner one finds oneself immersed in reflecting on the Absolute Loving Mystery of God at the center of faith and Rahner's theology. Though Rahner was a brilliant theologian, and studying his thought is demanding, he is perhaps best understood as a great pastoral theologian. Rahner was concerned that we see God's offer of grace in the guise of everyday life, under the signs of the ordinary. Rahner's thought was sacramental to the core pointing to the extraordinary presence of God in every moment of life. For Rahner every person is oriented toward the Absolute Mystery of God, is a transcendent being, that can only find completion in the One in whom we live and move, and have our being by what he called the *supernatural existential*. So we are always searching and journeying for the *more* in this life which can only be satisfied by God, or in the words of St. Augustine, *Our hearts are restless until they rest in Thee O Lord*. What's more, this journey of faith involves other people and world, i.e., we are interdependent creatures who grow only in our relation to others, the world and God.

Rahner distinguished between two modes of revelation. First he spoke of *transcendental revelation*, that is, that pre-conceptual or unthematic sense that we are oriented toward the "more", the Absolute Mystery of being. He also spoke of *categorical revelation* or historical revelation, that is, the self-communication of the Absolute Mystery of God in people and historical events, or thematic and conceptual revelation.

Fr. Rahner's theological approach yields some important implications for diaconal ministry. Firstly, because each person is already oriented toward the Mystery of God, because God is already working in that person's life, it is important to remember that God is already in every person's life and what our ministry is tasked with is to illuminate that presence of God in the person's life to that person! Secondly, the Father of Jesus Christ is revealed through the person and praxis of the Son. Therefore, all diaconal ministry is about the imitation of Christ in our concrete situation so that we help to make visible the Lord to others and what way of life leads to a truly human life. Thirdly, among Rahner's more controversial ideas is that of *anonymous Christianity*. Rahner notes, in echoing the Second Vatican Council's document *Nostra Aetate*, that we relate to other religious traditions with the understanding that the *seeds of the Word* or *Logos spermatikos* are found in the other great religious traditions in part, and that many human beings while not formerly acknowledging Christ, may live his way of love, forgiveness and compassion. For deacons, our relationship to the other traditions need not be based on fear and defensiveness, but rather, of critical openness that acknowledges what is good and humanizing in the other great religious traditions. Yet, at the same time Rahner clearly states that Jesus Christ is the Absolute Savior, while at the same time appreciating what other great religious figures have to say of God.

Fr. Rahner's theology, along with Fr. Bernard Lonergan's, is often referred to as *Transcendental Thomism*. While Rahner's thought is often complex, and at the time of his writing considered pioneering work, Fr. Rahner's piety was often expressed in a more traditional manner. He would often say private Masses and would pray the Rosary quite often. He was considered to be a humble and unpretentious man whose prayer life clearly impacted on his theological projects. Perhaps his thought and life can best be summed up in these words from his book, *Meditations and Prayers*:

*We are all pilgrims on the wearisome roads of our life. There is always something ahead of us that we have not yet overtaken. When we do catch up with something it immediately becomes an injunction to leave it behind us to go onwards. Every end becomes a beginning.*

## Homily Ideas:

- We are always searching for the more in life beyond the material
- God is present in all lives
- Other religions offer some truth but must be critically evaluated
- We are responsible for co-creating ourselves, others, and our world with God

## Suggested Readings:

*A Rahner Reader*, John Knox Press, Robert Kress.

*A World of Grace: An Introduction to Themes and Foundations of Karl Rahner's Theology*, ed. Leo O'Donovan.

*The Foundations of Karl Rahner: A Paraphrase of the Foundations of Christian Faith*, Fr. Mark Fischer.

*The Foundations of Christian Faith: An Introduction to the Idea of Christianity*, Karl Rahner, S. J.

*Theological Investigations: Volumes 1-23*, Karl Rahner, S.J.

*Deacon Bob Pallotti*

## MILESTONES JUNE, JULY & AUGUST 2010

### HAPPY BIRTHDAY!!!

#### 85 years old

Dcn. George Brown 7/1

#### 80 years old

Dcn. John O'Donovan 6/17  
Dcn. William Wilcox 8/20

#### 75 years old

Dcn. Leonard Lewandoski 6/16  
Dcn. Joseph Regan 6/22  
Dcn. Gerald Walton 7/23

#### 70 years old

Dcn. Adolfo Carrero 8/24

#### 65 years old

Dcn. Arthur Miller 7/20

#### 60 years old

Dcn. Michael Cassella 6/8  
Dcn. Joseph Ryzewski 7/29

#### 55 years old

Dcn. Isidro DeJesus 7/17

#### 50 years old

Dcn. James Sullivan 7/29

### HAPPY ANNIVERSARY!!!

#### 55 years

Dcn. Bruce & Patsy Ann Thompson 7/18  
Dcn. Thomas & Sue Scanlon 8/27

#### 50 years

Dcn. Ronald & Marguerite Daigle 6/17  
Dcn. Anthony & Pamela Dudzic 6/18  
Dcn. Robert & Patricia Hilliard 6/18  
Dcn. Neil & Dianne Richter 6/25  
Dcn. Gaspard & Denise LeBlanc 7/4  
Dcn. Stephen & Patricia Beecher 7/6  
Dcn. John & Suzanne Crowley 7/16  
Dcn. Donald & Beverly Norton 7/20  
Dcn. Eugene & Carol Phaneuf 7/23

#### 45 years

Dcn. Nicholas & Patricia Diorio 6/18  
Dcn. John & Patricia McKaig 6/26  
Dcn. James & Mary Louise O'Neill 7/3  
Dcn. Robert & Donna Muro 7/10

#### 40 years

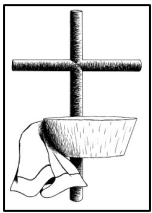
Dcn. Richard & Ann Louise Wilber 6/7  
Dcn. Stephen & Elizabeth Weaver 6/7  
Dcn. Nicholas & Barbara Genovese 7/16

#### 35 years

Dcn. Donald & Jeanne Smith 7/7  
Dcn. Horace & Mary Hamor 8/2  
Dcn. William & Mary Ellen Parkinson 8/9

#### 30 years

Dcn. Ronald & Johnna Gurr 6/14  
Dcn. Robert & Eileen Gordon 6/26



**IN MEMORIUM**

**DEACON JAMES TRIPP, SR.**

**BORN: MAY 29, 1932      DECEASED: MARCH 15, 2010**

**ORDAINED: JUNE 11, 1994**

**DEACON TRIPP IS SURVIVED BY HIS TWO SONS, JAMES, JR. AND ROBERT**

**HE SERVED AT ST. JOAN OF ARC AND BLESSED SACRAMENT PARISHES IN HAMDEN**

**MAY HE REST IN PEACE**



**DEACON WIVES**

On February 27, 2010, the wives of Deacons in the Hartford Archdiocese met with the Director of Deacons, Bob Pallotti. Over a dozen women made the trip to St. James Church in Rocky Hill on that snowy Saturday morning. Deacon Bob and Donna Yatcko welcomed the women with warm muffins, bagels, hot coffee and tea. Deacon Pallotti opened the meeting with a prayer. The wives and widows of deacons came from all over the diocese sharing their lives and experiences with each other. Deacon Pallotti shared his vision of Diaconate, on the blessings and the hazards that come along with the commitment. Deacon Pallotti introduced Donna Yatcko, our new coordinator of the program for wives and widows.

Donna is a woman all the other wives and widows will relate to well. She balances a full-time career while raising two strong young men and being married to Deacon Steve Yatcko, and still making time to make her parish a central part of her life. Donna is the Director of Religious Education at St. Joan of Arc Church in Hamden, participates in various fund raisers, and is responsible for the Adult Confirmation Program for the Hartford Archdiocese. Donna completed Biblical School in 2003 so we can look to her for spiritual direction. Her plans include a yearly retreat for the wives and widow's of deacons, a day of reflection and a charitable project such as Special Olympics. Donna closed our meeting with a beautiful, personal prayer.

We as women are thankful to Donna Yatcko and Deacon Bob Pallotti for their encouragement, spiritual direction and support.

*Karen M. Macaluso (aka: The Deacon's Wife)*



**Mark Your Calendars!**

<b>JUNE 5</b>	<b>DIACONATE ORDINATION</b>	<b>11:00 AM</b>	<b>ST. JOSEPH CATHEDRAL</b>
<b>JULY 25</b>	<b>CONVOCATION</b>	<b>3:00 PM</b>	<b>AQUA TURF CLUB</b>
<b>SEPTEMBER 18</b>	<b>WORKSHOP - HUMAN SEXUALITY</b>	<b>9:00 AM</b>	<b>ST. THOMAS SEMINARY</b>

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